

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 912

Rinchen 912 - Gandantegchenlin khiid

Gandan khiid

Tibetan name: dga'-ldan theg-chen gling

English name: Gandantegchenlin Monastery, Gandan monastery

Mongolian translation of the name: Tögs bayasgalant ikh khölgöniin süm

Old courtyard (south gate)

Elevation 1312m

N 47°55.279'

E 106°53.773'

Data providers: Dashtseren lama of Züün Khüree Dashchoilin monastery (Born 1921); Gonchig lama (born 1917), the main disciplinary master (*ikh gesgüi*) of Dashoimbel datsan

Sources: leaflet of the monastery

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

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

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Northern Buddhist Conference on Ecology and Development, Ulaanbaatar 2005

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Painting by Jүgder (1913)

Photos: Tsültem (intro. 21 (*Gүngachoilin datsan*), 28 (*panoramic view from Janraisegiin dугan*); 36 (*Migjidjanraisegiin datsan, Lamrim datsan and Gүngachoilin datsan*), 82, 91, 180, 182, 185)

Maidar (58 (*Tsogchin dугan, Zuugiin süm*), 61 (*Tsongkhapa statue, Janraiseg datsan*), 90 (general view), 95 (prayer wheels))

Sereeter (58 (*Dashchoimbel datsan*), 74 (*Janraiseg datsan*), 76 (panoramic view from the south-west))

Film Archive K24226-K24240 (K24226 (general view from the north-west), K24228 (from the south-west), K24235 (*Gүngachoilin datsan, Idgachoinzinlin datsan*), K24724 (eight golden stupas behind Gandan complex), K24735 (*Dashchoibel datsan, Lamrim datsan, Janraiseg datsan*))

Shepetilnikov (85), Dashnyam (251), etc.

Drawing / map: Tsültem intro. 27 (map sketch of Gandan)

History

The Western part of the old capital, Ikh Khüree, was called Baruun Khüree, and this is where the special monastic schools were established to train lamas mainly in Buddhist philosophy, the most recent at the beginning of the 20th century. According to Oyuunbilig (*Tүүkh soyol*, p. 251), the first temple in this area was called Yellow temple (*Shar süm*) being a philosophical temple built in 1809. This data refers to the establishment of philosophical schools in the area at Gandan. Later, other temples were also built in this area. The 5th *jewtsүndamba khutagt* had the *Gandantegchenlin* monastery complex built on Dalkh Hill (Dalkhiin denj) in 1838. This became the centre of Buddhist learning in Mongolia with around 2,000 lamas and numerous eminent Buddhist scholars graduated from its Buddhist Institutes. According to Banzragch (p. 15), its territory was 371×348
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ald (1 *ald*=1.6 m) – around 1,200sq ms. Jügder's painting represents its extension, important temple buildings and the surrounding yurt-quarters (*aimags*) in the year of 1913.

Before 1938 the *Tsogchin* temple, *Didipowran* and the palaces, which later held the relics of the *jewtsündamba khutagts*, were located in the first courtyard, whilst education institutes or monastic schools (*datsan*, Tib. *grwa-tshang*) were situated within the outer fence each within their own wooden fenced area. The monastic schools of *Dashchoimbel*, *Güngaachoilin*, *Badma yogo* and *Lamrim datsan* were established to educate lamas in Buddhist philosophic studies and Tantric studies. In the 1910's the *Janraiseg* temple (for details see entry Rinchen 913) and *Idgaachoinzinlin datsan* were founded here as well.

As was customary in the monastic cities in Mongolia not only in Ikh Khüree but also in the countryside, the *aimags* were situated in a south facing U shape, around the central section of Gandan following the principle of *khüree deg* i.e. the arrangement of the *aimag* dwellings and temples around the main assembly hall and the main monastic institutions. The lamas lived in *aimags* according to their home territory, thus lamas from the same administrative region lived in the same *aimag*, which usually took its name from the region or for the ranked lama or noble for whom the *aimag* was founded.

According to Pürew, 22 *aimags* (*Shüteenii*, *Dondowlin*, *Jadariin*, *Düinkhoriin*, *Tsetsen toinii*, *Anduu nariin*, *Dashdandarlin*, *Jasiin*, *Nomchiin*, *Sangain*, *Zoogoin*, *Dugariin*, *Choinkhorlin*, *Mergen khambiin*, *Biz'yaagiin*, *Khüükhen noyonii*, *Erkhem toinii*, *Ekh daginiin*, *Wangain*, *Khuwilgaanii*, *Bargiin*, *Örlüüdiin aimag*) where the lamas lived, were situated around the central temples of Gandan and its monastic schools. All the *aimag* were inside their own fenced-off area although they were of different sizes, with different number of lamas in each. In fact, the *aimag* names were the same as the first 22 *aimags* in Züün Khüree with the lamas who lived in them, belonging to one of the Züün Khüree *aimags*. Lack of space in Züün Khüree had led them to set up 'branches' in Gandan. In Gandan, these 'branch' *aimags* had no temples. The lamas went every day to Züün Khüree to their *aimag* temple or to one of the monastic schools, if they belonged to one.

Residences of high-ranking lamas and nobles were also situated in Gandan. According to Pürew (*Mongoliin uls töriin töw*, p. 55., Pürew, *Mongol töriin golomt*, p. 18.), to the west of the *Gandan* main gate there was the fenced-off residence of *Dilow khutagt* Jamsranjaw (1884-1965) and *Manzshir khutagt* Tserendorj (?-1926), while on the north-west side of *Gandan* there was the residence of *Sereenen otoch* (Doctor *Sereenen*), the Bogd khaan's doctor.

There were strict monastic rules for the lamas who lived in Baruun Khüree: women were not allowed to enter the territory nor were laymen or merchants not even to pray or pay homage in the temples. The exception was the 15th of the first summer month when devotees and laypeople could enter the Gandan district to enter the temples and *datsans* to worship and pray. This is a festival day of Buddha, commemorating three events of his life at the same time: his birth; the day he reached enlightenment or became a Buddha; and the day when he died, his parinirvana.

As it can be seen on Jügder's painting there were several stupas in the north of the *Gandan* complex. The most imposing one was the *Jarankhashar* (Tib. *bya-rung kha-shor*) stupa (for details see entry NOT in Rinchen 960).

In 1938, the government closed the monastery and the *datsan* buildings, mostly wooden constructions, were burnt and the artifacts destroyed or taken away. However, the stone buildings in the first courtyard and the temple building of *Janraiseg* (Tib. *spyen-ras-gzigs*, Skr. Avalokiteshvara) survived. According to Pürew (*Mongol töriin golomt*, p. 73.), the stupas of the 5th, 7th and 8th *jewtsündamba khutagts* were destroyed in 1938. The relics, however, were saved and placed in the stupa built for Abbot Gombojaw, which was erected in the north-west corner of the court, next to *Zuugiin süm* (Tib. *jo-bo*, Buddha Temple).

Among the many thousand lamas who once belonged to the monastic schools of Gandan monastery some who survived the purges, became lamas again after the democratic change in 1990. Our main data provider, Dashtseren lama of Züün Khüree *Dashchoilin* monastery (born 1921) had studied in *Idgaachoinzinlin datsan* as well as P. Luwsandanzan (born 1921) lama of Züün Khüree *Dashchoilin* monastery. Gonchig lama (born 1917), the main disciplinary master (*ikh gesgüi*) in the present *Dashoimbel datsan*, once belonged to the old *Dashchoimbel datsan* together with Choisüren lama (born 1916 in the year of dragon) of *Dashchoinkhorlin* monastery in Zuunmod and S. Dagwa (born 1910) teaching master (*gergen*, Tib. *dge-rgan*) of *Manba datsan*. Ts. Tserenpuntsog (born 1914 in the year of tiger) lama of *Dashchoinkhorlin* monastery in Zuunmod once studied in *Güngaachoilin datsan*. Ts. Dorj (1901-2007), lama of *Dashchoinkhorlin* monastery, Zuunmod, belonged to *Jüd datsan*. These old lamas were all interviewed and provided data on their *datsans*.

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Tsogchin temple named Gandantegchenlin

Tibetan name: *tshogs chen, dga'-ldan theg-chen gling*

English name: Great Assembly Hall, Gandantegchenlin temple

The main temple or the great assembly hall (*Tsogchin*) was called *Bat Tsagaan* referring to the style of the building ('massive white'). It was, and still is, a low square shaped building with a gilded golden roof.

According to Oyuunbilig (p. 251.), the *Tsogchin* temple was built in 1839. According to Sereeter (pp. 75-76.), the main tutelary deity of Gandantegchenlin was *Ochirwaan'* (Tib. *phyag-na rdo-rje / phyag-rdor*, Skr. Vajrapani) and its main protector was *Gombo* (Tib. *mgon-po*, 'protector', epithet of Skr. Mahakala). According to Dashtseren lama, daily chanting was held here following the form set down by Öndör Gegeen Zanabazar in 1654, which is based on texts used in Tashilhunpo (*Dashlkhümbe*, Tib. *bkra-shis lhun-po*) Monastery in Tibet, although he made some changes and special rules to suit Mongolian discipline.

The great treasury (*ikh san*) financed the economic affairs of the monastery. Thus there were no *jas*, financial units, belonging to the temple. From 1925, the *Tsogchin jas* and the three philosophical monastic schools financed their own operations.

The temple ceased religious activities in 1938 after which it functioned as a stable for horses for a few years. *Gandan* monastery was partly reopened in 1944 and daily ceremonies were held in this temple once again. (see details on its revival and current practices in the Current Situation part of this entry)

5-r bogdiin shariliin süm (English name: Relics temple of the 5th bogd)

This temple was built in 1840-41. After his death, the relics of the 5th *jewtsündamba khutagt* were placed here inside a stupa. The building is made of earth and bricks and the roof is covered with green ceramic tiles with the top decorations being gilded in gold. In 1938 the stupa containing the relics of the *jewtsündamba khutagt* was completely destroyed. The temple was reopened in 1944. It was renovated in 1986.

The present name of the temple is *Ochirdariin süm* (Vajradhara temple) and is still used for *Gandan's* daily chanting.

7-r bogdiin shariliin süm (English name: Relics temple of the 7th bogd)

The temple was built in 1869 to house the relics of the 7th *jewtsündamba khutagt*. It is made of earth and bricks and covered by green ceramic roof. Likewise, the building is made of earth and bricks and the roof is covered with green ceramic tiles with the top decorations being gilded in gold. In 1945 and 1946, shortly after the two temples were reopened, a connecting corridor was built between *Ochirdariin süm* and this temple. *Balins* (Tib. *gtor-ma*, sacrificial cake, a kind of offering) and other offerings were prepared here. In 1986 the temple was renovated.

The present name of the temple is *Zuugiin süm* (Buddha temple) and is used currently for conduct readings requested by individuals.

Didinpovran/Didanpowran/Didan lawiran (Tibetan name: *bde-stong pho-brang, bde-stong bla-brang*, English name: Palace of the Blissfull Emptiness)

The two-storey palace made of earth and brick was built in 1838/1840 as the winter palace of the 5th *jewtsündamba khutagt*. The 13th Dalai Lama, Thub-bstan rgya-mtsho (1876-1933) lived here in 1904/5 having fled from the invading British force led by Francis Younghusband.

The building still stands in front of *Ochirdariin süm* and is used for reciting texts requested by individuals.

8-r bogdiin shariliin süm (English name: Relics temple of the 8th bogd)

This temple is not shown on Jügder's painting as it was only built in 1925 (or 1926) to house the relics of the Bogd khaan, the 8th *jewtsündamba khutagt*. According to Dariimaa (p. 109.), when the Bogd died on the 17th of the first summer month in 1924, Luwsan, the famous sculptor of *Namdollin aimag*, made a gilded statue (*günda*, Tib. *sku-'dra*) of him and put his relics in a golden stupa in this temple. However, according to Geleta (Forbáth, p. 214.), the embalmed and gilded body of the Bogd khaan could be seen in the late 1920s in the *Choiijin lamiin süm* (Rinchen 915) behind glass. A photograph showing this mummy is published in Forbath's book.

In 1938 the relics of the *jewtsündamba khutagt* were completely destroyed.

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Currently this temple is being used as Gandan monastery's library.

Philosophical monastic schools (*tsanid datsan* or *choir*, Tib. *mtshan-nyid grwa-tshang*, *chos-grwa*)

The curriculum of the three monastic philosophical schools at Gandan covered the five principal fields of Buddhist philosophy, namely Pramana (*namdel*, Tib. *rnam-'grel*, commentary (on valid cognition, logic)), Paramita (*bilig baramid*, Tib. *shes-rab-kyi pha-rol-tu phyin-pa*, transcendent knowledge), Madhyamaka (*töw üzel*, Tib. *dbu-ma*, middle way), Abhidharma (*ilt nom*, Tib. *mngon-pa*, metaphysics) and Vinaya (Tib. *'dul-ba*, monastic discipline). The schools were the places in Ikh Khüree where lamas were trained in philosophy, and where they practiced their knowledge in debate (*nom khayaltsakh*, Tib. *rtsod-lan*). The curriculum of the philosophical schools is divided into classes (*zindaa*, Tib. *'dzin-grwa*) and different ranks can be obtained according to the number of classes successfully finished. Those who completed their study of the Pramana and Paramitas successfully could obtain the degree of *gewsh* (Tib. *dge-bshes*, 'virtuous friend', high academic degree) taking *domiin damjaa*. Those who successfully completed their study of all five fields obtained the highest academic rank, the degree of *gawj* (Tib. *dka'-bcu*, 'ten hardships'). Talented lamas could also visit monasteries in Tibet where they could study for and obtain the rank *doorombo/dooramba* (Tib. *rdo-rams-pa*), *rawjambaa* (Tib. *rab-'byams-pa*), and *Ikhaaramba* (Tib. *lha-rams-pa*, the highest philosophical degree that could only be gained in Lhasa, once a year during the Lunar New Year).

The curriculum in each of the three monastic schools was based on the philosophical handbooks or manuals (*igchaa*, Tib. *yig-cha*) written by different eminent scholars from famous Tibetan monastic universities. Thus, *Dashchoimbel* datsan follows the same philosophical texts as of Gomang monastic school (*Goman datsan*, Tib. *sgo-mang grwa-tshang*) in Drepung monastery (*Breiwun/Bereewun*, Tib. *'bras-spungs*), while *Güngaachoilin* monastic school follows the same texts of Losel Ling monastic school (*Losalin datsan*, Tib. *blo-gsal-gling grwa-tshang*) in Drepung monastery, and *Idgaachoinzinlin* follows the system of Sera Jey monastic school (*Ser je datsan*, Tib. *se-ra byes grwa-tshang*) monastic school of Sera monastery. The heads of the monastic schools bear the title of *shunlaiw* (Tib. *gzhung lugs-pa/gzhung las-pa*).

According to Soninbayar (pp. 66-67.) before the *domiin damjaa* exam in the three philosophical monastic schools, the lamas who studied in the *dom* classes were appointed to participate in the given feasts from the 4 great feasts and the 3 small feasts. The four great feasts were the following: *Lyankh dom* which was held on the 4th of the last summer month, on the festival day when Buddha turned the wheel of Dharma; the 'Dom of the 22nd day' (*22-nii dom*) which was held on 22nd of the last autumn month; the *Dom* of the 25th (*25-nii dom*) which was celebrated on the annual commemoration day of Tsongkhapa (*zuliin 25-n*), and *Jüshii dom* (Tib. *bcu bzhi ston-mo*), which was held on the 14th of the middle winter month. The three small feasts were held on the 19th, 20th and 21st of the middle winter month in *Güngaachoilin datsan*, and on the 18th, 19th and 20th of the middle winter month in *Dashchoimbel datsan*.

In the Gandan philosophical monastic schools the exams were taken till 1938.

As the monastic schools concentrate on training their students, the daily chanting in each *datsan* (*Sharjin*, Tib. *shar byung*) and some of the rituals held in them are drawn from the philosophical tradition of the school.

Dashchoimbel datsan

Tibetan name: *bkra-shis chos-'phel grwa-tshang*

Mongolian name: *Ölzii khutgiin nomiig arwijuulagch*

English name: Dashchoimbel monastic school, Monastic school in the east

Dashchoimbel datsan was established as the first Mongolian philosophical school by the 2nd *jewtsündamba khutagt* and *Manzshir khutagt* in 1756 at Doloon Nuur ('Seven Lakes', name of a lake in Inner-Mongolia). It was named by the 5th *jewtsündamba khutagt* and moved to the Gandan hill in 1837. The philosophical training and practice of the *datsan* is based on the handbook (*igchaa*, Tib. *yig-cha*) by Günchin jamiyaan shadaw (Tib. kun-mkhyen 'Jam-dbyangs bzhad-pa, 1648-1721). This datsan produced many famous scholars from among the estimated six thousand lamas who have been educated there, such as: *Linsrai Gawj* Agwaanbaldan (Tib. ngag-dbang dpal-ldan, 1794-1864); *khamba nomon khan* Agvaankhaidaw (Tib. ngag-dbang mkhas-grub, 1779-1838), who was awarded the *rawjambaa* (Tib. *rab-'byams-pa*) degree in Tibet; *Damtsigdorj/Damtsagdorj* or *Bar' lam/Bragri lam/Bragiriin gegeen* (Tib. brag-ri bla-ma dam-tshig rdo-rje, 1781-1848); *Dandar agramba* (1835-1916); *Angi Shagdar* (1869-1935); and *Zawa lam Damdin* (Tib. rtsa-ba bla-ma rta-
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mgrin, 1867-1937).

The school's head bore the title *shunlaiw*, as in the other monastic schools. According to Sereeter (pp. 57-58.) the main tutelary deity of the temple was *Jigjid* (Tib. *'jigs-byed*, Skr. Bhairava, epithet of Yamantaka), and its main protector deity was *Gombo*. Soninbayar mentions (*Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tүүkh*, p. 65.) *Sendom* (Tib. *seng gdong-ma*, Skr. Singhamukha, the lion-headed dakini) as well.

The following financial units belonged to the temple: *lkh jas, Shiniin naimnii Ganjuuriin jas, Janraisegiin Nūnnain jas, Donchidiin jas, Sanjidiin jas, Datsangiin arawnii Günregiin jas, Datsangiin Ganjuuriin jas, lkh chogiin jas, Mönkh Erdeniin Ganjuuriin jas, Duiwiin chogiin jas, Megzemiin бүтеелин jas, mön jio, Dordüwiin jas, Gurawnii Günregiin jas, Arwan gurawnii Günregiin jas, Dugan büreesiin jas, Maidariin jas, Mintügiin nūnnain jas, Mönkh Dar' ekhiin jas.*

The curriculum was divided into 14 classes with each class in the five elementary and four intermediate stages requiring one year of study: the elementary classes covered the study of Pramana, the intermediate classes the topic of Paramita. After nine years study it was possible to take an exam, called *domiin damjaa*. Then, the lamas continued on to study the four advanced classes, one year for each, covering the Madhyamaka, Abhidharma and a part of the Vinaya. After this, the study of Vinaya, monastic discipline, was studied for a further five to ten years. Those who took a final exam in these special fields of study got the rank of *gawj*. The names of the 14 classes were the following: elementary studies: *khadag* (Tib. *kha-dog*), *shidüw/shidew* (Tib. *gzhi-sgrub*), *jumbarai/jümbri* (Tib. *rgyu-'bras*), *yuljin/juljii* (Tib. *yul-can*), *dondonju* (Tib. *don bdun-chu*); intermediate studies: *ok (gzhung)* (Tib. *'og-ma*), *gom (gzhung)* (Tib. *gong-ma*), *gawadamba* (Tib. *skabs-pa dang-po*), *dom (sdom)*; advanced: *uma sarwa* (Tib. *dbu-ma gsar-pa*), *uma ninwa* (Tib. *dbu-ma rnying-pa*), *jod* (Tib. *mdzod*), *garamba ok* (Tib. *bka'-rams-pa 'og-ma*); professional level or *garamba*: *garamba gom* (Tib. *bka'-rams gong-ma*).

The wooden temple building of *Dashchoimbel datsan* was situated behind the *Gandantegchenlin* temple with *Güngaachoilin datsan* in its left and *Badma yogo datsan* in its right side.

The *datsan* was destroyed in 1938. It was rebuilt in 1994 on its original site (see the Current Situation part of this entry).

Güngaachoilin datsan

Baruun datsan

Tibetan name: *kun-dga' chos gling grwa-tshang*

Mongolian name: *Khotol bayasgalant nomiin süm*

English name: Güngaachoilin monastic school, Monastic school in the west

This *datsan* was firstly established by the 4th *jewtsündamba khutagt* in 1809 as the second philosophical school of the capital. It was named in 1837 by the 5th *jewtsündamba khutagt*. The curriculum of the *datsan* followed the philosophical view of the famous Tibetan scholar, *Wanchin Sodnomdagwa* (Tib. *pan-chen bsod-nams grags-pa*, 1478-1554) based on his commentaries, which were used in Losel Ling monastic school of Drepung monastery in Tibet. This philosophical textbook is called *Wanchin igchaa* (Tib. *pan-chen yig-cha*) or *Losalin igchaa* (Tib. *blo-gsal-gling yig-cha*). During the years it was active the *datsan* trained three thousand lamas with such eminent scholars as the *jewtsündamba khutagts*, Agwaanrinchen, *Darwa Pandita* (*Darwa bandid / Darba bandida* Agwaanchoijordondow, 1870-1923) and Zawa lam Damdin (Tib. *rtsa-ba bla-ma rta-mgrin*, 1867-1937) completing their studies there.

According to Sereeter (pp. 59-60.) the main tutelary deity of the temple was *Jigjid*, while its main protectors were *Lkham* (Tib. *dpal-ldan lha-mo*, Skr. Shridevi) and *Dorjshüg* (Tib. *rdo-rje shugs(-ldan)*).

The curriculum of the school was divided into 16 classes. One year's study was required for each of the five elementary classes: *khadag* (Tib. *kha-dog*), *shidüw/shidew* (Tib. *gzhi sgrub*), *dogwa oijin* (Tib. *ldog-pa ngos-'dzin*), *jumbrai/jumbarai/jümbri* (Tib. *rgyu-'bras*), *loirog* (Tib. *blo-rigs*) and the four intermediate: *uma nimba* (Tib. *dbu-ma rnying-pa*), *uma sarwa* (Tib. *dbu-ma gsar-pa*), *dulwa* (Tib. *'dul-ba*) and *garamba ok* (Tib. *bka'-rams 'og-ma*) and more years in the advanced classes *garamba gom* (*bka'-rams gong-ma*). Those who successfully took the final exams in these special fields of study got the scholar ranks of *gaaramba* and *gawj*.

The following financial units belonged to the *datsan*: *lkh jas, Dashnyam arawnain jas, Mönkh Ganjuuriin jas, Altan Ganjuuriin jas, Shiniin negen, Shiniin 8-15-nii Ganjuuriin 3 jas, Mönkh Günregiin jas, Shiniin 8-nii, 15-nii, 22-nii Günregiin jas, Lkhan-aa demchogiin jas, Domiin damjaanii jas, Jasaa donchidiin jas, Dordüwiin jas, Mönkh zuliin jas, Mönkh Tsedewiin jas, Dүдбиin jas, Maaniin jas, Megzemiin бүтеелин jas, Dalai lamiin pogiin jas, Dar'*

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ekhiin nūnnain jas, Migjid Janraisegiin бүтээлийн jas, Түмет сакхиусний jas, Buman Sanjidiin jas, Tseder Lkhamiin jas, Jawdanii jas, Jamjigiin jas, Dorjshüg sakhuisnii jas, Jiin Chagchidiin jas, Mintügiin jas, Sakhuisnii mönkh zul, shadshim, zed, manjnii 4 jas, Dugan büreesiin jas.

The wooden temple of *Güngaachoilin datsan* was situated behind the *Gandantegchenlin* temple with *Dashchoimbel datsan* in its right and *Lamrim datsan* in its left side.

The *datsan* was destroyed in 1938. One old pillar of the old *datsan* remained standing. It is now surrounded by prayer-wheels and worshipped by believers. The temple was rebuilt on its original site in 2001. (See the Current Situation part of this entry).

Idgaachoinzinlin/Yadgachoinzenlin datsan

Dültimjansüren datsan/ Tsültim zansüren datsan/ Khoit datsan

Tibetan name: *yid-dga' chos-'dzin gling grwa-tshang, dul-khrims gtsang bsrung yid-dga' chos-'dzin gling*

Mongolian name: *Setgeliig bayasgagch nomiig bariqch*

English name: Idgaachoinzinlin monastic school, Rear monastic school

Idgaachoinzinlin monastic school was established in Gandan as the third and last philosophical school of the capital, next to the building of the *Khailan(giin) jas* on the initiation of the 8th *jewtsündamba khutagt* in 1910. According to Dariimaa (p. 79.), this *datsan* was first established for the occasion of *Khailen* (Tib. *khas-len*, the oath-taking summer retreat period) for the 10,000 fully-ordained lamas of Khüree. It housed the huge golden statues of *Tuwaan Zonkhor* (Tib. *thub-pa'i ?*)¹ and *Ji Yawsras süm* (Tib. *rje yab sras gsum*) ie Tsongkhapa and his two disciples *Khaidüw je* (Mongolian *Khaidüw je*, Tib. *mkhas-grub rje*, 1385-1438) and *Gyaltsaw ke* (Mongolian *Jaltsaw je*, Tib. *rgyal-tshab rje*, 1364-1432).

1,000 lamas (According to Sereeter 486 lamas, pp. 61-62.) were transferred from *Dashchoimbel* and *Güngaachoilin* philosophical schools to be trained in the new *datsan*. The school followed the philosophy of the eminent Tibetan scholar *Serji jewtsün Coijijantsan* (Tib. *ser-gyi rje-btsun chos-kyi rgyal-mtshan*, 1469-1546), whose commentaries were the texts used by *Sera Jey* monastic school (*Ser je/Sera je datsan*, Tib. *se-ra byes grwa-tshang*) of *Sera* monastery in Tibet. Up until 1938 many famous scholars were produced from among one thousand lamas who have studied in this *datsan* such as *Radnaa shunlaiw* and *gawj Gombojaw*, *Kharaagiin Dar' ekh lam* (*Dar' ekh lama* residing in *Kharaa*), *Örlüüdiin Dawga gawj* (*Dawga gawj* of *Örlüüd aimag*), *Jantsan jorwon*, *Jambaldorj jorwon*, *Tseweendorj unzaд*, *Öндөр tunsag nyaraw*, *Dodikhüü gewsh*, *Dorj maaramba*, *Nawaandamba gewsh* and so on. The main tutelary deity of the *datsan* was *Damdin Yansan* (Tib. *rta-mgrin yang-gsang*), while the main protector was *Taog Choijil* (TIB. *tha-'og chos-rgyal*), one of the Five Kings (*Tawan khaan*, Tib. *sku Inga rgyal-po*). *Soninbayar* also mentions (*Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tүүkh*, p. 65.) *Namsrai* (Tib. *nam-(thos)-sras*, Skr. *Vaishravana*).

Damdin Yansan is a four-faced and six-armed tutelary deity with wings who is embracing his consort, and there is a horse-head in his hair. *Padmasambhava* worshipped this deity and, as such, he is the main tutelary deity of the *Nyingmapa* Red Sect temples. Among the three main *Gelukpa* monasteries of Tibet (*Drepung*, *Ganden* and *Sera*), he is the main tutelary deity in *Sera* and is worshipped in monastic schools following the commentaries (*igchaа*, Tib. *yig-cha*) of *Sera*.

The following financial units belonged to the temple: *Ikh jas, Khailan jas, Düitsengүүdiin jas, Mönkh pogiin jas, Mönkh Ganjuuriin jas, Mönkh Altangereliin jas, Mönkh Tsedewiin jas, Mönkh Dүdwiin jas, Mönkh Dorjzodwiin jas, Altan Dorjzodwiin jas, Buman Sanjidiin jas, Megzemiin бүтээлийн jas, Mönkhölsön tamganii jas, Buman Tsagaan Dar' ekhiin jas, Buman Nогоон Dar' ekhiin jas, Erigdeе erinchin domiin damjaanii jas.*

According to Sereeter (p. 61.) the *datsan's* curriculum was divided into 14 classes, which were as follows: elementary: *khadag* (Tib. *kha-dog*), *jumbarai* (Tib. *rgyu-'bras*), *yuljin* (Tib. *yul-can*), *dondonju* (Tib. *don bdun-chu*), intermediate: *ok* (Tib. *gzhung 'og-ma*), *gom* (Tib. *gzhung gong-ma*), *gawshiw* (Tib. *bka' bzhi-ba*), *dom* (Tib. *sdom*); advanced: *um sarwa* (Tib. *dbu-ma gsar-pa*), *uma ninwa* (Tib. *dbu-ma rnying-pa*), *dulwa* (Tib. *'dul-ba*), *garamba ok* (Tib. *bka'-rams 'og-ma*); professional level or *garamba gom* (Tib. *bka'-rams gong-ma*).

After completing all their studies the lamas could obtain a *garamba* (Tib. *bka'-rams'-pa*) degree, one of the highest examinations in a philosophical college. From 1914, every spring, summer and autumn the *gawj* rank (Tib. *dka'-bcu*, academic degree in philosophical studies, 'ten hardships') could be taken here, from 1916 also

¹ The authors could not identify the origin and meaning of this name.

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domiin damjaa.

The wooden building of the *datsan*, which was covered by golden roof was situated on the right side of *Janraiseg* temple (Temple of Avalokiteshvara) and was destroyed in 1938. A new building for the *datsan* was built on approximately the same site in 1991 (see the Current Situation part of this entry).

Lamrim datsan

Janchub-Lamrim datsan

Tibetan name: *lam-rim grwa-tshang, byang-chub lam-rim grwa-tshang*

Mongolian name: *Möriin zereg, Bod' möriin zereg*

English name: Lamrim monastic school

According to Sereeter (p. 71.) Lamrim datsan was founded in 1844 although other dates have been given such as 1841, according to D. Bürnee, and 1824, according to Oyuunbilig. 50 lamas belonged to the temple. Academic rank could not be obtained in this *datsan*, with the most talented lamas going to Tibet to take an exam. The wooden building with a gilded golden roof was situated on the left of *Güngaachoilin datsan*, within its own fence.

The name of the monastic school refers to the most significant text written by Tsongkhapa, called *Bod' möriin zereg* (Tib. *Lam-rim chen-mo*) which explains the gradual path leading to enlightenment. However, it was also called the '*Gürem datsan of Güngaachoilin datsan*', as this was a specialist temple where protective healing ceremonies were performed.

The main deity of the temple was *Jigjid*, while the main protectors were *Gonchoi Ikhaa süm/Gonchoo Ikhaa süm* (Tib. *mgon chos lham gsum*, the summary name for three protectors: *Gombo, Choijoo* (Tib. *chos-rgyal*, Skr. Dharmaraja, epithet of Yama and *Lkham*. Soninbayar mentions (Soninbayar, Sh. (ed.), *Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tüükh*, p. 65.) only *Gombo*. The following units belonged to the monastery: *Ikh jas, Günregiin dültsegiin jas, Altan Lamrimiin jas, Awidiin Chogiin jas*. According to Dashtseren lama about 100 lamas belonged to *Lamrim datsan* immediately before the temple was destroyed in spring 1938.

Today there is a temple called *Lamrim datsan* on Zanabazar street leading up to Gandan (for information on this see New Temples 4). However, its head, S. Bayantsagaan, claims there is no connection between the new temple and the old *Lamrim datsan* described above.

Badma yogo/ Badmayogo/ Badamyogo/Badma yoga datsan

Sandüwtegchenlin

Tibetan name: *padma yo-ga, gsang-sgrub theg-chen-gling*

Mongolian name: *Nuutsiig бүтээгч их khölgönii süm*

English name: Badma yogo monastic school

The 2nd *jewtsündamba khutagt* founded a tantric congregation (*Jüd datsan*, Tib. *rgyud-pa grwa-tshang* or *Ag datsan*, Tib. *sngags*) called *Dechinsanaglin* (Tib. *bde-chen gsang-sngags-gling*, 'eternal bliss, the monastery of secret mantras') in 1739. It was also called *Damdin Yansan* because it was established to defend the Buddhist teaching and all sentient beings from harm and obstacles. According to the legend, when Padmasambhava founded Samye monastery in Tibet, he opened the gate of the mandala of *Damdin Yansan* in order to conquer and convert the evil spirits who were hindering the spreading of the Teaching. Thus this tantric *datsan* was founded in Mongolia for the same purpose i.e. as a *Gürim datsan* (Tib. *sku-rim grwa-tshang*), where protective healing rituals were performed. The main tutelary deity was *Damdin Yansan* and the main protector was *Jamsran* (or *Ulaan sakhius*, Tib. *lcam-sring*), the Red Protector. *Damdin Yansan* is a four-faced and six-armed tutelary deity with wings who is embracing his consort, and there is a horse-head in his hair. Padmasambhava worshipped this deity and, as such, he is the main tutelary deity of the Nyingmapa Red Sect temples. The three protectors, *Gombo, Choijoo* and *Namsrai, Damjan/Damjin* (Tib. *dam-can*), *Damdin Yansan, Tsamba* (Tib. *tshangs-pa*, Skr. Brahma), and Tawaan khaan were also worshipped to clear away the malevolent beings.

According to an article published in the conference book of *Northern Buddhist Conference on Ecology and Development* (p. 304., the author of the article is not indicated), the 4th *jewtsündamba khutagt* renamed the temple as *Badma Yoga* or *Badma Yogo datsan* in 1806. Fifty specially trained lamas recited and worshipped there. They held ceremonies in honour of *Damdin Yansan*, the main tutelary deity of the *datsan*, as well as rituals of

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Chojjin (Tib. *chos-skyong*, Skr. Dharmapala),² *Jamsran*, *Tawan khaan*, and *Nordog Damjin* (Tib. *nor-bdag dam-can*). Following the ceremonial rules of the Tibetan Sera monastery, the *Sanjid molom* ceremony was held for seven days in the first spring month, and for 10 days in the middle autumn month. In the middle summer month there were ceremonies called *Yansangiin wan* (Initiation to *Yansan*) and *Ayuushiin wan* (Initiation to *Ayuush* or *Tsewegmed / Tsegmid* with) seven continuous days of ceremonies for preparing the sand mandala (*dültson*, Tib. *rdul-tshon*, mandala of colored powder) of these deities. There was a ceremony to *Jamsran* held in the spring and in the autumn as well. As well as the prescribed cycle of ceremonies, the lamas performed every kind of strong and weak healing ceremonies (*Gürem*, Tib. *sku-rim*). As, based on the old lama, Jambal's accounts, who was one of the four shrine keepers (*duganch*) of the college, Damdinsüren describes (English text pp. 4-5, Mongolian text pp. 683-684.) it was an 'exorcism college' (*Gürmiin datsan*) with fifty lamas registered in the college who gathered there: "there was a lot of exorcisms performed in the college for the patrons. The lamas took turns in holding these services. They lived on the alms from them."

The main objects of worship in the temple were the gilded statues of Padmasambhava, *Yansan*, *Jamsran*, *Tügdem* (or *Tugdum/Tugdum*, Tib. *thugs-dam*, 'tutelary deity' also meaning 'oath, vow') of *Jamsran*, *Tawan khaan* and *Nordog Damjin*.

The ceremonies were mainly based on the texts written by the 5th Dalai Lama (1617-1682), such as *Yansan yadamiin chogo* (Tib. *yang-gsang yi-dam-gyi cho-ga*, 'ceremony of *Yansan*'), *Gün-aa chogo* (Tib. *sku-linga cho-ga*, 'ceremony of the Five Kings'), *Jamsrangiin dorbül nirdad* (Tib. *spyen-ras-gzigs-kyi gtor-'bul gnyer-gtad*, 'balin offering to *Jamsran*').

The wooden building of the *datsan* was situated in *Gandan* monastery behind the *Gandantegchenlin* temple and on the right side of *Dashchoimbel datsan*. It was also known as the '*Gürem datsan* of *Dashchoimbel datsan*'. According to Sereeter (p. 65.) the golden bronze roof of the temple was financed by a lama called *Galsanjamts*, who was known as *doltson khuwilgaan* of *Zorigt wangiin khoshuu*, *Tüsheets khan aimag*.

Five units belonged to the temple: *ikh jas*, *Dültсенин jas*, *Sanjidiin jas*, *Dordüwiin jas*, *Jasaa Tsedewiin jas*.

Before 1938 about 50-60 lamas belonged to *Badma yogo datsan*. The temple was destroyed in 1938.

The *datsan* was revived after 1990 in the *Geser süm* site. (See the Current Situation section in the entry for UBR 914 Rinchen 914.)

Migjid Janraisig datsan

Tibetan name: *mig 'byed spyen-ras-gzigs*

English name: Migjid Janraisig Temple, Temple of Avalokiteshvara

This temple housed the unique 16 metre high statue of *Janraisig* and it was not destroyed in 1938. It remained and stands in the north part of *Gandan* monastery complex. For the history of this temple see the entry for Rinchen 913.

Current Situation: Gandantegchenlin khiid

Bayangol distict, 16-17th khoroolol, Dalkh Hill (Dalkhiin denj)

Gandan main gate:

Elevation 1309 m,

N 47°55.242'

E 106°53.689'

Data providers: Awidiingerel, the *golch* (chanter) of *Gandan* monastery; S. Nasantogtookh (aged 19), shrine keeper (*duganch*)

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

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

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

² *Chojjin* is the general name of the protector deities. Its mention is strange in this context.

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

Mönkhsaikhan, D., *Töwd-mongol khandmal unshlaga. Bod sog shan spyar kha-'don, Töbed-mongyol qadamal unghshilaya*. Ulaanbaatar 2002. pp. 1-12.

Northern Buddhist Conference on Ecology and Development, Ulaanbaatar 2005

Partial revival after 1944

After the purge in 1937-1938 the monastery was closed. In 1944 prior to the visit of the American vice president Henry Wallace, who had expressed a wish to see monasteries and temples in his Mongol visit being completely ignorant of the conditions there, a petition signed by N. Erdenepel and other ex-lamas was handed in to the Parliament to request the re-opening of *Gandantegchenlin* monastery. The reopening of *Gandan*, the only 'functioning' monastery was in fact forced upon Choibalsan by Stalin, who was himself forced by the request of the US delegation of President Roosevelt. So the authorities allowed it to re-open as a 'Temple of Worship' (*Mörgöliin süm*) in the summer. From this time Gandan monastery was a state-dependent establishment with only a few lamas.

On its reopening in 1944, *gawj* N. Erdenepel (1887-1960) became the new abbot (*khamba lam*). According to Soninbayar (*Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tүүkh*, pp. 13-14.), Erdenepel lived in *Sangain aimag* and studied in *Dashchoimbel datsan* before the purges. He was the director of the State Library between 1927-28 and worked for the Ministry of Religious Affairs from 1929. He edited the Magazine of the Lamas (*Lam nariin setgүүл*) together with Shadүw és Rinchinkhorloo which was a bulletin in Mongolian language but written in Tibetan letters. In 1928 he became the disciplinary master of *Sangain aimag* and took *gawjiin damjaa* in 1933 in *Dashchoimbel datsan*. He became layman in 1938, then the abbot of Gandan on its reopening in 1944.

Others, like *gawj* T. Gombodoo, R. Garamsed, and O. Dagwajanzan became its first lamas. According to Pүrew's book (*Mongol töriin golomt*, pp. 73-74.), the leader of the communal handicraft co-operative set up for ex-lamas (*lam nariin artel'*), Erdenepel, became the abbot and its chief accountant, Gombodoo the disciplinary master (*gesgүii*). R. Garamsed became the *lowon* lama and *angi gewsh* G. Bat-Ochir and Luwsansүren lamas the chanting masters (*unzad*). *Gewsh* M. Galaaraid, Jinlaw, L. Luwsan, Naidan lamas also joined in the first years after the re-opening. According to Soninbayar (*Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tүүkh*, pp. 14-15.) Gombodoo or Gombodorj (1886-1965), who became the disciplinary master of *Gandan*, before the purges lived in *Dandarlin aimag*, participated in the ceremonies of the main assembly hall and studied in *Dashchoimbel datsan*. He was a clerk (*bicheech*) in the Ministry of Ecclesial Affairs (*Shanzodwiin/Shanzawiin yaam*). Later he became one of the disciplinary masters of the main assembly hall. In 1924 he was elected to be the representative of *ikh shaw'* and in 1944 he became the disciplinary master of the reopened *Gandan*.

From 1950 a steady trickle of other lamas joined, such as *gawj*, *agramba*, Ts. Luwsangombo who became the main chanting master (*ikh unzad*), S. Rinchindorj who became the disciplinary master (*gesgүii*), and *gewsh* S. Shadүw, *angi gewsh* Sh. Lkhamaajaw, *gawj* T. Danigai, *gawj* G. Osor, *gewsh* Sh. Ishtawkhai, *rawjambaa* T. Danzan-Odser, *gewsh* G. Dontor and the artist D. Danzan.

During the socialist period that followed *Gandantegchenlin* monastery was the only functioning monastery in the whole territory of Mongolia until the democratic change in 1990 (A very few countryside assemblies continued to operate after 1945 in yurts though they were constantly on the move. See details below).

After the re-opening of Gandan in 1944, Parliament decreed that Buddhist texts should be recited in Mongolian language, as one of the conditons made for the partial reopening. The first text was recited in Mongolian in 1947. By 1951 and onwards more than ten texts recited in the daily chanting were in Mongolian, Mönkhsaikhan (pp. 9-10.) lists these texts: *Itgel* (Tib. *skyabs-'gro*, 'taking refuge'), *Dashchiiraw (san)* (Tib. *bkra-shis char-'bebs (-kyi bsangs)*, 'incense offering to cause rainfall of auspiciousness'), *Khiimoriin san* (or *Lündai san*, Tib. *rlung-rta'i bsangs*, 'incense offering for spiritual strength'), *Gandanlkhawjaa/ Gandanlkhawjamaa* (Tib. *dga'-ldan lha brgya-ma*, 'hundred deities of Tushita'), *Dar' ekh* (Tib. *sgrol-ma*, a text to Tara), *Gawsüm/Gawsүmba* (Tib. *skabs gsum*, 'the three times', the beginning words of an eulogy of Buddha written by Tsongkhapa), *Manzshiriin magtaal* (Tib. *'jam-dpal-gyi bstod-pa*, eulogy of Manjushri), *Janraisigiin magtaal* (Tib. *spyan-ras-gzigs-kyi bstod-pa*, 'eulogy of Avalokiteshvara'), *Ochirwaaniin magtaal* (Tib. *phyag-na rdo-rje'i bstod-pa*, 'eulogy of Vajrapani'), *Tүй/Tүйsol* (Tib. *khrus-(gsol)*, ablution, cleansing ritual), *Dүнshag* (Tib. *ltung bshags*, confession of sins or downfalls), *Shiwdagdorma* (Tib. *gzhi-bdag-gi gtor-ma*, 'sacrificial cake offering to the local spirits'). According to

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the article in *Bilgiin melmii* (2005 February, No. 15 /57/, p. 5.), in 1951 the abbot N. Erdenepel, the chanting master Ts. Luwsangombo, Yadamsüren, T. Danzan-Odser and Sh. Ishtawkhai were appointed to carry out this ruling. In 1954, the chanting master G. Bat-Ochir, Khainzen, Sh. Lkhamaajaw and Ayuush lamas were involved in this work as well.

Through the efforts of N. Erdenepel and T. Gombodoo along with other lamas and believers, many old statues abandoned in the *Chojjin lamiin süm* and other places were taken to *Gandan* monastery to enrich the collection of religious artefacts in the monastery. These included (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286, Soninbayar, Sh. (ed.), *Gandantegchinlen khiid*, *Shashnii deed surguuliin khurangui tүүkh*, p. 63.) the seven unique masterpieces (*doloon shüteen*) made by Öndör Gegeen namely the sculptures of *Ochirdar'* (Tib. *rdo-rje 'dzin-pa*, Skr. Vajradhara) from the old Vajradhara temple (*Ochirdariin süm*), *Ikhiin Zuu*, *Ayuush* or *Tsewegmed / Tsegmid* from Ganjuur Temple (*Ganjuuriin Ayuush*), the *Manal* (Tib. *smān-bla*, Skr. Bhaishajyaguru, the Medicine Buddha from *Noyon shüteen* Temple (*Noyon shüteenii Manla*); *Dar' ekh* (Tib. *sgrol-ma*, Skr. Tara) from *Dar' ekh* Temple (*Dar' ekhiin Dar' ekh*), *Jamsran* from *Baruun Örgöö*, *Braishir* (Tib. *so-sor 'brang-ma*, Skr. Mahapratisara) from *Örlüüdiin aimag* (*Örlüüdiin Baraishir*), and *Namsrai* from *Sangain aimag* (*Sangain Namsrai*, on these temples see entries Rinchen 910 and NOT in Rinchen 942); the sculpture of *Maidar* (Tib. *byams-pa*, Skr. Maitreya), the masterpiece of *Logshir Janraiseg* (Tib. *'jig-rten dbang-phyug*, Skr. Lokeshvara, a form of Avalokiteshvara) from *Dambadarjaa* monastery (see Rinchen 939); *Ochirdar'* with his consort from *Shaddüwlin* monastery (see Rinchen 937); the five protectors of the *Öölöds*, namely *Gombo*, *Namsrai*, *Chojjoo*, *Lkham* and *Yansan yadam*; the large sculpture of *Chojjoo* made by Öndör gegeen from *Dondowlin aimag*, called also *Zurkhain Chojjoo*, '*Chojjoo* of the astrologers temple' (see Rinchen 910); the sculpture of Öndör gegeen made himself at the request of his mother. From the ten appliqués of wrathful deities, which decorated the old *Tsogchin* temple, the three remained ones (*Shalsh* (tib. *zhal bzhi*, four-faced Mahakala, *Gombo*, *Ochirwaan'*) are also kept in *Gandan*.

In the 1960's the remnants of the communities from six countryside monasteries re-emerged and were affiliated to *Gandan* monastery. Most had survived by escaping over the national boundary from Inner Mongolia after 1945. The six monasteries they came from are as follows: *Mergen Khambiin süm/Khuuchid Khambiin süm* or *Timdüwlin/ Temdüwlin khiid* of *Sүkhbaatar aimag*, *Zotol sum* (present *Erdenetsagaan sum*) (till 1945 *Baruun khuuchid* of *Shiliin gol aimag*) united into *Gandan* in 1960 with seven lamas led by *Jambalkhaidүw gesgүi* and *Diwaasambuу unzaд*; from *Gandansampellin/ samdellin khiid* of *Dornod aimag*, *Khölönbuir sum* (at place called *Sajin khurakh*), who until 1945 had lived in the western and eastern *Barga khoshuu* in Inner Mongolia, four lamas arrived in *Gandan* in 1960 lead by *Shireet* lama, abbot, *Luwsangetseg*; from the *Tүwdenpeljailin khiid* of *Kherlenbayan/ Sergelen sum*, *Dornod aimag*, which had operated in *Shiliin gol* (where the eastern *Üzemchin* people lived) in Inner Mongolia until 1945, some lamas arrived in *Gandan* led by the *gegeen* lama, *Dambajantsan*; 12 lamas lead by *Jagd lowon* and *gawj Dewaa* and *Rabjai* arrived from *Dilowa Ochirdara khutagt's Gandanshaddүwlin* monastery in *Ikh khet sum*, in *Dornogow' aimag*, who until 1945 had been in *Baruun sönöd wangiin khoshuu*, *Shiliin gol*, Inner Mongolia; several lamas arrived in 1963 from *Gandandanjailin khiid* in *Airag sum* (also called as *Khar airagiin khural*), *Dornogow' aimag*, who until 1945 had been in *Baruun sönöd khoshuu*, Inner Mongolia (these two were the assemblies of *Dilow khutagt*); in 1954 12 lamas lead by *Genden* came from *Dashpandelin/ Dashpeljailin khiid*, *Bulgan sum*, *Khowd aimag*, who until 1944 had been in *Shing-chiang* (*Xingjian*) in Inner Mongolia. All these countryside monastic communities, representing all sects, brought their own objects of worship, statues and thangkas with them, which are still in *Gandan* monastery.

In 1960 *gawj S. Gombojow* (1901-1980), known as *öwgön khamba* ('old abbot') or *nomch mergen khamba lam* ('wise abbot') became the new abbot of *Gandan* where he remained in this position for twenty years (1960-1980). According to *Soninbayar* (*Soninbayar, Sh. (ed.), Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tүүkh*, pp. 16-17.), prior to the purges he lived in *Örlüüdiin aimag* and studied in *Idgaachoinzinlin datsan* where he became a *gawj* in 1935. From 1951-1960 he was the director of the Tibetan Collection of the State Library and also taught Tibetan language at the National University of Mongolia. During his time as the *Gandan* abbot he made many improvements. The Union of the Religion (*Nomiin niileg*) was started in the 1960's with the aim of training young lamas and preparing them for exams in philosophical studies. *Gawj Damdinsüren*, *gawj O. Dagwajamtsan*, *Jigmed-Osor*, *D. Nawaandorj*, *gewsh Kh. Baldorj*, *Z. Pүrewjamts*, and *Chogjaw* participated as teachers, and, later, *D. Tsermaa*, *Ö. Gүndsambuу*, *Sh. Soninbayar*, *T. Bulgan* and *Yo. Amgalan*. Furthermore, on the initiation of professor *B. Rinchen*, scientific activities began with the participation of the *Gandan* lamas with the aim of publishing Tibetan and Mongolian dictionaries, chronicles and other religious sources (*Belgiin melmii*, Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report 'Monasteries and Temples of Bogdiin Khүree, Ikh Khүree 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.

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

February 2005, 15/ 57).

During this time, efforts were made to ensure more lamas had the full vows. Consequently the abbot of the Barga territory, *dooromboo* Luwsangetsog, and Garamsed lama gave *gelen* vows to eight lamas and the *getsel* vows to many other lamas.

In 1970 the *Gandan* abbot along with the Buryat abbot, Gomboyev, initiated establishment of the Mongolian Buddhist University to educate lamas. Boys who had completed secondary school in Mongolia and Buryatia were selected for Buddhist studies. Graduates of the Mongolian Buddhist University have contributed to the reintroduction of Buddhism in Mongolia and Buryatia. However, both the monastery and its University were under the strict supervision of the socialist government, and the University was not able to provide a traditional Buddhist education as the authorities forbade the study of Buddhist philosophy.

Also in 1970 the Asian Buddhist Conference for Peace (ABCP) (*Shashnii Olon Ulsiin Enkhtaiwanii baiguullaga, Buddist Enkhtaiwanii khural*) was founded by abbot Gombojaw, Bakula rinpoche of India and doctor Jügder in cooperation with other Asian Buddhist countries. Gombojaw became its first head. It was through this organization that Gandan was able to establish foreign relations with India, Japan, Sri Lanka, Nepal, Malaysia, Singapore, Thailand and other Asian countries. In 1970 its conference was held in Ulaanbaatar, with 60 representatives from 10 countries.

The 14th Dalai Lama first visited Mongolia in 1979, and the revived connections between the Tibetans and Mongolians later allowed young Mongolian lamas to study in Buddhist institutions in Dharamsala, North India, and in other Buddhist universities in India.

Kh. Gaadan was chosen as the new abbot of Gandan in 1981 and was in this position until 1990, in which year he and Bakula rinpoche received the delegations attending the ABCP meeting that took place in Ulaanbaatar. Gaadan was succeeded by S. Dagwadorj between 1990-1991 and T. Damdinsüren as abbot between 1991-1993.