Mongolyyn Sum Hiidigyn Tugux Tovcho Tseвл

UBR 938
Rinchen 938 - Bogd khhid (dugan), (Tsetsee guni kharal)
Dünstjargaw, Dünstjargaw (in sum)
Elevation 2261 m
N 47°48.492'
E 107°00.164'

Dataprovider: B. Daajaw architect
Dulam, S., Khüree dörwön uul isikhilga, belgedel. Ulaanbaatar 2004
Maidar, D., Mongolion arkhitektur b kh kh baiqaulit. Ulaanbaatar 1992
Pozneyev, P. (p. 51.). has a similar account to Jambal (English text pp. 16., Mongolian text p. 694.) say that the bow and arrows of Baatar beil or Büüwei baatar were kept here.

According to B. Daajaw, before the annual ceremony, the nobles and the participating lamas prepared for it in nearby valleys to the south-east of Tsetsee gun temple called Shashin khurkhain am ‘(the valley of religious gathering)’. After the ceremony, they held a noonday festival in each of the valleys.

There were also sacred places in Bogd khan Mountain, such as Baruan shireet/shiweet, where Öndör gegeen’s meditation cave (Öndör gegeen’s agui) can be found with an incense vessel (boijor, Tib. spod-phor, incense burner) placed near it. According to Dengew (p. 41.), in this cave there was a rock, which became black (no other or more exact data is given). According to Jambal (English text pp. 17., Mongolian text p. 695.), it was also Yünden won who, in about 1837, set out the words OM AH HUM in white stones on the north side of Bogd khan mountain so as to make the Bogd khan’s drinking water pure. It was replaced in 1936 on the 15th anniversary of the resolution with the Soyombo, the national Mongolian symbol, which can be seen today. According to Mongkht (p. 31.), Tsetsee gun temple was destroyed in 1924.

Current situation
Tsetsee gun temple is the name of a rocky peak which is reached after a 10 km walk through the forest from Manzhir khid. The owoo is on a rocky peak of the mountain. According to S. Dulam (pp. 82-83.), after the demolition of the Council of Mongolia by kind permission of the authors of the report ‘Monasteries and Temples of Botogd Khüree, Ikh Khüree or Urga, the Old Capital City of Mongolia in the First Part of the Twentieth Century.’ Survey conducted by Zuzaa Majer and Kristiina Tallaks, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.

There was also a temple complex, which can be seen in an old photo taken in 1925 by a German tourist, Schul in the exhibition hall of Manzhir monastery (also kept in the Film Archive collection: k238846). The photos show a complex consisting of three small wooden shrines, with a tower on the right used for calling to lamas to the ceremony in the right. The main temple was decorated with a top ornament, and its roof spines were decorated with a thousand of carved elephant heads (Dulam, p. 76.). In the background, behind the temple, the owoo can be seen on the top of the cliff. (Today in the museum situated at the site of Manzhir khid there is a makett showing the old Tsetsee guni kharal, based on these pictures.)

S. Dulam adds that rituals were held here from time to time. Bows and arrows, saddles and harnesses of the two heroes, called Büüwei Baatar (Baatar beil) and Shiir Batuar (Zasag beil Shiir batar) who was the younger brother of Öndör gegeen Zanabazar were kept in the temple. Both Dengew (p. 41.) and jambal (English text p. 16., Mongolian text p. 694.) say that the bow and arrows of Baatar beil or Büüwei baatar were kept here.

According to legend, Biiwee baatar was sometimes seen on the north-east of the peak as if looking around [Dendew, p. 41.]. Thus, the peak was said to be his watch post. One day before the ceremony to the mountain spirits, which was to be led by a prince from Tüüsheh khan clan (descendants of Chinggis khan) (the same) following items were delivered from Dünstjargaw temple (UBR 924:938) on two white camels to Tsetsee gun: the black weapon (Dulam, p. 76. kha skhiir buu, ‘black rifle, gun’), bows, arrows, swords and armor belonging to Awtai sain khan (16th century statesmen of Tüüsheh khan aimag) and Baatar beil, as well as a tiger-skin, leopard-skin, bear-skin, wolf-skin etc.

Jambal (English text p. 16, Mongolian text p. 694.), relates how money was sent from Peking to be offered on the Bogd khan mountain’s owoo because the Bogd khan mountain bore the rnak ‘tüshge gun’. There was a hole in a building situated beside the owoo and the money used to be thrown into this hole. (Jambal used the word baishin, meaning building. It must be identical with the temple complex described above.)

According to Dulam (p. 76.), for the great incense offering (san) many sacksful of different kinds of incense and juniper branches were burnt in the Tsetsee gun incense vessel, which was decorated with three elephant heads. The worshippers arrived at the temple the day before the ceremony to make offerings at the table. The tsoor went to the jëwtsündamba khutagt to ask for the religious and political symbols of the country such as the flag, the golden helmet, golden silk robes etc. The ritual ceremonies were held in front of the temple. The worshippers arrived at the temple the day before the ceremony to make offerings at the table. The tsoor went to the jëwtsündamba khutagt to ask for the religious and political symbols of the country such as the flag, the golden helmet, golden silk robes etc.

According to Mönkhbat (p. 31.), Yünden won (the same Zörgit won Yündendorj mentioned above) also erected a monumental statue on the Baruan shireet peak of Bogd khan Mountain. Dengew (p. 41.) confirms this and adds that the statue had an inscription.

They were: Bogd khan uul in 1778, Khentii Khan Uul in 1797 and Otgontenger Uul (in the Altai mountains range) in 1818.

Ritual ceremonies were held on the two highest peaks of Bogd khan Mountain, Tsetsee gun temple and Tüshge temple, annually.

The two 2nd jëwtsündamba khutagt asked Raden khanen Agwaanparlajamiats (Tib. nwa-sngren mphan-chen nag dbang ’phrin-las rgya-mtsho) to compose the text for the ritual ceremony, which also included offering incense and a golden drink offering (san serjim, Tib. bsang gsar-skryems) all of which were presented to the local spirits of the mountain. The main protector spirit of Bogd khan Range is Guruda (Tib. khyung). The mythical bird on Tsetsee gun, the owoo of Bogd khan Mountain was in front of the cliff in which case a formation looking like a Garuda bird with extended wings. In front of the owoo, there was a square table that was used for food and drink offerings. In either side of it there were two smaller owoes, the left one being the owoo of religion, and the right one the owoo of politics.

Pozneeyev (p. 51.), has a similar account to Jambal (English text pp. 16.-18., Mongolian text pp. 693-695.), saying that offerings were made twice a year to Khan uul. Jambal states that the Bogd khan mountain was worshipped twice a year, with the Manchu amban attending the spring worship and the Mongol amban the autumn, the latter staying at the nearby Chuluut valley for almost two months on these occasions.

The two highest peaks of Bogd khan Mountain were Botogd Khüree, Ikh Khüree or Urga, the Old Capital City of Mongolia in the First Part of the Twentieth Century.’ Survey conducted by Zuzaa Majer and Kristiina Tallaks, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.
Востул Үүхэн Төвчөө Төсөл

Монголын Сүм Хийдийн Үүхэн Төвчөө Төсөл

to resume the practice of worshipping the three holy mountains. Nowadays the President visits this place once a year to pray for the good fortune of the country.

The square ruined foundation platform of the old temple serves as the base (7x7 m) for a new owoo. Some rocks carved with reliefs of vajra or lotus can still be seen, remaining possibly from the original temple. There are also a table, a cauldron and some stone benches. There is a pile of stones each with a hole in it, forming a six-sided structure in front of the owoo, which is used to display the State flags and the Ulaanbaatar city flag at the annual ceremony. A wooden pole decorated by ceremonial silken scarves, prayer flags and a Shaman drum stands nearby.

A 1,500 kg white marble monument was erected here in 2004. Its purpose, according to its inscription, is to ensure that the spiritual power of Bogd khan Mountain penetrates the sky and earth. According to Mönkhbat (p. 31.), a 900kg Garuda statue is inside the marble monument.