

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 936

Rinchen 936 - Dashchoinkhorlin khiid

Буян yerööltiin сүм, Буянт-yeröölt сүм

Tibetan name: *bkra-shis chos-'khor gling*

English name: Dashchoinkhorlin monastery

GPS was taken at the gate of the fenced-off area

N 48°00.477'

E 106°56.194'

Data provider: Dashtseren lama of *Züün Khüree Dashchoilin* monastery, B. Daajaw architect

Sources: Banzragch, Ch., Sainkhüü, B., *Mongol khüree khiidiin tүүkh (emkhtgel)*. Ulaanbaatar 2004

Daajaw, B., *Mongoliin uran barilgiin tүүkh*, (Three volumes) Ulaanbaatar 2006, pp. 232-233.

Dariimaa, G., *Dursagdakhiiin buyantai burkhan zuraach*. Ulaanbaatar 2003.

Forbáth, L., *A megújodott Mongolia*, Franklin [A Magyar Földrajzi Társaság Könyvtára], Budapest 1934

Pürew, O., *Mongoliin улс төрийн төв*. Ulaanbaatar 1994

Pürew, O., *Mongol төрийн golomt*. Ulaanbaatar 2004

Photos of Film Archive (K23612-K23635)

Painting by Jügder (1913)

Photos: Tsültem (intr. 32; 123), Maidar (83, 116), Film Archive (K23612-K23635, 24746, 24782, 24787, 24796, 24815, 24817, 24829), Shepetilnikov (118), Geleta/Forbáth (40, Tsam dance), 152 (two pictures)

History

The fenced-off temple complex of *Dashchoinkhorlin* monastery was situated on the left bank of Selbe River, north-west of *Dambadarjaa* monastery in Chingeltei Mountain area. It was founded in 1778 with the participation of *Zorigt wan*, Yündendorj (1778-1828), who was a governor (*amban*) at the time. According to Pürew, (*Mongoliin улс төрийн төв*, p. 34., *Mongol төрийн golomt*, pp. 88-89.), the monastery was founded in 1789. According to Banzragch (p.15), the area occupied by the monastery was 238×201 *ald* and more than 100 lamas belonged to it. According to Dashtseren lama, before 1937 the monastic complex comprised of about ten buildings with about 50-60 lamas in residence. According to Pürew's book (*Mongol төрийн golomt*, pp. 88-89), in the beginning this monastery was independent, but later it came to belong to the Ministry of Ecclesiastical Affairs (*Erdene shanzodwiin yaam*).

Photographs in the Film Archive and in Forbáth's book, and two pictures in B. Daajaw's book (pp. 232-233.) show a monastic complex with Tibetan-style white buildings and a protective wall (*yampai*, yang pai in Chinese) in front of the monastery. On either sides of the main entrance, there were two high wooden flag poles (called *chii-ga/chii-gan*). The entrance temple (with the main gate and two side gates), the temple of the Maharajas (*Makhranz*, Tib. *rgyal chen*, 'great king', guards of the four directions), called *Makhranziin süm*), housed the statues of the guards of the four direction.

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

Geleta gives a vivid (Forbáth, pp. 158-168.) description of *Dashchoinkhorlin* monastery as he witnessed a ceremony there. Its main temple was a masterpiece of the Tibetan style. According to Geleta (Forbáth, p. 162.), the monumental north temple of the monastery housed a huge statue of Buddha (it is the *Shagjtüw* sculpture mentioned by Daajaw) surrounded by only three walls as in the south there was a roof-terrace on the first floor from where people could enter. In addition, there were two small rooms one on the right and the other on the left. Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report 'Monasteries and Temples of Bogdiin Khüree, Ikh Khüree or Urga, the Old Capital City of Mongolia in the First Part of the Twentieth Century.' Survey conducted by Zsuzsa Majer and Krisztina Teleki, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.

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left (the two smaller shrines on the two sides of *Shagjtüw* temple). Religious accessories, clothing and other ritual objects like masks for the *Tsam* dance were stored in the east room. The western room housed 'equipment' that was kept secret, such as special robes and musical instruments, bows, swords, hats and helmets and embroidered ceremonial robes.

Three other temples surrounded the main temple: two on the west, namely the Buddha temple (*Zuu süm*, Tib. *jo-bo*) and the Kalachakra temple (*Düinkhoriin süm*, Tib. *dus-'khor*) in front of it, and one on the east, called the temple of the 'Five Kings' (*tawan khaan*, Tib. *sku lnga rgyal-po*).

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

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

According to Dariimaa (p. 45.), a lama with either a *gawj* (Tib. *dka' bcu*, 'ten hardships', a philosophical rank) or *agramba* (Tib. *sngags-rams-pa*, rank in tantric studies) degree was nominated from Ikh Khüree to perform the *tsorj* rank of *Dashchoinkhorlin*.

According to Dashtseren lama, a *Tsam* ritual dance was performed in the monastery on the 29th day of the last winter month. Dariimaa claims (p. 45.) that *Tsam* was held once a year on the 29th of the last summer month. It is most probable that it was performed twice a year, with significant differences. Photos in the Film Archive show how big this complex was (K-23612-23635, box 92), and there are also many pictures showing scenes of *Tsam* dance performed here (K-24725- 24891, 95 box, see also the photos in Forbáth's book) in the summer. The *Tsam* dance field was to the south of the main gate, between it and the protective wall (*yampai*).

Lamas lived in fenced-off wooden buildings to the south-east and south-west of the monastery. According to Dariimaa (p. 45.) they lived in *Zoogoin aimag* which was the only *aimag* belonging to the monastery.

The monastery was forced to cease operation in 1937.

Current situation

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