

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 010 Gandangejeelin

Khalkhiin Zaya gegeenii Gūshig datsan

Tibetan name: dga'-ldan dge-rgyas gling

English name: Gandangejeelin monastery, Gūshig monastic school of the Khalkh Zaya gegeen

Zanabazar street, on the way up to Gandan monastery

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NOTE IN 2011: The yurt temple has moved to the foot of Dasganii ovoo. The temple has around ten monks. It follows the usual Gelukpa monthly ceremonial system, which is different from the one of Gandangejeelin monastery in Tsetserleg, Arkhangai aimag.

Informant: Bold, *daamal lam* of the monastery

Written source: Leaflet published by the temple

This yurt shaped Gelukpa temple is the Ulaanbaatar branch of the revived Khalkha *Zaya bandid* (*Zaya pandita*) or *Zaya gegeen's* great monastic city, *Zayaiin khüree*, in Tsetserleg, Arkhangai aimag, and was opened in September 2004.

According to their leaflet, *Zaya Khutagt* offered golden sand to Buddha 2,542 years ago with true deep faith. Later he was re-born five times in India, three times in Tibet, and seven times in Mongolia. His first Mongolian reincarnation was Zaya Pandita Luvsanperenlei (Tib. *blo-bzang 'phrin-las*, 1642-1715), one of the most significant individuals in Mongolian Buddhism, who founded the monastic city of *Zayaiin khüree* in the area of the present day Tsetserleg town, Arkhangai aimag. The city was in two parts with the whole complex containing eight monastic schools and several temples. During the New Year and other festivals *Tsam* dance were performed with features unique to this monastery. Zaya Pandita made efforts to put an end to the wars between the Oirad Galdan boshigt and Öndör Gegeen, Zanabazar. (Oirad Galdan boshigt was the last of the great Oirad khans who fought against the eastern-mongols (*khalkhas*). He tried to resist the Manchus to maintain independence for the western Mongols in the 17th century. His army was finally defeated in 1696 by the Manchus. The eastern Mongols having been already Manchu subjects since the congress at Doloon nuur ('Seven Lake', a lake in Inner-Mongolia) in 1691.

In the area of the main monastery in Tsetserleg, some of the temples of *Zayaiin khüree* survived the purges and now function as a museum. The revived community of about 60 lamas now use another small temple building that survived and this has the same name as the old one (*Gandangejeelin*). The 15th reincarnation of Zaya Pandita, Luvsandanzanpüljinjigmed (Tib. *blo bzang bstan-'dzin phul-'byung 'jigs-med*) is the present abbot of both the mother-temple and the Ulaanbaatar centre. He was born into a nomadic herding family on 18 January 1972. In 1989 His Holiness the Dalai Lama chose him from among 1,600 children from Arkhangai aimag and recognized him as the 15th reincarnation of Zaya Pandita. His Holiness the Dalai Lama sent him to study to the Sera Jey (Ser je/ Sera je, Tib. *se-ra byes*) datsan of Sera monastery, South India between 1999-2004 where he took *gelen* vow. He resides now in Ulaanbaatar. From the combined community in Tsetserleg and Ulaanbaatar, 20 lamas are studying in India and 12 in the Zanabazar Buddhist University in *Gandan*.

At the time of the survey there were 14 lamas in the temple in Ulaanbaatar. Most of them come from the parent-monastery; some of them have *gelen* and *getsel* vows.

The main protector of the temple is *Baldan Ikham* (Tib. *dpal-ldan lha-mo*, Skr. Shridevi). Daily chanting is held between 9.00am and 1.00pm, and after this the lamas read texts requested by individuals until about 4.00pm. There are no fixed prices for requesting texts here so people pay according to their means. The system of ceremonies follows the same schedule as the mother-monastery. Thus, the monthly special ceremonies performed in the temple are: on the 8th of the lunar month the ritual of the Medicine Buddha (*Manal*, Tib. *smān-bla*, Skr. Bhaishajyaguru); on the 14th the ritual to honour the 16 disciples of Buddha (*Naidan chogo*); on the 15th Guhyasamaja tantra (*Sanduin jüd*) and Guru puja with a feast-offering

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(*Lamiin chodviin tsogchid*) are recited; on the 23rd ceremony in honour of the protector deities (*Sakhius*) is performed; and on the 30th the Four Mandalas of Tara are offered (*Dari ekhiin mandal shivaa*). Every Sunday *Oroin yerööl* ceremony is held for the deceased. As well as the abbot, there are other titled lamas such as a *lovon*, L. Dashkhüü, a chanting master, a disciplinary master and a *daamal* lama. There is a fortune-teller as well.

Around on the wall of the yurt there are painted scrolls of the reincarnations of Zaya Pandita. On the altar there is an image of Buddha, a large photograph of His Holiness the Dalai Lama, a portrait of the 14th Zaya Pandita, a photo of the present reincarnation (the 15th) and an image of *Baldan Lkham*.

Astrologers of the temple minister to individuals, operating either in a separate building or in a yurt alongside the yurt-shaped temple.

The monastic authorities plan to construct a permanent building for the temple and to establish a monastic school in the precinct. At present, local families, who have pitched their yurts here, still occupy the area designated for this.