

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBNR 942 Züün Khüree

NOT in Rinchen 942 - Züün Khüree

English name: Züün Khüree, 'Eastern monastic district'

GPS was not taken as it was a whole monastic part of Ikh Khüree (see GPS data of the remaining temples)

Data providers: Dashtseren lama of *Züün Khüree Dashchoilin* monastery (born 1921); Gonchig lama, main disciplinary master of *Dashchoimbel* datsan (born 1917); Ts. Dorj (1901-2007) lama of *Dashchoinkhorlin* monastery, Zuunmod; Ts. Tserenpuntsog (born 1914) lama of *Dashchoinkhorlin* monastery, Zuunmod; Choisüren (born 1916) lama of *Dashchoinkhorlin* monastery, Zuunmod; S. Dagwa (born 1910) teaching master (*gergen*) of *Manba datsan*; P. Luwsandanzan (born 1921) lama of *Züün Khüree Dashchoilin* monastery; L. Dashdorj (born 1918), living near Altanbulag sum centre, Töv aimag

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Painting by Jügder (1913)

Photos:

Tsültem: intr. 11, 15, 16; 23, 24, 25, 26, 27, 28, 29 (*aimag* temples)

Maidar 40, 41 (*aimag* temples), 42 (*Anduu nariin aimag* temple), 49

Sereeter: 51 (*aimag* temples)

Film Archive K23997-K24101 (pictures of Züün Khüree and *Shar ordon*) (24006, 24047 (*aimag* temple), 24056 (*Anduu nariin aimag* temple), 24057 (*Ekh daginiin aimag, loilon*), 24092 (*aimag* temple), 24764 (Maitreya circumambulation), 24802 (Sand mandala procession), 24803, 24804 (Maitreya circumambulation), 24832 (Sand mandala procession), 24833 (Maitreya circumambulation), 24835, 24837 (*Dechingalwiin dugan*), 24863 (*Tsam* dance), 24888 (*Tsam* dance)

History

Ikh Khüree was divided into two main parts: Züün Khüree (written Mongolian *Ĵegün küriyen*, eastern monastic district) and Gandan (Tib. *dga'-ldan*) or Baruun Khüree (written Mongolian *Barayun küriyen*, western monastic district). Pozdneev uses the terms Khüree for Züün Khüree and Gandan for Baruun Khüree, which indicates that these names were commonly used at that time for the two parts, with *züün* ('east') and *baruun* ('west') being used to describe the relative position of these two principal areas of Ikh Khüree. According to Banzragch (p. 15.), the territory of Züün Khüree was 720×720 ald (1 ald=1.6 m). The eastern part of the capital was settled first and, as such, was the administrative centre of the capital with the main residence of the *jewtsündamba khutagt*, and the main assembly hall, *Bat tsagaan Tsogchin* temple in its centre. The western part was the centre of philosophical Buddhist traditional education. Both parts were surrounded by *aimags* where

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lamas lived.

In addition to the buildings referred to above, there were about 15 other buildings in the centre of Züün Khüree. There were temples and shrines inside and outside the court of the *jewtsündamba khutagt's* residence, such as *Dechingalawiin datsan*, *Dorj powran*, *Dar' ekhiin süm*, *Eregsümgombiin süm*, *Ochirdariin süm*, *Tünlkhagiin khural*, *Namsrain khural*, *Baruun örgöö*, *Maidariin süm*, *Noyon shüteenii* or *Manaliin süm*. 30 *aimags* in which over 10,000 (*tümen*) lamas lived, encircled the central complex. Each *aimag* had its own temples. Monastic schools, situated east of the *jewtsündamba khutagt's* residence (*Zurkhain datsan*, *Jüd datsan*, *Manba datsan*), were independent from the *aimags*.

The central part of Züün Khüree is described in Rinchen Entry 910 (UBR 910) under the summary name *Rebogejai Gandanshaddublin*.

Therefore, under this entry, only the 30 *aimag* temples are described in brief based on information published by Sereeter and Pürew, the descriptions of Pozdneev and other sources, such as the information gained from the data providers.

The 30 *aimags* of Züün Khüree

The capital moved numerous times from its inception, until, in 1855, it finally settled in the present area of Ulaanbaatar.

When *Örgöö* was founded by *Öndör gegeen* in 1651 the population surrounding the palace was divided into seven territorial units (*aimag*). In the beginning the *aimags* had names referring to the 'work' done by or describing the people in it, like *Sangiin aimag* ('*aimag* of the treasury'), *Zoogiin aimag* ('*aimag* of food'), *Jasiin aimag* ('*aimag* of the financial and administrative unit'), *Darkhan emchiin aimag* ('*aimag* of the honoured doctor'), *Anduu nariin aimag* ('*aimag* of the Tibetans from Amdo district'), *Örlögüüdiin* or *Örlüüdiin aimag* (a term with controversial meaning, '*aimag* of the nunny' or '*aimag* of the general') and *Khüükhen noyonii aimag* ('*aimag* of the Noble Lady' i.e. *Öndör gegeen's* wife). According to Pozdneev (p. 44.), the *aimags* of *Khüükhen noyon* and *Darkhan emch* received their names from the associates of the *gegeen* who built these *aimag* temples at their own expense and sponsored their operation.

According to the Short History of Mongolian Buddhism (G. Diwaasammbuu, D. Taiwansaikhan, *Mongoliin burkhan shashnii tүүкхен тоим*, p. 89.), *Öndör gegeen* created separate *aimags* for each of the Nyingmapa, Sakyapa and Karmapa sects, as they had been followed in Mongolia in the previous times. According to Sereeter (p. 9) in *Öndör Gegeen's* old age four new *aimags* were added to the original seven: *Shüteenii aimag*, *Setsen toinii aimag*, *Bargiin aimag* (where the lamas of the Karmapa tradition lived), and *Bandidiin aimag*. The *aimags* were residential and economic units and usually occupied by people coming from the same territories in Mongolia.

Once again (Sereeter, p. 9.), during the time of the 2nd *jewtsündamba khutagt* (1729-1757) eleven new *aimags* were added to the existing eleven, these being *Erkhem toinii aimag*, *Mergen nomon khanii aimag*, *Wangiin aimag*, *Nomchiin aimag*, *Mergen khambiin aimag*, *Erdene khuwilgaanii aimag*, *Jaddariin aimag*, *Lam nariin aimag*, *Biz'yaagiin aimag*, *Dugariin aimag*, *Düinkhoriin aimag*.

Finally, between 1775 and 1903 eight new *aimags* were added to the 22 making 30 in total: *Makhamayaagiin aimag*, *Dondowlingiin aimag*, *Toisomlingiin aimag*, *Namdollingiin aimag*, *Jam'yansüngiin aimag*, *Choinkhorlingiin aimag*, *Dashdandarlin aimag* and as the last, *Ekh daginiin aimag*.

As Sereeter claims (p. 12.), the names of the *aimags* changed several times depending on their residents. In addition to their names, from the 1740's, initiated by the 2nd *jewtsündamba khutagt* each *aimag* was marked with a letter of the Tibetan alphabet. The Tibetan letters were carved on brass boards and displayed in front of the *aimags*. At the beginning of the 20th century the total number of *aimags* remained at 30. Each *aimag* consisted of fenced-off courts mostly with yurts within them, although they were different in size reflecting the different number of lamas residing in them. Each *aimag* had their own wooden temple either yurt (round) or square-shaped, own financial units (*jas*), and herds and flocks in the countryside. The *aimag* lamas held their own ceremonies and daily chanting in their own temples with their own deities, which were worshipped there. The temples contained images of the worshipped deities.

As *Jügder's* painting shows the *aimags* were clustered, as in Gandan, in a U shape form, facing south, around the centre of Züün Khüree following the principle of *khüree deg* i.e. the grouping of *aimag* temples and the lamas' dwellings around the main assembly hall and the main monastic institutions. The lamas joined *aimags* connected with their home countryside territory, so that lamas from the same administrative regions outside the capital lived in the same *aimag*. Many *aimags* got their names from a high-ranking lama or noble for whom the *aimag* was founded or their worshipped deities. The monastic cities throughout Mongolia were built in the same way.

Several streets crossed Züün Khüree such as Wangain highstreet (Wangain örgön gudamj) leading to the east from the Yellow Palace (*Shar ordon*), Setsen toin highstreet and San highstreet. Pürew claims (*Mongoliin uls töriin töw*, pp. 36-37.) and the map in Ulaanbaatar city museum shows that the first *aimag* on the west side of the *aimag* settlements, *Shüteenii aimag*, was situated where the Parliament is now, reaching north until the council building of Sühkbaatar district, with its temple on the north of this area, and the last *aimag* of the U shape on the east, *Örlüüdiin aimag*, lay to the north-east of the Parliament all the way to the present day main building of the National University of Mongolia. All the other *aimags* were situated between these two in a U shape to the north of these two *aimags*. Therefore the zone between the former Züün Khüree *aimags* is currently the area between the present Sühkbaatar Street and Ikh surguul' Street. This area was the central square (*örgön chölöö, gol chölöö*) or street leading to the Shar ordon. It was called Zalrakh zam, 'The approach road used by the Bogd' on which he arrived from his palace. The southern area, below the area of the *aimags*, was renamed Sühkbaatar square in 1924. As well as the central section and the *aimags*, high-ranking lamas and nobles lived in Züün Khüree. For example: Jalkhanz khutagt S. Damdinbazar (1874-1923, one of the 13 great *khutagts* of Mongolia), on the east of *Shar ordon*; or the residence of the Prime Minister *Erdene shanzaw* Badamdorj (the head of the Ministry of Ecclesiastical Affairs), which was at the beginning of Wangain highstreet.

The *Baruun Selbe* River crossed the area occupied by Züün Khüree. There were five bridges (*güür*) across it: *Ikhiin Zuukhiin güür, Anduu nariin güür, Setsen toinii güür, Düinkhoriin güür* and *Jadariin güür*, all bearing the names of the *aimags* next to which they were situated (Pürew, *Mongol töriin golomt*, p. 19.).

According to Pozdneev (pp. 52-53.) a total of 12,900 lamas lived in the *aimags* of Züün Khüree in 1855 and 13,850 lamas in 1889. As he observed, by that time the *aimags* had lost their original purpose and were only administrative units of lamas, coming from the same areas of the country. Every *aimag* had a separate temple, and the yurts of the lamas were situated around or nearby the temple of their *aimag*. Of the 27 *aimags* which Pozdneev described (as three *aimags* were formed after his time in Mongolia), six were independently organized by devotees' donations.

According to Jambal (Mongolian text p. 761., English text p. 76.), who made a report on the request of Sühkbaatar, the Mongolian military leader, during the 1920's total 14,850 lamas lived in the *aimags* of Ikh Khüree. There were 4 *aimags* with 1000 lamas (*Shüteenii, Sangain, Zoogoin* and *Ekh daginiin*), 15 *aimags* with 500 lamas (*Setsen toinii, Anduu nariin, Dugariin, Wangain, Süngiin, Düinkhoriin, Erkhem toinii, Bargiin, Örlögüüdiin, Lam nariin, Nomon khanii, Dondowlin, Jadariin, Toisomlin, and Darkhan emchiin*), 6 *aimags* with 350 lamas (*Khüükhen noyonii, Biz'yaagiin, Jasiin, Nomchiin, Dandarlin, Namdollin*) and 5 *aimags* with 250 lamas (*Makhamayaa, Choinkhorlin, Mergen khambiin, Khuwilgaanii, Bandidiin*).

Dashtseren lama, who belonged to *Choinkhorlin aimag*, gave us a description of the layout of his *aimag*, which applies more or less to all the other *aimags*: the square-shaped wooden *aimag* temple building was surrounded by the yurts of the ranking lamas, administrative offices and small shops. The temple abbot (or *aimag* head) lived in his own yurt. The following ranked lamas belonged to the temple: an abbot (head), a *tsorj* or *lowon*, 2-4 chanting master, 2-4 disciplinary master, a cashier and a treasurer or bookkeeper (*nyaraw*, Tib. *gnyer-ba*). Each *aimag* was a self-sufficient unit having lamas fulfilling different duties or with different occupations such as doctor, chef, cleaner, carpenter, tailor, builder, and learned persons. According to Dashtseren lama, it was not allowed for lamas to participate in ceremonies in other *aimag* temples. Each *aimag* had at least two high-ranking lamas (*khamba, tsorj* and *lowon*) who were its highest authorities. In addition, the disciplinary master(s) (*gesgüi*) of the *aimag* in order to keep the regulations, had the right to punish the lamas. However, the disciplinary masters of the main assembly hall (*tsogchin gesgüi*) had authority over them.

Pozdneev says (pp. 53-54.) that the *aimag* temples had two sections: a larger one, called the 'temple of worship' (*khurliin süm*), where services and ceremonies were held, and the so-called sanctuary (*shüteenii örgöö*) or 'abode of the holy objects', situated on the temple's north side joined by a door, where the holy idols of a given *aimag* were kept. Note that Pozdneev calls the conjoining sanctuary *shüteenii örgöö* while this is most widely called *gonkhon* (Tib. *mgon-khang*) and sometimes *zonkhon* (Tib. *gtsang-khang*).

According to Pozdneev's description, the *aimag* temples' idols were few in number, between three and seven, and thangka were hung only in a few of these temples. He also explains how small shops and stands stood in the entrance of the *aimag* courts. This was the place (*jas*) where auctions were held of property donated by Mongols to the temple and the lamas. According to him (p. 56.), each of the *aimag* temples had a *büreenii shat* (a wooden platform used for calling the lamas to the ceremonies) set up on the southeast side of the *aimag* temple (*khurliin süm*).

As for the sanctuaries (*shüteenii örgöö*), the separate sections of the temples for the holy objects, according to Pozdneev's observation, they were quadrangular wooden buildings with Chinese roof and *ganjir*

decoration (Tibetan transliteration: *gan-ji-ra*, Skr. *gascira*, top ornament) on their top. In two aimags, *Sangain* and *Zoogoin*, the sanctuary was two storeys high according to Pozdneev. Inside these sanctuaries massive sculptures stood and other sculptures and thangkas were displayed. Pozdneev claims that lamas and laymen were forbidden to enter these sanctuaries. Except the *takhilch* who prepares and places offerings, only two other lamas were appointed who could enter to recite texts of the given ceremonies. Pozdneev says that people were allowed to enter these temples only once a year, on the 9th of the first summer month.

What follows is some basic information about the date and circumstances of the foundation of the thirty *aimags*, their principal deities, and the financial units (*jas*) that belonged to the temples. (Note that the dates given are those when the *aimag* communities were founded not the dates when the *aimag* temple building that existed at the time of the purges, were built. No exact data could be found on the latter.) Most of this data is drawn from Sereeter's work. As for the worshipped deities, Sereeter's data was compared with information from one of the data providers, Gonchig lama, born 1917, who is the main disciplinary master of *Dashchoimbel datsan*, and who had once belonged to the old *Dashchoimbel datsan* and lived in *Shüteenii aimag*. He had a list of the worshipped deities in a manuscript he wrote in the 1930's. We also used the list of the aimag temple deities published in *Gandan* monastery's newspaper, *Bilgiin melmii* (15/57. February 2005, p. 3.), which shows similarity with Soninbayar's list (Soninbayar, Sh. (ed.), *Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tүүkh*, pp. 61-62.). This data was also used to help draw conclusion about the basic ceremonies in each temple. Some data on the type of the *aimag* temples and their exact site is given, taken from Pürew's book (*Mongol töriin golomt*, pp. 19., 22-23.). Pürew's book (*Mongol töriin golomt*, pp. 19., 22-23.) also gives some data on the styles of the *aimag* temples and their exact site. The researchers took GPS readings for 24 of these sites, using Pürew's data to locate them. Furthermore, the *aimag* descriptions contain some data provided by other old lamas who had once lived in a given *aimag*. Data about the number of lamas in the different aimags were taken from Pozdneev (p. 52.), whose data was based on a contemporary list of the *Tsogchin* temple, and Sereeter also gave information about the number of lamas in each aimag, even giving numbers for 1855 and for 1938. In the description below these data are given for every *aimag*.

As the *aimags* were situated in a U shape facing to the south, the *aimags* are listed below from south-west to south-east in order.

1. **Shüteenii aimag** (Tibetan transliteration: *zhu-te-ni*), marked with letter KA of the Tibetan alphabet, was one of the first seven *aimags* being initiated between 1665 and 1720 according to Sereeter (pp. 18-20.). As Luuzan lama, born from Büüwei prince family, was the initiator of this *aimag*, it was called *Luuzan toinii aimag*, 'the *aimag* of Luuzan lama' at the beginning. Then, Manzshir khutagt lived here, so it became known as *Manzshir lamiin aimag*. Finally, a temple was erected to house the idol of *Gombo* (Tib. *mgon-po*, 'protector' epithet of Skr. Mahakala), who was worshipped by Öndör gegeen's mother (*Dalai eej*), so the *aimag* was re-named *Shüteenii aimag* or 'Aimag of the Holy Object of Worship.' Its main tutelary deity was *Zügüü Namnan* (Tib. *gtsug dgu rnam snang*, an epithet of Vairocana) and its main protectors were *Naichün/Naichin* (Tib. *gnas-chung*) and *Namsrai* (Tib. *rnam-(thos)-sras*, Skr. Vaishravana). The following financial units belonged to the *aimag*: *Ikh jas*, *Danshigiin Khangaliin jas*, *Tümen Sanjidiin jas*, *Ündesnii jas*, *Itgeliin jas*, *Tseder Lkhamiin jas*, *Mandalshiwaagiin jas*, *Sakhiusnii jas*, *Dültsengiin jas*, *Dordüwiin jas*, *Ikh Dar' ekhiin jas* (from 1908: *Buman Dar' ekhiin jas*), *Garawchogchidiin jas*, *Mönkh zuliin jas*, *Baga Dar' ekhiin jas*, *Shunkhan Ganjuuriin jas*, *Ikh Lamiin chodwiin jas*, *Dashnyam arawnain jas*, *Dalai eejiin jas*, *Baga Lamiin chodwiin jas*, *Dugan jas*. Pürew whose descriptions are most probably based on the painting by Jügder, says that it had a wooden yurt-shaped temple and it was situated on the east of what is now the Natural History Museum (*Baigaliin tүүkhiiin müzej*, N 47°55.345', E 106°54.916'). A photo is available in the Film Archive (K24038) that also appears in Tsültem's book (picture 27). According to Ts. Dorj lama (1901-2007), who lived in *Shüteenii aimag*, 1,000 lamas belonged to this *aimag* and the *aimag* temple had the protectors mentioned above, namely *Namsrai* and *Naichin*. According to Sereeter, in this *aimag* the number of lamas who lived there was 1,000 in 1855 and 501 in 1938.
2. **Dondowlin(giin) aimag** (Tib. *don-grub gling*), marked with letter ZA of the Tibetan alphabet, was initiated in 1780 according to Sereeter (p. 21.). In 1774 *zasag beil* (noble officer) of Tsetsen khan aimag founded a temple in his territory (*khoshuu*). He dedicated it to the 4th *jewtsündamba khutagt* in 1780 and founded a new aimag with some lamas from *Shüteenii aimag*. Its main tutelary deity was *Nagbo Demchig* (Tib. *nag-po bde-mchog*, 'Black Chakrasamvara') or *Nagwushawlügji Demchog* (Tib. *nag-po ...- lugs ?-kyi bde-mchog*, the Tibetan origin of this deity's name couldn't be identified) (*Bilgiin melmii*) and its main protectors were *Gombo* and *Damjan Chojijil* (Tib. *dam-can chos-rgyal*, epithet of Yama). However, Gonchig

- lama names the four-faced emanation of *Gombo*, namely *Shalsh* (Tib. *zhal bzhi*, four-faced Mahakala) as one of its protectors. The large sculpture of *Choiijil* or *Choiijoo* (Tib. *chos-rgyal*, Skr. Dharmaraja, epithet of Yama) made by Öndör gegegen, which was kept in *Dondowlingiin aimag*, and was known as ‘*Choiijoo* of the Astrologic temple’ (*Zurkhain Choiijoo*) is presently kept in the Vajradhara Temple (*Ochirdariin süm*) in *Gandan* monastery (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286.). The following financial units belonged to the *aimag*: *Ikh jas*, *Dültsen(giin) jas*, *Sanjidiin jas*, *Dorjnamjimiin jas*, *Dordowiin jas*, *Ganjuuriin jas*. Pürew claims that the *aimag* had a big felt yurt temple, which was situated on the north-east of the Natural History Museum (N 47° 55.424’ E 106° 54.917’). 300 lamas lived in the *aimag* in 1855 and 52 in 1938.
3. **Jadariin/ Jiddariin aimag** (Tib. *kyl(‘i) rdor/ kyl(‘i) rdo-rje*), marked with letter KHA of the Tibetan alphabet, was initiated in 1745 according to Sereeter (p. 22.). The *aimag* was named after its main tutelary deity, *Jadar/Jiddar* (Tib. *kyl(‘i) rdo-rje*, Skr. Hevajra). According to Gonchig lama and the *Bilgiin melmii* article *Tonbajin* (Tib. *thod-pa-can*, ‘the one with the skull cup’, an epithet of Chakrasamvara) was its other main tutelary deity. Its main protector was *Gombo gür* (Tib. *mgon-po gur*), an emanation of Mahakala, being worshipped by the Sakya stream (Tib. *sa-skya*) of Tibetan Buddhism. The following financial units belonged to the *aimag*: *Ikh jas*, *Dültsengiin jas*, *Ikh Tarawiin jas*, *Tsawiin jas*, *Jambiin chogiiin jas*, *Donchidiin jas*, *Baga Tarawiin jas*, *Dondogiin Sanjidiin jas*, *Soiwangiin Sanjidiin jio*. Pürew claims that the *aimag* had a square shaped temple building, situated near, what is now, the Library of Sükhbaatar district. However, he represents it as yurt-shaped temple on his sketch (p. 19.) One of the most famous lamas of the *aimag* was *Agwaankhaidaw* or *Agwaan Luwsan Khaidaw* (Tib. *ngag-dbang blo-bzang mkhas-‘grub*, 1779-1838), the 13th abbot (*khamba nomon khan*) of Ikh Khüree, who was known as (*Agwaan*) *Khaidaw* Abbot of *Jadar aimag* (*Jadariin khamba*). He compiled many books such as the one in 1836 which is up to this day the main handbook for the preparation of the *Tsam* religious dance. The tutelary and protective deities of the *aimag* indicate that this assembly belonged to the Sakya stream. In this *aimag* 300 lamas lived in 1855 and 54 in 1938.
 4. **Toisamlin/ Toisomlin/Toslin aimag/ Dashtoisomlin aimag** (Tib. *thos bsam gling*), marked with letter RA of the Tibetan alphabet, was initiated in 1798 according to Sereeter (p. 23.). In the 1790’s *taij* (prince) Tsendenbhirelt and Rawdan lama (*toin*) from *Orjinjawiin khoshuu* of Tüsheet khan aimag founded a temple in their area. They moved to Ikh Khüree and dedicated it to the 4th *jewtsündamba khutagt* who gave *Dashtoisomlin* as the name of the assembly. Its main tutelary deity was *Sandui Mijid* (Tib. *gsang-‘dus mi bskyod*, Skr. Guhyasamaja Akshobhya) and its main protector was *Gombo*. According to Gonchig lamas’s manuscript and the official newspaper of *Gandan* (*Bilgiin melmii*), the main protector of the temple was *Lkham* (short form of *Baldan lkham*, Tib. *dpal-ldan lha-mo*, Skr. Shridevi). The following financial units belonged to the *aimag*: *Ikh jas*, *Dültsen jas*, *Mönkh Sanjidiin jas*, *Danjuuriin jas*, *Günregiin jas*, *Nünnain jas*, *Jambiin jas*. The *aimag* had a square shaped temple building. S. Dagwa lama (born 1910), who lived in *Toisamlin aimag*, claims that 300 lamas lived in the *aimag*. The *aimag* had a temple with golden roof and *Manzshir* (Tib. *‘jam-dpal / ‘jam-(dpal)- dbyangs*, Skr. Manjushri) was one of its main protectors. According to O. Pürew, the temple was situated on the west of, what is now, the Library of Sükhbaatar district. In this *aimag* 300 lamas lived in 1855 and 69 in 1938.
 5. **Düinkhoriin aimag** (Tib. *dus-‘khor*), marked with letter GA of the Tibetan alphabet, was initiated during the period of the 2nd *jewtsündamba khutagt* according to Sereeter (p. 24.). The *aimag* was named after its main tutelary deity, *Düinkhor* (Tib. *dus-‘khor*, Skr. Kalachakra) and its main protector was *Gombo*. The following financial units belonged to the *aimag*: *Gol jas*, *Sakhiusii jas*, *Dashnyam arawnain jas*, *Khawriin arawnii jas*, *Öwliin arawnii jas*, *Namriin arawnii jas*, *Namsrain jas*, *Ayuushiin jas*, *Naidangiin jas*, *Magtaaliin jas*, *Khangaliin jas*, *Ündesnii jas*, *Dordowiin jas*, *Puntsaldulamiin (Puntsagdulamiin) bumbanii jas*. Pürew claims that the *aimag* had a square shaped temple building. According to O. Pürew, it was situated near, what is now, the Sükhbaatar district Hospital. In this *aimag* 400 lamas lived in 1855 and 155 in 1938.
 6. **Setsen/Tsetsen toinii aimag** (Tibetan transliteration: *tshe-tshe thos-ni*), marked with letter NYA of the Tibetan alphabet, was initiated in the turn of the 17th and 18th centuries according to Sereeter (p. 25.). Its main tutelary deity was *Sandui Jamdor/Jamdar* (Tib. *gsang-‘dus ‘jam-rdor*, Skr. Guhyasamaja Manjushri) and its main protector was *Jamsran* (or *Ulaan sakhius*, Tib. *lcam-sring*), the Red Protector). The following financial units belonged to the *aimag*: *Ikh jas*, *Dar’ ekhiin dültsegiin jas*, *Dültsengiin magtaaliin jas*, *Dashnyam arawnain jas*, *Khuuchin Ganjuuriin jas*, *Namsrain dordowiin jas*, *Lkhamiin dordowiin jas*, *Dar’ ekhiin nünnain jas*, *Sereeteriin Günregiin jas*, *Awidiin chogiiin jas*, *Demchogiiin donchidiin jas*, *Mintügiin*

- dültsengiin jas, Buman Dar' ekhiin jas*. According to O. Pürew, the wooden yurt-shaped *aimag* temple was situated near, what is now, the University of Fine Arts, called SUI5 (*Soyol Uralagiin Ikh Surguul'*). The old photo of the temple is available in the Film Archive (K24083) and in Tsültem's book (picture 28). In this *aimag* 600 lamas lived in 1855 and 154 in 1938.
7. **Amduu/Anduu nariin aimag or Anduugiin aimag** (Tibetan transliteration: *ang-dwo-nar*), marked with letter NGA of the Tibetan alphabet, was initiated in 1651 according to Sereeter (p. 26.) as dwelling of Tibetans from Amdo (a north-eastern Tibetan district) who came to Mongolia with Öndör gegeen to spread Buddhism. Its main tutelary deity was *Jalwajamts/Jalbajamts* (Tib. *rgyal-pa rgya-mtsho*, a form of Avalokiteshvara) and its main protector was *Lkham*. According to the *Bilgiin melmii* article, *Janraiseg* (Tib. *spyen-ras-gzigs*, Skr. Avalokiteshvara) was also worshipped here, which must refer to the above form of Avalokiteshvara, *Jalwajamts*. The following financial units belonged to the *aimag*: *Ikh jas, Shagjtüwiin dültsengiin jas, Sakhiusnii dordowiin jas, Magtaaliin jas, Mönkh Gombiin dordowiin jas, Dültsengiin jas, Buman Itgeliin jas, Dashnyam arawnain jas, Mönkh Günregiin jas, Mönkh Düdbiin jas, Mönkh Jambiin chogiin jas, olon khünii mönkhölsön buman Nagoon Dar' ekhiin jas*. Pürew claims that the *aimag* had a wooden square-shaped temple building (*Mongol töriin golomt*, p. 19.). On its site there is now a Honda repair garage, which we could not find (this area on Ikh toiruu has many garages). Ts. Tserenpuntsog lama (born 1914), who once lived in this *aimag*, confirmed that the *aimag* had a square-shaped temple. Its photo is available in Tsültem's book (p. 42). In this *aimag* 600 lamas lived in 1855 and 209 in 1938.
 8. **Dashdandarlin/ Dandarlin aimag** (Tib. *bkra-shis bstan dar gling*), marked with letter HA of the Tibetan alphabet, was initiated in 1892 according to Sereeter (p. 27.). Following the command of the 8th *jewtsündamba khutagt* this *aimag* became separated from *Makhamayaagiin aimag*. It housed Luwsankhaidaw's yurt-palace (*Lawran tugdum/tugdum*). He was the third younger brother of the *jewtsündamba khutagt* and later became the state oracle known as *Choijin lam* (see entry Rinchen 915 on his temple). The following financial units belonged to the *aimag*: *Ikh jas, Tümet sakhiusiin jas, Günregiin dültsengiin jas, Dashnyam arawnain jas, Danshogiin khangaliin jas*. Its main tutelary deity was *Makhamayaa* (Tib. *sgyu-ma chen-mo*) and its main protector was *Jamsran* or *Jagonjamsran* (a form of Jamsran, Tib. *lcam-sring*, the Red Protector, Tib. ? *lcam-sring*, Gonchig lama's transliteration: *tsha-kang* (?) *lcam-sring*, which Tibetan form also seems erroneous) (*Bilgiin melmii*). According to O. Pürew the wooden square-shaped *aimag* temple was situated on the east of Bayanbürd (N 47° 55.664', E 106° 54.424'). However, as Bayanbürd is far to the west, very near to Gandan, it seems impossible that one of the *aimag* temples was situated there. The photo of the temple is available in the Film Archive (K24088) and in Tsültem's book (picture 40-41). In this *aimag* 270 lamas lived in 1915 and 115 in 1938.
 9. **Maya or Makhamayaagiin aimag** (Tibetan transliteration: *ma-ha ma-ya*), marked with letter YA of the Tibetan alphabet, was initiated in 1741 according to Sereeter (p. 28). Its founder was the father of the 2nd *jewtsündamba khutagt*, *Chin wan Dondowdorj*, who moved his temple into Ikh Khüree. The *aimag* was named after its main tutelary deity, *Makhamayaa* and its main protector was *Jamsran* or *Jagonjamsran* (according to the *Bilgiin Melmii*). The following financial units belonged to the *aimag*: *Ikh jas, Makhamayaagiin dültsengiin jas, Dashnyam arawnain jas*. *Dashdandarlin aimag* separated from this *aimag* in 1892. According to O. Pürew (*Mongol töriin golomt*, p. 22.), the wooden yurt-shaped *aimag* temple was situated near, what is now, the School No. 5 (*10n jiliin 5-r dund surguul'*, N 47° 55.513', E 106° 54.917') on Ikh toiruu. However, he represents the temple in his sketch (p. 19.) as a wooden quadrangular building and Tsültem in his introduction (Tsültem, *Mongolian Architecture*, Ulaanbaatar 1988) also mentions this temple as a remarkable example of a pyramid temple building. In this *aimag* 500 lamas lived in 1855 and 22 in 1938.
 10. **Jasiin aimag or Puntsagdegchilen aimag** (Tib. *spyi-gsog*, 'public accumulation/ reserves', or *phun-tshogs theg chen gling*), marked with letter CA of the Tibetan alphabet, was initiated in 1651 according to Sereeter (p. 29.). As one of the first seven *aimags* of Örgöö the lamas who were responsible for the administrative units settled here. Its main tutelary deity was *Damdin Sandüw / Damdin Sandow* (probably Tib. *rta-mgrin gsang-sgrub* (?), 'Hayagriva secret sadhana') and its main protector was *Jamsran*. According to Gonchig lama and the *Bilgiin Melmii* article, *Lowanrünaa/Lowonrünaa* (Tib. *slob-dpon sku lnga* or *slob-dpon rigs-linga*?) and *Damjin* (Tib. *dam-can*, 'oath-bound protector, vow-holder') were also worshipped here. The following financial units belonged to the *aimag*: *Ikh jas, Tsagaan Dar' ekhiin donchidiin jas, Tarwaachemiin jas, Dültsengiin jas, Ikh Tümet sakhiusnii jas, Baga Tümet sakhiusnii jas, Awidiin chogiin jas, Tsedewiin jas, Dordowiin jas, Mintügiin chogiin jas*. Pürew claims that the *aimag* had a wooden yurt-

shaped temple, situated on the left of, what is now, Dölgöön nuur Hotel (N 47° 55.735', E 106° 54.832'). In this *aimag* 500 lamas lived in 1855 and 46 in 1938.

11. **Nomchiin aimag** (Tibetan transliteration: *nom-chi*), marked with letter CHA of the Tibetan alphabet, was initiated during the reign of the 2nd *jewtsündamba khutagt*, as Sereeter claims (p. 30.). It was founded by the disciplinary master of the main assembly hall (*tsogchin gesgüi*) who came from Sönöd khoshuu of Shiliin gol territory (present Inner-Mongolia). As the disciplinary master had the honorary title *ikh nomch lam* (i.e. 'the one who is expert in the Teaching'), and he had *gelen* vow, this aimag was called as *Nomch gelen gesgüin aimag* in that time. Its main tutelary deity was *Gürgül Ikham* or *Gürügülii* (Tib. *rig byed-ma* or *ku-ru kul-li/le*, Skr. Kurukulle) and its main protector was *Dürteddagwa* (Tib. *dur-khrod bdag-po*, Skr. Cittipati). The following financial units belonged to the *aimag*: *Ikh jas*, *Dordüwiin jas*, *Magtaaliin jas*, *Ömnö arawnii magtaaliin jas*. According to O. Pürew, the *aimag* had a wooden yurt-shaped temple with metal roof. It was situated on the right of Dölgöön nuur Hotel (N 47° 55.725', E 106° 54.832'). In this *aimag* 300 lamas lived in 1855 and 48 in 1938.
12. **Sangai(n) aimag** (Tibetan transliteration: *sang-gas*), marked with letter JA of the Tibetan alphabet, was initiated in 1651 as Sereeter claims (p. 31.). It was one of the first seven *aimags* of Örgöö, the lamas who were responsible for the treasury of Öndör gegeen settled here. The *aimag's* original name, *Sangiin aimag* ('Aimag of the treasury') became distorted to *Sangain aimag* during the years. Its main tutelary deity was *Nyambawiin dulam* (Tib. *rnying-ma-pa'i sgröl-ma*, 'The Tara of the Nyingmapa sect') or according to Gonchig lama and the *Bilgiin melmii* article, *Nürshinbawuu Dolma/Dulma* (Tib. *myur zhi dpa'-po'i sgröl-ma?*) and its main protector was *Jamsran*. According to Gonchig lama and the *Bilgiin melmii* article, *Daragshad* (Tib. *tra-kshad*) was also worshipped here. The sculpture of *Namsrai* from *Sangain aimag* is presently kept in *Gandan* monastery (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286.). The following financial units belonged to the *aimag*: *Ikh jas*, *Zurkhaich Mönpelein mönkhölsön dültsen jas*, *Dashnyam arawnain jas*, *Buman Dar' ekhiin jas*, *Tümet Sakhusiin jas*, *Ganjuur Danjuuriin jio*, *Otoch Nyambiin mönkhölsön Buman Dar' ekhiin jas*, *Buman Itgeliin jio-uud*, *Galsangiin mönkhölsön Lamiin chodwiin chogo*, *Sakhiusnii dordowiin jio*. According to O. Pürew, the *aimag* had a wooden yurt-shaped temple covered with felt. There is a car garage on its site today (N 47° 55.748', E 106° 55.010'). In this *aimag* 1000 lamas lived in 1855 and 317 in 1938.
13. **Zoogoi(n) aimag** (Tibetan transliteration: *tso-gas*), marked with letter TA of the Tibetan alphabet, was initiated in 1651 as Sereeter claims (p. 32.). It was one of the first seven *aimags* of Örgöö, this *aimag* developed from the place where the dishes of Öndör gegeen were prepared. The *aimag's* original name, *Zoogiin aimag* ('Aimag of meal/dishes') became distorted to *Zoogoin aimag* during the years. Its main tutelary deity was *Chagsh Gombo* (Tib. *phyag bzhi mgon-po*), the four armed Mahakala and its main protectors were *Gombo* and *Chagsh Lkham* (Tib. *phyag bzhi lha-mo*), the four armed Shridevi (Gonchig's manuscript says simply *Lkham*). The following financial units belonged to the *aimag*: *Ikh jas*, *Ganjuuriin jas*, *Dülsengiin jas*, *Dülbiin jas*, *Dorduwiin jas*, *Ündesnii jas*, *Mönkh zuliin jas*, *Tsogt sakhiusnii jas*, *Gongor Namsrain jas*, *Danshigiin Khangaliin jas*, *Derged sakhiusnii jas*, *Gelen lam nariin jas*. According to Pürew the *aimag* had a wooden yurt-shaped temple covered with felt. It was situated where the University of Production and Art stands today (Üildwer urlagiin deed surguul', N 47° 55.912', E 106° 55.010'). In this *aimag* 1000 lamas lived in 1855 and 80 in 1938.
14. **Dugariin aimag** (Tib. *gdugs-dkar*), marked with letter THA of the Tibetan alphabet, was initiated during the reign of the 2nd *jewtsündamba khutagt* according to Sereeter (p. 33.). The *aimag* was named after its main tutelary deity, *Dugar* (or *Tsagaan shükhert*, Tib. *gdugs dkar*, Skr. Sitatapatra). Its main protectors were *Gombo* and *Damjan Chojijil*. The following financial units belonged to the *aimag*: *Ikh jas*, *Sakhiusnii jas*, *Ganjuur Danjuuriin jas*, *Dorduwiin jas*. According to Pürew the *aimag* had a wooden yurt-shaped temple. The Narlag Hotel stands on its site today (N 47 55.337', E 106° 55.039'). In this *aimag* 500 lamas lived in 1855 and 102 in 1938.
15. **Choinkhorlin aimag** (Tib. *chos-'khor gling*), marked with letter SHA of the Tibetan alphabet, was initiated in 1877. As Sereeter claims (p. 34.), this aimag broke away from *Mergen khambiin aimag*. Its main tutelary deity was *Demchog Ikhan-aa* (Tib. *bde-mchog lha Inga*, the five deities of Chakrasamvara) and its main protector was *Shalsh*. According to Gonchig lama and the *Bilgiin Melmii* article, *Jamsran* was also worshipped here. The following financial units belonged to the *aimag*: *Ikh jas*, *Dorduwiin jas*, *Magtaaliin jas*, *Dülsengiin jas*, *Sakhiusnii jas*, *Khuuchin nomiin jas*. According to Pürew, the aimag had a wooden yurt-shaped temple. However, Dashtseren lama, who once lived in *Choinkhorlin aimag* said that the

- aimag had a square-shaped temple building. The present School No. 3. (*10n jiliin 3-r dund surguul'*) on Ikh toiruu stands on its site today. (N 47° 55.771', E 106° 55.150'). In this *aimag* 600 lamas lived in 1855 and 30 in 1938.
16. **Mergen khambiin aimag or Khambiin aimag** (Tib. *mkhan-po*), marked with letter DA of the Tibetan alphabet, was initiated during the reign of the 2nd *jewtsündamba khutagt*. As Sereeter claims (p. 35.), its founder was *mergen khamba* Baitaw or Baidüw, who was one of the seven great *khutagts* of the subordinated areas (*Ikh shaw'*; for further information on him see Dashbadrakh, D. *Mongoliin khutagtuudiin namtriin oillogo /XVII-XX zuun/*, Ulaanbaatar 2004, p. 167.). *Choinkhorlin* aimag separated from this *aimag* in 1877. Its main tutelary deity was *Chagsh Janraiseg* (Tib. *phyag bzhi spyan-ras gzigs*, the four armed Avalokiteshvara) and its main protector was *Gombo*. More correctly, according to the *Bilgiin Melmii* article, *Chagsh Gombo* and *Shalsh* were worshipped here. Gonchig simply says *Gombo* and *Shalsh*. The following financial units belonged to the temple: *Ikh jas*, *Ganjuuriin jas*, *Zuliin jas*, *Ündesnii jas*, *Nünnain jas*. According to Pürew, the aimag had a felt yurt temple and he also states that presently Kameleon Centre (*Khameleon töw*) stands on its site today but the researchers could not identify this place. In this *aimag* 400 lamas lived in 1855 and 12 in 1938.
 17. **Biz'yaagiin aimag** (Tibetan transliteration: *be-za-ya*, Sanskrit origin: Vijaya, Tib. *rnam rgyal-ma*), marked with letter NA of the Tibetan alphabet, was initiated in 1750. Sereeter claims (p. 36.) that its initiator was *Darkhan gün* Möngö, the *zasag* noble of TüsHEET khan aimag. The temple was named after its main deity, as the main tutelary deity of the aimag was *Biz'yaa* or *Jügdor/Jügdor namjil* (Tib. *gtsug-tor rnam-rgyal*, Skr. Ushnishavijaya) and its main protector was *Gombo*. The following financial units belonged to the temple: *Ikh jas*, *Danshogiin Khangaliin jio*. According to Pürew, this *aimag* had a felt yurt temple. The National Sports University, Oyun College and Khan-uul College (situated in the same building) on Ikh toiruu stand on its site today. (N 47° 55.736', E 106° 55.124'). 300 lamas lived in this *aimag* in 1855 and 43 in 1938.
 18. **Khüükhen noyonii aimag or Noyonii aimag** (Tibetan transliteration: *no-yon-ni*), marked with letter PA of the Tibetan alphabet, was initiated in 1651. Sereeter claims that, as one of the first seven aimags of Örgöö, this aimag was founded on the initiation of Öndör gegeen's wife (*gergii*) (p. 37.). Its main tutelary deity was *Demchig/Demchog Ikhanaa* (Tib. *bde-mchog lha Inga*, the five deities of Chakrasamvara) and its main protector was *Gongor*. The following financial units belonged to the *aimag*: *Ikh jas*, *Dordowiin jas*, *Ur'dakh arawnii jio*, *Khoidokh arawnii magtaaliin jio*. According to Pürew, the *aimag* had a yurt-shaped temple building (p. 19.). The present building of Önöödör Newspaper's Office, known as Ardiin Erkh (after another newspaper which had its office there previously), stands on its site today. (N 47° 55.732', E 106° 55.257'). In this *aimag* 300 lamas lived in 1855 and 27 in 1938.
 19. **Darkhan emchiin aimag** (Tibetan transliteration: *dar-hang 'em-chi*), marked with letter PHA of the Tibetan alphabet, was initiated in 1651 as one of the first seven aimags. Sereeter claims that this *aimag* was founded for an honorable Tibetan doctor, who was invited by Öndör gegeen (p. 38.). Its main tutelary deity was *Düzeichalba/ Düzüichilba* (Tib. *bdud-rtsi dkyil-ba/'khyil-pa*, 'Amrita Pooler') and its main protector was *Gürdagwa* (Tib. *gu-ru drag-po*, 'Wrathful Guru') and *Gombo*. According to Gonchig lama, *Tsamba* (Tib. *tshangs-pa*, Skr. Brahma) was also worshipped here. The following financial units belonged to the temple: *Ikh jas*, *Dültsengiin jas*, *Ganjuuriin jas*, *Sakhiusnii jas*. According to Dendew (p. 11.), who also claims that the *aimag* was named after a very famous doctor, some of his famous medicine (*mankhagtai em*, Tib. *smān khug*, medicine bag) hung in a bag from the smoke hole of the yurt-shaped temple of *Darkhan emchiin aimag*. According to Pürew, the *aimag* had a wooden square shaped temple building. The Customs Bureau (*Gaaliin yerönkhii gazar*) east of the present *Züün Khüree Dashchoilin* monastery, on the right, stands on its site today. (N 47° 55.692', E 106° 55.257'). 400 lamas lived in this *aimag* in 1855 and 99 in 1938.
 20. **Erkhem toyinii aimag** (Tibetan transliteration: *'er-khem*), marked with letter BA of the Tibetan alphabet, was initiated after 1737 during the reign of the 2nd *jewtsündamba khutagt* according to Sereeter (p. 39.). He claims that Rampildorj, the third son of Tsembeldorj, a *zasag* noble from TüsHEET khan aimag, became a lama in 1737, a decade after inheriting his father's charge, which he could not fill anymore as he became ill. When he became a lama his name changed to Danzanyarimpil. He unified the tutelary deities in the lineages inherited from his uncle, Öndör gegeen Zanabazar, his grandfather Sidshir and his father Tsembeldorj, and established a temple. The 2nd *jewtsündamba khutagt* awarded him the title of *Erkhem toin* and named his temple *Erkhem toinii aimag's* temple. The aimag's main tutelary deity was *Dorjpagam* (Tib. *rdo-rje phag-mo*, Skr. Vajravarahi) and the main protector was *Tsambashadag/ Tsambashidag* (Tib.

tshangs-pa gzhi bdag ?). The following financial units belonged to the *aimag*: *Ikh jas*, *Tsogiin jas*, *Sanduin jas*, *Nünnain jas*, *Garawchogchdiin jas*, *Günreg Mintügwaagiin jas*, *Olon khuwragiin jas*, *Mönkh zuliin jas*. At the beginning of the 20th century, it had about 300-400 lamas and more than ten small financial units (*jas*) such as *Sanduin jas* and *Nünnain jas*. According to Oyuunbileg (*Tüükh soyol*, p. 265.), the wooden yurt-shaped temple was built in 1778. During the reign of the 5th *jewtsündamba khutagt* it had about 300 lamas. The wooden yurt-shaped temple survived and is now used as the Temple of the Protector deities in *Züün Khüree Dashchoilin* monastery. (N 47° 55.657', E 106° 55.247') (see the Current Situation part of this entry). 400 lamas lived in this *aimag* in 1855 and 37 in 1938.

21. **Ekh daginiin aimag** (Tibetan transliteration: *er-he tá-ki-ni* (?), marked with letter A of the Tibetan alphabet, was initiated in 1903 according to Sereeter (p. 40.). Rinchen marked this *aimag* temple separately on his map (No. 926) even though it was part of *Züün Khüree*. Its wooden yurt-shaped temple building survived, but has been re-built and refurbished many times. Today it is used as the Circus College (N 47° 55.609', E 106° 55.177'). See details on this temple in entry Rinchen 926.
22. **Wangai(n) aimag** (Tibetan transliteration: *wang-gas*), marked with letter MA of the Tibetan alphabet, was initiated in 1757 as Sereeter claims (p. 42.). *Zorigt wan* Sanzaidorj, a *zasag* noble from *Tüsheet* khan *aimag*, established a temple in *Ikh Khüree* in 1740. The second *jewtsündamba khutagt* accepted it as a real *aimag* in 1757 with the name *Wangiin aimag* or *Wan gain aimag* ('*aimag* of the prince'), as it had been initiated by a person with the *jün wan* rank (*wan* being one of the noble or princely ranks). Later, its name became pronounced in a distorted form, so it became known as *Wangain aimag*. The main tutelary deities of the temple were *Ochirwaan'* (Tib. *phyag-na rdo-rje*, Skr. Vajrapani) and *Dorjnamjim* (Tib. *rdo-rje rnam-'joms*, Skr. Vajravidarana) and the main protector was *Gombo*. Gonchig lama's list adds *Dolmanaljor* (Tib. *sgrol-ma rnal-'byor-ma*) as its tutelary deity. North of the temple there was a separate chapel for worshipping deities (*gonkhon süm*, Tib. *mgon-khang*). The following financial units belonged to the *aimag*: *Ikh jas*, *Naidangiin jas*, *Düdbiin jas*, *Sakhiusnii jas*, *Tsanidiin jas*, *Ikh Dar' ekhiin jas*, *Dar' ekhiin бага jas*, *Jasaa Gürmiin jas*, *Namsrain dorduwiin jas*, *Gawj nariin Günregiin jas*. *Wangain* highstreet (*Wangain örgön gudamj*) leading east from the Yellow Palace (*Shar ordon*), on which this *aimag* temple was situated, was one of the principal streets in *Züün Khüree*. The wooden yurt-shaped temple of the *aimag* survived, and is nowadays used as the *Tsogchin* temple in *Züün Khüree Dashchoilin* monastery (N 47° 55.628', E 106° 55.240') (see the current situation part of this entry).

According to the lamas of present *Züün Khüree Dashchoilin* monastery the *aimag* was famous for its 12 volumes of the Prajnaparamita Sutra written in vermilion or red colour ink (*Ulaan yuüm*, Tib. *yum*) and many other unique and precious religious artifacts. Eminent scholars like Agwaantüwden (Tib. *ngag-dbang thub-bstan*, 18-19th centuries), known as *Wangain rawjambaa* (Tib. *rab-'byams-pa*, the philosophical doctor of *Wangai*), lived in this *aimag* and compiled numerous books, biographies and chanting texts, all of which they wrote in Tibetan. According to Dendew (p. 11.), a talented sculptor, *Minjüür agramba* lived in *Wangain aimag*. According to Oyuunbilig (*Tüükh soyol*, p. 265), the temple of *Wangain aimag* was built around 1790 and later 500-600 lamas belonged there. 600 lamas lived in this *aimag* in 1855 and 121 in 1938.

23. **Erdene khuwilgaanii aimag/ Khuwilgaanii aimag** (Tibetan transliteration: *hwu-bil-kaang*), marked with letter TSA of the Tibetan alphabet, was initiated in 1736. Sereeter claims (p. 43.) that its founder was *Erdene khuwilgaan lam* Minjüürdorj, who was one of the seven great *khutagts* of *Ikh shaw'* (subordinated areas; for further information on him see Dashbadrakh, D. *Mongoliin khutagtuudiin namtriin oillogo /XVII-XX zuun/*, Ulaanbaatar 2004, p. 168.). Its main tutelary deity was *Chagdar/Chagdor khorchin* (Tib. *phyag-rdor 'khor-chen*, Skr. Vajrapani with his attendants) and its main protector was *Damjin/Damjan*. The following financial units belonged to the *aimag*: *Ikh jas*, *Magtaaliin jas*, *Dültsengiin jas*, *Khangaliin jas*, *Mönkh zuliin jas*, *Dorduwiin jas*, *Dar' ekhiin Nünnain jas*. According to Pürew, it had a wooden yurt-shaped temple. Chinggis Khaan University (Chingis khaan deed surguul') stands on its site today. (N 47° 55.593', E 106° 55.331'). 400 lamas lived in this *aimag* in 1855 and 25 in 1938.
24. **Bargiin aimag** (Tibetan transliteration: *wa-rko*), marked with letter TSHA of the Tibetan alphabet, was initiated in the turn of 18th century as Sereeter claims (p. 44.). Nobles, a contemplative lama (*dayanch*) named Dondom of Ilden wangiin khoshuu of Tsetsen khan *aimag*, and other *barga* people (an ethnic group living in the area of present east Mongolia and Inner Mongolia) who lived within and out of the Mongolian border established it. Its main tutelary deity were *Dorjdagzal toiwonagwa* (Tib. *rdo-rje drag-rtsal khros-pa nag-po*, 'Wrathful Vajra Power', 'the black wrathful one', the wrathful form of Padmasambhava, worshipped by the Karma Kagyü Sect) and its main protector was *Bernag Gombo* (Tib.

ber-nag mgon-po, Mahakala 'with the black cloak'). According to Gonchig lama and the *Bilgiin Melmii* article, *Nyamabiiyugdorjpagam* (Tib. *rnying-ma-pa'i ? rdo-rje phag-mo*, Vajravaraḥi of the Nyingmapa Sect), and *Lkhamshaljirmaa* (Tib. *lha-mo zhal sbyor-ma ? / lha-mo zhal 'gyur-ma ?*) were also worshipped here. G. Dewaasambuu, the current *tsorj* lama of *Gandan* monastery informed the researchers that the majority of lamas of this *aimag* belonged to the Karma Kagyü Sect. Some of the above-mentioned deities are worshipped especially by Karma Kagyü followers. The following financial units belonged to the *aimag*: *Ikh jas*, *Khangaliin jas*, *Magtaaliin jas*, *Dorduwiin jas*, *Khuuchin nomiin jas*, *Nomun khanii sakhiiusnii jas*, *Khuwilgaan toin tsorjiin san*. Pürew claims that this *aimag* had a wooden yurt-shaped temple. According to L. Dashdorj (born 1918), who lived as a lama in *Bargiin aimag*, 500 lamas belonged to this *aimag*. Its temple was made of wood and was decorated by a golden top ornament (*ganjir*, Tibetan transliteration: *gan-ji-ra*, Skr. *gascira*, 'top ornament'). Its main protector was *Gombo*. The Faculty of Design of the National University of Mongolia (*Dizain Surguul*'), on the present Baga toiruu, stands on its site today. (N 47°55.488', E 106°55.327'). 300 lamas lived in this *aimag* in 1855 and 38 in 1938.

25. **Namdollin** (Tib. *nam-grol gling*) or **Dashilin** (Tib. *bkra-shis gling*) **aimag**, marked with letter LA of the Tibetan alphabet, was initiated in 1836 as Sereeter claims (p. 45.). *Nomch nomon khan lam* Rinchinjaw (Rinchinjaw who had the title *Nomch nomon khan*) of the subordinated areas (*Ikh shaw'*) and *Tsorj Ikhaaramba lam* Agwaanbaldan (Agwaanbaldan with the title *tsorj Ikhaaramba*) established it. The 5th *jewtsündamba khutagt* gave it its name. According to Pozdneev (p. 52.), *Dashilin aimag* was established in the autumn of 1877 with 300 lamas. Pürewjaw claims (p. 30.) that *Dashilin aimag* and *Namdollin aimag* are two different names for the same *aimag*. The *aimag's* main tutelary deity was *Mintüg Sandui* (Tib. *mi-'khrugs gsang-'dus*, Skr. *Aksobhya* and *Guhyasamaja*) and its main protectors were *Gombo* and *Jamsran*. The following financial units belonged to the temple: *Ikh jas*, *Mintügiin jas*, *Sanjdmolomiin jas*, *Magtaaliin jas*, *Khangaliin jio*, *Tsanidchinii jio*, *Diwaajingiin jio*, *Sanjidiin jio*, *Jiin chogchdiin jio*, *Nomch nomon khanii san*. The *aimag* had a wooden yurt-shaped temple. The Zaluuchud Hotel on the present Baga toiruu stands on its site today. (N 47°55.463', E 106°55.333'). 300 lamas lived in this *aimag* in 1855 and 49 in 1938.
26. **Pandidiin / Bandidiin aimag / Bandid lamiin aimag** (Tibetan transliteration: *pa-nthid*, Sanskrit origin: *pandita*), marked with letter JA of the Tibetan alphabet, was initiated during the reign of the 1st *jewtsündamba khutagt* as Sereeter claims (p. 46.). *Bandid khuwilgaan* (a reincarnated lama from a ducal family from the subordinated area of the *Ikh shaw'*) founded this *aimag* where his subsequent reincarnations lived. Its main tutelary deity was *Danag/ Darnag Shinjishid* (Tib. *dgra-nag gshin-rje-gshed*, 'the black sworn enemy of the lord of death', Yamantaka) and its main protector was *Jamsran* or *Jagonjamsran* (*Bilgiin Melmii* article). The following financial units belonged to the temple: *Ikh jas*, *Danjuuriin jas*, *Jasaa Tsogiin jas*, *Magtaaliin jas*, *Sanduin jas*, *Namsrain Dorduwiin jas*, *Jamsrangiin Dorduwiin jas*. Pürew claims that the *aimag* had a wooden yurt-shaped temple. It stood just north of the present site of the Second Building of the Mongolian National University (N 47°55.414', E 106°55.315'). 300 lamas lived in 1855 and 35 in 1938.
27. **Jam'yaansüngiin aimag or Süngiin aimag** (Tib. *chos-dbyings gsung/bsrung*), marked with letter WA of the Tibetan alphabet, was initiated between 1781-1819 as Sereeter claims (p. 47.). Nobles of Mergen wangiin khoshuu of Tüsheet khan *aimag* initiated its foundation to dedicate it to the 4th *jewtsündamba khutagt*. Its main tutelary deity was *Jam'yaansün* (or *Jam'yaansüren*, Tib. '*jam-dbyangs bsrung*, 'protected by Manjugosha') or *Choiyonsün* (Tib. *chos-dbyings bsrung*), and its main protector was *Lkham*. The following financial units belonged to the *aimag*: *Ikh jas*, *Günregiin jas*, *Dülsengiin jas* and *Nünnain jas*. According to Pürew, the *aimag* had a wooden yurt-shaped temple. The Second Building of the National University of Mongolia stands on its site today (N 47°55.359', E 106°55.350'). Choisüren lama (born 1916), who lived in *Süngiin aimag* and studied in *Dashchoimbel datsan* until 1937, also claims that *Süngiin aimag* had a yurt-shaped wooden temple. *Lkham* was its main protector deity and two *khamba* (one *lowon* and one *tsorj*), two disciplinary masters, two chanting masters, one treasurer or bookkeeper (*nyaraw*) and some *duganch* belonged to the temple and the *aimag* had 100 lamas. According to Dendew (p. 11.), there was a *loilan* (Tib. *blos bslangs*) or meditational mandala in this temple, which was made by Junai, the talented master of *Süngiin aimag*. Dariimaa claims (p. 97.) that Junai was the layman smith in the *aimag*, who created and dedicated the *loilan* to his *aimag* in 1924, in his old age. It was a casted and gilded golden *jinkhor* (Tib. *dkyil-'khor*, Skr. *mandala*), one of the last great artifacts to be made before the purges. It was placed to a small two-storey wooden temple. 600 lamas lived in this *aimag* in 1855 and 123 in 1938.

28. **Lam nariin aimag** (Tibetan transliteration: *bla-ma nar*), marked with letter SA of the Tibetan alphabet, was initiated during the reign of the 2nd *jewtsündamba khutagt* as Sereeter claims (p. 48.). The *khamba nomon khan* who was invited from Tibet, and other lamas with the title of *lowombo* (Tib. *slob-dpon-po*?) founded the *aimag*, which got its name from the 2nd *jewtsündamba khutagt*. Its main tutelary deity was *Ayuush* or *Tsewegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus) and its main protector was *Lkham*. The *aimag* had the following financial units: *Ikh jas*, *Dorduwiin jas*, *Khambo nomon khanii san*, *Yerööliin jas*, *Dülsengiin jas*, *Jamgan Renbuuchiin Naidan chogiin jas*, *Ganjuuriin jas*, *Gachin khambiin jas*, *Danjogiin jas*, *Sanjidiin jas*, *Maidariin jas*, *Ayuushiin donchidiin jas*, *Lkhamiin shalshimiin jas*, *Zunii Sakhuisnii tsawiin jas*, *Öwliin Sakhuisnii tsawiin jas*, *Khürdnii jas*, *Khangaliin jas*, *Tüdewiin jas*. According to Pürew, the wooden yurt-shaped *aimag* temple stood to the north of where the National University of Mongolia now stands (N 47°55.415', E 106°55.210'). 300 lamas lived in this *aimag* in 1855 and 47 in 1938.
29. **Mergen nomon khanii aimag or Nomon khanii aimag** (Tibetan transliteration: *no-mong khang*), marked with letter ZHA of the Tibetan alphabet, was initiated during the reign of the 2nd *jewtsündamba khutagt* as Sereeter claims (p. 49.). Tsewendorj *lamtan* initiated it. He was the 3rd incarnation of *nomon khan khutagt* of *Bereiwen* (Tib. '*bras-spungs*) monastery (in today's Khentii aimag), who was one of the seven great *khutagts* of *Ikh shaw'* (for further information on him see Dashbadrakh, D. *Mongoliin khutagtuudiin namtriin oillogo /XVII-XX zuun/*, Ulaanbaatar 2004, p. 162.). Its main tutelary deity was *Demchig garaw* (Tib. *bde-mchog dkar-po*, a white form of Chakrasamvara) and its main protector was *Gombo*. The following financial units belonged to the temple: *Ikh jas*, *Dülsengiin jas*, *Mergen nomon khanii lamiin san*. According to Pürew, the wooden yurt-shaped *aimag* temple stood to the north of where the National University of Mongolia now stands (N 47°55.415', E 106°55.119'). 300 lamas lived in this *aimag* in 1855 and 60 in 1938.
30. **Örlüüdiin/ Örlögüüdiin aimag** (Tibetan transliteration: '*ur-lu-de*), marked with letter 'A of the Tibetan alphabet, was initiated in 1651, as Sereeter claims (p. 50.). It was one of the first seven *aimags* of Örgöö. The origin of the name is not clear: it could have been named after the nanny or nurse (*örlög ekh*) of Öndör gegeen or after his general (*örlög*). Its main tutelary deity was *Sosorbaram* or *Baraishir* (Tib. *so-sor 'brang-ma*, Skr. Mahapratisara) and its main protector was *Lkham*. Gonchig lama's list adds *Gombo* as its protector. The sculpture of *Baraishir* from *Örlüüdiin aimag* is presently kept in *Gandan* monastery (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286). The following financial units belonged to the aimag: *Ikh jas*, *Khangaliin jas*, *Magtaaliin jas*, *Zunii jas*, *Nünnain jas*, *Ganjuuriin jas*, *Dorduwiin jas*. According to Pürew, the wooden yurt-shaped *aimag* temple stood where the National University of Mongolia now stands (N 47°55.372', E 106°55.131'). 400 lamas lived in this *aimag* in 1855 and 47 in 1938.

All *aimag* temples were closed in 1938 and most were burnt. However, three of the thirty temple buildings survived. Detailed information about the present condition and use of two of them is given below in the Current Situation part of this entry, while the temple of *Ekh daginiin aimag* is described under entry 926.

Besides the above-mentioned *aimag* temples, many significant buildings were situated here. According to Dendew (p. 12.), in addition to the lamas' dwellings there were dwellings of the nobles (*noyon*), holy persons and reincarnations (*khutagt*, *khuwilgaan*), courtyards and private dwellings of lay and ecclesiastical feudal persons. Later from the 1920's and 1930's commercial small shops, taverns and co-operative units (*khorshoo*) also stood here.

Residence of the khamba nomon khan

Khamba nomon khan (the 'Khan Abbot of the Religion') was the title of the highest ruler of Ikh Khüree in religious affairs, being the most significant cleric apart from the *jewtsündamba khutagt*, who appointed him.

Luwsankhaimchog lama was the last to fulfill this position from 1920 to 1937. His fenced-off residence with trees in its courtyard was situated behind the Yellow Palace, on the east side of the Maitreya Temple (Pozdneev, p. 63.). It is shown in Jügder's painting and on the map kept in the Ulaanbaatar City Museum. Dashtseren lama confirms that his yurt dwelling was situated near the present building of the Mongolian State University (MUIS). According to Choisüren lama (born 1916), *yonzon khamba* (Luwsankhaimchog), the head of all Züün Khüree, lived in a small yurt with his Tibetan attendants close to *Süngiin aimag*, which seems to refer to the same place.

According to Sereeter (p. 108.), Luwsankhaimchog was born in Tibet in 1873. He obtained the *gachin* (Tib.

mkhan chen, 'great scholar', great abbot) rank in Tashilhunpo monastery and arrived to Mongolia in 1915 as a *jawtüi lam* (Tib. *byabs-khrus*) of the *jewtsündamba khutagt*, that performs purifying liturgies. Later, he became the personal tutor (*yonzon*, Tib. *yongs-'dzin*) of the 8th *jewtsündamba khutagt*. In 1920 he was nominated as the main abbot (*khamba nomon khan*) of the main assembly hall and whole Ikh Khüree. In 1937 he was executed being one of the highest ranked lamas.

Shanzodwiin yaam/Shanzawiin yaam

As the main administrative office of Ikh Khüree, the Ministry of Ecclesiastical Affairs (*Erdene Shanzodwiin yaam/Shanzawiin yaam*) was situated behind the *Tsogchin* temple and the Maitreya temple, south-east of the present Mongolian Art Centre for Children's Creativity (*Khüükhediin urlan büteekh töw*, previously known as *Pioneriin ordon*, 'Pioneer Palace'). Its head was the *erdene shanzodwa/shanzaw* (Tib. *phyag-mdzod-pa*), the 'precious treasurer'. In Pozdneev's time it was the only office in Khüree. As well as being the chief administrator of Ikh Khüree, the *shanzodwa* was the supreme administrator of the *jewtsündamba khutagt's* entire department estates and was also responsible for the affairs and properties of *shaw' nar* who were subordinated directly to the *jewtsündamba khutagt*. As can be seen from Jügder's painting, the *Shanzodwiin yaam* had a large fenced-off courtyard with a red gate. Pozdneev claims (pp. 62-64.) that the ministry was divided into several departments divided into four courtyards, such as the administrative headquarters of the *shaw' nar* in the first courtyard, office of the Urga proper and of the *khutagt's* palace in the second courtyard, the private office and dwelling of the *shanzodwa* himself in the third and the administrative headquarters for all the property, especially livestock, of the department of *shaw' nar*, in the fourth courtyard. Crowds of people waited for decisions every day all day long in front of the entrance to the ministry. Close by, those who had been sentenced sat 'in chains and wearing heavy planks on their necks' as the court was operating in a yurt opposite the ministry.

Current situation: Züün Khüree Dashchoilin khiid

Tibetan name: bkra-shis chos gling

English name: Züün Khüree Dashchoilin monastery

Sühbaatar district, 8th khoroo, Akademch Sodnom Street

Main gate:

Elevation 1304 m

N 47°55.620'

E 106°55.255'

Data providers: Ts. Altankhüü, main disciplinary master, G. Buyandelger, main chanting master of the monastery

Photo: Dashnyam (265)

The only extant buildings of the thirty *aimags* of Züün Khüree are two temple halls. The only extant buildings of the thirty *aimags* of Züün Khüree are two temple halls now being used by Züün Khüree Dashchoilin monastery and the temple of *Ekh daginiin aimag* (see Rinchen 926). According to Dariimaa (p. 114.), during the purges, after all the *datsans*, temples and *aimag* temples had been emptied out, it was decided that the artifacts, books and other belongings that remained intact were to be collected and transported to a central storage from around the 10th of the first summer month in 1938. For over a year carts and wagons delivered these religious objects to these three *aimag* temples and their courtyards until it was decided what to do with them: the piles of objects were either kept and transported to museums, annihilated, burnt or transported to Russia for other uses.

It was due to their use as temporary storage for the confiscated objects that these three *aimag* temple buildings survived the destruction. Later they were used for a variety of purposes such as circus (temple of *Ekh daginiin aimag*) or warehouse and stable for circus animals (temples of *Wangain aimag* and *Erkhem toinii aimag*). The temple of *Wangain aimag* was also used as the Mongolian Architects Union exhibition hall (Tsültem, picture No. 29.).

Züün Khüree Dashchoilin monastery operates in the two remained temples of *Wangain* and *Erkhem toinii aimags*. So it is that Dashchoilin 'inherits' and uses the honorific name Züün Khüree.

In 1971 the surviving buildings of *Wangain aimag* and *Erkhem toinii aimag* temples came under the protection of the city. After a survey to evaluate the condition of the remaining yurt-shaped temples in

Ulaanbaatar in 1975-1976, the buildings were renovated in 1981-1982. In 1994, after the democratic changes, the buildings came under national protection.

Before this, in 1990, *Züün Khüree Dashchoilin* monastery was established in the two old temple buildings of *Wangain aimag* and *Erkhem toinii aimag*. Two smaller yurt-shaped buildings of *jas* or financial units, that are joined together, also survived and stand just on the right of the Temple of *Erkhem toinii aimag*. Today, they serve as the library and the monastery tailors'/embroiderers' workshop. A long rectangular building with an octagonal shaped structure at either end, and another longish part between them also survived. This stands at the courtyard of the monastery on the east and is used as a warehouse.

The present *Züün Khüree Dashchoilin* monastery is the second biggest in Ulaanbaatar (after Gandan), having three temples (*Wangain*, *Erkhem toinii aimag* and *Gandanchoinkhorlin* temple), a library and a College for training young lamas. It is situated in Sükhbaatar district (Akademich Sodnomiin Street, 8th *khoro*). When the democracy was introduced in Mongolia, worship became free and the Buddhist religion was revived. *Züün Khüree Dashchoilin* monastery was revived on part of the old site of *Züün Khüree*: to be more precise, at the site of the only remaining temples of *Züün Khüree*. It was re-opened on 6th of July 1990 at the initiative and efforts of Venerable Ch. Dambajaw, who became the abbot, and old lama, Chandrabal, who became the chanting master and other old lamas. Currently there are 156 lamas in this community, which holds daily chanting every day and celebrates weekly, monthly and annual religious feasts. Apart from the abbot, there are the following ranks: *tsorj*, *lowon*, two chanting masters and two disciplinary masters. Besides, there are various other duties, such as two *takhilch* lamas and two *duganch*. Many lamas have *getsel* vow and five of them are *gelens*. Moreover, the monastery owns a unique collection of sutras, tantras, statues and images of deities and various objects of worship, many of which date back before 1937.

The wooden and concrete yurt-shaped temples in the complex represent the typical style of Mongolian monastic architecture, which draws from the domestic yurt. Today the monastery has three temples (the two old wooden ones and a newly built concrete one) and other buildings such as the one enhousing the library (an old *jas* building). All of them were built in the form of the traditional Mongolian yurts. Among them, the *Erkhemiiin aimgiin dugan* serves as the temple of the wrathful deities or 'the protectors of the Teaching' (*sakhiusnii dugan*), the *Wangiin aimgiin dugan* is the main assembly hall for the everyday ceremony (*tsogchin dugan*). The *Gandanchoinkhorlin dugan* (Tib. *dga'-ldan chos-'khor-gling 'du-khang*) is a large concrete round temple, which was built in 1999. It contains a large statue of the seated Shakyamuni Buddha, a statue of *Maidar* (Tib. *byams-pa*, Skr. Maitreya), the future Buddha and has elaborate colourful wall paintings.

The main tutelary deity of the monastery is *Jigjid*, and the main protectors are *Gombo* and *Lkham*.

Tsogchin temple, main assembly hall for daily chanting (the *Wangain aimag* temple)

The interior of the temple is fascinating with its light blue coloured ceiling, red and golden coloured beams, and gold and red painted pillars. It was repainted in 2005. The side-wall is decorated with characters in *soyombo* script. On the main altar there are statues of Buddha and his two main disciples, surrounded by the 16 arhats (*Naidan*). The statue of *Dar' ekh* (Tib. *sgrol-ma*, Skr. Tara) and 1,000 statues of Öndör Gegeen Zanabazar also can be seen, 500 in the right and 500 in the left of the main altar, placed in wooden glass fronted cupboards. The distinctive feature of these statues is that they represent Öndör Gegeen with five different hand gestures (*mutar*, Tib. *phyag-rgya*, Skr. *mudra*). There are 200 sculptures of every kind. There are no thangkas in the hall. The volumes of the Tibetan *Ganjuur* and other holy texts are kept in cupboards whose doors are decorated with Buddhist symbols.

Daily chanting is held in this temple from 9.00am to 1.00pm. Some other ceremonies, for example *Ganjuur*, are also held here. At the same time that daily chanting is taking place, four *Jasaa* lamas sit separately on the left of the temple reading texts requested by individual laypeople.

Sakhius temple, temple of the protector deities (the *Erkhem toinii aimag* temple)

The images of the protectors of four directions can be seen on the either side of the entrance hall. As it is the temple of the wrathful protector deities, the red colour is dominant inside the temple with numerous representations of wrathful deities decorating the temple. Huge thangkas of *Jigjid* and *Ochirwaan'* can be seen hanging down from the centre of the temple, while the huge thangkas of *Gongor* and *Gombo* hang on the left, *Lkham* and *Choiजू* on the right. On the main altar there are the statues of Tsongkapa and his main disciples, *Maidar*, *Ayuush* or *Tsewegmed / Tsegmid* and other deities. On either side of the main altar there are statues of the ten protector deities, five on either side. Many other pictures and old thangkas decorate the temple. The ceremonial texts are kept in red cupboards the doors of which are decorated with the eight auspicious symbols.

The image of *Lkham* is displayed above the seat of the main disciplinary master, with the image of *Jamsran* being above the seat of the vice disciplinary master.

Gandanchoinkhorlin Temple

The temple of *Gandanchoinkhorlin* (written Mongolian: *Tögs bayasgalant nomiin khürden dugan*, Tib. *dga'-ldan chos-'khor gling*) opened its doors in 2000 to celebrate the 10th anniversary of the opening of *Dashchoilin* monastery, which is often referred to as the revival of Züün Khüree. The main image in this temple is a huge Shakyamuni Buddha statue cast in copper and gilded with gold. The temple wall is covered with a unique composition of colourful wall paintings showing the eight main disciples of Buddha, the sixteen Arhats, the ten protectors (*sakhius*, Tib. *chos-skyong*, Dharmapala) the guards of the four directions (*Makhranz*, Tib. *rygal chen*, Maharaja), the White Old Man (*Tsagaan öwgön*, Tib. *rgan-po dkar-po*), the Goddess with the white Parasol (*Tsagaan Shükhert* or *Dugar*, Tib. *gdugs dkar*, Skr. Sitatapatra) and the eight types of stupas with various Buddhist symbols arranged between the main figures.

In December 2005, several new copper statues were installed in the monastery. They were all made in *Kumbum* (Tib. *sku-'bum*) monastery in Tibet, with which the monastery has connections through several of its young lamas who studied there for a number of years in the 1990s. The most important of these new sculptures is the 1.6m high *Maidar*, the future Buddha, which is exhibited in *Gandanchoinkhorlin* temple as a model for the 16 meters high statue to be placed inside the planned reinstated *Maidar* temple, destroyed in 1938. A model of this temple is also exhibited here: a four-storey white building in Tibetan style with a yurt shaped domed roof as a traditional Mongolian element. Fundraising for this ambitious plan to rebuild the statue and the temple of *Maidar* began in December 2005. Other new statues in *Züün Khüree Dashchoilin* monastery are of Buddha and his two main disciples, Tsongkhapa and his two main disciples and *Nogoon Dar' ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara), which are in the two temples where ceremonies take place.

No ceremonies are currently held in *Gandanchoinkhorlin* temple with it being used by laypeople to consult fortune-tellers and to have readings of requested texts. It is also used for receptions and other official events as it has a more spacious interior.

The outer part of the temple encircling the main temple hall is used to house the administrative offices, the office of the Abbot, the College classrooms, teacher's room, and the reception room for ordering sutras (*nom ailtgakh khüleen awakh gazar*) with a computerized system installed in 2007.

In the courtyard there are three stupas on either side of the *Sakhius* temple built in 2000 and a bigger stupa complex built in 1990 with a large central 'hollow' stupa surrounded by the eight Tathagata stupas, with prayer wheels inside. There is a new Buddha statue in the courtyard (2006, 2007), on the right of the *Sakhius* temple, in front of the library. In front of the *Tsogchin* temple, on the left, there is a new small building for burning butter lamps (2006, 2007).

The monastery has reinstated the important task of educating young lamas. The Great Abbot Ch. Dambajaw and the then Vice Abbot Ch. Tsedendamba, Ts. Mönkh-Erdene, the headmaster of the College, and other lamas established the *Züün Khüree* Monastic College to prepare educated lamas, teachers, researchers and Tibetan linguists. The College was founded in 1998 and held its first graduation in 2002. Subjects taught in the four year course are: Reciting of ritual texts, Buddhist Philosophy, *Lamrim* (Tib. *lam-rim*, The Gradual Path, the main work of Tsongkhapa), History of Mongolian Religion, Mongolian History, the World's Religious History, Tibetan grammar, Theory of translation, Theory of Poem, traditional Tibetan medicine, English, management and computer skills. The headmaster, Ts. Mönkh-Erdene, is a specialist in different Tibetan and Mongolian writing systems and gives great emphasis on passing his knowledge on to the next generation of students.

The monastery's library, which is housed in one of the surviving pre-1937 buildings, situated on the east of the *Sakhius* temple (connected to it by a corridor), has a collection of books, manuscripts and selected works written by Mongolian, Tibetan and Indian scholars. There is also a copy of the entire *Ganjuur* (Buddha's Teaching) and *Danjuur* (its commentaries), the collected works of many Tibetan sages and works of Mongolian scholars composed in Tibetan and Mongolian language in all branches of Buddhist science. Some of these books came from monasteries in Tibet and were paid for by Tibet Foundation.

The monastery has established connections with organizations and institutions in many countries, such as: China (Tibet), India, Russia (Buryatia), Japan, Korea, Great Britain, USA, Hungary, Czech Republic.

The monastery is planning to rebuild the 16m statue of *Maidar* in cast brass and a temple in which to house it both demolished in the repression (see the History part of this entry). Another plan is to buy the old temple of *Ekh daginiin aimag*, the present Circus College next to the monastery, in which to establish a

philosophical school (*choir datsan*). Thus the courtyard will also be enlarged making it possible to erect the big *Maidar* temple within the monastery complex.

As well as these rebuilding plans, the lamas in this monastery are endeavouring to revive many forgotten rites and traditions to reintroduce them into present religious practice. Today these revived special rites and ceremonial events, which are not yet common in other Mongolian monasteries, attract large number of believers to the monastery giving it a special place in the modern city.

One example of the revived special ceremonies now held in *Züün Khüree Dashchoilin* monastery is the ritual circumambulation (*Maidar ergek*) of the future Buddha, Maitreya (*Maidar* or *Jamba*, Tib. *byams-pa*). This tradition was broken in 1939 and was revived in 1993. From this time it has been celebrated every year on the 3rd day of the first summer month. Today it is only performed in large monasteries such as Gandan and this monastery in Ulaanbaatar, and a very few monasteries in the countryside. The ceremony itself is called *Jambiin chogo* (Tib. *byams-pa'i cho-ga*, 'ceremony held in honour of *Byams-pa*' i.e. Maitreya), where the lamas and the public gather together in circumambulating the monastery with the statue of *Maidar* placed on a cart with green horse head and the lamas praying for his coming.

Another such special ceremony now revived is the tradition of *Sor zalakh* (the ritual burning of a triangular based pyramidal shaped wooden construction along with sacrificial cakes), which was performed once again in 1999. This ceremony aims at relieving natural disasters such as droughts, harsh winter cold (*zud*), or contagious diseases and other negative phenomena. It is performed in *Züün Khüree Dashchoilin* monastery twice a year, once in winter, before the New Year ceremonies, and again in summer during the *Tsam* dance period.

The most significant event in this monastery's ritual year is the masked ritual dance, *Tsam* (Tib. 'cham), which now attracts many people. Prior to this revival, the last *Tsam* was performed publicly in Mongolia in 1937. *Züün Khüree Dashchoilin* monastery first performed it again in the old traditional manner in September 2003 - on the 9th of the last summer month. Today, an annual *Tsam* ceremony has only been revived in Mongolia in *Züün Khüree Dashchoilin* monastery, in *Amarbayasgalant* monastery (Selenge aimag) and partly in *Bulgan (Dashchoinkhorlin monastery)*.

The type of *Tsam* ceremony in *Züün Khüree Dashchoilin* monastery is the special *Jakhar tsam* (Tib. *lcags-mkhar*, 'metal palace', the castle of *Erleg nomun khaan* or *Chojil/Chojoo* (Tib. *chos-rgyal*, Skr. Dharmaraja, epithet of Yama) or *Khüree tsam*. The Mongolian word *khüree* ('circle') here refers to the fact that the *Tsam* dancers are moving in a circle. The other meaning of this word *khüree* refers to the Ikh Khüree, the Mongolian capital, where this special kind of *Tsam* was introduced. The preparation period for the *Tsam* dance lasts for almost two months, with participating lamas rehearsing the dances, one week meditation (*Nyamba düwa*, Tib. *mnyam-pa sgrub-pa / snying-pa sgrub-pa (?)*) on *Jigjibawuuchigwaa* (Tib. 'jigs-byed dpa'-bo gcig-pa), the single form of *Jigjid* (Tib. 'jigs-byed, Skr. Bhairava, or the 'Terrifying', one of the ten wrathful deities) the main meditational deity of the dance, and, at the end of the meditation, the fire-offering called *Jinsreg* (Tib. *sbyin-sgreg*). On the 6th of the month, four days before the *Tsam* dance itself, the ritual offering cakes (*balin*) used in the *Jakhar tsam*, the masks and robes to be worn and the other accessories for the ceremonies are consecrated and blessed in a ritual ceremony (*Adislaga*, Tib. *byin-rlabs*). On the 7th and 8th of the month, the special inner *Tsam* dance (*dotor tsam*) is conducted with only one dancer (*Chambon*, Tib. 'cham-dpon, 'the master of the *Tsam* dance', the messenger of *Chojil*) inside the temple. On the great day of the *Tsam* (the 9th of the last summer month), there is an inner *Tsam* after which the outer *Tsam* takes place in the courtyard of the monastery. The dancers wearing brightly coloured costumes and masks, embody different Buddhist deities. The *Tsam* dance ends with the burning of the *Sor* (Tib. *zor*) or *Soriin balin*, that is, the sacred cake and the sacred wooden construction, which is used symbolically for combating the evil spirits. It is burnt outside the monastery walls, then the procession returns to the temple. In the evening a special thanksgiving offering, *Chojoo danrag*, is made in honour of *Chojoo*.

There is another annual ceremony, which is held only in those Mongolian monasteries where there are at least four lamas with *gelen* vows, such as *Züün Khüree Dashchoilin* monastery, *Gandan* and *Betüw* monastery in Ulaanbaatar. It is the *Khailen* (Tib. *has-len*) or *Yar khailen* (Tib. *dbyar has-len*), the special oath-taking retreat period in which the lamas with *gelen* or *getsel* vows take part, lasting for 45 days in every summer from the 15th of the last summer month. During this period they confirm their vows, confess their possible mistakes and amend their negative actions. The practice originates from Buddha, who practiced *Khailen* in the Realm of the 33 Gods. It also has roots in the old tradition of the confinement or retreat of lamas (Tib. *dbyar-gnas*) in India for the wet summer months. The original cause was to spend the rainy period in a retreat but with the additional aim of avoiding accidentally killing any insects. Originally, it lasted for three months during the summer, when lamas remained confined to their monasteries for religious meditation and contemplation.

The other annual ceremonies that take place in here are also held in most other revived Mongolian monasteries. The ritual year starts with the ceremonial events of the Lunar New Year, *Tsagaan sar* in Mongolian. The farewell to the old year starts on the 26th of the last winter month with the consecration (*Adislaga*, Tib. *byin-rlabs*) of the new ritual offering cakes (*balin* or *dorom*, Tib. *gtor-ma*, Skr. *bali*). During the ceremony cymbals are played 108 times, a feature introduced by Öndör Gegeen. On the following three days of the old year (the 27th to 29th), three *Sakhuis* ceremonies called the 'Old ceremonies' (*Khuuchin nomiin khural*) are held to honour the wrathful deities. In *Züün Khüree Dashchoilin* monastery, on the first day *Gombo*, on the second *Lkham* and on the third *Chojoo* is the central deity of the ceremony from among the wrathful ones. The chanting in these *Sakhuis* ceremonies differ from the other *Sakhuis* ceremonies of the year in that the *Arwan khangal* text is recited in a slower and more melodious way (*ikh yan(gaar)*, Tib. *dbyangs chen*, '(with) great melody/tune'). On the evening of the third day, when *Chojoo* is the central deity, the ritual burning of the triangular based pyramidal shaped the sacred wooden construction and sacred cake (*Sor zalakh*, Tib. *zor 'phen*) is performed, with the aim of averting and clearing away all troubles and misfortunes. This is followed by a special thanksgiving offering to *Chojoo*, the *Chojoo danrag* (Tib. *chos-rgyal gtang-rag*).

On the New Lunar Year's Eve (*Bitüün*) a special *Sakhuis* ceremony is held in honour of *Baldan Lkham*. It is the *Tsedor lkhām* or *Jiliin dorom* (Tib. *tshes-gtor lha-mo*, 'the yearly ceremonial cake offering to *Baldan Lkham*') ceremony, which starts at 11.00pm and lasts until the morning of the New Year's day. The ceremony is special among the *Sakhuis* ceremonies in that, on this occasion, only the parts relevant to *Lkham* are recited from the *Arwan khangal*. The reason of this ceremony being held on this day is that, according to the legends, *Lkham* arrives in Mongolia in this day as she travels around the world riding on her mule. A special thanksgiving offering, called *Tsedor danrag* or *Jiliin dorom* (Tib. *tshes-gtor gtang-rag*, 'yearly thanksgiving offering') is performed to her during the dawn hours. The ceremony ends with the traditional paying homage to or ceremonial greeting of the lamas (*zolgokh*). The first fifteen days of the Lunar New Year are one of the so called 'great festival days of the Buddha' (*Burkhan bagshiin ikh düitsen ödrüüd*), used to commemorate Buddha's defeat of the six masters, holders of heretical doctrines (*tersüüd*, Tib. *log-par lta-ba*), which he succeeded by mysterious methods of manifesting miracles. This period is called 'great festival days of Buddha's miracle showing' (*Burkhan bagshiin tersüüdiig nomkhotgon*) *rid khuwilgaan üzүүлсэн ikh düitsen ödrüüd*, Tib. *cho-'phrul chen-po'i dus-chen* or *Choinpürel jon aa*, Tib. *chos-'phrul bco-Ingā*, 'Fifteen miracles'). On these fifteen great festival days of Buddha ceremonies called *Oroin yerööl* (Tib. *smon-lam*, 'evening prayers'), *Ikh yerööl* (Tib. *smon-lam chen-po*, 'great prayers') or *Choinpürel molom yerööl* (Tib. *chos-'phrul smon-lam*, 'prayers of miracle showing') are held every afternoon. Different texts, like the 32 eulogies (*Magtaal*) and the six prayers (*Zurgaan yerööl*, Tib. *smon-lam drug*), are recited at these ceremonies in a very melodious way. The 14th of the first spring month is also the Great day of Öndör Gegeen (*Öndör gegeenii ikh düitsen ödör*), when the ceremony called *Dawkhar yerööl*, 'double prayer', which commemorates his death, is held. On this day the prayer is recited by the main chanting master (*ikh un zad*), whilst on the other days of the fifteen-day-long *Yerööl* ceremonies, he and the second chanting master (*baga un zad*) along with the chanters (*golch*) take turn to recite the prayers.

The next festival day is the *Düinkhor* (Tib. *dus-'khor*, Skr. Kalachakra) anniversary (*Düjjid nyamba/nyanba/nyam* ceremony, Tib. *dus-rgyud bsnyen-pa*), held on the 15th day of the last month of spring. It commemorates the day when Buddha first preached about the Kalachakra system ('the wheel/cycle of time', *Tsagiin khürd* or *Düinkhor*, Tib. *dus-kyi 'khor-lo*) of Buddhism. It is also called 'the festival day of Buddha's first preaching of the Kalachakra tantra' (*Burkhan bagsh tsagiin khürdnii ündesiig nomloson ikh düitsen ödör*). This ceremony is held only in *Gandan* and *Züün Khüree Dashchoilin* monastery. The next festival commemorates three events of Buddha's life at the same day, on the 15th or full moon of the first summer month, which is the day when Buddha was born, the day when he enlightened (nirvana) or became a Buddha and the day when he died, that is, the day of his *parinirvana* (*Burkhan bagsh mendelsen khiigeed ilt tuulsan Burkhanii khutgiig olson, nirwaan düüriig üzүүлсэн ikh düitsen ödör*, Tib. *mngon-par byang-chub-pa'i dus-chen*). This is one of the four great festival days of Buddha (*Burkhan bagshiin ikh düitsen ödrüüd*). A special ceremony called *Tüwiin chogo* (Tib. *thub-pa*, a name of Shakyamuni Buddha) or *Burkhan bagshiin chogo* (both terms meaning 'ceremony in honour of Buddha') is held on these occasions. On the 4th of the last summer month another *Tüwiin chogo/Burkhan bagshiin chogo* ceremony is held to commemorate the day when Buddha first preached the Dharma or, in other words, when he first turned the wheel of the Dharma. This is often referred to as 'the festival of his first turning of the wheel of Dharma' (*nomiin khürd ergүүлэх/ (Burkhan bagsh) nomiin khürd ergүүлсэн düitsen* or *Choinkhor (düitsen)*, Tib. *chos-'khor bskor-ba/ chos-'khor dus-chen*). In this monastery the 3rd of the first summer month is the day of holding the Maitreya circumambulation (*Maidar ergek*), and there is another Maitreya festival, on the 6th of the last summer month with the same *Jambiin chogo* ceremony held but without the circumambulation. The

Lkhawawiin düitsen (*Burkhan bagsh tengeriin ornoos buuj irsen ödör*, Tib. *lha-las babs-pa'i dus-chen*, 'the festival of descending from the gods') festival is held on the 22nd of the last autumn month. It is also one of the Buddha festivals. It is the day when Buddha descended from the god realms, from among the gods, where he had spent 90 days teaching and performing the *Khailen* (Tib. *khas-len*, 'oath-taking') retreat. A *Tüwiin chogo/Burkhan bagshiin chogo* ceremony is performed to commemorate this important event. The next feast is the anniversary of Tsongkhapa's death on the 25th of the first winter month. It is called 'the great day of Zonkhow' (*Zonkhowiin düitsen*, Tib. *tsong-kha-pa'i dus-chen*). As the day commemorates his death, it is also called 'The day he passed away' (*Zonkhowiin taalal bolson/tögssön ödör*) or 'The day he was born and passed away' (*Zonkhowiin mendelsen mön taalal bolson/tögssön ödör*). It is also often referred to as *zuliin 25-n*, that is, 'the 25th day of butter lamps', as the tradition is to light hundreds and thousands of lights in honour of Tsongkhapa. There is a *Bogd (Zonkhow) lamiin chogo* ceremony ('ceremony in honour of Tsongkhapa') held during the day and in the evening butter lamps are lit outside and the *Migzem* (Tib. *dmigs-brtse-ma*), prayer to Tsongkhapa, is recited many times. The yearly *Khajid* (Tib. *mkha'-spyod*, Skr. dakini) ceremony is held on the 25th of the last winter month. A *Khajidiin chogo* ceremony is held this day, similarly to the 25th or 10th days of any other month. The speciality of this day lies in the fact that in other Mongolian monasteries, even in Gandan monastery of Ulaanbaatar, the *Khajid* ceremony is held only once a year, that is, on the great day of *Khajid* ceremony.

There are also various monthly ceremonies as well. Among these, *Manaliin donchid* (Tib. *smān-bla'i stong-mchod*) is held in honour of the Medicine Buddha on the 8th of every month. The next great day of the month is the 10th, when, and similarly on the 25th, the *Khajidiin chogo* (Tib. *mkha'-spyod cho-ga*), 'the ceremony of the dakinis' is performed. The Guhyasamaja tantra (*Sanduin jüd*, Tib. *gsang-'dus rgyud*) ceremony is held on the 15th of the lunar month. The most significant of the great monthly ceremonies is the *Sakhuis* on the 29th of the month, held in honour of the wrathful deities. In every third month a *Danrag* (Tib. *gtang-rag*) thanksgiving offering is performed at the *Sakhuis* ceremonies when *Lkham* is the main deity of the ceremony. In the first months of the spring, summer and autumn seasons it is *Gombo*, in the second months it is *Choiijoo*. In the winter season *Gombo* is the main deity in the first month, *Lkham* in the second (but without a *Danrag* offering), and in the last winter month there are three *Sakhuis* ceremonies (described above at the 'Old ceremonies'). The last special monthly ceremony, held on the 30th of the lunar month, is the *Naidan chogo* (Tib. *gnas-brtan cho-ga*). During this ceremony, the sixteen arhats, that is, the sixteen disciples of the Buddha who vowed to preserve the Dharma until the coming of *Maidar* are worshipped. The weekly ceremonies are the *Oroin yerööl* (Tib. *smon-lam*, usually at every Saturday), performed with the aim of promoting better rebirth for the deceased ones, and also gathering virtues by this way. The *Lkhogtoi günreg* (Tib. *kun-rig-gi lho-sgo*, possibly at every Sunday) is performed in order to help the deceased ones to better rebirth, to help them to the realm of Buddha through the south gate of his palace. During the *Ganjuur* ceremony (possibly on Thursdays), extracts or selected passages are read from every part of the 108 volumes of *Ganjuur* (Tib. *bka'-'gyur*). The ceremonies held once in every month are the *Tsewegmediin chogo* (Tib. *tshe-dpag-med-kyi cho-ga*) worshipping *Ayuush* or *Tsewegmed / Tsegmid*, the Buddha of Boundless life, once in a month, possibly on a Wednesday; and *Awidiin chogo* (Tib. *'od-dpag-med-kyi cho-ga*), once in a month, possibly on another Wednesday. This ceremony is aimed at clearing away every sins and praying for the deceased ones' taking rebirth in the paradise of *Awid* (Tib. *'od-dpag-med*, Skr. Amitabha) Buddha. Besides, the *Dügjüü* book (Tib. *drug-bcu*), with the special sacrificial cake offering, is performed to *Choiijoo* four times a month, on the 9th, 19th, 25th and 29th of the lunar month. In *Züün Khüree Dashchoilin* monastery, the *Maaniin chogo* (Tib. *ma-n.'i cho-ga*) ceremony is held only once in every season, dedicated to *Janraiseg*, with his magic formula recited many times.

In 1990 it was largely the surviving lamas, who were young novices before the purges, who were the driving force in the revival. Since then, some of the old lamas that joined *Züün Khüree Dashchoilin* monastery after the revival have passed away, but, at the time of the survey, some of them were fortunately still contributing to the rituals and educating the younger generation. The researchers were able to meet and interview them, namely L. Chimedrawdan, the *tsorj* (born 1911 in the year of pig, had been a lama in *Düüregch wangiin khüree*, present *Khöwsgöl aimag*, *Tsetserleg sum*); N. Dashtseren (born 1921, had been a lama of *Bogdiin Khüree*, *Idgaachoinzinlin datsan*, lived in *Choinkhorlin aimag*, and also gathered at *Jagarmolomiin khural*); Ts. Dashdorj, *daa chowombo*, 'offering master', (born 1908, *Khutagt lamiin khiid*, present *Dundgow' aimag*, *Saikhan owoo sum*); Ch. Rinchinsüren (born 1914 in the year of tiger, (*Nayan*) *Duutiin Khüree/ Sain itgemjit/ Gandandechlin*, present *Zawkhan aimag*, *Tsagaankhairkhan sum*); P. Luwsandanzan (born 1921, had been a lama of *Bogdiin Khüree*, *Idgaachoinzinlin datsan* and lived in *Erkhem toinii aimag*); Ya. Günaajaw (nowadays gathers at *Janchüwish dashlkhündüwlin khiid* (New Temples 11) born 1917 in the year of snake, *Khörkhroögiin khiid/ Khökhroö* or *Khürkhre goliin khiid*, present *Gow'-Altai aimag*, *Chandman' sum*); and *Lkhamsüren* (born 1920,

Tsagaan tolgoi jas, present Töv aimag, Lun sum). All the above were, prior to the purges, lamas in different monasteries and assemblies in different territories of Mongolia. All were interviewed about the temples they belonged to in their youth and the religious life in them. This material is to be published later as is out of the scope of the present survey. Some other old lamas, including L. Chimidrawdan, the *tsorj* lama of the monastery (had been a lama of *Tesiin Khüree*, present Khövsgöl aimag, Tsetserleg sum), could not be interviewed due to health problems resulting in their absence from the ceremonies.