

## Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

### UBR 910

#### Rinchen 910 - Rebogejai Gandanshaddublin (Nomiin Ikh Khüree)

Rebogejai Gandanshaddüwlin, Eregbogejigandanshaddublin, Ölziig badruulagch tögs bayasgalant nomlol бүтээлийн сүм

Tibetan name: ri-bo dge-rgyas dga'-Idan bshad-sgrub gling

English name: Nomiin Ikh Khüree, Rebogejai Gandanshaddublin

GPS was taken at the garden of the courtyard of the present Mongolian Art Centre for Children's Creativity (*Khüükhediin urlan бүтээх тэв*), the presumed site of the old *Tsogchin* temple

Elevation 1294 m

N 47°55.583'

E 106°55.030'

**Data providers:** Dr O. Pürew; Dashtseren lama of Züün Khüree Dashchoilin monastery (Born 1921); Ts. Dorj lama of Dashchoinkhorlin monastery of Zuunmod (1901-2007); L. Dashdorj (born 1918), living near Altanbulag sum centre, Töv aimag

**Sources:** Banzragch, Ch., Sainkhüü, B., *Mongol khüree khiidiin түүх (emkhetgel)*. Ulaanbaatar 2004

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Painting by Jügder (1913)

#### Photos:

Tsültem (intr. 12 (*Maidariin süm*), 22; 34 (*Tsogchin dugan, Manba datsan and Noyon shüteenii süm*), 43 (*Manba datsan*), 44, 45 (*Jüd datsan*), 50-52 (*Dechingalwiin dugan*), 56, 57 (*Dorj powran or Naiman taltai süm*), 158 (bronze stupa))

Maidar (63 (*Maidariin süm*), 107)

Sereeter (56 (*Tsogchin dugan, Emch nariin datsan*), 64 (*Jüd datsan*), 66 (*Emch nariin datsan*), 70 (*Maidariin süm*), 84, 84 (*Dechingalwiin datsan*), 90 (*Dorj powran or Naiman taltai süm*)),

Film Archive K23997-K24101 (pictures of Züün Khüree and Shar ordon), K23677-K23712) (24100 (*Maidariin süm*), 24081 (printing house), 24020 (*Dechingalwiin dugan, Rigsümgombiin süm*), 24030 (*Dorj powran or Naiman taltai süm*), 24035 (*Maidariin süm*), 23999 (*Dechingalwiin süm*), 24005 (*Dechingalwiin dugan, Rigsümgombiin süm*), 24009 (*Dechingalwiin dugan, Tsogcin dugan, Maidariin süm*), 24059 (*Tsogchin dugan*), 24061 (bronze stupa), 24062 (*Emch nariin datsan*), 23699 (*Dechingalwiin dugan*))

Shepetilnikov (24, 94, 27-29, 31, 57, 43, 79-82)

Palsi (103, 105, 106)

Geleta/Forbáth (120, 121, 152 (*Dechingalwiin datsan*)), etc.

**Drawings / maps:** Tsültem (intro. 26 (map sketch of Züün Khüree), Maidar (57, Maidar's sketch of *Tsogchin dugan*, the same picture can be found in Tsültem, 20)

#### Current situation

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In 1937 all the temples were totally destroyed. Today the whole area has been built over so there are no remains.

### Historical background

Öndör Gegeen, Zanabazar, established the first capital city in 1654 in the territory called later Baruun Khüree ('Western Khüree', today Öwörkhangaï aimag, *Shankh*), central to which was the great assembly hall (*Tsogchin dugan*, Tib. *tshogs chen 'du-khang*). The whole complex was named *Rebogejai Gandanshaddublin / Rebogeji Gandanshaddüwlin*. When the capital moved for the first time (to Züün Khüree, 'Eastern Khüree', in today's Khentii aimag) the *Rebogejai Gandanshaddublin* was used for the name of the great assembly hall established there. So it can be argued that Öndör Gegeen established the assembly hall named *Rebogejai Gandanshaddublin*, which, from that time onwards throughout the numerous relocations, was always the main assembly hall of the capital on each site. (The actual building always retained the same design: a one-storey wooden structure on a quadrant base covered by white felt.) Also the basic components of the centre of Züün Khüree remained the same each time the capital moved.

The capital relocated to the overall area of today's Ulaanbaatar in 1778, but moved several times within this territory before settling in its present site in 1855. From this time the Eastern part (Züün Khüree) of the capital, which included the main temple, the administrative centre for the city and also the *jewtsündamba khutagt's* residence (*Shar ordon*, 'Yellow Palace'), was situated on the right bank of Selbe River. According to Banzragch (p. 15.), Züün Khüree occupied around 720×720 *ald* (1 *ald*=1.6 m) (equivalent to 1,300sqm).

The name *Rebogejai Gandanshaddublin* cited by Rinchen refers either to the great assembly hall itself or to the whole central area of Züün Khüree. Rinchen gives another name (*Nomiin Ikh Khüree*), from which we can draw the conclusion that he may have wanted to use the name of the assembly hall to stand for the whole of Züün Khüree. However, he did separately record some other temples within Züün Khüree. For example: *Dechingalawiin khural* (Rinchen 925), which stood inside the central part that was the main court of the *jewtsündamba khutagt*; *Ekh daginiin aimgiin khural* (Rinchen 926) that was the temple of one of the 30 *aimags* of Züün Khüree, the places where the lama population lived and that surrounded the court. These contradictions make it impossible to determine what Rinchen meant by *Rebogejai Gandanshaddublin*. Therefore, in this entry we describe the central part of Züün Khüree and have written a separate entry for the 30 *aimags* also part of Züün Khüree as every *aimag* had its own temples with numerous lamas.

The central part consisted about 15 buildings and yurts, situated in two fenced areas known as *Shar ordon* or Yellow Palace, and around them. Jügder's painting shows them in details. The name *Shar ordon* or Yellow Palace comes from the fact that the fence around the courtyard was yellow (Pozdneev, p. 59.).

According to Jambal, there was a bronze stupa outside the Yellow Palace. The lamas studying philosophy believed that if one circumambulated this stupa from sunset until sunrise, it would help one to attain wisdom (Jambal, English text pp. 8-9., Mongolian text p. 687.). This bronze stupa can be seen in several old photos.

There were many monastic schools (*Zurkhain datsan*, *Jüd datsan*, *Dechingalaw datsan* or *khural*, *Manba datsan*), temples and shrines (*Tsogchin dugan*, *Dorj powran*, *Dar' ekhiin süm*, *Maidar*, *Eregsümgombiin süm*, *Noyon shüteenii süm*, *Ochirdariin süm*, *Tünlkha-iin khural*, *Namsrain khural*, etc.) circling the residence of the *jewtsündamba khutagt*, some inside the two fenced areas and some immediately outside it.

According to Sereeter (p. 55.), the great treasury (*Ikh san*) of the *jewtsündamba khutagt* financed all the monastic schools (*datsan*), temples and assemblies (*khural*) located inside the fence of the Yellow Palace (see below). Two institutions, namely *Gandantegchenlin* temple (see Rinchen 912) and a congregation dedicated to the memory of Awtai sain khan, called *Baruun örgöö* or *Alag baiw*, were direct branches of the *Tsogchin* temple. Furthermore, the following places were also under the administration of the *Tsogchin*: *Nyamba dayaanii Shadduwlin khiid* (Rinchen 937), *Büteeliin jas* (financial unit) connected to the *Maaniin büteeliin khural*, i.e. the ceremony in which *Janraiseg's* (Tib. *spyen-ras-gzigs*, Skr. Avalokiteshvara) prayers were recited; *Noyon shüteen*, where the assembly of continuous fasting meditation (*Mönkh nünain khural*) was gathered; the assembly of *Ayuush* or *Tsewegmed* (Tib. *tshe-dpag-med*, Skr. Amitayus) (*Ayuushiin khural*) called *Tseteew* (probably the same as *Tsedew*, Tib. *tshe-sgrub*, 'long life practice'); the printing house called *Sümbüm* (*nom burkhanii bar khewleliin gazar*); the non-stop assemblies (*Duu tasrakhgüi khuralud*), *Dashsamdanlin datsan* (Rinchen 935) and its *aimags*; and the congregations of *Gürem* (Tib. *sku-rim*), *Ganjuur* (Tib. *bka'-gyur*) and *Soleg/Solog/Solkh* (the term *Solgiin dugan* cannot be identified, probably Tib. *gsol-gyi 'du-khang?*).

After 1925 the operation of some of the temples was supported by the *Ochirdar'/Wachirdar'* (Tib. *rdo-rje 'dzin-pa*, Skr. Vajradhara) treasury (*Wachirdariin san*), the treasury belonging to the temple called *Ochirdariin*

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*süm*. In 1925, after the death of the Bogd khaan (8<sup>th</sup> *jewtsündamba khutagt*) and the formation of the new government, the financial units (*san, jas*) were also reformed. In spring 1938 all the temples were destroyed or nationalized for use for other purposes. According to Pürew's book (*Mongol töriin golomt*, p. 11., *Mongoliin улс төрийн төв*, p. 36.) the administrative centre of Töv aimag (Central province) was moved to the Yellow Palace area in the 1930s. In 1942, this was again moved this time to Zuunmod, the aimag centre, and the buildings of the Yellow Palace were used as a communal handicraft co-operative (*lam nariin artel'*) where lamas who had been forced to disrobe and leave their temples, worked. An additional large building was built for manufacturing. The wooden triumphal gate, which was a Manchu initiative in 1883 in honour of the 8<sup>th</sup> *jewtsündamba khutagt*, and the wooden hedge (*shörgön khashaa*) that surrounded the main square in front of the Yellow Palace, were destroyed.

The two lions that stood on either side of the main southern entrance of the main square were saved. They are now in front of the Natural History Museum.

### Tsogchin dugan

The *Tsogchin dugan* (Tib. *tshogs chen 'du-khang*), the great assembly hall, stood at the centre of the complex, as is usual in monastic complexes in this tradition. It was also called *Bat tsagaan* ('enormous white') referring to its shape and form. Originally designed by Öndör Gegeen, the square-shaped white temple had 108 pillars. Pozneev (p. 55.) describes the appearance of the temple in detail. It had a square cupola with four windows and three broad folding doors, the middle being higher as it was the entrance for the *khutagt*. Tsültem claims in his introduction (Tsültem, *Mongolian Architecture*), that it had 108 columns, its square form was 42×42 m and accommodated 2,000 lamas during the daily chanting.

According to Pozneyev (pp. 54-55.), daily chanting lasted from 9am to 11am. The general assembly of lamas gathered here only four times a year, namely: on New Year's day; on the occasion of *Choinkhor düitsen* (Tib. *chos-'khor dus-chen*, 'great day of the turning of the wheel of Dharma') held on the 4<sup>th</sup> of the last summer month, one of the four great days of Buddha, which was combined with the reading of the *Ganjuur* which lasted for three days from the 9<sup>th</sup> to 12<sup>th</sup> of the last summer month; the Maitreya feast (*Maidar ergekhe*) in the 3<sup>rd</sup> or 4<sup>th</sup> month; and the presentation of *Danshiq* offering (Tib. *brtan-bzhugs*) for the longevity of the *jewtsündamba khutagt*.

According to the oral history, 10,000 *gelens* (*tümen gelen*, the expression meaning also generally 'multitude of lamas') participated in the oath-taking retreat period (*Khailen*, Tib. *khas-len*) of Ikh Khüree, gathering for 45 days in the enlarged *Tsogchin* temple. For these occasions with the great number of lamas gathered, the temple space was enlarged by the use of felt-covered temporary extensions.

According to Pozdneev's description (pp. 54-57.), the interior of the main assembly hall was not luxurious, and did not differ from *aimag* temples, as it had the same wooden floor full of holes, and low, bare benches for the lamas. One point of difference was the throne (*sentii*, Tib. *seng-khri*, 'lion throne') of the *jewtsündamba khutagt* with its five cushions located in front of the altar. The sculptures were arranged on the north wall on either side of the *gegeen's* throne in wooden display cupboards. (This is in accordance with the proscribed position for objects of worship in Buddhist temples) As the *Tsogchin* temple lacked any kind of ornaments, it was almost the poorest temple in the Khüree during the daily ceremonies. Öndör gegeen's sitting cushion, hat, the sculptures he had made himself and the books he had brought from Tibet were kept here.

The main tutelary deity of the temple was *Jigjid* (Tib. *'jigs-byed*, Skr. Bhairava, epithet of Yamantaka) and the main protector was *Lkham* (shortly for *Baldan lkham*, Tib. *dpal-Idan lha-mo*, Skr. Shridevi) (Sereeter, pp. 54-56.).

According to Dariimaa (p. 52.), a large sculpture called *Ikhiin Zuu* ('Buddha of the Great') made by Öndör gegeen was placed on its own on main assembly hall altar when it was enlarged. Today it is kept in *Gandan* monastery.

According to Dariimaa (p. 94.), during the *Tümet Ikh khangal* ceremony the silken painted-scrolls of the wrathful deities (*khangal*) and the silken pictures representing the various offerings dedicated to them one by one (this kind of thangka composition is called *ganzai*, Tib. *bskang-rdzas*, 'articles of sacrificial offering, fulfillment offerings') were on full display being covered by a curtain at all other time. Out of all these painted scrolls of the wrathful deities, which decorated the old *Tsogchin* temple, the three remaining ones (*Shalsh* (Tib. *zhal-bzhi*, four-faced Mahakala), *Gombo* (Tib. *mgon-po*, Skr. Mahakala), *Ochirwaan'* (Tib. *phyag-na rdo-rje / phyag-rdor*, Skr. Vajrapani) are now kept in *Gandan* (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist* Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report 'Monasteries and Temples of Bogdiin 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.

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*Conference on Ecology and Development*, pp. 285-286).

The *Tsogchin* also possessed treasuries or warehouses (*san*) where various ritual objects and accessories needed for the ceremonies were kept. The *Tsogchin san* was regarded as the next wealthiest after that of the *jewtsündamba khutagt*.

As the main temple in the capital city, the temple collected the highest income. The temple administration was conducted in a separate wooden yurt called *Khoit örgöö*. Many financial units (*jas*) belonged to the temple including the following: *Ikh jas* (one *Ikh jas* belonged to almost every temple), *Yerööl Ganjuuriin jas*, *Pogiin jas*, *Shaddüwlingiin jas*, *Düinkhoriin jas*, *Mönkh zuliin jas*, *Chogiin jas*, *Khailan jas*, *Duu tasrakhgüi Ochirwaaniin jas*, *Gombiin jas*, *Ulaan sakhiusnii jas*, *Shiirawnyambiin jas*, *Nyamba Ayuushiin jas*, *Zagdsambariin jas*, *Maaniin büteeliin jas*.

For preparing food for the assembly, the *Tsogchin* had its own open-air kitchen behind the temple, where nearly a dozen vast brass and iron kettles were set in the ground.

The day to day affairs of the three philosophical schools of the capital, located in Gandan, and the schools of tantra (*Jüd*), medicine (*Emch* or *Manba*), astrology (*Zurkhai*) and *Lamrim* were all financed by the treasury of *Tsogchin* and their own financial units.

The head abbot (*khamba nomon khan*), the vice abbot (*ded khamba*), the five *tsorj* of *Ikh Khüree* and the four main disciplinary masters (*ikh gesgüi*), the four main chanting masters (*ikh umzad*) of the great assembly hall (*Tsogchin dugan*) ruled on every religious issue and problem in the whole capital. These lamas were the highest-ranking lamas apart from the *jewtsündamba khutagt* who appointed them. Thus the *khamba nomon khan* was the abbot of all *Ikh Khüree*.

The lower ranking lamas in the *Tsogchin* were the four assistants (*geyeg*, Tib. *dge-g-yog*), two offering makers (*takhilch*), two offering masters (*chowombo*, Tib. *mchod-dpon-po*), 60 shrine keepers (*duganch*, Tib. *'du-khang-pa*), two treasurers or bookkeepers (*nyaraw*, Tib. *gnyer-pa*, belonged to *Ikh jas*), one clerk (*bicheech*), and two guards (*sakhiul*).

In the *Tsogchin* temple chanting by old lamas and novices was held every day. There were special ceremonies on the 8<sup>th</sup>, 15<sup>th</sup> and 30<sup>th</sup> of the lunar month. The other ceremonies depended on the wishes of the sponsors or donors (*jandag*, Tib. *sbyin-bdag*). 10,000 lamas from *Züün Khüree* and Gandan gathered here for the biggest ceremonies. *Tsam* religious dance was performed twice a year in front of *Shar ordon*. On the 9<sup>th</sup> of the first winter month 9 dancers participated in the dance, and on the 9<sup>th</sup> of the last summer month about 100 deities were represented. The spring feast and circumambulation of the statue of the future Buddha, Maitreya attracted many people. Other great yearly ceremonies were held as well, such as the celebrations during the Lunar New Year (*Tsagaan sar*, 'white month').

A photo of the temple is available in the Film Archive (K24059) which also appears in Tsültem's book (picture 34). It shows the main assembly hall with its surrounding fence and the entrances.

The temple was destroyed in 1938. The temple stood in the western part of what is now the courtyard of the present Mongolian Art Centre for Children's Creativity (*Khüükhediin urlan büteekh töw*, previously known as the *Pioneeriin Ordon*, 'Pioneer Palace').

### The buildings in Shar ordon

**Dechingalawiin khural** (*Dechingalaw temple*, Kalachakra temple) was the most important building in *Züün Khüree*. It is described in the entry Rinchen 925.

**Eregsümgombiin süm / Rigsgümgombiin süm** (Tib. *rigs gsum mgon-po*, Mongolian translation *Gurwan yazguuriin itgel*, English name: The temple of the Three Protectors/Bodhisattvas)

O. Pürew mentioned this temple as *Tsedewgombiin süm* (Tib. *tshe-sgrub mgon-po*, 'longevity protector/protector of long life'). According to Sereeter (p. 86.) the 4<sup>th</sup> *jewtsündamba khutagt* ordered the building of this temple in 1793. It officially opened in 1796 to celebrate rituals and chant books to the honour of the three main bodhisattvas of Tibetan Buddhism. These 'Lords of the Three Families' or the Three Protectors are *Janraiseg* (also known as *Khonsüm bodisad*), *Manzshir* (Tib. *'jam dbyangs*, Skr. Manjusri) and *Ochirwaan*'. The temple stood next to *Dechingalaw temple*, on the east.

**Dorj Powran, Naiman taltai süm, Bogd khaanii lawran** (Tib. *rdo-rje pho-brang*, English name: Vajra Palace, Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report 'Monasteries and Temples of Bogdiin 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.

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Octagonal temple, Temple of the Bogd khaan)

According to Sereeter (p. 86.) the octagonal building (*Naiman talati süm*, 'octagonal temple') called 'Vajra Palace' (*Dorj Powran*) was the residence of the 3<sup>rd</sup> *jewtsündamba khutagt*. After his death the palace became a temple (*süm*) where regular ceremonies (*jasaa khural*) were held. The palace stood near to *Rigsümgombiin süm*, on the east.

**Ochirdariin süm or Wachirdariin süm** (Mongolian translation *Ochir barigch*, Tib. *rdo-rje 'dzin-pa*, English name: Vajradhara Temple)

According to Sereeter (p. 85.) during the time of those *jewtsündamba khutagts* succeeding Öndör gegeen a temple was built in the Yellow Palace to house a statue of *Ochirdar*), the unique masterpiece sculpture made by Öndör gegeen. (The *jewtsündamba khutagts* are considered as a reincarnation of this deity.) The two-storey building was in the eastern corner of *Shar ordon*, next to and east of *Dorj Powran*. Sereeter also says that a limited number of lamas belonged to the temple and held ceremonies (*jasaa khural*) regularly there.

This statue of Vajradhara is still kept in *Ochirdariin süm* in Gandan (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286.).

### Yurt palaces and yurts

As it is evident from Damdinsüren's paintings (*Khüree tsam* and *Naadam*), inside the courtyard of the Yellow Palace, there were many yurts and yurt palaces. According to Sereeter (p. 21.) and Dariimaa (p. 16.), the *Üüdний өргөө* ('Entrance palace'), *Dundadiin өргөө* ('Middle palace'), *Mörgöliin tugdam* ('Yurt palace of worship'), and the yurts of the attendants of the *bogd* (*shadar sangiinkh*) were here as well as the *Khökh torgon tugdam/Töriin khökh tugdam* ('Blue silken yurt palace of the state'), where the great political assembly was held once a year.

### Other temples and institutions in the centre

#### Datsans

According to Pozdneev (p. 58.), the lamas of these *datsans* did not belong to any *aimag* temple, which is similar to the situation of the novices in the Gandan *datsans*. The *datsan* temples in Züün Khüree were one-storey quadrangular buildings made of wood, all of very similar appearance. Although these *datsans* were places of education, it seems that while philosophical academic titles could be obtained in the *datsans* of Gandan, medical and astrological academic titles (*maaramba*, Tib. *smān-rams-pa* and *zeerembe*, Tib. *rtsis-rims-pa*) could not be obtained in the Züün Khüree monastic schools of Ikh Khüree but only in some countryside monasteries and in Tibet.

**Emch nariin datsan/ Manba datsan/ Mamba datsan** (Tib. *smān-pa grwa-tshang*, English name: Medical monastic school)

According to Sereeter (p. 66.) the original Medical monastic school of the capital was established in 1760 at the initiation of the 3<sup>rd</sup> *jewtsündamba khutagt*. The first leader of the temple was a Tibetan lama, Luwsannorow (Tib. *blo-bzang nor-bu*). Pozdneev referring to the *Erdeni-yin erike* chronicle claims that its first abbot was a lama who was summoned from Tibet and who bore the title of *Erdeni emchi* (p. 60., footnote 44), that is, 'precious physician'.

Its main tutelary deity was *Shanlan* (Tib. *zhang-blon*), who was honoured in a big annual ceremony, called *Shanlangiin chogo* (Tib. *zhang-blon-gyi cho-ga*), while its main protector was *Damjan/Damjin*, the 'oath-bound protector' (Tib. *dam-can*, being a shortened name for *Damjan/Damjin garwanagwu*, Tib. *dam-can mgar-ba nag-po*, 'the black coloured smith', emanation of *Damjan Dorlig*, Tib. *dam-can rdor-legs*, Skr. Vajrasadhu). These are traditional protectors of doctors and medical schools. *Shanlan* is a blue coloured wrathful deity with flaming hair, wearing a red robe and holding a jewel in his right hand with an alms bowl in his left hand. *Damjin* is a blue coloured wrathful deity wearing a big round hat and riding a billy-goat.

The following economic units (*jas*) belonged to the temple: *Ikh jas*, *Manaliin dültсенин jas*, *Dar' ekhiin dültсенин jas*, *Jambaliin jas*, *Pogiin jas*, *Naidangiin jas*, *Manaliin jas*, *29-iin tsawiin jas*, etc.

The curriculum of the school was based on a combination of traditional Indian (Skr. Ayurveda), Tibetan (Tib. *rgyud bzhi*) and Chinese medicine with Mongolian folk medicine. After four years of study, the students

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could obtain the rank of doctor (*emch*). According to Sereeter, the *maaramba* rank (Tib. *smān-rams-pa*, 'professor' in medical science) could not be obtained here. At any one time about 100 lamas were training in the school but more lamas participated in the ceremonies.

As adult lamas gathered in *Manaliin sūm* (*Noyon shūteenii sūm*, see below), only novices gathered in *Emch nariin datsan* daily to hold ceremonies.

According to S. Dulam (pp. 90-91.), twice a year (in the last summer month and in the middle autumn month) four to eight lamas from the *datsan* under the leadership of a *maaramba* teacher went to collect herbs from Chingeltei Mountain. This study trip was called '*lyankhuad garna*' ('excursion to the lotus').

According to Sereeter (p. 66.) the old wooden building of the temple with its golden roof was situated in the area of the present Mongolian Art Centre for Children's Creativity (*Khüükhediin urlan бүтээх төв*, previously known as *Pioneeriin Ordon*, 'Pioneer Palace') on the east side of *Tsogchin* temple. The decoration of the temple was financed by *Doltson khuwilgaan* Galsanjamts lama from Zorigt wangiin khoshuu, Tüsheet khan aimag. Its photo is available in the Film archive (K24059) and it Tsültem's book (picture 34).

Ts. Dorj lama (1901-2007) claims that approximately 60 lamas gathered here before 1925.

According to L. Dashdorj (born 1918), who lived in *Bargiin aimag* and was a lama of *Manba datsan* or *Emchiin datsan*, the lamas of the *datsan* came from the 30 aimags of Züün Khüree. *Zurkhai* and *Jüd datsans* stood near the temple. *Jasaa khural* was held every day and exams were held occasionally. *Manal* (Tib. *smān-bla*, Skr. Bhaishajyaguru) and *Damjin sakhius* were worshipped there. Two disciplinary masters (one of them was called Baldorj) and two chanting masters belonged to the temple being nominated for a given period. The temple had many lamas with *maaramba* degree for example the head of the temple. The temple was closed in 1937.

According to Pürew's book (*Mongol töriin golomt*, p. 11.), after 1938 the Mamba datsan was used as a drug factory. The building was only demolished in 1952.

**Jüd datsan** (Tib. *rgyud grwa-tshang*) or *Jüdpuntsagshaddüwlin datsan* (Tib. *rgyud phun-tshogs bshad sgrub gling*, Mongolian translation *Khotol tögs nomlol бүтээлийн сүм*, English name: Tantric monastic school)

In 1739 the 2<sup>nd</sup> *jewtsündamba khutagt* established the first tantric assembly. The years of 1745, 1759 and 1790 are mentioned in different sources as the foundation date of the temple, which could reflect its impermanent site due to several re-locations. According to Sereeter (p. 63), the school was lead by the *dorj lowon* (Tib. *rdo-rje slob-dpon*, 'vajra master'). According to Ts. Dorj (1901-2007), a lama in *Dashchoinkhorlin* monastery in Zuunmod, who once belonged to *Jüd datsan* and lived in *Shūteenii aimag* of Bogdiin Khüree, *Jüd datsan* had 100 lamas before 1925. He also claimed that two *khamba* (*ikh khamba* and *baga khamba*), two disciplinary masters (*ikh gesgüi* and *baga gesgüi*) and two chanting masters (*ikh umzad* and *baga umzad*) belonged to the temple. There were no lamas bearing *tsorj* and *lowon* rank.

The main tutelary deities and protectors of the temple were *Sandejig sūm* (Tib. *gsang bde 'jigs gsum*, the collective name for the three deities *Sandui* (Tib. *gsang-'dus*, Skr. Guhyasamaja), *Demchig* (Tib. *bde-mchog*, Skr. Chakrasamvara), *Jigjid* (Tib. *'jigs-byed*, Skr. Bhairava, epithet of Yamantaka)). Dorj lama also mentioned the same three deities, and *Gombo* (Tib. *mgon-po*, 'protector', epithet of Mahakala), *Chojjoo* or *Chojjil* (Tib. *chos-rgyal*, Skr. Dharmaraja, epithet of Yama) and *Damdin* (Tib. *rta-mgrin*, Skr. Hayagriva). He emphasized that ceremonies were held in in the temple to honour *Gombo* and *Damdin*. Soninbayar also lists *Gombo*, *Damjan* (erroneously for *Damdin*) and *Damdin Chojjil* (erroneously for *Damjan Chojjil*, Tib. *dam-can chos-rgyal*, epithet of Yama) (Soninbayar, Sh. (ed.), *Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tүүkh*, p. 65.).

In *Jüd datsan* lamas studied in different classes (*zindaa*, Tib. *'dzin-grwa*). Only those who attained the *gawj* degree in philosophical studies could enter this school to study higher levels of tantric studies with the aim of obtaining the highest level Tantric exam, an *agramba* (Tib. *sngags-rams-pa*) degree. According to Ts. Dorj lama, *agrambiin damjaa* (*agramba* exam, Tib. *sngags-rams-pa'i dam-bca'*) was taken in the first summer month when five or ten lamas were given the chance to become *agramba* should they pass their exam.

The following units belonged to the temple: *Ikh jas*, *Günregiin jas*, *Janraisegiin nūnnain jas*, *Sanduin jas*, *Ganjuuriin jas*, *Dültsengiin jas*, *Sandejigsümiin jas*, *Dashnyam arawnain jas*.

The site of the two-storey wooden *Jüd datsan* was on the left side of *Tsogchin* temple.

The *datsan* was shut down in 1938.

**Zurkhain datsan** (Tib. *rtsis-pa grwa-tshang*, English name: Astrological monastic school)

According to Pozdneev (p. 60.) and Sereeter (p. 67.) the 4<sup>th</sup> *jewtsündamba khutagt* founded the  
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Astrological School in Züün Khüree in 1789. Here lamas were trained in astrology, astronomy, various writing systems and drawing. *Zeerembe* degree (Tib. *rtsis-rims-pa*) could not be obtained. The most talented students could get the rank of *daa zurkhaich* ('great astrologist') and they were responsible for solving important problems of the state. Its main tutelary deity was *Sandui Jamdor* (Tib. *gsang-'dus 'jam-rdor*, Skr. Guhyasamaja Manjushri), while its main protector was *Chojil*.

The following financial units (*jas*) belonged to the school: *Ikh jas*, *Khorin yesnii dültsegiin jas*, *Sakhiusnii dordüwiin jas*, *Namsrain dordüwiin jas*, *Tsogiiin jas*, *Mönkh zuliin jas*, *Erdeniin Yumiin jas*, *Dorjzodwiin jas*.

According to Ts. Dorj lama of *Dashchoinkhorlin* monastery of Zuunmod (1901-2007) this *datsan* was situated next to *Jüd datsan* and ten lamas gathered here before 1925.

During the reign of the Bogd khaan (1911-1921) the annual state lunar calendar was written here and printed at the printing factory of Ikh Khüree, called *Ikh Khüreenii sүmbүm*. The temple was situated on the left of the Tantric (*Jүd*) *datsan*.

According to Sereeter (p. 68.) the temple, which operated until 1938, stood on the area of the later Housing and Construction Ministry (*Barilgiin yaam*) which was built and operating during the Communist era.

The statue of *Chojil*, which was in this temple originally, is presently in Gandan monastery.

### Other temples

**Maidariin sүm** (Skr. Maitreya, Tib. *byams-pa*, English name: Maitreya temple)

According to Sereeter (p. 69), in 1834 the 5<sup>th</sup> *jewtsүndamba khutagt* requested *khamba nomon khan* Agwaan Luwsan Khaidaw (also known as *Jadariin ikh khamba* Agwaankhaidaw, 1779-1838, abbot of *Jadariin aimag*) to build a 16m high (50 *tokhoi*, cubit, with 1:0.32 m) statue of *Maidar*, the future Buddha, which was housed in a high wooden Tibetan-style temple. This temple was the largest and highest building in Ikh Khüree in Pozdneev's time. He gives a colourful description of the temple in his book (pp. 61-62.).

Pozdneev claims that there is no evidence for the date of the foundation of this temple, but he estimates it was built between 1820-1836 (p. 61.).

According to Sereeter (p. 69.) between 1838-55 when Ikh Khüree moved to the western hill of Gandan monastery, this temple was the only one to remain on its original site as the statue was too heavy to move. The main tutelary deity of the temple was *Gүнreg* (shortly for *Gүнreg Nambarnanzad*, Tib. *kun-rig(s) (rnam-par snang-mdzad)*, Skr. Sarvavid Vairochana, a form of Vairochana Buddha), while its main protector was *Gombo*. It was located in the north-eastern part of the *Tsogchin* temple. High-ranking lamas of the philosophical schools of Gandan monastery came here every year to perform the Maitreya procession (*Maidar ergekhe*). The following units (*jas*) belonged to the temple: *Ikh jas*, *Mönkh Gүнregiiin jas*, *Gүнregiiin dültsegiin jas*, *Chog Sanjidiin jas*, *Mönkh zuliin jas*.

According to Pozdneev (p. 61.), the gilded brass statue of *Maidar* seated on a lion throne was made at Doloon nuur ('Seven Lakes', name of a lake in Inner-Mongolia) in the workshop of a Chinese, whose Mongolian name was Ayushi-tunyan. The statue was made in seven separate parts, which were brought from Doloon nuur to the Khüree where they were assembled. Pozdneev claims that the temple interior was very crowded, with five massive *burkhans* (images of deities) along the north wall behind the Maitreya statue, and along the east and west walls there were 10.000 cast images of buddhas in cases. These were cast by the 4<sup>th</sup> *jewtsүndamba khutagt* in 1799. Above the cases of the ten thousand Buddhas, there was a gallery which housed the *Ganjuur* and *Danjuur*. In this temple there was no separate *khurliin sүm* (separate temple or room for holding ceremonies). Thus the services were held in the *Shүteenii örgөө* (sanctuary for the holy objects), that is, the temple itself housing the statues. According to Pozdeyev, 20 lamas were appointed to do the daily chanting. They did not belong to any *aimag*, and were supported at the expense of the *gegeen*. According to Dariimaa (p. 22.), this temple had one disciplinary master and there were no ceremonies held except the *Nүnnai* (Tib. *sm्यung gnas*, 'fasting ritual'), which lamas performed in three days rotations. It seems that the accounts by Pozdeyev and Dariimaa contradict each other, though they may refer to different periods in time.

The Maitreya procession (*Maidar ergekhe*, 'circumambulation with [the statue of] Maitreya'), one of the biggest annual ceremonies, was attended by all the lamas of Ikh Khüree, followed by crowds of devotees, who circumambulated Züün Khüree. (The road circling Züün Khüree was called *Maidar ergekhe zam*, 'the road of the Maitreya circumambulation'). It was also one of the most impressive events with the *bogd*, *khamba*, high ranking lamas, and musicians taking part in the parade with all the middle and low ranking lamas carrying the ritual

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objects of the procession while performing the readings at the four main directions on the road encircling Khüree.

The temple and statue were totally destroyed in 1938.

Pictures of the old temple can be seen in Tsültem's book (intro. 13), Sereeter's book (70), and also in the film archive.

As the inheritors of Züün Khüree, the present day *Züün Khüree Dashchoilin* monastery plans to rebuild the statue and the temple close to its original site. Fundraising began with a ceremonial event held on the 22<sup>th</sup> of December 2005.

**Baruun örgöö or Awtai sain khanii örgöö (Alag baiw)** (English name: West side palace, Palace of Awtai sain khan)

The yurt-shaped palace of Awtai Sain khan was situated outside *Shar ordon*, on the left side. According to O. Pürew this yurt-palace could hold 300 people, who came here to do prostrations and worship Awtai khan (1534-1589), who was the first propagator of Buddhism and founder of *Erdene zuu* monastery, Öndör geegen Zanabazar, Jamsran (Tib. *Icam-sring*), the Red Protector (*Ulaan sakhuis*) and *Gombo*. The statue of *Jamsran*, created by Öndör Geegen occupied the most prominent place in the yurt palace.

The armchair of Awtai khan was kept here, with the figures made of wood logs representing fellow champions of him (presumably Baatar beil/ Bүүwei baatar and Shijir baatar) on its two sides. When the Yellow Palace burnt down, the armchair and the figures were transported to the Summer Palace, where Pozdneev saw them (p. 61.).

According to Jambal (English text p. 17., Mongolian text p. 694.), during the *Tsam* dances ceremonies were also held in *Baruun örgöö*. This was also a place for performing healing or protective rituals (*Gürem*). According to Dariimaa (p. 21.), only the ceremony of *Tümet khangal*, some aspects of the ritual of the *Tsam* dance and the ceremonies of the New Year were held in this palace. Pozdneev claims (p. 60.), that according to the tradition, *Baruun örgöö* was the same yurt in which Awtai khan himself had lived. When it was first founded, ceremonies were held every day by 20 appointed lamas, who did not belong to any *aimag* temple, and who were directly supported by TüsHEET khan, a descendant of Awtai khan. According to Pürew, only four lamas belonged to this temple (though it seems likely that his account relates to a later period of time, when the number of lamas had decreased).

A special thanksgiving offering called *Jamsrangiin danrag* (Tib. *Icam-sring-gi gtang-rag*) was performed here three times a month to *Jamsran*, as the protector deity, at the same time as the *Khangal* ceremony (the same as *Sakhuis*, ceremony of the wrathful deities) was held in the *geegen's* palace temple. Later, it no longer functioned as a temple, and there were no seats for lamas though the yurts still housed the three statues.

The site of the palace was on the south-west of the present Children's Creativity Centre (*Khüükhdiin urlakh бүтээхийн төв, Khüükhdiin ordon*, previously known as *Pioneeriin ordon*, 'Pioneer Palace'). According to Pürew's book (*Mongol uls төрийн төв*, p. 38.) it was pulled down in 1939.

Presently, the statue of *Jamsran* from *Baruun Örgöö* is kept in Gandan monastery (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286).

**Noyon shüteenii süm/ Manaliin süm** (English name: Temple of the noble object of worship, Temple of the Medicine Buddha)

According to Sereeter (p. 81.) and Pürew (*Mongol төрийн golomt*, p. 19.), this small wooden temple was located behind the Yellow Palace, on the east of *Manba datsan*. It was founded during the time of the 2<sup>nd</sup> *jewsündamba khutagt* (1724-1758), although no exact date could be determined. However, according to Pozdneev (p. 60., footnote 45), the cult of *Manla* or *Manal*, the Medicine Buddha was introduced to Ikh Khüree in 1805 and the temple building was erected in the same year.

*Manla/Manal* was worshipped here. The great treasury (*Ikh san*) financed the temple and one financial unit (*Mönkh nunnain tom jas*) belonged to it, referring to the continuous meditational fasting retreat that was used to be held here. Its operation was subordinated directly to the *Tsogchin*. 21 lamas came from different Züün Khüree *aimags* to participate in the regular ceremonies of *Manal* (*Jasaa Manal*) and in meditation. The name of the temple relates to the worship of the unique statue of *Manal* created by Öndör Geegen. According to Pozdneev (p. 58.) adult lamas gathered in *Manaliin süm*, and young novices could gather in *Emch nariin datsan* ('the monastic school of the doctors', the same as *Manba datsan*, see above) to perform daily chanting.

On the left of the temple there was a building called *Zuliinkh* ('that of butter-lamps') where butter-lamps and other offerings used in many temples were made. The temple was closed in the winter 1937.

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The photo of the temple is available in the Film Archive (K24059) and in Tsültem's book (picture 34) presenting the *Tsogchin temple*, *Manba datsan* and *Noyon shüteenii süm* together.

The *Manla* statue is presently in Gandan monastery (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286.).

**Dar' ekhiin süm/Tsagaan Dar' ekhiin süm** (English name: Tara Temple, Temple of (Sita) Tara, Temple of (the White) Tara, Tib. *sgrol-ma*)

The small wooden temple of *Dar' ekh* situated to the north-east of the Yellow Palace behind *Noyon shüteenii süm* (Pürew, *Mongol töriin golomt*, p. 19.) held the 21 statues of different emanations of *Dar' ekh* created by Öndör gegegen according to Sereeter (p. 85.).

In winter, 1914 the temple burned down, but the statues were rescued. In 1915 the temple was rebuilt according to a command issued by the Ministry of *Shanzodwa* (*Erdene shanzudbiin/shanzodwiin yaam*, Administration of Ecclesiastical Estate) with funding amounting to 5,200 lan (a Chinese unit of weight, 1 lan=37,3 g) silver. Today, the twenty-one *Dar' ekh* statues and the statue of *Nogoon Dar' ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara), made by Öndör gegegen, are in the Bogd khaan Museum (see entry Rinchen 1911). The statue of *Tsagaan Dar' ekh* (Tib. *sgrol dkar*, Skr. Sitatarā, the White Tara) made by Öndör gegegen is in Zanabazar Museum of Fine Arts.

**Namsrain khural** (Tib. *rnam-(thos)-sras*, English name: Vaishravana assembly)

According to Sereeter (p. 87.), this temple was erected to worship the deity of wealth. Some lamas performed regular ceremonies (*Jasaa khural*) to pray for the increasing of income of the *jewtsündamba khutagt's* inner treasury (*dotood san*) and great treasury (*ikh san*). There is no data on where exactly it stood.

**Tünlkhagiin khural** (Tib. *'khrungs lha*, English name: Temple of the Protector deity of the birthday)

According to Sereeter (p. 86.), this temple was erected to honour 'the deity of the birthday' (*Tünlkha*). There is a deity assigned to the day and exact time of a person's birth. The deity is determined by the combination of elements of the birth-year. It is believed that the worship of the 'birth deity' prolongs an individual's life so it must be given preference in prayer and veneration. All the reincarnations of the *jewtsündamba khutagt* conducted ceremonies to the deities corresponding to their birthdays.

Jambal (English text p. 8., Mongolian text p. 687.) describes in details the anniversary service (*Tünlekh*, Tib. *'khrungs*, 'born, to be born, give birth') for the 'strengthening of the feet' (*Danshig*, Tib. *brtan-bzhugs*) of the 8<sup>th</sup> *jewtsündamba khutagt*, who was born on the eighth day of the first month of autumn. According to him, twelve lamas read the relevant texts continuously. There were three Buddha images there, *Damjan Dorlig*, *Naichün Chojjin* (Tib. *gnas-chung chos-skyong* also *gnas-chung chos-rgyal*, Nechung oracle, the state oracle of Tibet) and a white-coloured Buddha wearing a helmet (*duulga ömssön tsagaan dürtei burkhan*), which was brought from the place of Ürjin Khand (Tib. *u-rgyan/o-rgyan mkha'-'gro*, Uddiyana, to the north-west of ancient India, where Padmasambhava was born). The anniversary rituals lasted for three days being conducted from nine in the morning until twelve at night. According to Jambal, the anniversary service lamas conducting the service had a temple (Jambal uses the word *örgöö* meaning 'palace, residence') where they held the ceremony. The temple, which had an ornamental red roof-cover, was to the north-west of *Ochirdariin süm* and to the south of the *Dechingalaw*. It must be the temple of *Tünlkhagiin khural*. It is presumed that it was a yurt in the courtyard, but there were several yurts situated there. The only sources are Jügger's painting and the other paintings or painted maps. As they do not show the same arrangement of buildings, which could have changed over time, it cannot be determined exactly which one it was.

**Duu tasrakhgüi khural** or **Gurwiin khural** (English name: Non-stop/continuous assembly or Threefold assembly)

According to Sereeter (p. 55.), some temples in Züün Khüree had continuous chanting (*duu tasrakhgüi khurluud*) of 3 to 7 texts of the following: *Gombo*, *Jamsran*, *Dar' ekh*, *Lkham*, *Ochirwaan'*, *Gamgan'*,<sup>1</sup> *Shiirewnyamba* (Tib. *shes-rab snying-po*). According to Dashtseren lama, on the left of *Shar ordon* there was an assembly with continuous chanting called *Duu tasrakhgüi khural* ('non-stop ceremony') or *Gurwiin khural* ('threefold ceremony'). The disciplinary master of the *Tsogchin* temple appointed 10 lamas from the Züün Khüree *aimags* to

<sup>1</sup> The authors could not identify the origin and meaning of this name.

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participate in these continuous ceremonies. According to Dashtseren lama, two kinds of ceremonies were held here: *Dar' ekhiin khural*, *Gurwan Gürem* (Tib. *sku-rim rnam gsum*, 'three kinds of protective rites') in which the texts of *Tsagaan Shükhert* (or *Dugar*, Tib. *gdugs dkar*, Skr. *Sitatapatra*, 'the Goddess with the White Parasol'), *Nogoon Dar' ekh* and the Heart Sutra were recited. According to G. Buyandelger, the current chanting master of *Züün Khüree Dashchoilin* monastery, there were about five different kinds of continuous assemblies in *Züün Khüree*.

These yurt-shaped temples were situated on the left of *Shar ordon*, in front of *Zurkhain datsan*. On the east of them there was a large printing house (*barkhan*, Tib. *par-khang*). According to Pozdneev (p. 63.), the printing courtyard (*baariin khashaa*) was situated on the west of the Maitreya temple, paralleling the *khamba nomon khaan's* courtyard, which stored wooden plates for printing, which were done in the large yurt of the courtyard. In Pozdneev's time printing in *Urga* operated on a very small scale with only 20 Mongolian and about 50 Tibetan works being printed. It was said that in former times many books were printed. During the reign of the 4<sup>th</sup> *jewtsündamba khutagt* alone, 72 copies of the 108 volumed *Ganjuur* were hand-carved.

### **Ganjuuriin dugan** (English name: Kanjur Temple, Tib. *bka'-gyur-gyi 'du-khang*)

According to Sereeter (p. 55.) small assemblies like *Ganjuuriin khural*, *Gürmiin khural* and *Solgiin khural* belonged to the main assembly hall as well. According to Pürew's drawing (Mongol *töriin golomt*, p. 19.), this temple was situated behind the main assembly hall with the *Khoid örgöö* (Rear Palace) on its left and *Gürmiin dugan* (Temple of protective rituals) on its right. *Ayuush* or *Tsewegmed / Tsegmid*, the first masterpiece sculpture by Öndör Gegeen, was kept there. It was also called as 'the old *Ayuush* of the Great *Ganjuur*' (*Ikhiin Ganjuuriin öwögön Ayuush*, Dariimaa, p. 52.). The sculpture was later delivered to Gandan and is still kept there (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286).

The name of this temple refers to the holy collection of the 'translated teachings of Buddha'. It is not clear if the 108 volumes of the Kanjur were kept in the temple (though for sure they were), and, if so, which version. It is highly possible that the name of the temple came from the fact that the Kanjur rituals were held here. According to Dariimaa, ceremonies were held here every day (p. 18.), but there is no other data on its ritual life.

### **Gürmiin dugan** (English name: Temple of Protective Healing Rituals, Tib: *sku-rim-gyi 'du-khang*)

According to Sereeter (p. 55.) small assemblies like *Ganjuuriin khural*, *Gürmiin khural* and *Solgiin khural* belonged to the main assembly hall as well. In Pürew's drawing (Mongol *töriin golomt*, p. 19.) this temple was situated behind the main assembly hall on the right of the Kanjur Temple (*Ganjuuriin dugan*). The name of the temple, *Gürem* (Tib. *sku-rim*) refers to the healing ceremonies or protective rituals performed there, part of the activities in any temple. There were also specialized temples for performing *Gürem*.

According to Dariimaa (p. 18.) ceremonies were held here every day. As there are no other sources on the activities of this temple, it is not clear what kinds of special protective rituals were held here.

### **Solgiin dugan** (Tib. *gsol-gyi 'du-khang?*)

According to Sereeter (p. 55.), small assemblies like *Ganjuuriin khural*, *Gürmiin khural* and *Solgiin khural* belonged to the main assembly hall as well. Dariimaa also mentions the name of the assembly (p. 18.) but there is no precise data about its exact site and its ceremonies. Its name, *Solgiin dugan* cannot be identified (probably Tib. *gsol-gyi 'du-khang*), though may refer to a burning offering ceremony (Tib. *bsang gsol*, see Jambal, English text p. 24., footnote 5). It is likely that this congregation was situated near the main assembly hall.

### **Khoit örgöö/Bor örgöö** (English name: Rear palace, Brown Palace)

According to Sereeter (p. 55.) and Pürew's drawing (Mongol *töriin golomt*, p. 19.), this wooden yurt was situated behind the main assembly hall on the left of *Ganjuur* Temple. Sereeter claims that the *khamba nomon khan*, *ded khamba*, five *tsorj*, four disciplinary masters and four chanting masters of the main assembly hall gathered here together and made decisions on religious questions. Dariimaa (p. 26.) adds that the yurt was situated in a separated fenced-off courtyard.