

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 11 Janchüvish dashlkhündüvlin khiid

Tibetan name: byang-chub ye-shes bkra-shis lhun-grub gling

English name: Janchüvish dashlkhündüvlin monastery

Songino khairkhan district, 20th khoroo

22nd milestone on the road to Kharkhorin from Ulaanbaatar

Informants: Ganzorig, the disciplinary master of the temple; Ya. Günaajav, old lama in this temple (born in 1915)

D. Dorjtseveen, from Tsetserleg, capital of Arkhangai aimag, founded this Gelukpa monastery in 2004 inside a big fence on the outskirts of Ulaanbaatar on the road to Kharhorin. At present there are nine lamas in the temple all coming from Arkhangai and who include some with *getsel* vows along with one old lama called Ya. Günaajav, who was born in 1915 and was 91 years old at the time of the survey. This old lama is still listed as a lama in Dashchoilin monastery, which he joined one month after it reopened in 1990 acting at that time as one of the chanting masters. Before 1937 he was a young lama in *Khökh-röög-in khiid*/*Khökh-röög goliin khiid* in Chandmani sum in the present Govi-Altai aimag. Apart from the head, there is a chanting master and a disciplinary master. The main protector of the temple is *Baldan Ikham* (Tib. *dpal-ldan lha-mo*, Skr. Shridevi). There is no connection with this temple and the Ulaanbaatar branch of the Zaya Pandita temple, *Gandangejeelin* (UB 10 New Temples 10) although the lamas in that temple also came from Tsetserleg.

As the temple is some distance from the settled part of the city, most people who come to the temple are on their way to or from Övörkhongai or Arkhangai provinces. Most have a personal connection with the lamas. Daily chanting starts at 9.00am. In the evening at 8.00pm a smaller ritual for the protector deities (*Sakhius*) is performed. Special ceremonies are also held monthly: on the 8th of the month the ritual of *Manal* (Tib. *smān-bla*, Skr. Bhaishajyaguru), the Medicine Buddha is performed (*Manal*); on the 15th and 30th *Doodüdvā* (Tib. *mdo-sdud-pa*) is recited; on the 29th there is the ceremony in honour of the wrathful deities.

Inside the temple a painted scroll of *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara) hangs on the left of the altar with statues of Tsongkhapa and his two main disciples below them. Statues of the Buddha and his two main disciples are situated in the centre of the altar and *Lkham*, the protector goddess with her two attendants, is on the right. Painted scrolls of *Lkham* and *Namsrai* (Tib. *rnam-(thos)-sras*, Skr. Vaishravāna) can be seen on the right. The temple does not as yet own the volumes of *Ganjuur*.