

## Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 01

**Rinchen 912 - Gandantegchenlin khiid**

**Gandan khiid**

Tibetan name: dga'-ldan theg-chen gling

English name: Gandantegchenlin Monastery, Gandan monastery

Mongolian translation of the name: Tögs bayasgalant ikh khölgöniin süm

Old courtyard (south gate)

**For History of Gandan see UBR 912**

### The Present Situation

At the time of the survey (2006), D. Choijamts was the abbot of the monastery (*tergüün khamba*), and of all the Mongolian Buddhists. Other ranks in the monastery were the vice abbot (*ded khamba*, Yo. Amgalan), *tsorj* (G. Dewaasambu), a *lowon* (B. Erdenekhüü). There are many other administrative ranks and positions performed by lamas.

The 9<sup>th</sup> *jewtsündamba khutagt*, Jambal namdol choiji jaltsan (Tib. 'jam-dpal rnam-grol chos-kyi rgyal-mtshan, 1933-) who currently lives in Dharamsala, is considered, as the reincarnation of the first *jewtsündamba khutagt*, to be the leader of Mongolian Buddhists, while the abbot of Gandan monastery, the main monastery, is currently referred to as the head abbot of the whole of Mongolia, and of Mongolian monastic establishments. The *jewtsündamba khutagt*, also called *bogd gegeen*, Tibetan Buddhism's third highest incarnation after the Dalai and Panchen lamas, was the highest Buddhist dignitary in Mongolia up to 1924. The 9<sup>th</sup> incarnation was officially recognized in Mongolia in 1991, after the democratic change, though he was originally recognized in 1932 by the Reting Rinpoche in Tibet. The 9<sup>th</sup> *jewtsündamba khutagt* has visited Mongolia only once until now, in 1999.

Today, *Gandan* monastery is the centre for Buddhists in Mongolia with its 9 main buildings and around 500 lamas belonging to the different temples and monastic schools in the complex. After the 1990 democratic change, *Gandantegchenlin* monastery has rebuilt the three Buddhist Philosophical schools, *Dashchoimbel datsan*, *Güngaachoinlin datsan*, *Idgaachoinlin datsan*, and also revived the old *Dechingalaw* or *Düinkhor datsan* which originally was part of Züün Khüree (on the old *Dechingalaw datsan* see entry UBNR 942 NOT in Rinchen 942). The huge 16m high statue of *Janraisig* has been reconstructed in the original temple building and the *Badma yogo datsan* was re-established in a building in the former *Geser süm* complex nearby (see the Current Situation section of the entry for UBR 914 Rinchen 914). *Jüd datsan* (originally in Züün Khüree, presently in a yurt next to the Zanabazar Buddhist university) and *Manba datsan* (originally in Züün Khüree, presently just outside the walls of the complex) have also been revived within Gandan. (on the old *Jüd* and *Manba datsan* see entry UBNR 942 NOT in Rinchen 942).

The *Gandan* complex is situated on Dalkh Hill (Dalkhiin denj). *Janraisig* temple stands on the north of the complex, and from the main gate on the south the main road leads up to it. The temples *Tsogchin* temple, *Ochirdariin süm*, *Zuugiin süm*, *Didinpowran*, the library and the building serving as reception for requesting texts are situated in the fenced off courtyard, on the east of the road leading to *Janraisig* temple. This courtyard can be reached either from the south or from the west. On the west of the main road there is another courtyard, with small houses as monks'dwellings, a bigger residential building and the building of The Mongolian Institute of Buddhist Art inside. The *datsan* buildings (except from *Badma yogo datsan* and *Manba datsan* that are situated outside the complex) are situated on the north part, on the south and east of *Janraisig* temple. *Güngaachoinlin datsan* is on the south with *Dashchoimbel datsan* on its east, and *Düinkhor datsan* with *Idgaachoinlin datsan* on its east are on the north of the above two *datsans*. The yellow coloured two-storey administration building of Gandan with Zanabazar Buddhist University is to the left of the *Janraisig* temple. The yurt of *Jüd datsan* is on the west of the university. Apart from the main gate on the south of the complex, it can be reached through the eastern and western gates, too. Since 2006 tourists are to pay an entrance fee if entering *Gandan* monastery. There is an additional fee for visiting *Janraisig* temple.

### Tsogchin temple, Gandantegchenlin

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The temples as *Tsogchin* temple, *Ochirdariin süm*, *Zuugiin süm*, *Didinpowran* and the library are situated in a courtyard on the east of the road leading to *Janraiseg* temple.

In 1944, when *Gandan* monastery re-opened, the chanting was done according to the old tradition, to the degree that the restrictions allowed. At present, about 40 lamas belong to both the main assembly and *Ochirdariin süm*. Though the name of this temple is 'main assembly hall', which is usually the main temple of a monastery complex where the daily chanting is held, in *Gandan* this takes place in the *Vajradhara* temple next door. However, the special monthly and annual ceremonies of *Gandan* are held in the *Tsogchin* temple with the participation of not just the lamas belonging to this temple but also of young novices from the monastic schools.

The high-ranking lamas of the monastery like the Abbot, Vice Abbot, *tsorj*, and a *lowon* gather in the temple only on the most special occasions. There are two chanting masters and two disciplinary masters. There are also lamas with lesser duties, such as the six chanters (*golch*), shrine keepers (*duganch*) and offering preparers (*takhilch*).

### Ochirdariin süm (Vajradhara temple) in Gandan Monastery

After the death of the 5<sup>th</sup> *jewtsündamba khutagt* this building housed his relics until 1838. At present the daily chanting service for Gandan monastery is performed in this temple from 9.00 – 11.00 am every day. Pictures of the four direction guards are on either side of the entrance hall. The main deity worshipped in *Gandantegchenlin* is *Ochirdar'* (Tib. *rdo-rje 'dzin-pa*, Skr. *Vajradhara*), a statue of whom sits on the main altar. The statue, made by *Zanabazar* in 1683, was originally in *Ochirdariin süm* in *Züün Khüree* before it was destroyed in 1938. However, it was found in *Chojjin lamiin süm* in 1945 along with other precious artifacts and taken to Gandan by *Erdenepel* and *Gombodoo* lamas. There are many other old statues and *thangkas* in the temple also brought here from various old monasteries destroyed in 1937-1938. For example, *Logshir Janraiseg*, the primary object of worship in *Dambadarjaa* monastery (UBR 939 Rinchen 939) was also found in *Chojjin lamiin süm*. In front of the temple there is an old incense burner.

### Zuugiin süm (Buddha temple) in Gandan Monastery

The Buddha temple stands alongside *Ochirdariin süm* and is reached from within it through a corridor. Originally this temple housed the relics of the 7<sup>th</sup> *jewtsündamba khutagt*. The images of Buddha (Tib. *jo-bo*, 'Lord') and his main disciplines, and *Ayuush* or *Tsewegmed / Tsegmid* can be seen here. This is the place where the *Jasaa* is conducted i.e. where the lamas do the readings requested by individuals on a daily basis. Outside this temple, on the left side, there is the large plaster statue of *Tsongkhapa* surrounded by prayer wheels, and the stupa containing the relics of *Gombojaw*, the famous abbot of *Gandan*. There are prayer-wheels surrounding it and the two temple buildings.

### Didinpowran/Didanpowran/Dedanpowran (Tib. *bde stong pho-brang*)

The 14<sup>th</sup> Dalai Lama visits this temple when he comes to Gandan, as the 13<sup>th</sup> Dalai Lama lived here in 1905 when he had to escape from Tibet from the invading British forces led by *Younghusband*. At present before starting the daily chanting in *Gandantegchenlin* or *Vajradhara* temples, the high ranking lamas wearing their ceremonial hats, read morning prayers here, and then go into the shrine. Today the building serves as a place of astrology and readings for the benefit of believers from 9.00am to 5.00pm.

### Library

The relics of the 8<sup>th</sup> *jewtsündamba khutagt* were kept in this building until 1938. Later, after the *Gandan* reopened in 1944, it became a library. The library has a rich collection of philosophical, historical, and scientific sources and texts. It contains many thousands of sutras written in Tibetan, Mongolian and Sanskrit. The *Derge*-version (Tib. *sde-dge*) of the *Kanjur* is also kept in the library. Furthermore, the works of Indian, Tibetan and Mongolian scholars are in this library such as: *Tsongkhapa* and his two disciples *Khaidüw je* (Tib. *mkhas-grub rje*, 1385-1438) and *Jaltsaw je* (Tib. *rgyal-tshab rje*, 1364-1432); the works of the Dalai Lamas; the Panchen Lamas; and famous Mongolian philosophers like *Agwaanbaldan* (Tib. *ngag-dbang dpal-ldan*, 1797-1864); *Agwaantüwden* (Tib. *ngag-dbang thub-bstan*, known as *Wangain agramba*, 18-19<sup>th</sup> century); *Damtsigdorj* or *Bar' lam / Bragri lam / Bragiriin gegeen* (Tib. *brag-ri bla-ma dam-tshig rdo-*

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rje, 1781-1848); and Zawa lam Damdin (Tib. rtsa-ba bla-ma rta-mgrin, 1867-1937). Some of the rare books have elaborately jewel encrusted front covers and are written in gold, silver or with inks made from the powder of the nine jewels. Moreover, there are many texts written in both Sanskrit and Tibetan. There are also some surgical instruments from the 16<sup>th</sup> century exhibited here. On the altar there are many old sculptures.

There is a newer building in the right corner of the courtyard, which is the reception for individuals requesting text readings (with a fixed price list). A large yurt serving to receive guest is situated inside its own fence on the south-east corner of the courtyard. The platform used for calling lamas to the ceremonies (*büreen shat*) stands there, too.

On the west of the main road inside the complex (the courtyard with the *Tsogchin* temple, *Ochirdariin süm*, *Zuugiin süm*, *Didinpowran* and the library being situated on the east side of it), there is a fenced-off area, which houses monks' dwellings and the Mongolian Institute of Buddhist Art. On the courtyard of monks dwellings, there is a new three storey building (finished in 2007), which serves as lecture and conference rooms, and there are also rooms for monks dwellings in its left wing.

Also an innovation in 2007 summer, that information boards were put up at every temple and building in the Gandan complex, giving essential information on the buildings in Mongolian and English.

### Zanabazar Buddhist University

The Mongolian *Gandan* abbot, S. Gombojaw, and the Buryat abbot, Gomboyev Jambaldorj established the Mongolian Buddhist University in 1970. It is situated today in the yellow two-storey administration building to the left of the *Janraiseg süm*.

In its first semester there were thirty students, eight of them from Buryatia. It was officially named Öndör Gegeen Zanabazar Buddhist University by a decree issued by the Mongolian Government in 1995. The university combines the modern education system with traditional Buddhist teaching methods. After four years study a Bachelor's Degree can be obtained. There are two departments: the Department of Internal Sciences which includes majors in Buddhist philosophy and chanting, and the Department of Common Knowledge which includes Tibetan, Sanskrit and English language majors, traditional medicine and astrologic majors. Several teachers, all Mongolian, have studied abroad and currently almost all the teachers hold a Masters Degree or Ph.D. Mainly lamas study in the university although laymen have been admitted since 2001. (However, during the communist period ten lay students also graduated from it.) Furthermore, from September 2002, the university opened a class for the Buddhist female lamas in the *Tögs Bayasgalant* community (see New Temples 29).

Foreign lamas from the Russian Republics of Buryat, Kalmuck and Tuva also apply for the university to study Buddhism. After returning to their homeland they make efforts to propagate Buddhism there. From its opening in 1970 thirteen graduation ceremonies have been held, and 400 lamas with Bachelor's or Master's degree have graduated from the university, some of whom have founded temples in Ulaanbaatar.

### The Mongolian Institute of Buddhist Art

G. Pürewbat lama founded the Mongolian Institute of Buddhist Art (*Mongoliin Burkhanii Shashnii Urlakhuin Ukhaanii Deed Surguul'*) in 1993. It is part of Gandan monastery, and provides graduate and post-graduate courses for lamas and lay people all of whom work at a high artistic level. They receive structured instructions in all aspects of Buddhist art according to the traditional methods and texts: how to create Buddhist images; thangka painting; sculpture; appliqué; carvings; constructing stupas and other objects of worship. See details at <http://www.purevbat.mn> (currently there is no English version of the very detailed homepage).

### For other temples in Gandan see:

- UB 013 Migjid Janraisig
- UB 014 Dashchoimbel datsan,
- UB 015 Dechingalaw (Düinkhor) datsan,
- UB 016 Güngaachoilin datsan,

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UB 017 Idgaachoinzinlin datsan,

UB 018 Jüd datsan,

UB 019 Badamyogo datsan in the building of the old Geser süm,

UB 0110 Mamba datsan (outside the walled complex to the north of Gandan)

### Religious life in Gandan monastery

**Data provider:** Awidiin gerel, chanter (*golch*) of Gandan monastery

**Sources:** *Bilgiin melmii*, 2005 March-April, No. 16 /58/

*Bilgiin melmii*, 2005 August, No. 19 /61/

*Bilgiin melmii*, 2005 September-October, No. 20 /62/

*Bilgiin melmii*, 2005 February, No. 15 /57/

Gandantegchenlin khiid, (author not indicated) article in *Northern Buddhist Conference on Ecology and Development*, Ulaanbaatar 2005

As *Gandan* monastery is the main centre of Mongolian Buddhism, and the biggest monastery in Mongolia, which remained a functioning monastery (though heavily controlled) for all but 6 years in the Communist era, traditional ceremonial activities could be revived here more easily than in smaller temples and monasteries. Accordingly, many monthly and annual ceremonies are held in *Gandan* once again. Among these, there are the most important ones, such as the ceremonies of the Lunar New Year, the Great Days of Buddha or the Tsongkhapa anniversary, which are held in most other Mongolian monasteries. However, there are others that are only held in the bigger monasteries such as *Züün Khüree Dashchoilin* monastery, while yet others are only held in *Gandan*.

### Monthly Ceremonies

The monthly ceremonies are as follows: on the 8<sup>th</sup> of the lunar month as is traditional the ceremony of the Medicine Buddha is held (*Manal*), although in *Gandan* it follows the ceremonial rules and melodies of the old *Manba datsan* of *Züün Khüree*; the Four Mandalas of *Dar' ekh* (*Dar' ekhiin mandal shiwa*, Tib. *sgrol-ma'i mandala bzhi-ba*) is also performed on this day; on the 15<sup>th</sup>, the Guhyasamaja tantra (*Sanduin jüd*, Tib. *gsang-'dus rgyud*) is recited, again using (and preserving) the ceremonial rules of the old *Züün Khüree Jüd datsan*; the ceremony of the ten wrathful deities (*Arwan khangal* or *Sakhius*) is held on the 29<sup>th</sup> whereby in every first month the main deity of this ceremony is *Gombo* (with his text and the text of *Gongor* (Tib. *mgon-dkar*, Skr. Sitamahakala) and *Shalsh* recited in a special melody, and the parts of the others in a simple way), in the middle month *Ochirwaan'* (together with *Chojoo's* and *Jamsran's* parts of the text with the special melody) and in the last month *Lkham* (with *Jamsran's* part with the special melody) (the parts of *Tsamba* (Tib. *tshangs-pa*) are recited in the melodious way either in the middle or in the last month); every first month a *Tsogchid* offering (Tib. *tshogs-mchod*, Skr. ganapuja, 'accumulation of offerings', feast offering) is performed and in every second month a *Danrag* (Tib. *gtang-rag*) thanksgiving offering is performed at the *Arwan khangal* or *Sakhius* ceremonies; the ceremony in honour of the sixteen arhats or main disciples of Buddha (*Naidan chogo*) is on the 30<sup>th</sup> using the commentary entitled, 'the sevenfold offering' by the 19<sup>th</sup> century philosopher, Yonzin Ishjantsan (Tib. *yongs-'dzin ye-shes rgyal-mtshan*); on the 23<sup>rd</sup> of the middle month of every season there is a special ceremony called "32 *kharanga magtaal*" ('thirty two eulogies'), during which eulogies of buddhas, bodhisattvas, saints, Tibetan and Mongolian masters are recited. Every Saturday *Günreg* is performed, the ceremony of *Günreg* (shortly for *Günreg Nambarnanzad*, Tib. *kun-rig(s)* (*rnam-par snang-mdzad*), Skr. Sarvavid Vairochana, a form of Vairochana Buddha) for the deceased. *Oroin yerööl* ceremony is held regularly at the request of individuals. On the 15<sup>th</sup> and 30<sup>th</sup> of every month *Sojin* (Tib. *so-sbyong*, confession of sins, purifying the precepts/vows) is held by the lamas.

Many novices of the *datsans* of *Gandan* participate on these ceremonies.

### The annual ceremonies

The cycle of the annual ceremonies held in *Gandan* starts with the 'great festival days of Buddha's miracle showing' (*Burkhan bagshiin* (*tersüüdiig nomkhotgon*) *rid khuwilgaan üzüülsen ikh düitsen ödrüüd*,

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Tib. *cho-'phrul chen-po'i dus-chen* or *Choinpürel jon aa*, Tib. *chos-'phrul bco-linga*, 'Fifteen miracles'), which are conducted for fifteen days in the first two weeks of the Lunar New Year. They commemorate Buddha's defeat of the six masters, holders of heretical doctrines (*tersüüd*, Tib. *log-par lta-ba*), by mysterious methods of showing miracles. This 15 day festival is one of the so called 'great festival days of the Buddha' (*Burkhan bagshiin ikh düitsen ödrüüd*). Over the fifteen days the *Ikha yerööl* or *Oroin yerööl* ('great or evening prayers', Tib. *smon-lam, smon-lam chen-po*) or *Choinpürel molom yerööl* (Tib. *chos-'phrul smon-lam*, 'prayers of miracle showing') ceremonies are held every afternoon from 2.00pm. Sixty different texts, like the 32 eulogies (*magtaal*) and the six prayers (*Zurgaан yerööl*, Tib. *smon-lam drug*) are recited in a very melodious way.

The 14<sup>th</sup> of the first spring month is 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 unzaд*), and, on the other days of the fifteen days of the *Yerööl* ceremonies he and the second chanting master (*baga unzaд*) along with the chanters (*golch*) take turn to recite the prayers.

The next festival day is the *Düinkhor* anniversary (*Düijid nyamba/nyanba/nyam* ceremony, Tib. *dus-rgyud bsnyen-pa*), which is held on the 15<sup>th</sup> day of the last month of spring. It commemorates the day when Buddha first taught the Kalachakra system ('the wheel/cycle of time', *Düinkhor* or *Tsagiin khürd*, Tib. *dus-kyi 'khor-lo*) of Buddhism. Therefore 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*).

After this is the great Maitreya Festival, celebrating the future Buddha, *Maidar* (Tib. *byams-pa*, Skr. Maitreya), which is usually held in the first summer month. High-ranking lamas and astrologers determine the exact date of the festival. The ceremony itself is called *Jambiin chogo* (Tib. *byams-pa'i cho-ga*, 'ceremony held in honour of *byams-pa*'). In it the lamas and the lay population gather together and process around the monastery following the statue of *Maidar*, which is mounted on a cart with a green horse head all the while praying for his coming. This great festival called *Maidar ergekhe* ('circumambulating [the monastery] with Maitreya's statue') is celebrated only in a few Mongolian monasteries today.

On the 14<sup>th</sup> of the first summer month, a ritual is held in honour of the highest tantra deity, *Jigjid*, called *Jigjid danjüg* (Tib. *bdag-'jug*, 'self-empowerment').

The next festival in the annual cycle is on the 15<sup>th</sup> or full moon of the first summer month and is the second of the four great festival days of the Buddha (*Burkhan bagshiin ikh düitsen ödrüüd*) on each of which a special ceremony called *Tüwiin chogo* (Tib. *thub-pa*, a name of Shakyamuni Buddha) or *Burkhan bagshiin chogo* ('ceremony in honour of Buddha') is held. This festival for the Buddha commemorates three events of his life on the same day: his birth; the day he reached enlightenment or became a Buddha; and the day when he died, 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*).

The 17<sup>th</sup> of the first summer month is the anniversary of the death of the 8<sup>th</sup> Bogd *jewtsündamba khutagt*. On this day there is a ceremony called *Uuliin lamiin chogo*, when the ritual text for the 8<sup>th</sup> Bogd, written by Luwsan (Tib. *blo-bzang*, known as *Uuliin lam*, 'the lama from the mountain'), is recited. Luwsan meditated in a cave in Chingeltei Mountain where he is said to have obtained nirvana, which is shown by his footprints in the rock, which are said to have disappeared suddenly indicating that he had entered nirvana (and disappeared from this world). His text, dedicated to the worship of the *jewtsündamba khutagts*, is a specialized version of the *Lamiin chodwa/chodow* (Tib. *bla-ma'i mchod-pa*, 'offering to the Master'). A special thanksgiving offering (*Danrag*, Tib. *gtang-rag*) is offered on this day as well.

The third festival for the Buddha is held on the 4<sup>th</sup> of the last summer month. It commemorates the day when Buddha first preached the Dharma, often referred to as 'the festival of his first turning of the wheel of Dharma' (*nomiin khürd ergüülekh/ (Burkhan bagsh) nomiin khürd ergүүлсэн düitsen* or *Choinkhor (düitsen)*, Tib. *chos-'khor bskor-ba/ chos-'khor dus-chen*). There is again a *Tüwiin chogo* or *Burkhan bagshiin chogo* ceremony on this day.

On the 5<sup>th</sup> of the last summer month, the *Jasaa Ikh Ganjuur* or *Altan Ganjuur* ceremony is one of the annual ceremonies only held in Gandan.

There is another kind of festival dedicated to *Maidar* the future buddha (*Maidariin düitsen ödör*) on the 6<sup>th</sup> of the last summer month with a *Jasaa Jambiin chogo* (Tib. *byams-pa cho-ga*, 'ceremony held in honour of Maitreya') ceremony.

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A three-day ceremony is held from the 23<sup>rd</sup> to 25<sup>th</sup> of the last summer month called *Wantai günreg* (Tib. *kun-rig-gi dbang*). The *Günreg* Buddha and his 37 attendants are worshipped with his seed syllable recited many times.

On the 3<sup>rd</sup> of the first autumn month, the ceremony called 'the Great Consecration' (*Ikh arawnai* (*rawnai*, Tib. *rab-gnas*, 'consecration')) or 'Consecration on the fortunate day' (*Dashnyam arawnai*, Tib. *bkra-shis nyi-ma*, 'fortunate sun') is held. On this day all the objects of worship, statues, thangkas and the shrines are re-consecrated in Gandan with the aim of renewing the effects of the original consecration. This day a fire offering (*Jinsreg*, Tib. *sbyin-sgreg*) is performed as well.

The next festival on the 22<sup>th</sup> of the last autumn month is the fourth of the great days of the Buddha called 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. It is the day when Buddha descended from the god realms, where he had spent 90 days teaching and performing the *Khailen* (Tib. *khas-len*, 'oath-taking') retreat. A *Tüwiin chogo* or *Burkhan bagshiin chogo* ceremony is performed to commemorate this important event. On the same day the *Demchog* ceremony is also held in honour of *Demchog/Demchig* (Tib. *bde-mchog*, Skr. Chakrasamvara) tutelary deity.

On the 25<sup>th</sup> of the first winter month there is the anniversary of Tsongkhapa's death called 'the great day of Zonkhawa/Zonkhow' (*Zonkhowiin düitsen*, Tib. *tsong-kha-pa'i dus-chen*) or 'The day he passed away' (*Zonkhowiin taalal bolson/tögssön ödör*, 'The day he was born and passed away' (*Zonkhowiin mendelsen mön taalal bolson/tögssön ödör*) or, as often referred to, as *Zuliin 25-n*, 'the 25<sup>th</sup> day of butter lamps', reflecting the tradition of lighting countless butter lamps and burning incense sticks in his honour. There is a *Bogd* (*Zonkhawa*) *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. A mandala offering is made outside the main assembly hall in the evening.

The annual *Khajid* (Tib. *mkha'-spyod*, 'goddess, 'sky goer', 'sky traveller', Skr. dakini) ceremony is held on the 25<sup>th</sup> of the last winter month. In many Mongolian monasteries, including *Gandan*, the *Khajidiin chogo* ceremony is held only once a year. However, in some temples, especially in Red Sect temples, it is held monthly on the 25<sup>th</sup> and on the 10<sup>th</sup> days. *Narkhajid* (Tib. *na-ro mkha'-spyod*, Skr. Sarvabuddhadakini) was the main tutelary deity of the 5<sup>th</sup> *bogd*. It is said that when he was meditating on this goddess, he saw a red light above the *Bogd* khan mountain and *Tuul* River. Thus, this ceremony has been held ever since then.

The ritual year ends with the ceremonial events of the last days of the Lunar New Year, *Tsagaan sar* in Mongolian. The farewell to the old year starts on the 26<sup>th</sup> of the last winter month with the consecration (*Adislag*, Tib. *byin-rlabs*) of the new ritual offering cakes (*balin* or *dorom*, Tib. *gtor-ma*). During the ceremony cymbals are played 108 times, a feature introduced by *Öndör Gegeen*. On the following three days of the old year (the 27<sup>th</sup> to 29<sup>th</sup>), three *Sakhuis* ceremonies called the 'old ceremonies' (*Khuuchin nomiin khural*) are held to honour the wrathful deities. These ceremonies are held in Gandan from 6.00am to 11.00pm and differ from the other ceremonies for the *Sakhuis* in that the *Arwan khangal* book is recited in a slower and more melodious way (*ikh yan(gaar)*, Tib. *dbyangs chen*, '(with) great melody/tune') than usual. In Gandan, on the 27<sup>th</sup> the main deity is *Gombo* (with *Gongor*, *Shalsh* and *Jamsran*, and the main deity of 28<sup>th</sup> is *Ochirwaan'* (with *Lkham*, and *Namsrai*. On the evening of the third day (29<sup>th</sup>), when *Chojoo* is the central deity (with *Tsamba*), there is a ceremonial burning of the triangular based pyramid shaped sacred 'cake' and the sacred wooden construction (*Sor zalakh*, Tib. *zor 'phen*), which aims to avert and clear away all troubles and misfortunes. On the next day, the Eve of the New Lunar Year (*Bitüün*), a special *Sakhuis* ceremony called *Tsedor lkham* (Tib. *tshes-gtor lha-mo*, *Jiliin dorom* in Mongolian translation) 'the yearly ceremonial cake offering to *Baldan lkham'* is held from 11.00pm to the morning of the New Year in honour of *Baldan lkham*. The reason this ceremony is 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* (Tib. *tshe-gtor gtang-rag*) is performed to her during the dawn hours. This part is recited with the 'new melody' (*shine yang(aar)*), which was introduced during the time of the 5<sup>th</sup> *jewtsündamba khutagt*; while the previous parts of the ceremony are recited with the 'old melody' (*khuuchin yang(aar)*), which was introduced during the time of *Öndör gegeen Zanabazar*. The ceremony ends with the tradition of paying homage to or ceremonial greeting of the lamas (*zolgokh*). *Zolgokh* is a traditional homage practiced on the first some days of *Tsagaan sar* when people visit and greet their older

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relatives in a ceremonial way. In the temple *zolgokh* has to be made firstly to the highest ranked lamas, then to the remaining ranked lamas and an individual's teachers, after which everyone greets everyone, always the younger the older, in the prescribed order.

As well as the festivals described above, there are some other special annual events held in the monastery. A principal one of these is the oath-taking retreat period (*Khailen* or *Yar khailen*, Tib. *dbyar khas-len*, '(summer) oath-taking', also called *Yarnai*, Tib. *dbyar gnas*, 'summer retreat'), which begins on the 15<sup>th</sup> of the last summer month and lasts for 45 days. Only *gelen* and *getsel* lamas are allowed to take part in this retreat, during which they confirm their vows, confess their possible mistakes and amend their negative actions. It requires the participation of at least four *gelen* lamas, and 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 (*Yarnai*, Tib. *dbyar-gnas*) in India for the wet summer months, the original cause for which was to spend the rainy period in a retreat also with the aim of avoiding the accidental killing of insects. Originally, it lasted for three months during the summer, when lamas remained confined to their monasteries for religious meditation and contemplation. However, the duration has been reduced in Mongolia and the 'retreat' period lasts for only 45 days. *Khailen* is held only in those Mongolian monasteries where there are at least four lamas with *gelen* vows, for example *Züün Khüree Dashchoilin* monastery and *Amarbayasgalant* monastery (Selenge aimag). In *Gandan* forty lamas with *gelen* and *getsel* vows participated in 2005.

In 1999 the masked ritual dance called *Khüree tsam* (Tib. 'cham) or *Jakhar tsam* (Tib. *lcags-mkhar 'cham*) was revived in accordance with the rules, techniques and choreography used in Ikh Khüree. To date this was the only occasion the dance was revived, however, there are plans for the student lamas of the teachers, R. Sereeter and D. Danzan, who have both passed away, to bring back the tradition in full using the training they have received.

*Gandan* monastery has external relations with Tibetan monasteries in India, where many lamas have been given the opportunity to study and attend Buddhist Teaching at high level in order to pass on their knowledge and understanding to a generation of younger Mongolians. Many Tibetan Rinpoches and teachers have been, and, continue to be invited to *Gandan*, to support the revival of the old Buddhist traditions and to help ensure the continuation of a living tradition.

In 1990 it was mainly the surviving lamas, who were young novices before the events of 1937-1938, that were the driving force in reviving from memory the original and distinctive features of Mongolian Buddhism. Within the last fifteen years many have passed away. Fortunately, at the time of the survey, some are still contributing to the rituals and educating the young generation. The researchers were able to meet and interview some of them. One such was Garjidiin Diwaasambu, *tsorj* lama (born 1927, who had been a lama in the assembly (*Khuuchid*) *Khambiin süm* in present Sükhbaatar aimag, Erdenetsagaan sum, after moving there with their congregation (*Khuuchid Khambiin khiid*) from Inner Mongolia, Shiliin gol aimag, Baruun khuuchid khoshuu. This assembly assimilated into *Gandan* in 1960. He also gathered at *Aya Zandan Bandid gegeenii khiid* in Zuun Abaga khoshuu or Zuun Beisiin khoshuu, Inner Mongolia). Others interviewed were: J. Dorjijantsan, *shunlaiw* of *Idgaachoinzinlin datsan* (born 1918, *Luu güngiin Khüree*, present Arkhangai aimag, Battengel sum); Gonchig, main disciplinary master of *Dashchoimbel datsan* (born 1916, *Gendenpeljeelin* or *Norowligbaalin* monastery, present Zawkhan aimag, Tsetsen uul sum and also *Dashchoimbel datsan* in *Bogdiin Khüree*, where he lived in *Shüteenii aimag*); T. Altangerel, main disciplinary master of *Idgaachoinzinlin datsan* (born 1924, *Yaruugiin khüree*, Zawkhan aimag, Elderkhan sum); Tsegmediin Luwsan, lama of *Dashchoimbel datsan* (born 1914, *Khowdiin shar süm/Ööldiin shar süm*, present Khowd aimag center, Khowd). In addition the following old lamas of the present *Tsogchin* temple were interviewed: Lojin Ishjamts (born 1915, *Ööldiin Khüree/datsan* or *Gandanpuntsoglin*, present Khowd aimag, Erdenebüren sum); B. Süren (born 1911 I the year of pig, *Tsakhiurtiin khural/Dorjdamba datsan*, present Dundgow' aimag, Delgertsogt sum and *Delgerchoiriin khiid/Zawa bagshiin Khüree*, Dundgow' aimag, Delgertsogt sum); Mönkhnyamiin Menddawaa (born 1920 in the year of hen, *Sain noyon (khanii) Khüree/Sain khanii Khüree* or *Khan khögshnii Khüree*, present Öwörkhantai aimag, Uyaanga sum centre); Möriin Samdan (born 1918, (*Borjignii*) *Baruun choir/Tsagaandelgeriin choir*, Dundgow' aimag, Tsagaandelger sum), Chimiddorj (*Baruun-Sönödiin Khar airagiin süm/khural* or *Gandandanjailin khiid*, present Dornogow' aimag, Airag sum, after moving there with their congregation from Baruun Sönöd khoshuu, Inner Mongolia in 1945. This assembly assimilated to *Gandan* in 1963.), and Luwsangünga (born

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1924, *Dashgendunjambaalin khiid/ Bügsiin khüree / Teeliin khural*, Khöwsgöl aimag, Төмөрбулаг сум). Prior to the purges these old lamas were attached to different monasteries and assemblies in different parts of Mongolia (some originally in Inner Mongolia). They were interviewed by the researchers about the old temples they belonged to and religious life in them. This material is to be published later as is out of the scope of the present survey.