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***Lamrim soldev* or *Lam rim gSol 'debs*
– A Preliminary Rite *Lam Rim* Prayer**

Abstract

The *lam rim* prayer represents a traditional Buddhist text. It is written to the honour of the greatest Buddhist masters. It belongs to the group of *khrid chen brgyad* – the eight great texts on the graded path among which there are also *lam rim chen mo* – the great *lam rim*, *lam rim 'bring* – the medium *lam rim*, *lam rim chung* – the short *lam rim*, *lam rim gser zhun ma* – written by the 3rd Dala i L a m a, the instructions of Manjushri of the 5th Dala i L a m a and three other texts. The *lam rim* in this article belongs to the fourth type of *lam rim* within the mentioned eight sorts of texts. It covers the lineage of Indian scholars who gave a stable background of the teachings of Tibetan Buddhism whose names are followed by the lineage of the bKa' gdams pa greatest masters in *lam rim*, treatise and instructions.

This article focuses on a Tibetan text transliterated into Mongolian Cyrillic titled *Lamrim soldev*¹ and shall be only a narrow investigation into the wide subject of the modern Mongolian Buddhism and its terminology. However, this is a reconstruction of the Tibetan text on the basis of the Mongolian transcription. The text comes from *Bod' möriyn zergiyn xötölbör tungaamal alt* (“A commentary on the Lam rim called the Pure Gold”²). It shows an example of modern Mongolian Buddhist literature³ which appeared

¹ *Lamrim soldev* is a Mongolian transliteration of (Tib.) *lam rim gsol 'debs*, (Eng.) ‘a lam rim prayer’.

² The Dala i L a m a speaks about the *Essence of Refined Gold* in his book *The Path to Enlightenment*. This is also used in other English language literature, p. 19.

³ The text *Bod' möriyn zergiyn xötölbör tungaamal alt* belongs to the core literature which served for my Ph.D. dissertation titled *Modern Mongolian Buddhist Terminology in Mongolian Language* being an

in Mongolia after 1990, in a period of a rapid Mongolian Buddhist revival. Though I would like to analyze only the prayer, the whole book from which it comes is a modern translation of the commentary on Tsong kha pa's (1357–1419) third part of a *Lam rim chen mo* treatise, compiled by the 14th Dalai Lama bsTan 'dzin rgya mtsho.⁴ However, the commentary was written by the 3rd Dalai Lama rGyal ba bSod nams rgya mtsho (1543–1588) who played a very important role on the Tibetan-Mongolian political and religious scene of the 16th c.

According to Mongolian sources the interest in this text arose much earlier than nowadays. It had been translated into Mongolian for the first time by Zavaa Damdin (1867–1937)⁵, later on the commentary was brought again to the Mongols by the 14th Dalai Lama in 1979.⁶ The modern version was most probably translated not from Tibetan, but from English, like many other modern Buddhist Mongolian publications, and revised according to the Tibetan version of *Byang chub lam gyi rim pa'i khrid gser gyi yang zhun zhes bya bab zhugs so* and Classical Mongolian *Boddhi mör-iin žerge-yin kötölbüri altan qayilumal kemegdekü orosiba*⁷.

To give a short explanation of the importance of the transcribed prayer it is significant to say that in the 17th–18th c. a lot of Tibetan religious texts were translated into the Classical Mongolian language. It was also a period of attempts to compose Mongolian Buddhist prayers and Mergen Diyan ci Lama (ca. 1730–ca. 1780)⁸ was the most famous among other translators owing to his translations and compositions in Mongolian. However, the Mongolian language prayers did not gain enough acceptance to take the leading language position in the Mongolian Buddhist liturgy and the translating activity was given up. As a consequence many Tibetan texts remained non-translated. Nowadays we can meet Tibetan religious texts from that period as well as modern ones of which publication was started in the Mongolian modern translation though some of them appear only in Mongolian Cyrillic transcription. The aim of such procedure is quite easy to presume – they may serve and be available not only to the lamas who used to chant them for very different religious occasions but also to the Mongolian Buddhist believers. One could also say that without proper knowledge of the Tibetan language this creates a type of passive believers. The Mongolians, though, seem to show huge interest and eagerness in reviving Buddhism. The transcribed modern “Mongolian literature” gives an open space to modern Mongolian Buddhist studies, as well as to broadening the field for further research in Mongolian Buddhist studies.

intensive study of the modern Mongolian Buddhist terminology in comparison with Classical Mongolian, Tibetan and Sanskrit terms (defended on June 23, 2009).

⁴ Tibetan terms are transliterated according to the international convention of transcription of Tibetan words by T.V. Wylie, see A. Bareja-Starzyńska, M. Mejór 2002.

⁵ *Bod' möriyn zergiyn xötölbör tungaamal alt*, 1994, p. 3.

⁶ Dalai Lama 1995, p. 19.

⁷ (Sic!), see *Bod' möriyn zergiyn xötölbör tungaamal alt*.

⁸ The dates of his birth and death are not known precisely, see W. Heissig 1959, pp. 171–173.

Below I attempted to reconstruct the Tibetan text written in Mongolian transcription. This is one of the steps of the Lam Rim preliminary rite devoted to the most venerable Buddhist masters of the bKa' gdams pa lineage, Buddhas and Bodhisattvas whose names and epithets appear within the text.

It is also worth mentioning that this kind of transcribed literature might be a rich source of Tibetan borrowings into Mongolian modern Buddhist terminology in the nearest future.⁹ Through the analysis of the text we can also notice some outstanding features of such work. Unfortunately a non-consequence of transcribing into Mongolian the same terms appears quite often, for example a term (Tib.) *rin po che* has been rendered as *ринбочи*, *ринбо чи*, *рэнбуучий*. This reveals the problem of a still unstable system of transliteration and transcription of Tibetan terms in Modern Mongolian. Moreover, such problems as the vowel harmony as well as other rules concerning re-writing foreign words into the Modern Mongolian language have not been considered carefully either. Some of the transcribed words have shown an amazing similarity to the Mongolian-sound-like vocabulary, which in several cases caused quite a big problem in defining their meaning in Tibetan again.

The text has been written in the form of (Sans.) *śloka* – 4 verses where the last line of each finishes (in this particular case) with (Tib.) *gsol ba 'debs*, apart from the first and the last part of the text.

<u>Mongolian transcription of Tibetan text</u>	<u>Tibetan transliteration of Mongolian transcription</u>	<u>English translation based on Tibetan transliteration</u>
<i>Ламрим солдев</i> ¹⁰ <i>Балдан завний лама</i> <i>ринбочи</i> ¹¹	<i>lam rim gsol 'debs</i> <i>dpal ldan rtsa ba'i bla ma</i> <i>rin po che</i>	Lam rim prayer. [Oh] the glorious Root Lama Rin po che
<i>дагий живор Балма</i> <i>деншугла</i>	<i>bdag gi spyi bor pad ma</i> <i>gtan bzugs la</i>	Please reside permanently on the lotus above my head.
<i>гаден ченбо гонай жэйсун</i> <i>де</i>	<i>Bka'drin chen po'i sgo nas</i> <i>rjes bzung de</i>	Please grant with your great kindness
<i>гүсун түгжий ойдув</i> <i>юлду сол</i>	<i>sku gsung thugs kyi dngos</i> <i>grub</i> ¹² <i>btsal tu gsol</i>	And bestow accomplishments of the body, speech and mind.

⁹ Problem of borrowings from different Asian and European languages has been described in my dissertation mentioned above.

¹⁰ *Bod' mōriyn zergiyñ xötölbör tungaamal alt*, pp. 10–12.

¹¹ (Tib.) *rin po che* appears in several different transcriptions within this text.

¹² Is equal to (Tib.) *mchog gi dngos grub rnam pa gsum: sku'i dngos grub, gsung gi dngos grub, thugs kyi dngos grub*.

[The Lineage of the Buddha's Teaching on Method (Bodhicitta)]¹³

денба ням мед донба жомдан дай	'dren pa ¹⁴ mnyam med ston pa bcom ldan 'das	[To] the incomparable teacher, leader, the 'Victorious, Virtuous, and Transcendent'
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[The Lineage of Widespread Activities]¹⁵

жолшав дамба жэзун мишом гон	rgyal tshab byams pa rje btsun mi phams mgon	[To] the venerable regent Maitreya, the Invincible Protector,
жалба луцдан пагба тогмед шав	rgyal ba'i lung bstan 'phags pa thogs med zhabs	[To] the Arya Asanga prophesied by the Victorious One ¹⁶
санжай жан сем сумла солван дев. ¹⁷	sangs rgyas byang sems gsum la gsol ba 'debs	I pray to those three – the Buddha and [two] Bodhisattvas.
Замлин хайвий зүгжан егий нен	'dzam gling mkhas pa'i gcung rgyan dbyig gi gnyen	[To] Vasubandhu, the Ornament of Panditas of the World ¹⁸
умай лам ний пагба намдол де	dbu ma'i lam brnyes 'phags pa rnam grol sde	Arya Vimuktasena ¹⁹ who attained the Middle Way
далбий сарнай зунба намдодде ²⁰	dod pa'i sar gnas btsun pa rnam grol sde ²¹	The reverend Vimuktasena ²² [my] object of faith

¹³ The division is made according to Lobsang 2005, p. xii.

¹⁴ (Tib.) 'dren pa is a synonym of (Sans.) *nāyaka*, epithet of Buddha, also 'spiritual guide'; *Mahāvīyutpatti. Sanskrit-Tibetan-Mongolian Dictionary of Buddhist Terminology*, (Sans.) *nāyaka*, (Tib.) *dren pa*, ML *uduriduyçi*, MT *uduriduyçi*, p. 1b.

¹⁵ See Pabonka Rinpoche, pp. 237–243.

¹⁶ The epithet of Buddha.

¹⁷ Given in the joint and separate form within the text (for Tib. *gsol ba 'debs*).

¹⁸ One of the Six Ornaments of the World, (Tib.) 'dzam gling rgyan drug, which are the six Indian Masters: Vasubandhu, Asanga, Nagarjuna, Aryadeva, Dignaga, and Dharmakirti, [RY: p. 730].

¹⁹ In *Tāranātha's History of Buddhism in India* the name is given as Vimuktasena, the pupil of Vasubandhu from whom he received instructions on Prajnaparamita, p. 188; TBRC [P0RK659] "Vimuktasena [primary name], rNam grol sde [primary name], 'Phags pa rnam grol sde [personal name]".

²⁰ A non-consequence of transcribing Tibetan terms/names in Mongolian language within the same text, see another examples.

²¹ TBRC [P0RK660] "bTsun pa rnam grol sde (bhaTTAraka Vimuktasena) [primary name], student of Vimuktasena".

²² In *Tāranātha's History...* his name is also given as Mokśasena and strongly distinguished from Vimuktasena, the disciple of Vasubhandu, pp. 210; Also known in literature as the Battara Vimuktisena, see Lobsang Norbu Tsónawa, p. xii; (Sans.) *bhadanta* Vimuktisena, see L. Chandra, p. 462b.

ЖИГДЕН МИГЖЭД СҮМЛЭ СОЛВАНДЕВ	'jig rten mig 'byed gsum la gsol ba 'debs	I pray to those three who opened the eyes of the World.
МАДЖУН ОМЦАР НАНЖУР ЧОГ- ИЙ ДЕ	rmad byung ngo mtshar gnas 'gyur mchog gi sde ²³	[To] the marvelous and wonderful Paramasena ²⁴
САВМОЙ ЛАМЖИЙ ЖҮДЖАН ДҮЛБИЙ ДЕ	zab mo'i lam gyi rgyud 'dzin'dul ba'i sde ²⁵	Vinayasena ²⁶ , the successor of the profound path
ЛАВЧЭН ЖОЛВИЙ ДЭРЖҮР НОМНАНЭЛ	rlabs chen spyod pa'i gter 'gyur rnam snang mdzad ²⁷	Vairochana, the treasury of the magnificent practice
ДОВИЙ ЭЛЛОГ СҮМЛЭ СОЛВАН ДЕВ	'gro ba'i zla grogs ²⁸ gsum la gsol ba 'debs	I pray to those three friends of all living beings.
ЛАМЧОГ ШЕРЧИН ЖАЙЭЛ СЭНСЭНЦАВ	lam mchog sher phyin rgyas mdzad seng bzang zhabs ²⁹	[To] Haribhadra, the propagator of the supreme Prajnaparamita
ЖАЛВИЙ МАНАГ ГҮНЭН ГҮСА ЛЕ	rgyal ba'i man ngag kun gyi ku sha le ³⁰	Kushali (the Elder) ³¹ , [the holder] of all oral Buddha's instructions
ДОГУН ЭЭВА ЖЭЭЧИН ГЭВА ЖАН	'gro kun mdzes pa rje btsun dge ba can ³²	The eminent Kushali (the Younger) ³³ – savior of all living beings

²³ TBRC [P0RK973] “mKhas mchog mchog gi sde [primary name], mChog gi sde, student of Vimuktasena and bhaTtaraka Vimuktasena”.

²⁴ *Tāranātha's History of...*, pp. 196–197.

²⁵ TBRC [P0RK974] “mKhas mchog 'dul ba'i sde [primary name], Dul ba'i sde, student of bhaTtaraka Vimuktasena and Mkhas mchog gi sde”.

²⁶ Vinitasena, see G. Mullin's translation, p. 197; also *Tāranātha's History ...*, p. 210.

²⁷ TBRC [P0RK975] “mkhan po rnam snang mdzad bzang po (Vairocana bhadra) [primary name], mkhan po rnam snang mdzad, student of Mkhas mchog 'dul ba'i sde”.

²⁸ It is not very clear how to interpret the Mongolian transliteration of a term *эллөг*. According to Glenn Mullin's *Essence of Refined Gold*, the III Dalai Lama and the XIV Dalai Lama speak about “friends of living”. It seems to be a spelling mistake of (Tib.) *zla grogs*, see: Das, p. 1100b, Jaeschke, p. 491.

²⁹ L. Chandra: (Tib.) *seng ge bzang po*, (Sans.) Haribhadra, p. 807a; Lobsang N. Tsönaba, Simhabhadra ('noble lion'), as he was born from a woman eaten by a lion while she was pregnant, see p. 65; TBRC [P7297] “Haribhadra [primary name], Seng+ge bzang po [personal name], student of Mkhas mchog 'dul ba'i sde”.

³⁰ TBRC [P3926] “Rin chen bzang [primary name], Ku sa li che ba [primary title], Ku sa li che ba rin chen bzang [personal name], student of Rig pa'i khu byug che ba”.

³¹ Also known as Ratna Bhadra, see: Lobsang N. Tsönaba, p. xii.

³² TBRC [P3925] “rin chen sde [primary name], ku sa li chung ba [primary title], ku sa li chung ba rin chen sde [personal name], dge ba can [primary name], student of Rin chen bzang”.

³³ Ratnasena, Lobsang N. Tsönaba, p. xii; See also Glenn Mullin, p. 197.

ДОВАЙ ДЭДБОН СҮМЛА СОЛВАН ДЕВ	<i>'gro ba'i sde dpon gsum la gsol ba 'debs</i>	I pray to these three teachers of living beings.
ЖАНЧУВ ТҮГЛА НАНЕЙ СЭРЛИН БА	<i>byang chub thugs la mnga' brnyes gser gling pa</i> ³⁴	Dharmakirti, who mastered the enlightened mind
ШИНДА ЧЭНБО СРОЛЫН МАРМЕЖАД	<i>shing rta chen po'i srol 'dzin mar me mdzad</i> ³⁵	Atisha, the upholder of Mahayana
ЛАМСАН САЛЖАД ДОНБА РИНБО ЧИ	<i>lam bzang gsal mdzad</i> ³⁶ <i>ston pa rin po che</i> ³⁷	Ston pa rin po che (Dromtonpa), the illuminator of the right path
ДАНБИЙ СРОГШИН СҮМЛА СОЛВАН ДЕВ.	<i>bstan pa'i srog shing gsum la gsol ba 'debs</i>	I pray to the three pillar [masters] of the Teachings.

[The Lineage of the Profound View]³⁸

МРАБА ДАМЕ ДЭНЧОГ ШАГЖЭЭ ДОГ	<i>smra ba'i zla med 'dren mchog sha kya thog</i>	[To] Shakyamuni, the excellent leader of the proclaimed Teachings
ЖАЛБИЙ ЧИПРАВ ГҮНДҮЙ ЖАМБИЙЯН	<i>rgyal ba'i mkhyen rab kun 'dus 'jam pa'i dbyangs</i>	Manjushri the embodiment of all Buddhas' wisdom
САВМУ ДОНСИГ ПАГЧОГ ЛҮДҮВШАВ	<i>zab mo'i dgongs gzigs 'phags mchog klu grub zhabs</i> ³⁹	The most noble Nagarjuna who can see the profound way
МРАБИЙ ЗҮГЖАН СҮМЛА СОЛВАН ДЕВ	<i>smra ba'i gtzug rgyan gsum la gsol ba 'debs</i>	I pray to the three Crown Ornaments ⁴⁰ of the proclaimed [philosophy].

³⁴ TBRC [P3453] “Dharmakirti [primary name], Chos kyi grags pa [primary title], gSer gling pa chos kyi grags pa [primary title]”.

³⁵ TBRC [P3379] “Atiśa [primary name] (972/982–?), Jo bo rje [primary title], dPal mar med mdzad dpel ye shes [personal name], Di pam ka ra shri dz+nya na [personal name], Atiśa dipamkarasriñāns [personal name], Atisha [personal name]”.

³⁶ (Tib.) *lam bzang gsal mdzad* could be also a name of a bodhisattva, RY; Tib. *lam bzang* is also one of the names denoting “the way of deliverance” from the cycle of transmigrations, see D a s, p. 1203b.

³⁷ This is a name abbreviation of 'Brom ston pa (1005–1064), one of the closest disciples of Atisha.

³⁸ According to P a b o n k a R i n p o c h e.

³⁹ TBRC [P4954] “Nagarjuna [primary name], klu sgrub [personal name]”.

⁴⁰ Three of the Six Ornaments of the World.

Пагбий гонба салхад давадаг	<i>'phags pa'i dgongs pa gsal mdzad zla ba grags</i> ⁴¹	Chandrakirti, clarifier of the Venerable One's ⁴² intentions
Дэсрай түбо ригбий күчүгчэ	<i>de sras mthu bo rig ba'i khu byug che</i> ⁴³	His son ⁴⁴ the powerful Vidyakokila (the Elder) ⁴⁵
жалсрай ригбий халсрай ригбий хүчиг нийбийшав	<i>rgyal sras rig pa'i lha'i sras rig pa'i khu byug gnyis pa'i zhabs</i> ⁴⁶	Vidyakokila the Second (the Younger), the son of the gods knowledge with bodhisattva
ригбий банчуг сүмла солван дев.	<i>rig pa'i dbang phyug gsum la gsol ba 'debs</i>	I pray to the three Lords of Knowledge.
Дендел савму жившин сигба-ий	<i>rten 'brel zab mo yi zhib shing gzigs pa yi</i>	[To] the one who sees precisely the profound meaning of the dependent arising
шинла чэнбу сролзин мармэжид	<i>shing rta chen po'i srol 'dzin mar me mdzad</i>	Atisha, the Mahayana upholder
ламсран салхад донба рэнбууший	<i>lam sran gsal mdzad 'brom pa rin po che</i>	'Brom pa rin po che, the illuminator of the demanding path
жамлин жанжур нийла солван дев	<i>'dzam gling spyan 'gyur gnyis la gsol ba 'debs</i>	I pray to the two Ornaments of the World.

⁴¹ TBRC [PORK243] “Zla ba grags pa (Candrakirti) [primary name], Zla grags, tsandra kirti”.

⁴² I.e. Nagarjuna, the teacher of Chandrakirti.

⁴³ TBRC [PORK297] “Rig pa'i khu byug [primary name], student of Chandrakirti”.

⁴⁴ I.e. ‘his pupil’, the term ‘son’ is used for the (Tib.) *sras* ‘spiritual son’ and similarly in Modern Mongolian as *shav*, (Class. Mong.) *šabi*.

⁴⁵ Roerich: (Tib.) Rig pa'i khu yug (sic!), the pupil of Chandrakirti and also one of the Atisha's teachers, p. 243; L. Chandra: (Tib.) Khu byug, (Sans.) *kokila*, (ev. Tib. *ko ki la*), p. 79a; TBRC [PORK297] “Rig pa'i khu byug [primary name], student of Chandrakirti”.

⁴⁶ TBRC [P3301] “gNyis spangs pa [primary name], rJe btsun gnyis spangs pa [primary title], student of Vidyakokila and Da ma ru pa”.

[The bKa gdams pa Lamrim Followers]⁴⁷

налжор банчуг балдан гонбаба	<i>rnal byor dbang phyug dpal ldan dgon pa ba</i> ⁴⁸	[To] the glorious dGon pa ba, the powerfull one among yoga practitioners
савму динзин данбий нежурба	<i>zab mo'i ting dzin bstan pa'i sne'u zur pa</i> ⁴⁹	sNe'u zur pa [master] in the profound Samadhi teachings
дүлбий денд гүнеин тагмаба	<i>'dul ba'i sde snod kun 'dzin Thag ma pa</i> ⁵⁰	Thag ma pa, the upholder of all Vinaya teachings
таков донмэ сумла солван дев.	<i>mtha' khob sgron me gsum la gsol ba 'debs</i>	I pray to the three “lanterns” of the uncivilized ⁵¹ regions
Зонбий дүба лхурлэн намсэнишав	<i>btson pa'i</i> ⁵² <i>sgrub pa lhur len nam seng</i> ⁵³ <i>zhabs</i>	[To] the venerable Nam seng who proceeded vigorously in saddhana
дамбий жинлав намха жалбуудан	<i>dam pa'i phyin rlabs nam mkha'i rgyal po</i> ⁵⁴ <i>dang</i>	Nam mkha'i rgyal po with the holy blessing
жигден чойжа банбий сэнгэсэн	<i>jig rten chos kyis spang pa'i sangs rgyas seng ge</i> ⁵⁵	And Sangs rgyas seng ge who abandoned the world's order

⁴⁷ Pabonka Rinpoche.

⁴⁸ TBRC [P1322] most probable it was “dBang phyug rgyal mtshan [primary name] (1016–1082), dGon pa ba dbang phyug rgyal mtshan [primary title], 'Dzeng sgom dbang phyug rgyal mtshan [title], student of rGyal ba'i 'byung gnas and Atiśa”.

⁴⁹ TBRC [P1316] “Ye shes 'bar [primary name] (1042–1118), sNe'u zur pa [primary title], sNe'u zur pa ye shes 'bar [personal name], student of dBang phyug rgyal mtshan”.

⁵⁰ TBRC [P136] “Thag ma ba [primary name], 'Dul 'dzin thag ma ba [primary title], Ka ba dar seng [title], Dar seng, ka ba [reversal], Dar ma seng+ge [personal name], student of Ye shes 'bar and sMon lam tshul khrims”.

⁵¹ I.e. ‘non-buddhist’, ‘barbarian regions’ where the population is not of Buddhist believers.

⁵² It seems that (Tib.) *btson pa* is a short form of (Tib.) *btson sgrus pa* ‘diligence, vigor’.

⁵³ Pabongka Rinpoche: (Tib.) lHo brag Nam kha' seng ge; TBRC [P1318] “Nam mkha' seng+ge [primary name] (XII c.), lHo brag mkhan chen [primary title], lHo brag mkhan chen nam mkha' seng+ge [personal name], Shud phu ba Nam mkha' seng+ge [personal name], student of Thag ma pa, Jo sras sbal ti”.

⁵⁴ TBRC [P3470] “Nam mkha' rgyal po [primary name] (XIII c.), lHo brag mkhan chen [primary title], lHo brag mkhan chen nam mkha' rgyal po [personal name]”.

⁵⁵ Most probably the passage refers to Sangs rgyas seng ge, however it differs from the name given by G. Mullin, see Roerich, p. 516–517, G. Mullin, p. 198.

жалсрай санбу шавла солван дев	<i>rgyal sras bzang po'i zhab</i> <i>la gsol ba 'debs</i>	I pray beneath the feet of the sons of Buddha (bodhisattvas).
жанчув түгжий догун бүшинсиг	<i>byang chub thugs rjes 'gro</i> <i>kun bu bzhin gzigs</i>	[To] the one who looks with enlightened compassion upon all beings as if they were his [only] children
Лхагбий лхаени ⁵⁶ жийсүн жижжйлов	<i>lhag pa'i lha yis rjes bzung</i> <i>byin gyis rlobs</i>	Who is blessed and protected by the highest deities
Нигдүй доба дэнбий шийнэн чог	<i>snyigs dus 'gro ba 'dren</i> <i>pa'i bshes gnyen mchog</i>	The great master of the leaders of the living beings in the age of darkness
Намха жалсан шавла солван дев.	<i>nam mkha'i rgyal mtshan</i> <i>zhab la gsol ba 'debs</i> ⁵⁷	I pray beneath the feet of Namkhai Gyaltsan.

[The bKa' gdams pa Treatise Followers]⁵⁸

Жалбий дунцов шийнэн бодоба	<i>rgyal ba'i gdung 'tsob</i> <i>bshes gnyen po to pa</i> ⁵⁹	[To] the spiritual teacher Po to pa, the successor of the Buddha – the Victorious One
намжол данга далбий шараба	<i>rnam dpyod 'bran zla bral</i> <i>ba'i sha ra ba</i> ⁶⁰	Sha ra ba, the one of unequalled intellect

⁵⁶ The 'e' letter used in borrowed words appears exceptionally.

⁵⁷ TBRC [P1550] “Nam mkha'i rgyal mtshan (1532–1592)(?), sGom sde ba nam mkha' rgyal mtshan [primaryTitle], Shar pa sgom sde ba nam mkha' rgyal mtshan [title], Shar chen nam mkha' rgyal mtshan [title], Nam mkha'i rgyal mtshan [personal name], rGyud stod shar pa nam mkha' rgyal mtshan [title], student of Chos kyi rgyal mtshan, bSod nams rgya mtsho, bSod nams dpal bzang, dPal 'byor rgya mtsho, bDe legs nyi ma, dGe legs dpal bzang, Don grub rgyal mtshan”.

⁵⁸ Pabonka Rinpoche.

⁵⁹ TBRC [P3442] “Rin chen gsal [primary name] (1027–1105), Po to pa rin chen gsal [primary title], Bu to pa rin chen gsal [title], student of Byang chub 'byung gnas, rGyal ba'i 'byung gnas, Tshul khrims rgyal ba”; Roerich: born ca 1031 A.D., see p. 286.

⁶⁰ TBRC [P1405] “Yon tan grags [primary name] (1070–1141), Sha ra ba yon tan grags [primary title], student of Rin chen gsal”.

жанчуб түгжий габав чалжаба	<i>byang chub thugs rjes bka'</i> <i>babs mchad kha pa</i> ⁶¹	mChad kha pa the teacher of transmission of enlightened compassion
Дообий рэгон сумла солван дев	<i>'dod pa'i re skong gsum la</i> <i>gsol ba 'debs</i>	I pray to the three fulfillers of the wishes.
лундог аадаг жанхэм жилбуба	<i>lung rtogs mnga' bdag</i> <i>byang sems spyil bu pa</i> ⁶²	[To] Spyil bu pa, master of scriptures and realization
Димед лүний ванчүг хайбий чог	<i>dri med lung gi dbang</i> <i>phyug mkhas ba'i mchog</i>	The superior master Vimala Lunggi Wangchug ("Lord of Permission") ⁶³
Камсүм гобий гонбу рэнбуучий	<i>kham s gsum 'gro ba mgon</i> <i>po rin po che</i>	mGon po rin po che, the protector of the living beings of the three realms
Найдан чэнбу сумла солван дев.	<i>gnas brtan chen po</i> ⁶⁴ <i>gsum</i> <i>la gsol ba 'debs</i>	I pray to the three <i>mahasthaviras</i> .
Намдаг цүлтэм аддан санчэнба	<i>rnam dag tshul khrims</i> <i>bkrag mdangs bzangs chen</i> <i>pa</i> ⁶⁵	[To] Zang chen pa, brilliant in the perfect discipline practice
дүлба бүмдэ аадаг цоонаба	<i>'dul ba 'bum sde mnga'</i> <i>bdag mtso sna ba</i> ⁶⁶	Tso na ba, master of the <i>Vinaya</i> scriptures

⁶¹ TBRC [P3447] "Ye shes rdo rje (1101–1175), Bya 'chad kha pa ye shes rdo rje [personal name], Ye shes rdo rje [primary name], 'Chad kha pa ye shes rdo rje [primary title], mChad kha pa ye shes rdo rje [title], Bya 'chad kha pa ye shes rdo rje [personal name], student of Yon tan grags, lCags ri ba, sMon lam 'bar".

⁶² Roerich, p. 279, 1088; TBRC [P3448] His name was Chos kyi rgyal mtshan (1121–1189), [primary title] sPyil bu pa chos kyi rgyal mtshan and his title se spyil bu pa chos kyi rgyal mtshan.

⁶³ Here I would like to give a short comment on the translation: (Tib.) *dri med* means 'pure', 'faultless', etc. but it is also an equivalent to (Sans.) *vimala*, which I decided to use as a part of the name. Roerich gives "Lord of Permission", due to the fact, that the master received many permissions, for example of the entire Kanjur, see p. 278. TBRC [P3449] "Lung gi dbang phyug [primary name] (1158–1232), lHa lung gi dbang phyug [primary title], Byang chub rin chen [personal name], lHa chen lung gi dbang phyug [title], 'Chad kha gsar ma gdan rabs 2 lung gi dbang phyug [title], student of Chos kyi rgyal mtshan".

⁶⁴ (Sans.) *mahasthavira*.

⁶⁵ TBRC [P17] "Dar ma bsod nams [primary name] (XII c.), Zangs chen pa dar ma bsod nams [primary title], bZang chen pa dar ma bsod nams [primary title], student of Byang chub 'od".

⁶⁶ TBRC [P1500] "Shes rab bzang po [primary name] (XIII c.), mTsho sna ba shes rab bzang po [primary title]".

Чой-он жа по тарсон мондоба	<i>chos mngon rgya mtsho mthar son mon grva pa</i> ⁶⁷	Mon grva pa, perfect in the Abhidharma teachings
Дообий дэнба сумла солвбанцэв	<i>'gro ba'i rten pa gsum la gsol ba 'debs</i>	I pray to the three supporters of living beings.
савжин жачэ чойла аанэбий	<i>zab cing rgya cher chos la mnga' brnyes pa'i</i>	[To] the one who mastered the Dharma in a detailed and profound way
галдан дооба гунжий жавсүжүр	<i>skal ldan 'gro ba kun gyi skyabs su 'gyur</i>	Who protects all the fortunate living beings
тиглай санбу денба жайалба	<i>phrin las bzang pos</i> ⁶⁸ <i>bstan pa rgya(s) mdzad ba</i>	Who expanded Teachings through positive actions
балдан дамба шавла солван дев	<i>dpal ldan bla ma zhabs la gsol ba 'debs</i>	I pray beneath the feet of the glorious lama.

[The bKa gdams pa Instruction Followers]⁶⁹

дүбий ванчуг чинбу цүлтимбар	<i>'grub pa'i dbang phyug chen po tshul khirms 'bar</i> ⁷⁰	Tshul khirms 'bar the great master among the siddhas
шийнэ-н цүлшин дэнжал шюну-Од	<i>bshes gnyen tshul byung brien mdzad gzhon nu 'od</i> ⁷¹	gZhon nu 'od, who relied on the methods of other spiritual teachers
тэгчог ламгий жүзжан жүргом шав	<i>theg mchog lam gyis zung chen dgyer sgom</i> ⁷² <i>zhabs</i>	The venerable dGyer sgom, who is possessed by the (Teachings) of the great vehicle

⁶⁷ TBRC [P18] “Tshul khirms bkra shis [primary name] (XIII c.), Mon grwa pa tshul khirms bkra shis [primary title], Mon gra pa tshul khirms bkra shis [personal name], student of Shes rab bzang po”.

⁶⁸ TBRC [P8939] “Phrin las bzang po [personal name]”.

⁶⁹ Pabonka Rinpoche.

⁷⁰ According to Roerich he was one of the “Three Cousins” (*sku mched gsum*: Po ta ba Rin chen gsal, Spyana snga ba Tshul khirms 'bar, Phu chung ba gZhon nu rgyal mtshan) who greatly fostered the bKa' gdams pa doctrine among sNe'u zur pa, Shar ba pa and gLang thang pa, Bya yul pa, see p. 73; TBRC [P3473] “Tshul khirms 'bar [primary name] (1038–1103), spyana snga tshul khirms 'bar [primary title], student of rGyal ba'i 'byung gnas, Chos dbang”.

⁷¹ See Roerich p. 422; TBRC [P3475] “gZhon nu 'od [primary name] (1075–1138), Bya yul ba chen po [primary title], Bya yul ba gzhon nu 'od [personal name], student of Rin chen snying po, Tshul khirms 'bar, Ye shes rgyal mtshan”.

⁷² TBRC [P3476] “gZhon nu grags pa [primary name] (1090–1171), dGyer sgom chen po gzhon nu grags pa [primary title]”. His Teachers were both Tshul khirms 'bar and gZhon nu 'od.

жалбий срайвуу сүмлаа солван дев.	<i>rgyal ba'i sras bu gsum la gsol ba 'debs</i>	I pray to the three <i>sons</i> of Buddha.
мажун ёндон зодэн санжайвон	<i>rmad byung yon tan mdzod 'dzin sangs rgyas dbon</i> ⁷³	Sangs rgyas dbon, the upholder of excellent qualities
дамбий жинлав намхай жалбуудан	<i>dam pa'i byin rlabs nam mkha'i rgyal po</i> ⁷⁴ <i>dang</i>	Nam mkha'i rGyal po, blessed by the holy masters
жагдэн чойжад ванвий Сэнгэ сан	<i>'jig rten chos brgyad dbang ba'i sangs rgyas seng ge</i>	Sangs rgyas seng ge who abandoned the world's order
жалсрай санбуу шавлаа солван дев.	<i>rgyal sras bzang po</i> ⁷⁵ <i>zhabs la gsol ba 'debs</i>	I pray beneath the feet of the <i>sons</i> of Buddha (bodhisattvas).
жанчуб түгжи догун бүшин сэг	<i>byang chub thugs kyis 'gro kun bu bzhin gzigs</i>	[To] the one who looks with enlightened compassion upon all beings as if they were his [only] children
Лхагвай Лхаений жи сүн жинжиллов	<i>lhag pa'i lha yis rjes bzung byin gyis rlobs</i>	Who is blessed and protected by the highest deities
Нигдүй дова дэнбий шийнээс чог	<i>snyigs dus 'gro ba 'dren pa'i bshes mnyes mchog</i>	The great master who is the leader of the living beings in the age of darkness
намхайжаниан шавлаа солван дев	<i>nam mkha'i rgyal mtshan</i> ⁷⁶ <i>zhabs la gsol ba 'debs</i>	I pray beneath the feet of Nam mkha'i rgyal tsan ⁷⁷ .

⁷³ TBRC [P3485] “Sangs rgyas dbon ston [primary name] (1138–1210), rGya ma khri khang sangs rgyas dbon ston [personal name], student of gZhon nu grags pa, Ye shes 'bar”.

⁷⁴ TBRC [P3470] “Nam mkha' rgyal po [primary name] (XIII c.), lHo brag mkhan chen [primary title], lHo brag mkhan chen nam mkha' rgyal po [personal name], student of the following great teachers: Tshul khri ms bkra shis, Nam mkha'i seng+ge, Shes rab bzang po, Sangs rgyas dbon ston”.

⁷⁵ TBRC [P3472] “rGyal sras bzang po [primary name] (?–1356), lHo brag mkhan chen rgyal sras bzang po [primary title], his student was Nam mkha'i rgyal mtshan”.

⁷⁶ TBRC [P1317] “Nam mkha' rgyal mtshan [primary name] (1326–1401), lHo brag grub chen nam mkha' rgyal mtshan [primary title], gSang bdag nam mkha' rgyal mtshan [title], student of bLo bzang grags pa'i dpal, rGyal sras bzang po, Nam mkha' bzang po, Rin chen bkra shis”.

⁷⁷ One of the abbots of Chos lung (sPos khang near Gyantse), see Roerich, p. 1073.

мигмид ⁷⁸ зэвгий дерчин жанрайсэг	<i>dmigs med brtse ba'i gter chen spyan ras gzigs</i> ⁷⁹	Spyan ras gzigs (Avalokiteshvara) the great treasury of loving kindness
дэмэ чинбий банбуу жамбий ян	<i>dri med mkhyen pa'i dbang po jam pa'i dbyangs</i>	Jam pa'i dbyangs (Manjushri), lord of faultless wisdom
ганжан хайший зугжан Зонхова	<i>gangs can mkhas pa'i gtsug rgyan tsong kha pa</i>	Tsong kha pa, the crown ornament of the wisest of the snowy land of Tibet
лувсан дагвий шавлаа солван дев.	<i>blo bzang grags pa'i zhabs la gsol ba 'debs</i>	I pray beneath the feet of the Great bLo bzang grags pa (Tsong kha pa).
жавсүн гүндүй ламаа доржэйчан	<i>rje btsun kun 'dus bla ma rdo rje dbyangs (can)</i>	The embodiment of the precious master, the lord of the siddhis
ганлаа гандүл шийнэн цүлсүн-най	<i>gang la gang 'dul bshes gnyen tshul gsum nas</i>	Spiritual teacher who tames the beings by three methods
чогдан түмүн ойдүв золхд ваа	<i>mchog dang thun mong dngos grub gsal mdzad pa</i>	The illuminated of the supreme and common siddhis
денжин ламаа шавлаа солван дев	<i>bstan'dzin bla ma zhabs la gsol ba 'debs</i>	I pray to the blessed lamas, the holders of the Buddhist teachings
равжүн сүнрөв гуилаа даавий миг	<i>rab byung gsung rab kun la bkra ba'i mig</i>	The eyes which can see clearly all the excellent scriptures
галсан тарвар долвий жүтог-чог	<i>bskal bzang thar bar 'dod pa'i 'jug ngogs mchog</i>	The supreme doors of the good <i>kalpa</i> that can lead to freedom of the fortunate ones

⁷⁸ It seems to be a spelling mistake because Mongolian *мигжид жанрайсэг* is a commonly used epithet of bodhisattva Avalokiteshvara.

⁷⁹ A common epithet of Avalokiteshvara in Mongolia.

ЗЭЭВИЙ ЖОДВИЙ ТАВХАЙ ЗЭ ВАА ЕЙ	<i>brtse ba'i spyod pa'i thabs mkhas mdzes pa a'i</i>	The brilliant ones with skilful means to conduct compassion
САЛЭД ШИЙНЕН НАМЛА СОЛВАН ДЭВ.	<i>gsal mdzad bshes gnyen rnam la gsol ba 'debs</i>	I pray to the illuminated spiritual teachers.
ЖЕЙВУ ГҮНДҮҮ ЯАНДАГ ЛАМАА-ДАН	<i>rje'i bo kun 'dus yang dag bla ma dang</i>	(May I) be unified with the excellent lamas and masters
ВРАЛМЭД ЧОЙЖИ-ВАЛА ЛОНЖИД-ЖИН	<i>'bral med chos kyi dpal la longs spyod zhing</i>	And obtain continuous enjoyment of the supreme Dharma
Саадан ламжи ёндон равзогнай	<i>sa dang lam gyi yon tan rab rdzogs nas</i>	(May I) achieve the accomplishments of the stages and the path
доржей чангий гоншүн нүртов шог	<i>rdo rje 'chang gi go 'phang myur thob shog</i>	And may I quickly attain the state of the Vajra Holder!

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