Monogolyn Sum Huidiyin Tugzhand Tovchro Tsegel

UBR 936
Rinchen 936 - Dashchoinkhorlin khid
Buyan varyoitini sum, Buyant-vyoiilti sum
Tibetan name: bka-shis chos-khor gling
English name: Dashchoinkhorlin monastery

GPS was taken at the gate of the fenced-off area
N 48°100.477' E 106°56.194'

Data provider: Daashseren lama of Züün Khüree Dashchoinkhorlin monastery, B. Daajaw architect
Sources: Banragch, Ch., Sainkhüü, B., Mongol khüree khidiyin tüücks (emkhgtel).Ulaanbaatar 2004

The fenced-off temple complex of Dashchoinkhorlin monastery was situated on the left bank of Selbe River, north-west of Dambadarjaa monastery in Chirgelti Mountain area. It was founded in 1778 with the participation of Zorijt van, Yundendorj (1778-1828), who was a governor (amban) at the time. According to Pürew, (Mongol uls tüüriin töw. p. 34.), the monastery was founded in 1789. According to Banragch (p.15), the area occupied by the monastery was 238×201 more than 100 lamas belonged to it. According to Daashseren lama, before 1937 the monastic complex comprised of about ten buildings with about 50-60 lamas in residence. According to Pürew's book (Mongol tüüriin golomt, pp. 88-89.), the monastery was founded in 1789. According to Banragch (p.15), the area occupied by the monastery was 238×201 more than 100 lamas belonged to it. According to Daashseren lama, before 1937 the monastic complex comprised of about ten buildings with about 50-60 lamas in residence. According to Pürew's book (Mongol tüüriin golomt, pp. 88-89.), the monastery was founded in 1789. According to Banragch (p.15), the area occupied by the monastery was 238×201 more than 100 lamas belonged to it. According to Daashseren lama, before 1937 the monastic complex comprised of about ten buildings with about 50-60 lamas in residence. According to Pürew's book (Mongol tüüriin golomt, pp. 88-89.), the monastery was founded in 1789.

According to Dariimaa (p. 45.), the main temple (Tsogchin) was a two-storey brick building with a painting showing demberel yanlag junai (Tib. rten-brel yan-lag bca-gnyis), the twelve aspects of interdependent origination on the wall of the first floor. B. Daajaw, whose description and sketches are based on old pictures and an interview made in 1966 with an old ex-monk of the monastery, Dorj, marks three small at the rear part of the second floor of the Tsogchin temple in his book. Accord to him, the middle one was called Shagtüw (Tib. shgya thub-po) dedicated to Shakyamuni Buddha. Here, on the second floor, was displayed a huge sculpture of Shagtüw. The Tsogchin temple had a very interesting design with these three temples on its upper floor, this way its southern part being a one-storey building, its northern part being a two-storey building with a third storey on the central Shagtüw temple.

Geleta gives a vivid (Forbâth, pp. 158-168.) description of Dashchoinkhorlin monastery as he witnessed a ceremony there. Its main temple was a masterpiece of the Tibetan style. According to Geleta (Fortbâth, p. 162.), the monumental north temple of the monastery housed a huge statue of Buddha (it is the Shagtüw sculpture mentioned by Daajaw) surrounded by only three walls as in the south there was a roof-terrace on the first floor from where people could enter. In addition, there were two small rooms on the right and the other on the left of the building which were used for the receptions of the large number of pilgrims. The main temple had a large roof-terrace on the first floor with a great number of statues. The rear wall of the north temple was decorated with small paintings of Buddha and other themes.

According to Dariimaa, (p. 45.), the main temple (Tsogchin) was a two-storey brick building with a painting showing demberel yanlag junai (Tib. rten-brel yan-lag bca-gnyis), the twelve aspects of interdependent origination on the wall of the first floor. B. Daajaw, whose description and sketches are based on old pictures and an interview made in 1966 with an old ex-monk of the monastery, Dorj, marks three small at the rear part of the second floor of the Tsogchin temple in his book. Accord to him, the middle one was called Shagtüw (Tib. shgya thub-po) dedicated to Shakyamuni Buddha. Here, on the second floor, was displayed a huge sculpture of Shagtüw. The Tsogchin temple had a very interesting design with these three temples on its upper floor, this way its southern part being a one-storey building, its northern part being a two-storey building with a third storey on the central Shagtüw temple.

Geleta gives a vivid (Forbâth, pp. 158-168.) description of Dashchoinkhorlin monastery as he witnessed a ceremony there. Its main temple was a masterpiece of the Tibetan style. According to Geleta (Fortbâth, p. 162.), the monumental north temple of the monastery housed a huge statue of Buddha (it is the Shagtüw sculpture mentioned by Daajaw) surrounded by only three walls as in the south there was a roof-terrace on the first floor from where people could enter. In addition, there were two small rooms on the right and the other on the left of the building which were used for the receptions of the large number of pilgrims. The main temple had a large roof-terrace on the first floor with a great number of statues. The rear wall of the north temple was decorated with small paintings of Buddha and other themes.

The entrance temple (with the main gate) and two side gates), the temple of the) Five Kings) (towon khan, Tib. sku Inga rgyal-pa).

Three other temples surrounded the main temple: two on the west, namely the Buddha temple (Zuu süm, Tib. dus-khor) and the Kalachakra temple (Düünkhörin süm, Tib. dus-khor) in front of it, and one on the east, called the temple of the 'Five Kings' (towon khan, Tib. sku Inga rgyal-pa).

In the north-east corner of the complex, a two-storey wooden temple called the Green Palace (Nogoon Larwan/Larwin) stood within its own fence, attached to the wall of the complex. It is said that the Bogd khan and Queen Dondogdulam stayed in this palace when they visited the area. After Dondogdulam passed away, the Bogd khan built a stupa for her.

There was also a wooden shed on the hill. According to B. Daajaw it enouched the stone carvings of jigsid (Tib. 'jigs-byed, Skr. Bhairava, epithet of Yamaataka).

According to Dariimaa (p. 45.), a lama with either a gowj (Tib. dka`i buo, ‘ten hardships’, a philosophical rank) or agramba (Tib. gnagpo-rams-pa, rank in tantric studies) degree was nominated from ilk Khüree to perform the tsorj rank of Dashchoinkhorlin.

According to Dashseren lama, a Tsam ritual dance was performed in the monastery on the 29th day of the last winter month. Dariimaa claims (p. 45.) that Tsam was held once a year on the 29th of the last summer month. It is probably that it was performed twice a year, with significant differences. Photos in the Film Archive show how big this complex was (K-23612-23635, box 92), and there are also many pictures showing scenes of Tsam dance performed here (K-24725-24891, 95 box, see also the photos in Forbath’s book) in the summer. The Tsam dance field was to the south of the main gate, between it and the protective wall (yampai). Lamas lived in fenced-off wooden buildings to the south-east and south-west of the monastery. According to Dariimaa (p. 45.) they lived in Zoogain aimag which was the only aimag belonging to the monastery.

The monastery was forced to cease operation in 1937.

Current situation

There is nothing remaining of this large monastic complex beyond some lines and heaps of bricks and stones. Today, the exact area where the monastery once stood is fenced-off and a pillar wrapped in blue khadags stands in its center. There is a small hut in the enclosure but it is new.

Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report ‘Monasteries and Temples of Bogdlin Khüree, Ilkh Khüree or Urha, the Old Capital City of Mongolia in the First Part of the Twentieth Century.’ Survey conducted by Zuzsa Majer and Krisztina Teleki, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.