GPS was not taken as it was a whole monastic part of Ikh Khüree (see GPS data of the remaining temples)

Data providers: Dashtseren lama of Züün Khüree Dashchoilin monastery (born 1921); Gonchig lama, main disciplinary master of Dashchoimbel datsan (born 1917); Ts. Dorj (1901-2007) lama of Dashchoinkhorlin monastery, Zuunmod; Ts. Tserenpuntsog (born 1914) lama of Dashchoinkhorlin monastery, Zuunmod; Choisiuren (born 1916) lama of Dashchoinkhorlin monastery, Zuunmod; S. Dagwa (born 1910) teaching master (gergen) of Manba datsan; P. Luwsandan (born 1921) lama of Züün Khüree Dashchoilin monastery; L. Dashdorj (born 1918), living near Altanbulag sum centre, Töw aimag

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Photos:
Tsültém: intr. 11, 15, 16; 23, 24, 25, 26, 27, 28, 29 (aimag temples)
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Sereeter: 51 (aimag temples)
Film Archive K23997-K24101 (pictures of Züün Khüree and Shar ordon) (24006, 24047 (aimag temple), 24056 (Anduu nariin aimag temple), 24057 (Ekh dagjin aimag, loilon), 24092 (aimag temple), 24764 (Maitreya circumambulation), 24802 (Sand mandala procession), 24803, 24804 (Maitreya circumambulation), 24832 (Sand mandala procession), 24833 (Maitreya circumambulation), 24835, 24837 (Dechingalwiin dugan), 24863 (Tsam dance), 24888 (Tsam dance)

History
Ikh Khüree was divided into two main parts: Züün Khüree (written Mongolian Jegün kürüyen, eastern monastic district) and Gandan (Tib. dga’-ldan) or Baruu Khüree (written Mongolian Barayun kürüyen, western monastic district). Pozdneev uses the terms Khüree for Züün Khüree and Gandan for Baruu Khüree, which indicates that these names were commonly used at that time for the two parts, with züün (‘east’) and baruu (‘west’) being used to describe the relative position of these two principal areas of Ikh Khüree. According to Banzragch (p. 15.), the territory of Züün Khüree was 720×720 ald (1 ald=1.6 m). The eastern part of the capital was settled first and, as such, was the administrative centre of the capital with the main residence of the jewtsündamba khutagt, and the main assembly hall, Bat tsagaan Tsochcin temple in its centre. The western part was the centre of philosophical Buddhist traditional education. Both parts were surrounded by aimags where...
lamas lived.

In addition to the buildings referred to above, there were about 15 other buildings in the centre of Züün Khüree. There were temples and shrines inside and outside the court of the jwétsündamba khutagt’s residence, such as Dechingalawiin datsan, Dorj powran, Dar’ ekhiin süm, Eregsumgombin süm, Ochirdaiin süm, Tünlkhaigiiin khural, Namsrain khural, Baruuñ örgöö, Maidariin süm, Noyon shüteenii or Manaliin süm. 30 aimags in which over 10,000 (tümen) lamas lived, encircled the central complex. Each aimag had its own temples. Monastic schools, situated east of the jwétsündamba khutagt’s residence (Zurkhain datsan, Jüd datsan, Manba datsan), were independent from the aimags.

The central part of Züün Khüree is described in Richen Entry 910 (UBR 910) under the summary name Rebogejai Gandanshuddublin.

Therefore, under this entry, only the 30 aimags temples are described in brief based on information published by Sereeter and Pürew, the descriptions of Pozdneev and other sources, such as the information gained from the data providers.

The 30 aimags of Züün Khüree

The capital moved numerous times from its inception, until, in 1855, it finally settled in the present area of Ulaanbaatar.

When Örgöö was founded by Öndör gegeen in 1651 the population surrounding the palace was divided into seven territorial units (aimag). In the beginning the aimags had names referring to the ‘work’ done by or describing the people in it, like Sangii aimag (‘aimag of the treasury’), Zogoin aimag (‘aimag of food’), Jasii aimag (‘aimag of the financial and administrative unit’), Darkhan emchii aimag (‘aimag of the honoured doctor’), Anduu nariin aimag (‘aimag of the Tibetans from Amdo district’), Örlögüüdiin or Örlüüdiin aimag (a term with controversial meaning, ‘aimag of the nunny’ or ‘aimag of the general’) and Khüükhen noyooni aimag (‘aimag of the Noble Lady’ i.e. Öndör gegeen’s wife). According to Pozdneev (p. 44.), the aimags of Khüükhen noyon and Darkhan emch received their names from the associates of the gegeen who built these aimags temples at their own expense and sponsored their operation.

According to the Short History of Mongolian Buddhism (G. Diwaasammbuu, D. Taiwansaikhan, Mongoliin burkhan shashnii tüükhen toim, p. 89.), Öndör gegeen created separate aimags for each of the Nyingmapa, Sakyapa and Karmapa sects, as they had been followed in Mongolia in the previous times. According to Sereeter (p. 9) in Öndör Gegeen’s old age four new aimags were added to the original seven: Shüteenii aimag, Setsen toini aimag, Bargiin aimag (where the lamas of the Karmapa tradition lived), and Bandiidii aimag. The aimags were residential and economic units and usually occupied by people coming from the same territories in Mongolia.

Once again (Sereeter, p. 9.), during the time of the 2nd jwétsündamba khutagt (1729-1757) eleven new aimags were added to the existing eleven, these being Erkhem toini aimag, Mergen nomon khaniin aimag, Wangiin aimag, Nomchiin aimag, Mergen khambin aimag, Erdene khuvilgaanii aimag, Jaddariin aimag, Lam nariin aimag, Biz’yaagiin aimag, Dugarin aimag, Dünkhorin aimag.

Finally, between 1775 and 1903 eight new aimags were added to the 22 making 30 in total: Makhamaaagiin aimag, Dondowlingii aimag, Toisomlingii aimag, Namdolgingii aimag, Jam’yasünii aimag, Choinkhorlingii aimag, Dashdandarlin aimag and as the last, Ekh daginiiin aimag.

As Sereeter claims (p. 12.), the names of the aimags changed several times depending on their residents. In addition to their names, from the 1740’s, initiated by the 2nd jwétsündamba khutagt each aimag was marked with a letter of the Tibetan alphabet, the Tibetan letters were carved on brass boards and displayed in front of the aimags. At the beginning of the 20th century the total number of aimags remained at 30. Each aimag consisted of fenced-off courts mostly with yurts within them, although they were different in size reflecting the different number of lamas residing in them. Each aimag had their own wooden temple either yurt (round) or square-shaped, own financial units (jas), and herds and flocks in the countryside. The aimag lamas held their own ceremonies and daily chanting in their own temples with their own deities, which were worshipped there. The temples contained images of the worshipped deities.

As Jügeder’s painting shows the aimags were clustered, as in Gandan, in a U shape form, facing south, around the centre of Züün Khüree following the principle of khüree deg i.e. the grouping of aimags temples and the lamas’ dwellings around the main assembly hall and the main monastic institutions. The lamas joined aimags connected with their home countryside territory, so that lamas from the same administrative regions outside the capital lived in the same aimag. Many aimags got their names from a high-ranking lama or noble for whom the aimag was founded or their worshipped deities. The monastic cities throughout Mongolia were built in the same way.

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Several streets crossed Züün Khüree such as Wangain highstreet (Wangain örgön gudamj) leading to the east from the Yellow Palace (Shar ordon), Setsen toin highstreet and San highstreet. Pürew claims (Mongolini uls töriin töw, pp. 36-37.) and the map in Ulaanbaatar city museum shows that the first aimag settlements, Shüteeniin aimag, was situated where the Parliament is now, reaching north until the council building of Sükhbaatar district, with its temple on the north of this area, and the last aimag of the U shape on the east, Örlüüdirin aimag, lay to the north-east of the Parliament all the way to the present day main building of the National University of Mongolia. All the other aimags were situated between these two in a U shape to the north of these two aimags. Therefore the zone between the former Züün Khüree aimags is currently the area between the present Sükhbaatar Street and Ikh sorguul Street. This area was the central square (örgön chölotöö, gol chölotöö) or street leading to the Shar ordon. It was called Zalrakh zam, 'The approach road used by the Bogd' on which he arrived from his palace. The southern area, below the area of the aimags, was renamed Sükhbaatar square in 1924. As well as the central section and the aimags, high-ranking lamas and nobles lived in Züün Khüree. For example: Jalkhanz khutagt S. Damdinbazar (1874-1923, one of the 13 great khutagts of Mongolia), on the east of Shar ordon; or the residence of the Prime Minister Erdene shanzaw Badamdorj (the head of the Ministry of Ecclesiastical Affairs), which was at the beginning of Wangain highstreet.

The Baruun Selbe River crossed the area occupied by Züün Khüree. There were five bridges (güür) across it: Ikhin Zuukhiin güür, Anduurarin güür, Sükhbaadriin güür, Dünkhoriin güür and Jadariin güür, all bearing the names of the aimags next to which they were situated (Pürew, Mongol töriin golomt, p. 19.).

According to Pozdneev (pp. 52-53.) a total of 12,900 lamas lived in the aimags of Züün Khüree in 1855 and 13.850 lamas in 1889. As he observed, by that time the aimags had lost their original purpose and were only administrative units of lamas, coming from the same areas of the country. Every aimag had a separate temple, and the yurts of the lamas were situated around or nearby the temple of their aimag. Of the 27 aimags which Pozdneev described (as three aimags were formed after his time in Mongolia), six were independently organized by devotees’ donations.

According to Jambal (Mongolian text p. 761., English text p. 76.), who made a report on the request of Sükhbaatar, the Mongolian military leader, during the 1920’s total 14.850 lamas lived in the aimags of Ikh Khüree. There were 4 aimags with 1000 lamas (Shüteeniin, Sangain, Zoogoin and Ekhdaginiin), 15 aimags with 500 lamas (Setsen toinni, Anduurarin, Dugararin, Wangain, Sünghiin, Dünkhoriin, Erkhem toinii, Bargiin, Örlüüdirin, Lam nariin, Nomon khanniin, Dondownin, Jadariin, Taisomlin and Darkhan emchii), 6 aimags with 350 lamas (Khüükhen noyonii, Biz’yaagin, Jasiin, Nomchiin, Dandarlin, Namdollin) and 5 aimags with 250 lamas (Makhmamayaa, Choinkhoriin, Mergen khambiin, Khuwilgaaniin, Bandiin).

Dashtseren lama, who belonged to Choinkhorlin aimag, gave us a description of the layout of his aimag, which applies more or less to all the other aimags: the square-shaped wooden aimag temple building was surrounded by the yurts of the ranking lamas, administrative offices and small shops. The temple abbot (or aimag head) lived in his own yurt. The following ranked lamas belonged to the temple: an abbot (head), a tsorj or lowon, 2-4 chanting master, 2-4 disciplinary master, a cashier and a treasurer or bookkeeper (nyaraw, Tib. gnyer-ba). Each aimag was a self-sufficient unit having lamas fulfilling different duties or with different occupations such as doctor, chef, cleaner, carpenter, tailor, builder, and learned persons. According to Dashtseren lama, it was not allowed for lamas to participate in ceremonies in other aimag temples. Each aimag had at least two high-ranking lamas (khamba, tsorj and lowon) who were its highest authorities. In addition, the disciplinary master(s) (gesgüü) of the aimag in order to keep the regulations, had the right to punish the lamas. However, the disciplinary masters of the main assembly hall (tsogchin gesgüü) had authority over them.

Pozdneev says (pp. 53-54.) that the aimag temples had two sections: a larger one, called the 'temple of worship' (khurliin süm), where services and ceremonies were held, and the so-called sanctuary (shüteeniin örgöö) or 'abode of the holy objects’, situated on the temple’s north side joined by a door, where the holy idols of a given aimag were kept. Note that Pozdneev calls the conjoining sanctuary shüteeniin örgöö while this is most widely called gonkhon (Tib. mgon-khang) and sometimes zonkhon (Tib. gtsang-khang).

According to Pozdneev’s description, the aimag temples’ idols were few in number, between three and seven, and thangkas were hung only in a few of these temples. He also explains how small shops and stands stood in the entrance of the aimag courts. This was the place (jas) where auctions were held of property donated by Mongols to the temple and the lamas. According to him (p. 56.), each of the aimag temples had a büreenni shat (a wooden platform used for calling the lamas to the ceremonies) set up on the southeast side of the aimag temple (khurliin süm).

As for the sanctuaries (shüteeniin örgöö), the separate sections of the temples for the holy objects, according to Pozdneev’s observation, they were quadrangular wooden buildings with Chinese roof and ganjir
decoration (Tibetan transliteration: gan-ji-ra, Skr. gascira, top ornament) on their top. In two aimags, Sangain and Zoogoin, the sanctuary was two storeys high according to Pozdneev. Inside these sanctuaries massive sculptures stood and other sculptures and thangkas were displayed. Pozdneev claims that lamas and laymen were forbidden to enter these sanctuaries. Except the takhilch who prepares and places offerings, only two other lamas were appointed who could enter to recite texts of the given ceremonies. Pozdneev says that people were allowed to enter these temples only once a year, on the 9th of the first summer month.  

What follows is some basic information about the date and circumstances of the foundation of the thirty aimags, their principal deities, and the financial units (jas) that belonged to the temples. (Note that the dates given are those when the aimag communities were founded not the dates when the aimag temple building that existed at the time of the purges, were built. No exact data could be found on the latter.) Most of this data is drawn from Sereeter’s work. As for the worshipped deities, Sereeter’s data was compared with information from one of the data providers, Gonchig lama, born 1917, who is the main disciplinary master of Dashchoimbel datsan, and who had once belonged to the old Dashchoimbel datsan and lived in Shüteenii aimag. He had a list of the worshipped deities in a manuscript he wrote in the 1930’s. We also used the list of the aimag temple deities published in Gandan monastery’s newspaper, Bilgiin melmii (15/57. February 2005, p. 3.), which shows similarity with Soninbayar’s list (Soninbayar, Sh. (ed.), Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tükhk, pp. 61-62.). This data was also used to help draw conclusion about the basic ceremonies in each temple. Some data on the type of the aimag temples and their exact site is given, taken from Pürew’s book (Mongol töriin golomt, pp. 19., 22-23.). Pürew’s book (Mongol töriin golomt, pp. 19., 22-23.) also gives some data on the styles of the aimag temples and their exact site. The researchers took GPS readings for 24 of these sites, using Pürew’s data to locate them. Furthermore, the aimag descriptions contain some data provided by other old lamas who had once lived in a given aimag. Data about the number of lamas in the different aimags were taken from Pozdneev (p. 52.), whose data was based on a contemporary list of the Tsogchin temple, and Sereeter also gave information about the number of lamas in each aimag, even giving numbers for 1855 and for 1938. In the description below these data are given for every aimag.

As the aimags were situated in a U shape facing to the south, the aimags are listed below from southwest to south-east in order.

1. **Shüteenii aimag** (Tibetan transliteration: zhu-te-nil), marked with letter KA of the Tibetan alphabet, was one of the first seven aimags being initiated between 1665 and 1720 according to Sereeter (pp. 18-20.). As Luuzan lama, born from Bűüwei prince family, was the initiator of this aimag, it was called Luuzan toinii aimag, ‘the aimag of Luuzan lama’ at the beginning. Then, Manzhir khutagt lived here, so it became known as Manzhir lamini aimag. Finally, a temple was erected to house the idol of Gombo (Tib. mgon-po, ‘protector’ epithet of Skr. Mahakala), who was worshipped by Öndör gegeen’s mother (Dalai eej), so the aimag was re-named Shüteenii aimag or ‘Aimag of the Holy Object of Worship.’ Its main tutelary deity was Zügüü Namnan (Tib. gtsug dgyu rnam snang, an epithet of Vairocana) and its main protectors were Naichün/Naichin (Tib. gnas-chung) and Namsrai (Tib. rnam-(thos)-sras, Skr. Vaishravana). The following financial units belonged to the aimag: Ikh las, Danshiini Khangaliin las, Tümen Sanjidiiin las, Ündesiiin las, Itgeliiin las, Tsdeer Lhakamiin las, Mandalshiwaagin las, Sakhiusniin las, Dültseniiin las, Dorjüuiniin las, Ikh Dar’ ekiin las (from 1908: Buman Dar’ ekiin las), Garawochgidiin las, Mönh zuliiin las, Bagar Dar’ ekiin las, Shunkhan Gjanzuuriin las, Ikh Lamiin chodwiin las, Dognay arawnain las, Dalai eezuiiin las, Baga Lamiin chodwiin las, Dugan las. Pürew whose descriptions are most probably based on the painting by Jügger, says that it had a wooden yurt-shaped temple and it was situated on the east of what is now the Natural History Museum (Baigalin tüükhjin müzei, N 47°55.345’, E 106°54.916’). A photo is available in the Film Archive (K24038) that also appears in Tsülmėn’s book (picture 27). According to Ts. Dorj lama (1901-2007), who lived in Shüteenii aimag, 1,000 lamas belonged to this aimag and the aimag had the protectors mentioned above, namely Namsrai and Naichin. According to Sereeter, in this aimag the number of lamas who lived there was 1,000 in 1855 and 501 in 1938.

2. **Dondowlin/[gin] aimag** (Tib. don-grub gling), marked with letter ZA of the Tibetan alphabet, was initiated in 1780 according to Sereeter (p. 21.). In 1774 zasag beil (noble officer) of Tsetsen khan aimag founded a temple in his territory (khoshuul). He dedicated it to the 4th jewtsündamba khutagt in 1780 and founded a new aimag with some lamas from Shüteenii aimag. Its main tutelary deity was Nagbo Demchig (Tib. nag-po bde-mchog, ‘Black Chakrasamvara’) or Nagwushawlügji Demchog (Tib. nag-po -n- lugs -ki yki bde-mchog, the Tibetan origin of this deity’s name couldn’t be identified) (Bilgiin melmii) and its main protectors were Gombo and Damjan Choijil (Tib. dam-can chos-ryal, epithet of Yama). However, Gonchig

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lama names the four-faced emanation of Gombo, namely Shalsh (Tib. zhal bzhi, four-faced Mahakala) as one of its protectors. The large sculpture of Chojiil or Choijoo (Tib. chos-rgyal, Skr. Dharmaraja, epithet of Yama) made by Öndör geegen, which was kept in Dondowlingiin aimag, and was known as ‘Choijoo of the Astrologic temple‘ (Zurkhain Choijoo) is presently kept in the Vajradhara Temple (Ochir达尔rin süm) in Gandan monastery (Bilgiiin melmii, 2005 February, No. 15 /57/, p. 3., Northern Buddhist Conference on Ecology and Development, pp. 285-286.). The following financial units belonged to the aimag: Ikh jas, Dulżsen(giin) jas, Sanjidin jas, Dorjnamjiniin jas, Dordoin jas, Ganjuuriin jas. Pürew claims that the aimag had a big felt yurt temple, which was situated on the north-east of the Natural History Museum (N 47° 55.424‘ E 106° 54.917‘). 300 lamas lived in the aimag in 1855 and 52 in 1938.

3. Jadarriin/ Jiddarrii aimag (Tib. kyel(i)‘ rdor/ kyel(i)‘ rdo-rje), marked with letter KHA of the Tibetan alphabet, was initiated in 1745 according to Sereeter (p. 22.). The aimag was named after its main tutelary deity, Jadar/Jiddar (Tib. kye‘i‘ rdo-rje, Skr. Hevajra). According to Gonchig lama and the Bilgiiin melmii article Tonbajin (Tib. thod-pa-can, ‘the one with the skull cup’, an epithet of Chakrasamvara) was its other main tutelary deity. Its main protector was Gombo gür (Tib. mgon-po gur), an emanation of Mahakala, being worshipped by the Sakya stream (Tib. sa-skya) of Tibetan Buddhism. The following financial units belonged to the aimag: Ikh jas, Dulżsen gian jas, Ikh Tarawiin jas, Tsawiiin jas, Jambii chogiin jas, Donchiiin jas, Baga Tarawin jas, Donduin Sanjigian jas, Soiwarin Sanjigian jio. Pürew claims that the aimag had a square shaped temple building, situated near, what is now, the Library of Sükhaatqar district. However, he represents it as yurt-shaped temple on his sketch (p. 19.) One of the most famous lamas of the aimag was Agwaankhaidaw or Agwaan Luwan Khaidaw (Tib. ngag-dbang blo-bzang mkhas-‘grub, 1779-1838), the 13th abbot (khamba nomon khan) of Ikh Khüree, who was known as (Agwaan) Khaidaw Abbot of Jadar aimag (Jadarin khamba). He compiled many books such as the one in 1836 which is up to this day the main handbook for the preparation of the Tsim religious dance. The tutelary and protective deities of the aimag indicate that this assembly assembled for the Sakya stream. In this aimag 300 lamas lived in 1855 and 54 in 1938.

4. Toisamlin/ Toisomlin/Toslin aimag/ Dashtoisamlin aimag (Tib. thos bsam gling), marked with letter RA of the Tibetan alphabet, was initiated in 1798 according to Sereeter (p. 23.). In the 1790’s ta’i (prince) Tsedenbishrel and Rawdan lama (toin) from Orjinjiin khoshuu of Tüsheet khan aimag founded a temple in their area. They moved to Ikh Khüree and dedicated it to the 4th jëwtsündamba khutagt who gave Dashtoisamlin as the name of the assembly. Its main tutelary deity was Sandui Miyid (Tib. gsang-‘dus mi bskyod, Skr. Guhyasamaja Akshobhya) and its main protector was Gombo. According to Gonchig lama’s manuscript and the official newspaper of Gandan (Bilgiiin melmii), the main protector of the temple was Lkham (short form of Baldan Ikham, Tib. dpal-idan Ima-ma, Skr. Shridevi). The following financial units belonged to the aimag: Ikh jas, Dulżsen jas, Mönkh Sanjigian jas, Danjuuriin jas, Gürregiin jas, Nünnain jas, Jambiiin jas. The aimag had a square shaped temple building. S. Dagwa lama (born 1910), who lived in Toisamlin, claims that 300 lamas lived in the aimag. The aimag had a temple with golden roof and Manzshir (Tib. ‘jam-dpal / ‘jam-(dpal)- dbyangs, Skr. Manjushri) was one of its main protectors. According to O. Pürew, the temple was situated on the west of, what is now, the Library of Sükhaatqar district. In this aimag 300 lamas lived in 1855 and 69 in 1938.

5. Dünkhoriin aimag (Tib. dus-‘khor), marked with letter GA of the Tibetan alphabet, was initiated during the period of the 2nd jëwtsündamba khutagt according to Sereeter (p. 24.). The aimag was named after its main tutelary deity, Dünkhör (Tib. dus-‘khor, Skr. Kalachakra) and its main protector was Gombo. The following financial units belonged to the aimag: Gol jas, Sakhiuusin jas, Dashnham arawnin jas, Khawriin arawnin jas, Öwliin arawnin jas, Namrin arawnin jas, Namsrin jas, Ayushiiin jas, Naidgin jas, Maqtaaalin jas, Khangaliin jas, Ùndesin jas, Dordoinin jas, Puntsaldualin (Puntsadulamin) bumbaini jas. Pürew claims that the aimag had a square shaped temple building. According to O. Pürew, it was situated near, what is now, the Sükhaatqar district Hospital. In this aimag 400 lamas lived in 1855 and 155 in 1938.

6. Setsen/Tsetsen toinii aimag (Tibetan transliteration: tshe-tshe thos-ni), marked with letter NYA of the Tibetan alphabet, was initiated in the turn of the 17th and 18th centuries according to Sereeter (p. 25.). Its main tutelary deity was Sandui Jamdoor/Jamdoor (Tib. gsang-‘dus ‘jam-rdo, Skr. Guhyasamaja Manjushri) and its main protector was Jamsran (or Ulaan sakhius, Tib. lcam-bringly), the Red Protector. The following financial units belonged to the aimag: Ikh jas, Dar‘ ekhiin dulżsiin jas, Dulżsiin maqtaalin jas, Dashnham arawnin jas, Khuchin Ganjuuriin jas, Namsrin dordoinin jas, Lkhamiin dordoinin jas, Dar‘ ekhiin nünnain jas, Sereeteriin Gürregiin jas, Awidiiin chogiin jas, Dachmogin donchidiin jas, Mintüugin

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dülsengiin jas, Buman Dar’ ekhii jas. According to O. Pürew, the wooden yurt-shaped aimag temple was situated near, what is now, the University of Fine Arts, called SUIS (Soyol Uurlagii Ikh Surguul’). The old photo of the temple is available in the Film Archive (K24083) and in Tsültem’s book (picture 28). In this aimag 600 lamas lived in 1855 and 154 in 1938.

7. Amduu/Anduu nariin aimag or Anduugii aimag (Tibetan transliteration: ang-dwo-nar), marked with letter NGA of the Tibetan alphabet, was initiated in 1651 according to Sereeter (p. 26.) as dwelling of Tibetans from Amdo (a north-eastern Tibetan district) who came to Mongolia with Öndör gegeen to spread Buddhism. Its main tutelary deity was Jalwajamts/Jalbajamts (Tib. rgyal-pa rgya-mtsho, a form of Avalokiteshvara) and its main protector was Lkhnam. According to the Bilgii melmii article, Janraiseg (Tib. skyen-ras-gzigs, Skr. Avalokiteshvara) was also worshipped here, which must refer to the above form of Avalokiteshvara. Jalwajamts. The following financial units belonged to the aimag: Ikh jas, Shagtuuvin dülsengiin jas, Sakhiusni dordowin jas, Magtaalin jas, Mönkhan Gombiin dordowin jas, Dülsengiin jas, Buman Igtelin jas, Dashnyam arawnain jas, Mönkh Günregin jas, Mönkh Düdbiin jas, Mönkh Jambiin chogiin jas, olon khüni mönkhölsön buman Nogoon Dar’ ekhii jas. Pürew claims that the aimag had a wooden square-shaped temple building (Mongol törin golomt, p. 19.). On its site there is now a Honda repair garage, which we could not find (this area on Ikh toiruu has many garages). Ts. Tserenpuntsog lama (born 1914), who once lived in this aimag, confirmed that the aimag had a square-shaped temple. Its photo is available in Tsültem’s book (p. 42). In this aimag 600 lamas lived in 1855 and 209 in 1938.

8. Dashdandarlin/ Dandarlin aimag (Tib. bkra-shis bstan dar gling), marked with letter HA of the Tibetan alphabet, was initiated in 1892 according to Sereeter (p. 27.). Following the command of the 8th jewtsündamba khutagt this aimag became separated from Makhamayaagii aimag. It housed Luwsankhaidaw’s yurt-palace (Lawran tugdum/tugdam). He was the third younger brother of the jewtsündamba khutagt and later became the state oracle known as Chojin lam (see entry Rinchin 915 on his temple). The following financial units belonged to the aimag: Ikh jas, Tümet sakhiusin jas, Günregin dülsengiin. Dashnyam arawnain jas, Danshogiin khangalin jas. Its main tutelary deity was Makhamaya (Tib. sgu-yu ma chen-mo) and its main protector was Jamsran or Jagonjamsran (a form of Jamsran, Tib. lcam-sring, the Red Protector, Tib. ? lcam-sring, Gonchig lama’s transliteration: tsha-kang (? lcam-sring, which Tibetan form also seems erroneous) (Bilgii melmii). According to O. Pürew the wooden square-shaped aimag temple was situated on the east of Bayanbūr (N 47° 55.664’, E 106° 54.424’). However, as Bayanbūr is far to the west, very near to Gandan, is seems impossible that one of the aimag temples was situated there. The photo of the temple is available in the Film Archive (K24088) and in Tsültem’s book (picture 40-41). In this aimag 270 lamas lived in 1915 and 115 in 1938.

9. Maya or Makhamayaagii aimag (Tibetan transliteration: ma-ha ma-ya), marked with letter YA of the Tibetan alphabet, was initiated in 1741 according to Sereeter (p. 28.). Its founder was the father of the 2nd jewtsündamba khutagt, Chín waN Dondowdorj, who moved his temple into Ikh Khüree. The aimag was named after its main tutelary deity, Makhamaya and its main protector was Jamsran or Jagonjamsran (according to the Bilgii Melmii). The following financial units belonged to the aimag: Ikh jas, Makhamayaagii dülsengiin jas, Dashnyam arawnain jas. Dashdandarlin aimag separated from this aimag in 1892. According to O. Pürew (Mongol törin golomt, p. 22.), the wooden yurt-shaped aimag temple was situated near, what is now, the School No. 5 (10n jilin 5-r dund surgul, N 47° 55.513’, E 106° 54.917’) on Ikh toiruu. However, he represents the temple in his sketch (p. 19.) as a wooden quadrangular building and Tsültem in his introduction (Tsültem, Mongolian Architecture, Ulaanbaatar 1988) also mentions this temple as a remarkable example of a pyramid temple building. In this aimag 500 lamas lived in 1855 and 22 in 1938.

10. Jasiin aimag or Puntsagdechilin aimag (Tib. spyi-gsog, ‘public accumulation/reserves’, or phun-thshogs theg chen gling), marked with letter CA of the Tibetan alphabet, was initiated in 1651 according to Sereeter (p. 29.). As one of the first seven aimags of Örgöö the lamas who were responsible for the administrative units settled here. Its main tutelary deity was Damdin Sandui / Damdin Sandow (probably Tib. rta-mgrin gsang-sgrub (?), ‘Hayagriva secret sadhana’) and its main protector was Jamsran. According to Gonchig lama and the Bilgii Melmii article, Lowanrunna/Lowonrunna (Tib. slob-dpon sku lnga o slob-dpon rigs-lnga?) and Damjin (Tib. dam-can, ‘oath-bound protector, vow-holder’) were also worshipped here. The following financial units belonged to the aimag: Ikh jas, Tsagaan Dar’ ekhii donchiiini jas, Tarwaachembiin jas, Dülsengiin jas, Ikh Tümet sakhiusini jas, Baga Tümet sakhiusini jas, Awidiin chogiin jas, Tsedewiin jas, Dordowin jas, Mintügin chogiin jas. Pürew claims that the aimag had a wooden yurt-
shaped temple, situated on the left of, what is now, Dölgöön nuur Hotel (N 47° 55.735’, E 106° 54.832’).

In this aimag 500 lamas lived in 1855 and 46 in 1938.

11. **Nomchiin aimag** (Tibetan transliteration: nom-chi), marked with letter CHA of the Tibetan alphabet, was initiated during the reign of the 2nd *jewtsündamba khutagt*, as Sereeter claims (p. 30.). It was founded by the disciplinary master of the main assembly hall (tsoqchin gesgül) who came from Sönöd khoshuu of Shiliin gol territory (present Inner-Mongolia). As the disciplinary master had the honorary title *ikh nomch lam* (i.e. ‘the one who is expert in the Teaching’), and he had *gelen* vow, this aimag was called as *Nomch gelen gesgül aimag* in that time. Its main tutelary deity was Gürgül Ikham or Gürgülüii (Tib. rgyig byed-ma or ku-ru kul-li/le, Skr. Kurukulle) and its main protector was Düüreddagwa (Tib. dur-khrod bdag-po, Skr. Cittipati). The following financial units belonged to the aimag: Ikh jas, Dordüwiin jas, Magtaaliin jas, Ömnö arawnii magtaaliin jas. According to O. Pürew, the aimag had a wooden yurt-shaped temple with metal roof. It was situated on the right of Dölgöön nuur Hotel (N 47° 55.725’, E 106° 54.832’). In this aimag 300 lamas lived in 1855 and 48 in 1938.

12. **Sangai(n) aimag** (Tibetan transliteration: sang-gos), marked with letter JA of the Tibetan alphabet, was initiated in 1651 as Sereeter claims (p. 31.). It was one of the first seven aimags of Örgöö, the lamas who were responsible for the treasury of Öndör gegeen settled here. The aimag’s original name, *Sangin aimag* (‘Aimag of the treasury’) became distorted to *Sangain aimag* during the years. Its main tutelary deity was Nyambaawin dumal (Tib. rnying-ma-po’i sgrol-ma, ‘The Tara of the Nyingmapa sect’) or according to Gonchig lama and the Bilgiin melmii article, Nürshinbawuu Dolma/Dulma (Tib. myur zhi dpa’-po’i sgrol-ma?) and its main protector was Jamsran. According to Gonchig lama and the Bilgiin melmii article, Daragshag (Tib. tra-kshad) was also worshipped here. The sculpture of Namsrai from Sangain aimag is presently kept in Gandan monastery (Bilgiin melmii, 2005 February, No. 15 /57/, p. 3., Northern Buddhist Conference on Ecology and Development, pp. 285-286.). The following financial units belonged to the aimag: Ikh jas, Zurkhaich Mönpelii mönhölsön dülsen jas, Dashnyam arawnain jas, Buman Dar’ ekhin jas, Tümet Sakhiusin jas, Ganjur Danjuurii jio, Otoch Nyambiin mönhölsön Buman Dar’ ekhin jas, Buman Itgelii jio-udd, Galsangii mönhölsön Lamiin chodwiin chogo, Sakhiusni dordowiin jio. According to O. Pürew, the aimag had a wooden yurt-shaped temple covered with felt. There is a car garage on its site today (N 47° 55.748’, E 106° 55.010’). In this aimag 1000 lamas lived in 1855 and 317 in 1938.

13. **Zoogo(n) aimag** (Tibetan transliteration: tso-gas), marked with letter TA of the Tibetan alphabet, was initiated in 1651 as Sereeter claims (p. 32.). It was one of the first seven aimags of Örgöö, this aimag developed from the place where the dishes of Öndör gegeen were prepared. The aimag’s original name, *Zoogiin aimag* (‘Aimag of meal/dishes’) became distorted to *Zoogoin aimag* during the years. Its main tutelary deity was Chagsh Gombo (Tib. phyag bzhis mgon-po), the four armed Mahakala and its main protector were Gombo and Chagsh Ikham (Tib. phyag bzhis lha-mo), the four armed Shridevi (Gonchig’s manuscript says simply *Ikham*). The following financial units belonged to the aimag: Ikh jas, Ganjuuriiin jas, Dültsengiin jas, Dülbiin jas, Dordüwiin jas, Undesiiin jas, Mönkh zuliiin jas, Tsogt sakhiusin jas, Dangshigii Khangaliin jas, Derged sakhiusin jas, Gelen lam narin jas. According to Pürew the aimag had a wooden yurt-shaped temple covered with felt. It was situated where the University of Production and Art stands today (Üildwer urlagin deed surgul’, N 47° 55.912’, E 106° 55.010’). In this aimag 1000 lamas lived in 1855 and 80 in 1938.

14. **Dugariin aimag** (Tib. gdugs-dkar), marked with letter THA of the Tibetan alphabet, was initiated during the reign of the 2nd *jewtsündamba khutagt* according to Sereeter (p. 33.). The aimag was named after its main tutelary deity, Dugar (or Tsagaan shuühter, Tib. gdugs dkar, Skr. Sitapatra). Its main protectors were Gombo and Damjan Choijil. The following financial units belonged to the aimag: Ikh jas, Sakhiusiiin jas, Ganjur Danjuuriiin jas, Dordüwiin jas. According to Pürew the aimag had a wooden yurt-shaped temple. The Narlag Hotel stands on its site today (N 47 55.337’, E 106° 55.039’). In this aimag 500 lamas lived in 1855 and 102 in 1938.

15. **Choinkhorlin aimag** (Tib. chos-'khor gling), marked with letter SHA of the Tibetan alphabet, was initiated in 1877. As Sereeter claims (p. 34.), this aimag broke away from *Mergen khambiin aimag*. Its main tutelary deity was *Demchog Ikhan-aa* (Tib. bde-mchog lha lnga, the five deities of Chakrasamvara) and its main protector was Shalsh. According to Gonchig lama and the Bilgiin Melmii article, Jamsran was also worshipped here. The following financial units belonged to the aimag: Ikh jas, Dordüwiin jas, Magtaaliin jas, Dültsengiin jas, Sakhiusiiin jas, Khuuchin norniin jas. According to Pürew, the aimag had a wooden yurt-shaped temple. However, Dashtseren lama, who once lived in Choinkhorlin aimag said that the
aimag had a square-shaped temple building. The present School No. 3. (10n jiliiin 3-r mund sunguul’) on Ikh toiruu stands on its site today. (N 47° 55.771’, E 106° 55.150’). In this aimag 600 lamas lived in 1855 and 30 in 1938.

16. Mergen khambiin aimag or Khambiin aimag (Tib. mkhan-po), marked with letter DA of the Tibetan alphabet, was initiated during the reign of the 2nd jewtsundamba khutagt. As Sereeter claims (p. 35.), its founder was mergen khamba Baitaw or Baiduw, who was one of the seven great khutagts of the subordinated areas (Ikh shaw’; for further information on him see Dashbdrakh, D. Mongoliin khutagtguudii namtriin ooilogo /XVII-XVII zuun/, Ulaanbaatar 2004, p. 167.). Choinkhorrilin aimag separated from this aimag in 1877. Its main tutelary deity was Chaqsh Janraiseg (Tib. phyag bzhi spyan-ras zigs, the four armed Avalokiteshvara) and its main protector was Gombo. More correctly, according to the Bilgilin Melmii article, Chaqsh Gombo and Shalsh were worshipped here. Gonchig simply says Gombo and Shalsh. The following financial units belonged to the temple: Ikh jas, Ganjuurin jas, Zuljin jas, Undesnii jas, Nünnain jas. According to Pürew, the aimag had a felt yurt temple and he also states that presently Kameleon Centre (Kamalelen taw) stands on its site today but the researchers could not identify this place. In this aimag 400 lamas lived in 1855 and 12 in 1938.

17. Biz’yaagin aimag (Tibetan transliteration: be-za-ya, Sanskrit origin: Vijaya, Tib. rnam rgyal-ma), marked with letter NA of the Tibetan alphabet, was initiated in 1750. Sereeter claims (p. 36.) that its initiator was Darkhan gün Möngö, the dasag noble of Tüsheet khan aimag. The temple was named after its main deity, as the main tutelary deity of the aimag was Biz’ya or Jügerd/Jügerd namjil (Tib. gtsug-tor rnam-rgyal, Skr. Ushnishavijaya) and its main protector was Gombo. The following financial units belonged to the temple: Ikh jas, Danshogiin Khangaliin jio. According to Pürew, this aimag had a felt yurt temple. The National Sports University, Oyun College and Khan-ulu College (situated in the same building) on Ikh toiruu stand on its site today. (N 47° 55.736’, E 106° 55.124’). 300 lamas lived in this aimag in 1855 and 43 in 1938.

18. Khüükhen noyonii aimag or Noyonii aimag (Tibetan transliteration: no-yon-ni), marked with letter PA of the Tibetan alphabet, was initiated in 1651. Sereeter claims that, as one of the first seven aimags of Örgöö, this aimag was founded on the initiation of Öndör geegen’s wife (gergil) (p. 37.). Its main tutelary deity was Demchig/Demchog Ikhan-aa (Tib. bde-mchog lha Inga, the five deities of Chakrasamvara) and its main protector was Gongor. The following financial units belonged to the aimag: Ikh jas, Dordowin jis, Ur’dakh arawnii jio, Khoidokh arawnii magtaaliin jio. According to Pürew, this aimag had a yurt-shaped temple building (p. 19.). The present building of Önöööör Newspaper’s Office, known as Ardiin Erkh (after another newspaper which had its office there previously), stands on its site today. (N 47° 55.732’, E 106° 55.257’). In this aimag 300 lamas lived in 1855 and 27 in 1938.

19. Darkhan emchiin aimag (Tibetan transliteration: dar-hang ‘em-chi), marked with letter PHA of the Tibetan alphabet, was initiated in 1651 as one of the first seven aimags. Sereeter claims that this aimag was founded for an honorable Tibetan doctor, who was invited by Öndör geegen (p. 38.). Its main tutelary deity was Dùdzichalba/ Dùdzichibba (Tib. bdud-rtsi dkyil-ba/’khyil-pa, ‘Amrita Pooler’) and its main protector was Gürdagwa (Tib. gu-ru drag-po, ‘Wrathful Guru’) and Gombo. According to Gonchig lama, Tsamba (Tib. tshangs-pa, Skr. Brahama) was also worshipped here. The following financial units belonged to the temple: Ikh jas, Dúltsengniin jas, Ganjuuriin jas, Sakhuusniin jas. According to Denpew (p. 11.), who also claims that the aimag was named after a very famous doctor, some of his famous medicine (mankhagtai em, Tib. sman khug, medicine bag) hung in a bag from the smoke hole of the yurt-shaped temple of Darkhan emchin aimag. According to Pürew, the aimag had a wooden square shaped temple building. The Customs Bureau (Gaa-liin yerönhkii gazar) east of the present Zuüü Khüree Dashchoilin monastery, on the right, stands on its site today. (N 47° 55.692’, E 106° 55.257’). 400 lamas lived in this aimag in 1855 and 99 in 1938.

20. Erkhem toinii aimag (Tibetan transliteration: ‘er-khem), marked with letter BA of the Tibetan alphabet, was initiated after 1737 during the reign of the 2nd jewtsundamba khutagt according to Sereeter (p. 39.). He claims that Rampildorj, the third son of Tsembeldorj, a dasag noble from Tüsheet khan aimag, became a lama in 1737, a decade after inheriting his father’s charge, which he could not fill anymore as he became ill. When he became a lama his name changed to Danzanyarimpil. He unified the tutelary deities in the lineages inherited from his uncle, Öndör geegen Zanabazar, his grandfather Sidshir and his father Tsembeldorj, and established a temple. The 2nd jewtsundamba khutagt awarded him the title of Erkhem toin and named his temple Erkhem toinii aimag’s temple. The aimag’s main tutelary deity was Dorjpagam (Tib. rdo-rje phag-po, Skr. Vajravarahi) and the main protector was Tsamboshadag/ Tsamboshidadag (Tib.
tshangs-pa gzhi bdag ?). The following financial units belonged to the aimag: Ikh jas, Tsogiin jas, Sanduin jas, Nünnain jas, Garawchochdiin jas, Günreg Mintügwaagiin jas, Olen khuwraagin jas, Mönkh zuliin jas. At the beginning of the 20th century, it had about 300-400 lamas and more than ten small financial units (jas) such as Sanduin jas and Nünnain jas. According to Oyunbileg (Tüükh soyol, p. 265.), the wooden yurt-shaped temple was built in 1778. During the reign of the 5th jewtsündamba khutagt it had about 300 lamas. The wooden yurt-shaped temple survived and is now used as the Temple of the Protector deities in Züün Khüree Dashchoilin monastery. (N 47° 55.657', E 106° 55.247') (see the Current Situation part of this entry). 400 lamas lived in this aimag in 1855 and 37 in 1938.

21. Ekh daginiin aimag (Tibetan transliteration: er-he tå-ki-ni (?), marked with letter A of the Tibetan alphabet, was initiated in 1903 according to Sereeter (p. 40.). Rinchen marked this aimag temple separately on his map (No. 926) even though it was part of Züün Khüree. Its wooden yurt-shaped temple building survived, but has been re-built and refurbished many times. Today it is used as the Circus College (N 47° 55.609', E 106°55.177'). See details on this temple in entry Rinchen 926.

22. Wangai(n) aimag (Tibetan transliteration: wang-gas), marked with letter MA of the Tibetan alphabet, was initiated in 1757 as Sereeter claims (p. 42.). Zorigt wan Sanzaidorj, a zosag noble from Tüüshekhan aimag, established a temple in Ikh Khüree in 1740. The second jewtsündamba khutagt accepted it as a real aimag in 1757 with the name Wangin aimag or Wan guain aimag ('aimag of the prince'), as it had been initiated by a person with the jün wan rank (wan being one of the noble or princly ranks). Later, its name became pronounced in a distorted form, so it became known as Wangain aimag. The main tutelary deities of the temple were Ochirwaan' (Tib. phyag-na rdo-rje, Skr. Vajrapani) and Dorjnamjim (Tib. rdo-rje rnam-’joms, Skr. Vajravidarana) and the main protector was Gombo. Gonchig lama’s list adds Dolmanajor (Tib. sgrol-ma rnal’-byor-ma) as its tutelary deity. North of the temple there was a separate chapel for worshiping deities (gonkhan süm, Tib. mgon-khang). The following financial units belonged to the aimag: Ikh jas, Naidangiin jas, Düübiin jas, Sakhiusnii jas, Tsanidiin jas, Ikh Dar’ ekhiin jas, Dar’ ekhiin baga jas, Jasaa Gürmiin jas, Namsrain dorduwiin jas, Gaww nariin Günregin jas. Wangain highstreet (Wangain örgön gudam) leading east from the Yellow Palace (Shar ordon), on which this aimag temple was situated, was one of the principal streets in Züün Khüree. The wooden yurt-shaped temple of the aimag survived, and is nowadays used as the Tsogchin temple in Züün Khüree Dashchoilin monastery (N 47° 55.628', E 106° 55.240') (see the current situation part of this entry).

According to the lamas of present Züün Khüree Dashchoilin monastery the aimag was famous for its 12 volumes of the Prajnaparamita Sutra written in vermilion or red colour ink (Ulaan yuüm, Tib. yum) and many other unique and precious religious artifacts. Eminent scholars like Agwaantüüwen (Tib. nagdbang thub-bston, 18-19th centuries), known as Wangain rawjambaar (Tib. rab’-byams-pa, the philosophical doctor of Wanggain), lived in this aimag and compiled numerous books, biographies and chanting texts, all of which they wrote in Tibetan. According to Dendew (p. 11.), a talented sculptor, Minjüür agramba lived in Wangain aimag. According to Oyunbileg (Tüükh soyol, p. 265.), the temple of Wangain aimag was built around 1790 and later 500-600 lamas belonged there. 600 lamas lived in this aimag in 1855 and 121 in 1938.

23. Erdene khwilaagianii aimag/ Khuwilaagianii aimag (Tibetan transliteration: hwu-bil-kaang), marked with letter TSA of the Tibetan alphabet, was initiated in 1736. Sereeter claims (p. 43.) that its founder was Erdene khwilaagian lam Minjüürdorj, who was one of the seven great khutagts of Ikh shaw’ (subordinated areas; for further information on him see Dashbdarahk, D. Mongoliiin khutagtuudin namtriin oilloqo/XVII-XX zuun/, Ulaanbaatar 2004, p. 168.). Its main tutelary deity was Chagdar/Chagdor khorchin (Tib. phyag-rdo ’khor-chen, Skr. Vajrapani with his attendants) and its main protector was Damjin/Damjan. The following financial units belonged to the aimag: Ikh jas, Magtaaliin jas, Dültsengiin jas, Khangaliin jas, Mönkh zuliin jas, Dorduwiin jas, Dar’ ekhiin Nünnain jas. According to Pürew, it had a wooden yurt-shaped temple. Chinggis Khaan University (Chingis khaan deed surguul') stands on its site today. (N 47°55.593°, E 106°55.331'). 400 lamas lived in this aimag in 1855 and 25 in 1938.

24. Bargiin aimag (Tibetan transliteration: wa-rko), marked with letter TSHA of the Tibetan alphabet, was initiated in the turn of 18th century as Sereeter claims (p. 44.). Nobles, a contemplative lama (dayanch) named Dondom of Ilden wangin khoshuu of Tsetsen khan aimag, and other barga people (an ethnic group living in the area of present east Mongolia and Inner Mongolia) who lived within and out of the Mongolian group living established it. Its main tutelary deity were Dorjdagal toiononagwa (Tib. rdo-rje drag-rtsal khros-pa nag-po, ‘Wrathful Vajra Power’, ‘the black wrathful one’, the wrathful form of Padmasambhava, worshiped by the Karma Kagyü Sect) and its main protector was Bernag Gombo (Tib. Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report 'Monasteries and Temples of Bogdin 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.
ber-nag mgon-po, Mahakala ‘with the black cloak’). According to Gonchig lama and the Bilgii Melmii article, Nyamabiyugdorjpaam (Tib. rnying-ma-pa’i ? rdo-rje phag-mo, Vajravarahi of the Nyingmapa Sect), and Lkhamshaljirmaa (Tib. lha-mo zhal sbyor-ma / lha-mo zhal gyur-ma ?) were also worshipped here. G. Dewaasambuu, the current tsorj lama of Gandan monastery informed the researchers that the majority of lamas of this aimag belonged to the Karma Kagyū Sect. Some of the above-mentioned deities are worshipped especially by Karma Kagyū followers. The following financial units belonged to the aimag: Ilkjas, Khangaliinjas, Magtaaliinjas, Dorduwiinjas, Khuuchininominijas, Nomunkhanisakhiansijas, Khuwilgaantoinsorjiinsan. Pürew claims that this aimag had a wooden yurt-shaped temple. According to L. Dashdorj (born 1918), who lived as a lama in Bargjin aimag, 500 lamas belonged to this aimag. Its temple was made of wood and was decorated by a golden top ornament (ganjir, Tibetan transliteration: gan-ji-ra, Skr. gascira, ‘top ornament’). Its main protector was Gombo. The Faculty of Design of the National University of Mongolia (Dizain Surygii), on the present Bagatoiruu, stands on its site today. (N 47°55.488’, E 106°55.327’). 300 lamas lived in this aimag in 1855 and 38 in 1938.

25. Namdoljin (Tib. rnam-gral gling) or Dashilin (Tib. bkra-shis gling) aimag, marked with letter LA of the Tibetan alphabet, was initiated in 1836 as Sereeter claims (p. 45.). Nomch nomon khan lam Rinchinjav (Rinchinjav who had the title Nomch nomon khan) of the subordinated areas (Ilkshaw) and Tsorj Ilkhaaramba lam Agwaanbaldan (Agwaanbaldan with the title tsorj Ilkhaaramba) established it. The 5th jewtsündamba khutagt gave it its name. According to Pozdneev (p. 52.), Dashilin aimag was established in the autumn of 1877 with 300 lamas. Pürewjav claims (p. 30.) that Dashilin aimag and Namdoljin aimag are two different names for the same aimag. The aimag’s main tutelary deity was Muntüg Sandui (Tib. mi-khrgus gseg-’dus, Skr. Akshobhya and Guhyasamaja) and its main protectors were Gombo and Jamsran. The following financial units belonged to the temple: Ilkjas, Muntüganjas, Sanjydımolomijas, Magtaaliinjas, Khangaliin jio, Tsanidchinii jio, Diwaanginjin jio, Sanjidjin jio, Jin choqchijin jio, Nomch nomon khansan. The aimag had a wooden yurt-shaped temple. The Zaluuchuu Hotel on the present Baga toiruu stands on its site today. (N 47°55.463’, E 106°55.333’). 300 lamas lived in this aimag in 1855 and 49 in 1938.

26. Pandiidin / Bandiidin aimag / Bandid lamii aimag (Tibetan transliteration: pa-nthid, Sanskrit origin: pandita), marked with letter JA of the Tibetan alphabet, was initiated during the reign of the 1st jewtsündamba khutagt as Sereeter claims (p. 46.). Bandid khuwilgaan (a reincarnated lama from a ducal family from the subordinated area of the Ilkshaw) founded this aimag where his subsequent reincarnations lived. Its main tutelary deity was Danag/Darnag Shingishid (Tib. dra-nag gshin-rje-gshed, ‘the black sworn enemy of the lord of death’, Yamantaka) and its main protector was Jamsran or Jagonjamsran (Bilgii Melmii article). The following financial units belonged to the temple: Ilkjas, Danjuuriinjas, Jasaa Tsoginjas, Magtaaliinjas, Sanduunjas, Namsrain Dorduwiinjas, Jamsrangin Dorduwiinjas. Pürew claims that the aimag had a wooden yurt-shaped temple. It stood just north of the present site of the Second Building of the National University of Mongolia (N 47°55.414’, E 106°55.315’). 300 lamas lived in 1855 and 35 in 1938.

27. Jam’yaansüngiin aimag or Süngiin aimag (Tib. chos-dbyings gsum/bsrung), marked with letter WA of the Tibetan alphabet, was initiated between 1781-1819 as Sereeter claims (p. 47.). Nobles of Mergen wangini khoshuu of Tüscheet khan aimag initiated its foundation to dedicate it to the 4th jewtsündamba khutagt. Its main tutelary deity was Jam’yaansun (or Jam’yaansuren, Tib. ‘jam-dbyangs bsrung’, ‘protected by Manjugisha’) or Choiyonsun (Tib. chos-dbyings bsrung), and its main protector was Lkham. The following financial units belonged to the aimag: Ilkjas, Gürreginjas, Dültsenginjas and Nünainjas. According to Pürew, the aimag had a wooden yurt-shaped temple. The Second Building of the National University of Mongolia stands on its site today (N 47°55.359’, E 106°55.350’). Choisüren lama (born 1916), who lived in Süngiin aimag and studied in Dashchoimbel datsan until 1937, also claims that Süngiin aimag had a yurt-shaped wooden temple. Lkham was its main protector deity and two khambas (one lowon and one tsorj), two disciplinary masters, two chanting masters, one treasurer or bookkeeper (nyaraw) and some duganch belonged to the temple and the aimag had 100 lamas. According to Dendew (p. 11), there was a loilan (Tib. blo sblangs) or meditational mandala in this temple, which was made by Junai, the talented master of Süngiin aimag. Darimaas claims (p. 97.) that Junai was the layman smith in the aimag, who created and dedicated the loilan to his aimag in 1924, in his old age. It was a casted and guilded golden jinkhor (Tib. dkyil-l-khor, Skr. mandala), one of the last great artifcats to be made before the purges. It was placed to a small two-storey wooden temple. 600 lamas lived in this aimag in 1855 and 123 in 1938.
28. Lam nariin aimag (Tibetan transliteration: bla-ma nor), marked with letter SA of the Tibetan alphabet, was initiated during the reign of the 2nd jachts∧ndamba khutagt as Sereeter claims (p. 48.). The khamba noman khan who was invited from Tibet, and other lamas with the title of lowomba (Tib. slob-dpon-po?) founded the aimag, which got its name from the 2nd jachts∧ndamba khutagt. Its main tutelary deity was Ayuush or Tsewegmed / Tssegmid (Tib. tshe-dpag-med, Skr. Amitayus) and its main protector was Lkham. The aimag had the following financial units: Ikh jas, Dorduwiin jas, Khambo noman khaniin san, Yerōölliin jas, Düütsengiin jas, Jamgan Renbuuchii Naidan chogiin jas, Ganjuuriin jas, Gachin khambiin jas, Danjobiin jas, Sanjidiin jas, Maidariin jas, Ayuushii donchidiin jas, Khaliin shalshimiin jas, Zunii Sakhiusii tsaawin jas, Öwiliin Sakhiusus tsaawin jas, Khürdiiin jas, Khangaliin jas, Tüürewin jas. According to Pürew, the wooden yurt-shaped aimag temple stood to the north of where the National University of Mongolia now stands (N 47°55.415’, E 106°55.210’). 300 lamas lived in this aimag in 1855 and 47 in 1938.

29. Mergen noman khaniin aimag or Nomon khaniin aimag (Tibetan transliteration: no-mong khanga), marked with letter ZHA of the Tibetan alphabet, was initiated during the reign of the 2nd jachts∧ndamba khutagt as Sereeter claims (p. 49.). Tsaweeendorj lamtan initiated it. He was the 3rd incarnation of noman khan khutagt of Bereiwen (Tib. ‘bras-spungs) monastery (in today’s Khentii aimag), who was one of the seven great khutagtis of Ikh shaw’ (for further information on him see Dashbadorh, D. Mongoliin khutagtuudii namtriin oillgo /XVII-XX zuun/, Ulaanbaatar 2004, p. 162.). Its main tutelary deity was Demchig garaw (Tib. bde-mchog dkar-po, a white form of Chakrasamvara) and its main protector was Gombo. The following financial units belonged to the temple: Ikh jas, Düütsengiin jas, Mergen noman khaniin lamiin san. According to Pürew, the wooden yurt-shaped aimag temple stood to the north of where the National University of Mongolia now stands (N 47°55.415’, E 106°55.119’). 300 lamas lived in this aimag in 1855 and 60 in 1938.

30. Örlüüdiin/ Örlüüdiin aimag (Tibetan transliteration: ‘ur-lu-de), marked with letter ‘A of the Tibetan alphabet, was initiated in 1651, as Sereeter claims (p. 50.). It was one of the first seven aimags of Örgöö. The origin of the name is not clear: it could have been named after the nanny or nurse (örōög ehh) of Öndör geegen or after his general (örōög). Its main tutelary deity was Sosorbarom or Baraishir (Tib. so-sor ‘brang-ma, Skr. Mahapratisa) and its main protector was Lkham. Gonchig lama’s list adds Gombo as its protector. The sculpture of Baraishir from Örlüüdiin aimag is presently kept in Gandan monastery (Bilgiin melnii, 2005 February, No. 15 /57/, p. 3., Northern Buddhist Conference on Ecology and Development, pp. 285-286). The following financial units belonged to the aimag: Ikh jas, Khanjiiin jas, Magtaaljin jas, Zunii jas, Nûnnain jas, Ganjuuriin jas, Dorduwiin jas. According to Pürew, the wooden yurt-shaped aimag temple stood where the National University of Mongolia now stands (N 47°55.372’, E 106°55.131’). 400 lamas lived in this aimag in 1855 and 47 in 1938.

All aimag temples were closed in 1938 and most were burnt. However, three of the thirty temple buildings survived. Detailed information about the present condition and use of two of them is given below in the Current Situation part of this entry, while the temple of Ekh daginiin aimag is described under entry 926.

Besides the above-mentioned aimag temples, many significant buildings were situated here. According to Dendew (p. 12.), in addition to the lamas’ dwellings there were dwellings of the nobles (noyn), holy persons and reincarnations (khutagt, khuwilgaan), courtyards and private dwellings of lay and ecclesiastical feudal persons. Later from the 1920’s and 1930’s commercial small shops, taverns and co-operative units (khorschoo) also stood here.

Residence of the khamba noman khan

Khamba noman khan (the ‘Khan Abbot of the Religion’) was the title of the highest ruler of Ikh Khüree in religious affairs, being the most significant cleric apart from the jewts∧ndamba khutagt, who appointed him.

Luwsankhaimchog lama was the last to fulfill this position from 1920 to 1937. His fenced-off residence with trees in its courtyard was situated behind the Yellow Palace, on the east side of the Maitreya Temple (Pozdnee, p. 63.). It is shown in Jügger’s painting and on the map kept in the Ulaanbaatar City Museum. Dashtseren lama confirms that his yurt dwelling was situated near the present building of the Mongolian State University (MUIS). According to Choisüren lama (born 1916), yonzon khamba (Luwsankhaimchog), the head of all Züün Khüree, lived in a small yurt with his Tibetan attendants close to Süniiin aimag, which seems to refer to the same place.

According to Sereeter (p. 108.), Luwsankhaimchog was born in Tibet in 1873. He obtained the gachin (Tib.
mkhan chen, ‘great scholar’, great abbot) rank in Tashilhunpo monastery and arrived to Mongolia in 1915 as a jawtūi lam (Tib. byabs-khrus) of the jewtsündamba khutagt, that performs purifying liturgies. Later, he became the personal tutor (yonzon, Tib. yongs-'dzin) of the 8th jewtsündamba khutagt. In 1920 he was nominated as the main abbot (khamba nomon khan) of the main assembly hall and whole Ikh Khüree. In 1937 he was executed being one of the highest ranked lamas.

Shanzodwin yaam/Shanzanwiin yaam

As the main administrative office of Ikh Khüree, the Ministry of Ecclesiastical Affairs (Erdene Shanzodwin yaam/Shanzanwiin yaam) was situated behind the Tsogchin temple and the Maitreya temple, south-east of the present Mongolian Art Centre for Children’s Creativity (Khüükhediiin ural büteekh tůw, previously known as Pioneriin ordon, ‘Pioneer Palace’). Its head was the erdene shanzodwa/shanzow (Tib. phyag-mdzod-pa), the ‘precious treasurer’. In Pozdneev’s time it was the only office in Khüree. As well as being the chief administrator of Ikh Khüree, the shanzodwa was the supreme administrator of the jewtsündamba khutagt’s entire department estates and was also responsible for the affairs and properties of shaw’ nar who were subordinated directly to the jewtsündamba khutagt. As can be seen from Jüger’s painting, the Shanzodwin yaam had a large fenced-off courtyard with a red gate. Pozdneev claims (pp. 62-64.) that the ministry was divided into several departments divided into four courtyards, such as the administrative headquarters of the shaw’ nar in the first courtyard, office of the Urga proper and of the khutagt’s palace in the second courtyard, the private office and dwelling of the shanzodwa himself in the third and the administrative headquarters for all the property, especially livestock, of the department of shaw’ nar, in the fourth courtyard. Crowds of people waited for decisions every day all day long in front of the entrance to the ministry. Close by, those who had been sentenced sat ‘in chains and wearing heavy planks on their necks’ as the court was operating in a yurt opposite the ministry.

Current situation: Züün Khüree Dashchoilin khibid
Tibetan name: bkra-shis chos gling
English name: Züün Khüree Dashchoilin monastery

Sükhaabatar district, 8th khoroo, Akademch Sodnom Street

Main gate:
Elevation1304 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 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 Rinchen 926). According to Darimaa (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

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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 toini 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 toini 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 toini 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, 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 Erkhemii aimgin dugan serves as the temple of the wrathful deities or ‘the protectors of the Teaching’ (sakhiusii dugan), the Wangiin aimgin 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 colour 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 sasombo 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’ ehk (Tib. sgrol-ma, Skr. Tara) and 1,000 statues of Öndör Gegen 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 Gegen 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 Jasaas lamas sit separately on the left of the temple reading texts requested by individual laypeople.

Sakhius temple, temple of the protector deities (the Erkhem toini 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 Gongoor and Gombo hang on the left, Lkham and Choijoo on the right. On the main altar there are the statues of Tsonkapa 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.

Gandanchevikhorlin Temple

The temple of Gandanchevikhorlin (written Mongolian: Tögs bayasgalant nomiin khürden dugin, 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 Zün 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. rgyal chen, Maharaja), the White Old Man (Tsagaan öwgün, 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 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 Gandanchevikhorlin 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 Zün Khüree Dashchoilin monastery are of Buddha and his two main disciples, Tsongkhapa and his two main disciples and Nogyon Dar ’ekh (Tib. sgröl ljang, Skr. Shyamatara, the Green Tara), which are in the two temples where ceremonies take place.

No ceremonies are currently held in Gandanchevikhorlin 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. Tsedendamba, Ts. Mönkh-Erdene, the headmaster of the College, and other lamas established the Zün 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 doginiin 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 ergekh*) 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 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. *lchas-mkhar*, 'metal palace', the castle of *Erleg nomun khaan* or *Chojii/Chojoo* (Tib. *chos-rgyal*, Skr. Dharmacaya, 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 düwu*, Tib. *mnyam-pa sgrub-pa / snying-pa sgrub-pa (?)*) on *Jigjidbawuchigwaa* (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-sreg*). 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 (*Adislaga*, 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 *Chojii*) 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 *Sorin 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, *Chojii danrag*, is made in honour of *Chojii*.

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. *dybar 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. *dybar-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 (*Adislaga*, 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 Geegen. On the following three days of the old year (the 27th to 29th), three Sakhius ceremonies called the ‘Old ceremonies’ (*Khuchin nomiin khural*) are held to honour the wrathful deities. In *Züün Khüree Dashchoillin* monastery, on the first day *Gombo*, on the second *Lkham* and on the third *Choijoo* is the central deity of the ceremony from among the wrathful ones. The chanting in these Sakhius ceremonies differ from the other Sakhius 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 *Choijoo* 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 *Choijoo*, the *Choijoo danrag* (Tib. *chos-rygal gtag-rag*).

On the New Lunar Year’s Eve (*Bittūn*) a special Sakhius ceremony is held in honour of *Baldan Lkham*. It is the *Tsedor lkham or Jilin 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 Sakhius 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 Jilin danrag* (Tib. *tshes-gtor gtag-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 düitser ördüüd*), used to commemorate Buddha’s defeat of the six masters, holders of heretical doctrines (*tersüüd*, Tib. *lag-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* (*tersüüd* *nomkhotgon*) *rid khwuilgaan üzüüsen ikh düitser ördüüd*, Tib. *cho-’phrul chen-po’i dus-chen* or *Choinpürel jon aa*, Tib. *chos-’phrul bco-linga*, ‘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 Geegen (*Öndör gegeeni ikh düitser 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 unzad*), whilst on the other days of the fifteen-day-long Yerööl ceremonies, he and the second chanting master (*baga unzad*) along with the chanters (golch) take turn to recite the prayers.

The next festival day is the *Düünkhor* (Tib. *dus-’khor*, Skr. *Kalachakra*) anniversary (*Düüjd nyamba/nyamba/nyam* ceremony, Tib. *dus-ryugd 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 khürd* or *Düünkhor*, Tib. *dus-ki* ‘khor-lo’) of Buddhism. It is also called ‘the festival day of Buddha’s first preaching of the Kalachakra tantra’ (*Burkhan bagsh tsagii khürdnii ündesig nomloson ikh düitser ödör*). This ceremony is held only in *Gandan* and *Züün Khüree Dashchoillin* 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 mendensen khiigeed ilt twulsan Burkhanii khutgiig olson, nirwaan düüriot üzüüsen ikh düitser ödör*, Tib. *mgon-par byang-chub-*pa’i *dus-chen*). This is one of the four great festival days of Buddha (*Burkhan bagshiin ikh düitser ödrüüd*). A special ceremony called *Tüwiin chago* (Tib. *thub-*pa*, a name of Shakyamuni Buddha) or *Burkhan bagshiin chago* (both terms meaning ‘ceremony in honour of Buddha’) is held on these occasions. On the 4th of the last summer month another *Tüwiin chago/Burkhan bagshiin chago* 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’ (*nomii khürd ergüüelkh* / *Burkhan bagsh* *nomii khürd ergüülen düitsen or Choinkhor (düitsen), Tib. *chos-’khor bsor-ba*/ *chos-’khor dus-chen*). In this monastery the 3rd of the first summer month is the day of holding the Maitreya circumambulation (*Maidar ergekh*), and there is another Maitreya festival, on the 6th of the last summer month with the same *Jamiin chago* ceremony held but without the circumambulation. The

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Lkhawuuniin düütsen (Burkhan bagsh tengeri innoos 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 Buddhist 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 Khilen (Tib. khas-len, ‘oath-taking’) retreat. A Tüwim 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’ (Zonkhuwiniin düütsen, Tib. tsong-kha-pa’i dus-chen). As the day commemorates his death, it is also called ‘The day he passed away’ (Zonkhuwiniin taalal bolson/tögsön ödör) or ‘The day he was born and passed away’ (Zonkhuwiniin mendelsen mön taalal bolson/tögsön ödör). It is also often referred to as zuliiin 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 Bold (Zonkhow) lamini cho go 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 Khajidiiin 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-mchad) 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 Khajidiiin chogo (Tib. mkha’-spyod cho-go), ‘the ceremony of the dakinis’ is performed. The Guhyasamaja tantra (Sanduün 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 Sakhius 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 Sakhius 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 Sakhius 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-qi 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 Ganjur ceremony (possibly on Thursdays), extracts or selected passages are read from every part of the 108 volumes of Ganjur (Tib. bka’-’gyur). The ceremonies held once in every month are the Tsegmediiin chogo (Tib. tshe-dpag-med-kyi cho-ga) worshipping Ayuush or Tsegmed / Tsegmi, 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 Düüggüü book (Tib. drug-bcu), with the special sacrificial cake offering, is performed to Choijoo four times a month, on the 5th, 19th, 25th and 29th of the lunar month. In Züün Khüree Dashchoiullin monastery, the Maaniiin 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 Dashchoiullin 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 been a lama in Dürüreg sachigo wangiin khüree, present Khöwsgöl aimag, Tsetserleg sum); N. Dashseren (born 1921, had been a lama of Bogdiin Khüree, Idgaachoinzilin datsan, lived in Choinkhöriln aimag, and also gathered at Jagarmolomiin khorul); Ts. Dashendorj, daa chowombo, ‘offering master’, (born 1908, Khutagt lamini khiid, present Dundgov’ aimag, Saihkhoo woo sum); Ch. Rinchinsüren (born 1914 in the year of tiger, (Nayan) Duvülin khüree/ Sain itgemijit/ Gandanchedlin, present Zawkhan aimag, Tsagaankhairkhan sum); P. Luwsandanzan (born 1921, had been a lama of Bogdiin Khüree, Idgaachoinzilin datsan and lived in Erkhem toinim aimag); Ya. Günaajaw (nowadays gathers at Janchuwish dashkhündüwülin khiid (New Temples 1917) in the year of snake, Khörkhroögin khiid/ Khökhröö or Khürkhre goliin khiid, present Gow’-Altai aimag, Chandman’ sum); and Lkhamsüren (born 1920, (Tib. sman-bla’i stong-mchad).
Tsagaan tolgoi jas, present Töw 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. Chifidrawdan, 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.