

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 938

Rinchen 938 - Bogdiin khiid (dugan), (Tsetsee günii khural)

Dünjongaraw, Dünjingaraw(iin süm)

English name: Bogd temple (shrine), Tsetsee Gün Assembly

Elevation 2261 m

N 47°48.492'

E 107°00.164'

Dataprovider: B. Daajaw architect

Sources: Bawden, C. R. (translated and edited), *Tales of an Old Lama*, The Institute of Buddhist Studies [Buddhica Britannica Series Continua VIII], Tring, U. K. 1997

Dulam, S., *Khüree dörwön uuliin takhilga, belgedel*. Ulaanbaatar 2004

Maidar, D., *Mongoliin arkitektuur ba khot baiguulalt*. Ulsiin Khewleliin Gazar, Ulaanbaatar 1972

Mönkhbat, D., *Mongoliin түүхх союлиин дурсгалин lawlaga*. Ayalal juulchläliin mergejliin ангиин оyuutnuudad zoriulaw. Ulaanbaatar 2004.

Naawan, D., *Öwгön Dendewiin durdatgal*, Shinjlekh Ukhaanii Akademiin Khewlel, Ulaanbaatar 1961

Pozdneyev, A. M., *Mongolia and the Mongols*, edited by Krueger, J. R., translated by Shaw, J. R. and Plank, D., Bloomington, Indiana University 19718

Photo: Film Archive (K23846)

History

This small complex was built on the Tsetsee gün, the highest peak of Bogd Khan Mountain, the northern range surrounding the capital. Some photos of the small old temple complex are displayed in the Manzshir temple museum, Zuunmod. The temple is known as *Bogdiin khiid* or *Tsetsee günii khural* though Maidar calls it the *Dünjingarawiin süm* (Maidar, D., *Mongoliin arkitektuur ba khot baiguulalt*, [Mongolian Architecture and City Planning] Ulaanbaatar 1972, p. 100., and Maidar, D., *Mongoliin khot tosgonii gurwan zurag*. [Three maps of Mongolian Cities and Villages] Ulaanbaatar 1970, p. 72.). However, this is the name of another temple mapped by Rinchen (UBR 924 Rinchen 924).

The honour of Tsetsee gün is connected to the worship of local mountain spirits and also the national heroes and ancestors of Mongols. Therefore, the belongings of famous descendants of Chinggis Khan (see below) were kept here and used for worshipping the *owoo*. Later, lamas from Ikh Khüree and from the nearby *Manzshir* monastery also came here to hold rituals in honour of the local spirits. Women were forbidden to enter the temple or take part in the ceremonies.

According to S. Dulam (pp. 74–76.), the 2nd *jewtsündamba khutagt* once visited the mountain Khan Uul, and since that time, it has been known as the Bogd Khan Mountain. On the initiative of *Zorigt wan* Yüendendorj (1778-1828), the *amban*, three mountain areas were officially declared protected sacred areas to be conserved and revered. They were: Bogd Khan Uul in 1778, Khentii Khan Uul in 1797 and Ogtontenger Uul (in the Altai mountain range) in 1818. Thus, the Bogd Khan Mountain was the very first strictly protected area in the world. Ritual ceremonies were held on the two highest peaks of Bogd Khan Mountain, Tsetsee gün and Tüshee gün, annually. The 2nd *jewtsündamba khutagt* asked *Raden khanchen* Agwaanprinlajajmts (Tib. *rwa-sgreng mkhanchen* ngag-dbang 'phrin-las rgya-mtsho) to compose the text for the ritual ceremony, which also included offering incense and a golden drink offering (*san serjim*, Tib. *bsang gser-skyems*) all of which were presented to the local spirits of the mountain. The main protector spirit of Bogd Khan Range is Garuda (Tib. *khyung*), the mythical bird. On Tsetsee gün, the *owoo* of Bogd Khan Mountain was in front of a cliff in whose face was a formation looking like a Garuda bird with extended wings. In front of the *owoo*, there was a square table that was used for food and drink offerings. In either side of it there were two smaller *owoos*, the left one being the *owoo* of religion, and the right one the *owoo* of politics.

Pozdneyev (p. 51.), has a similar account to Jambal (English text pp. 16-18., Mongolian text pp. 693-695.), saying that offerings were made twice a year to Khan Uul. Jambal states that the Bogd Khan Mountain was worshipped twice a year, with the Manchu *amban* attending the spring worship and the Mongol *amban* the autumn one, the latter staying at the nearby Chuluut valley for almost two months on these occasions.

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There was also a temple complex, which can be seen in an old photo taken in 1925 by a German tourist, Schulz in the exhibition hall of *Manzshir* monastery (also kept in the Film Archive collection: K23846). The photos show a complex consisting of three small wooden shrines, with a tower on the right used for calling lamas to the ceremony in the right. The main temple was decorated with a top ornament, and its roof spines were decorated with a thousand of carved elephant heads (Dulam, p. 76.). In the background, behind the temple, the *owoo* can be seen on the top of the cliff. (Today in the museum situated at the site of *Manzshir khiid* there is a makett showing the old *Tsetsee günii khural*, based on these pictures.)

S. Dulam adds that rituals were held here from time to time. Bows and arrows, saddles and harnesses of the two heroes, called Büüwei Baatar (Baatar beil) and Shijir baatar (Zasag beil Shijir baatar) who was the younger brother of Öndör gegen Zanabazar were kept in the temple. Both Dendew (p. 41.) and Jambal (English text p. 16., Mongolian text p. 694.) say that the bow and arrows of Baatar beil or Büüwei baatar were kept here.

According to legend, Büüwei baatar was sometimes seen on the north-east of the peak as if looking around (Dendew, p. 41.). Thus, the peak was said to be his watch post. One day before the ceremony to the mountain spirits, which was to be led by a prince from Tüsheet Khan clan (descendants of Chinggis Khan) the following items were delivered from *Dünjingaraw* temple (UBR 924 Rinchen 924) on two white camels to Tsetsee gün: the black weapon (Dulam, p. 76. *khar tsakhiur buu*, 'black rifle, gun'), bows, arrows, swords and armor belonging to Awtai sain Khan (16th century statesmen of Tüsheet Khan aimag) and Baatar beil, as well as a tiger-skin, leopard-skin, bear-skin, wolf-skin etc.

Jambal (English text p. 16, Mongolian text p. 694), relates how money was sent from Peking to be offered on the Bogd Khan Mountain's *owoo* because the Bogd Khan Mountain bore the rank '*tüshee gün*'. There was a hole in a building situated beside the *owoo* and the money used to be thrown into this hole. (Jambal used the word *baishin*, meaning building. It must be identical with the temple complex described above.)

According to Dulam (p. 76.), for the great incense offering (*san*) many sackfuls of different kinds of incense and juniper branches were burnt in the Tsetsee gün incense vessel, which was decorated with three elephant heads. The worshippers arrived at the temple the day before the ceremony to make offerings at the table. The *tsorj* went to the *jewtsündamba khutagt* to ask for the religious and political symbols of the country such as the flag, the golden helmet, golden silk robes etc. to be delivered in a procession to the mountain. Dulam adds (p. 75.) that in 1845 tea, flour, oil and other ingredients were delivered to worship the *owoo* by *Manba datsan*, the Ikh Khüree medical monastic school.

According to B. Daajaw, before the annual ceremony, the nobles and the participating lamas prepared for it in nearby valleys to the south-east of Tsetsee gün called Shashin khurakhiin am ('the valley of religious gathering'), and Tör khurakhiin am ('the valley of political gathering'). After the ceremony, they held a *naadam* festival in each of the two valleys.

There are other sacred places in Bogd Khan Mountain, such as Baruun shireet/shiweet, where Öndör gegen's meditation cave (*Öndör gegenii agui*) can be found with an incense vessel (*boipor*, Tib. *spas-phor*, incense burner) placed near it. According to Dendew (p. 41.), in this cave there was a rock, which became black (no other or more exact data is given). According to Jambal (English text pp. 17-18., Mongolian text p. 695.), *Yüden wan* (the same *Zorigt wan* Yüendendorj mentioned above) also erected a monumental statue on the Baruun shireet peak of Bogd Khan Mountain. Dendew (p. 41.) confirms this and adds that the statue had an inscription on it saying "It was presented by the holy Yüendendorj" ("*Bogd Yüendendorj khicheengüilen örgöw*"). Dünjingaraw peak (on the south-west of Zaisan tolgoi, elevation: 1755 m, N. 47°52.124', E. 106°53.503') was also worshipped (no information is given on which days or by whom it was worshipped). Nowadays there is a large *owoo* complex, called *Khiimoriin owoo*, on the northern slope of the mountain.

According to Jambal (English text p. 17., Mongolian text p. 695.), it was also Yüden wan who, in about 1837, set out the words OM AH HÜM in white stones on the north side of Bogd Khan Mountain so as to make the Bogd Khan's drinking water pure. It was replaced in 1936 on the 15th anniversary of the revolution with the *Soyombo*, the national Mongolian symbol, which can be seen today.

According to Mönkhbat (p. 31), *Tsetsee gün* temple was destroyed in 1924.

Current situation

Tsetsee gün is the name of a rocky peak which is reached after a 10 kms walk through the forest from *Manzshir khiid*. The *owoo* is on a rocky peak of the mountain. According to S. Dulam (pp. 82-83.), after the democratic change the Mongolian President, P. Ochirbat, issued a decree (Number 110) on the 16 of May, 1995. 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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to resume the practice of worshipping the three holy mountains. Nowadays the President visits this place once a year to pray for the good fortune of the country.

The square ruined foundation platform of the old temple serves as the base (7x7 m) for a new *owoо*. Some rocks carved with reliefs of vajra or lotus can still be seen, remaining possibly from the original temple. There are also a table, a cauldron and some stone benches. There is a pile of stones each with a hole in it, forming a six-sided structure in front of the *owoо*, which is used to display the State flags and the Ulaanbaatar city flag at the annual ceremony. A wooden pole decorated by ceremonial silken scarves, prayer flags and a Shaman drum stands nearby.

A 1,500 kg white marble monument was erected here in 2004. Its purpose, according to its inscription, is to ensure that the spiritual power of Bogd khan Mountain penetrates the sky and earth. According to Mönkhbat (p. 31.), a 900kg Garuda statue is inside the marble monument.