

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 015 Dechingalaw, Düinkhor datsan in Gandan Monastery (UB 01)

Tibetan name: *bde chen bskal-pa, dus-'khor grwa-tshang*

Sanskrit name: Kalachakra

Mongolian translation of the name: *lkh amgalant tsag*

English name: Dechingalaw monastic school, Kalachakra monastic school

Data provider: D. Jagargardüü (chanting master of the temple, aged 17)

Sources: printed information sheet of the temple (in Mongolian)

Sükhbaatar, O., Byambasüren, D., Batsanaa, B., *Shambald zorchson nuuts temdeglel*, Ulaanbaatar 2005

Before 1938 the imposing building of *Dechingalaw datsan* was situated in Züün Khüree. (See UBR 925 Rinchen 925 for information about the old temple).

Current Situation

The Kalachakra teachings, the 'Wheel of time' (Tib. *dus-'khor*, pronounced as *Düinkhor* in Mongolia, *Tsagiin khürd* in Mongolian translation), is one of the secret tantric teachings given by Buddha Shakyamuni to the first King of the legendary kingdom of Shambhala, called Suchandra (Tib. *zla-ba bzang-po*, *Diwaasambu*/*Dewaasambu* in Mongolian pronunciation).

It became widespread in the 11th century showing the interrelationship between the phenomenal world, the physical body and the mind animated nature or living beings. It serves as a base for astrology and temporal cycle. *Düinkhor* (Tib. *dus-'khor*, Skr. Kalachakra), the Kalachakra deity is a higher tutelary tantric deity, being one of the five wrathful tutelary deities of the Gelukpa tradition. He is depicted in standing form embracing his consort while treading on evil spirits. He has four faces (blue, red, yellow, white), which symbolize the four seasons or the four elements while his twelve eyes symbolize the twelve months, his 24 arms the 24 hours, and his finger joints symbolize the 360 days.

The *Düinkhor datsan* in Züün Khüree was closed in 1937. The *Düinkhor* ceremony was re-instated in 1961 at *Gandan* monastery where it has been held every year since.

D. Danzan, a *Gandan* monastery *lama*, visited the Dalai Lama in 1991 who declared after performing the Kalachakra Initiation at Varanasi in India that his next Kalachakra Initiation would be held in Mongolia at *Gandan* monastery. The tradition was revived in 1992 after which new *Düinkhor* temple was constructed on the initiative of D. Danzan (honourable chanting master, *darkhan unzad*) and R. Sereeter (honourable disciplinary master, *darkhan gesgüi*) lamas in *Gandan* (in 1994) based on the style of the pre-1938 temple,

In the summer of 1995, His Holiness the Dalai Lama came to Mongolia to perform the Kalachakra Initiation in the temple. Before these two Tibetan teachers from the Dalai Lama's monastic school, *Namgyal*, situated in Dharamsala, India, came to instruct the Mongolian lamas on the rituals especially the making of the sand mandala. Since that time, the *datsan* chants the *Düinkhor* ritual every year on the fifteenth of the last month of spring of the Lunar Calendar.

The head of the *datsan* is the abbot of *Gandan*, with the title *dorj lowon* (Tib. *rdo-rje slob-dpon*). The other ranking lamas in the temple are the *lowon* (N. *Dawaasüren*), a chanting master and a disciplinary master. At present, there are about 35 lamas in the *datsan*, some of them have *getsel* or *gelen* vows.

The ceremonies being held in this *datsan* follow the system of the tantric *Namgyal* monastic school. Currently, eight lamas are studying in India at the Tibetan *Jüd datsan* and a Tibetan teacher came from there to train the Mongolian novices.

The main deity of the *datsan* is the Buddha with the main tutelary deity being *Düinkhor* and the main protector deities being *Dorjshügden* and *Jamsran*.

As you enter to the temple, the *Düinkhoriin mandal* (Kalachakra mandala) is on display behind glass on the left. The mandala represents all the 722 deities in the Kalachakra system.

On the altar there are various statues, such as that of the four-faced *Dorjshügden*, the protector deity of the *datsan*, and the picture of the Tibetan Yellow sect master of the 4th *jewtsündamba*, *Jalsrai gegeen* (Lkhokh or Lkhakh *Jalsrai Galsan Tüwden Jigjid Gegeen*, *Lkhokh jalsrai gegeen*, Tib. ? *rgyal-sras bskal-bzang thub-bstan 'jigs-byed*), who, according to *Jambal* (English text p. 29., Mongolian text p. 706.)

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was the main Kalachakra tantra lama (*Düinkhoriin jüdwiiin/jüdbiin lam*, Tib. *dus-'khor-gyi rgyud-pa'i bla-ma*) of the 4th *jewtsündamba* and the Dalai Lama (presumably the 8th 'Jam-dpal rgya-mtso, 1758-1804).

The Dalai Lama's throne (*sentii*, Tib. *seng-khri*, 'lion throne'), which he used when he gave the Kalachakra initiation, is situated in the middle of the temple on the north wall. This now displays an image of the 9th *jewtsündamba khutagt* who came to Mongolia for his first, and so far, only visit in 1999 and performed an initiation of *Tsagaan Dar'ekh* in this temple. On the left side there are the statues of Buddha, *Düinkhor* and *Dorjshüg*. The ten special *balins* (Tib. *gtor-ma*, sacrificial cake) of *Düinkhor* are on the right of the main altar and they are changed yearly before *Tsagaan sar*, the lunar New Year. There are also seven *Düinkhor* thangkass with the 722 *Düinkhor* deities and thangkass representing the 32 Kings of Shambhala (*Shambal* in Mongolian, Tib. *sham-bha-la*, Skr. Shambhala).

Many of the above-mentioned artifacts of the temple were made by D. Danzan, the initiator of the re-erected temple, such as the statues of Buddha, *Düinkhor*, *Dorjshüg*, Jalsraigegeen and the throne of the Dalai Lama. Furthermore, he designed the interior of the library of Gandan, and the interior and thrones of the main assembly hall and other temples of the monastic complex (*Shambald zorchson nuuts temdeglel*, pp. 169-171).

The daily chanting starts at 9.00- 12 noon during which time believers can attend. The *Doodüd* (Tib. *mdo bsdus-pa*, short version of Prajnyaparamita) is read during it, which contains different short versions of texts connected with the Kalachakra system. On the second day of the lunar month there is a ceremony in honour of the wrathful deities, especially *Jamsran*. The other monthly and annual ceremonies all have a connection with the teachings of Kalachakra. Between the 4th and 16th of the first spring month there is a *Düinkhor* ceremony (*Tügjil düinkhor*, Tib. *thugs-dkyil dus-'khor*, 'Kalachakra ceremony with a mandala'). The Kalachakra sand mandala (*dültsen*, Tib. *rdul-tshon*) is prepared for three days, and on the completion of the ceremonies, it is destroyed with the sand being taken in a ceremonial procession to the source of Tuul River in Gachuurt (on the north-east of Ulaanbaatar, at Khar tokhoin am) where it is offered to the spirits of the land and water. On the 15th of the middle month of every season a *Düinkhor* ceremony is held, called *Gandan düinkhor*.

The last spring month is the special month of *Düinkhor* throughout Mongolia. The sand mandala for this ceremony is prepared on a larger scale than in the first month, taking 15 days to prepare. Prior to 1938, a number of different ceremonies were held during this month in Mongolian monasteries and temples with the main ceremony, *Düinkhoriin chogo* (Tib. *dus-'khor-gyi cho-ga*), being held on the 15th. In the original *Dechingalaw* temple the sequence of ceremonies was as follows: the ceremony began on the 1st of the last spring month; and the ritual dance called *Sagar* or *Gazriin büjig* (Tib. *sa-gar*, 'Earth-dance') requesting the local spirits to allow the construction of the *Dültsen jinkhor* (Tib. *rdul-tshon-gyi dkyil-'khor*, coloured sand mandala) in this location was held on the 2nd; from the 4th, the *Dültsen jinkhor* and the *balins* and offerings were prepared and consecrated and when completed, the Great *Düinkhor* ceremony was started at the 13th; on the 15th, the ritual dance of *Chogar* or *Takhiliin büjig* (Tib. *mchod-gar*, 'Offering-dance') was held; on the last day of the ceremonies a fire-offering called *Düinkhoriin jinsreg* (Tib. *dus-'khor-gyi sbyin-bsreg*, 'Kalachakra Fire-offering') was organized following which the sand mandala of *dültsen* was destroyed the sand being taken in a ceremonial procession to the source of Tuul River in Gachuurt (on the north-east of Ulaanbaatar, at Khar tokhoin am) where it is offered to the spirits of the land and water.

The new temple aims to revive this sequence of *Düinkhor* rituals in full. The lamas have learnt the *Chogar* dance from the prime mover in the revival, Danzan lama, who had been a lama of the *Düinkhor datsan* in *Daichin wangiin Khüree* (present Bulgan aimag). Nowadays, fifteen lamas wearing special colourful robes made of silk and brocade, dance for about one and a half hours around the *Düinkhor* mandala made of coloured sand on the 15th of the last spring month. The ceremonial dress is made of two pieces of clothing: a cape-like garment (*dod'ig/dodyog*, Tib. *stod-g-yog(s)*, 'upper cloth') and a square shaped apron (*mad'ig/madyog*, Tib. *smad-g-yog(s)*, 'lower garment, skirt'). It is decorated with a distinctive embroidered pattern, called *doshil/doshal* (Tib. 'dod-zhal), which is a monster or demon head. The participating lamas wear a five-lobed crown or headpiece called *rigana* (Tib. *rigs lnga*, *rigs-lnga cod-pan*, 'crown of the five families') or *jodwon* (Tib. *cod-pan*, 'crown'). The five lobes of the crown show the five Tathagata Buddhas. The lobes surround a conical shaped black crown (*banzai*, Tib. *ban-gzan/ban-rdzas?* or *jügder*, Tib. *gtsug-tor*, Skr. *ushnisha*) and two long silk ribbons (*jawdar*, Tib. *rgyab-dar*, 'silk of the back') hang down from the back of the crown. They wear traditional boots with dragon-head design on its toe and

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they hold a vajra and bell in their hands.

Some of the *datsan's* lamas also participated in the *Tsam* (Tib. 'cham) dance held in 1999 in *Gandan*. (To date this was the only occasion that it was performed here.) They learnt the rules (*deg*, Tib. *sgrig*, 'arrangement, order') from the lamas of the *datsan*, D. Danzan and R. Sereeter. *Tsam* is not performed regularly in *Gandan*, but some of these lamas are in close connection with *Amarbayasgalant* monastery (Selenge aimag), where *Tsam* is performed every year, and participate there in the dance. They also participate in the partly revived *Tsam* in Bulgan aimag's *Dashchoinkhorlin* monastery, which is a revived temple on the old monastery site of *Daichin wangiin Khüree*. (This was Danzan lama's old monastery.) All the lamas in the above two countryside monasteries learnt the *Tsam* rules from Danzan, too, so they are connected by having the same master.

On the Great Days of Buddha, where in other monasteries the *Burkhan bagshiin chogo* (or *Tüwiin chogo*, Tib. *thub-pa'i cho-ga*), 'ritual of Buddha' is held or *Burkhan bagshiin magtaal*, 'eulogies of Buddha' are recited, the *Düinkhor* ceremony is performed in this *datsan*. There is a ceremony called *Shambaliin chogo* (Tib. *sham-bha-la'i cho-ga*) held on the 15th of the first autumn month. A bigger ceremony for the wrathful deities (*Sakhius*) is held on the 16th, 17th and 18th of the middle winter month. During the New Year the *Tsedor Ikham* (Tib. *tshe(s)-gtor lha-mo*, 'yearly ceremonial cake offering to *Lkham*') ceremony is held during the night of the Lunar New Years' Eve, with all the other ceremonies being held in the *Tsogchin* temple.