

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 02 Dashchoilin khiid, Züün khüree for history see UBNR 942

Tibetan name: bkra-shis chos gling

English name: Züün Khüree Dashchoilin monastery

Sükhbaatar 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 now being used by Züün Khüree Dashchoilin monastery and the temple of *Ekh daginiin aimag* (see UBR 926 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 khoroo). 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,

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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 housing the library (an old *jas* building). All of them were built in the form of the traditional Mongolian yurts. Among them, the *Erkhemiin 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 *Choijsu* 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

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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. Tsendendamba, 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 ergekhe*) 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

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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 *Jigjadbawuuchigwaa* (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 (*Adisлага*, 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. *khas-len*) or *Yar khailen* (Tib. *dbyar khas-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

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(*Adisлага*, 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 Ikham* 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-Ingga*, '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 (*Düijid 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 khüрд* 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)*,

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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. *sman-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 *Choijoo*. 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 *Choijoo* 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

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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, *Khörkhröogiin khiid/ Khökhreö 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 Khöwsgöl aimag, Tsetserleg sum), could not be interviewed due to health problems resulting in their absence from the ceremonies.