

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 14 Dashchaglin khiid

Mongolian translation of the name: Ölzii khutagiin mörgöliin süm

Tibetan name: Bkra-shis phyag gling

English name: Dashchaglin monastery

Songino Khaikhan district, 7th khoroo, in the suburb area called Tolgoitiin Baruun salaa

Informant: Demberel, 70 years old disciplinary master of the monastery

This small temple is situated on Tolgoit, a mountain to the north-west of Ulaanbaatar, in the area called Tolgoitiin Baruun salaa ('left branch of the valley of Tolgoit').

R. Buyanbaatar, a former lama (disciplinary master) from Dashchoilin monastery, founded this small Gelukpa temple in 2004. He is also a fortune-teller. At present the temple has about 8 lamas. Apart from the head, there is a disciplinary master as well.

The ceremonies are held in a yurt-shaped brick temple. On the left of the gate, there is a second brick building. The head of the monastery has plans to build a bigger temple and the foundations for this are already laid in the middle of the yard (11 m wide x 10 m high). There is also a plan to build a stupa outside the monastery wall (at present a pole with *khadags* marks the planned site). They also want to build a 9m high wall encircling the plot and to build a residence for the lamas in the southern section of the yard.

Daily chanting is held from 10.00am, and afterwards texts requested by individuals and remedies (*zasal*) are recited by some of the lamas.

The interior of the temple is extraordinarily well decorated. The Eight Auspicious Symbols are painted on the ceiling. The two support poles are decorated with dragons. There are several thangkas above the altar and around the wall: the eight *Namsrai* (Tib. *rnam-(thos)-sras*, Skr. Vaishravana, Kuvera) deities; *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara); Buddha. In the centre there is the thangka of *Namsrai* and, in front of it, a silver stupa. There are two sculptures, of *Ayuush* or *Tsevegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus) and *Tsagaan Dari ekh* (Tib. *sgrol dkar*, Skr. Sitatarā, the White Tara), in the middle of the altar. Other thangkas are of *Manzshir* (Tib. *'jam-dpal / 'jam-(dpal)-dbyangs*, Skr. Manjushri), *Manal* (Tib. *smān-bla*, Skr. Bhaisajyaguru), the Medicine Buddha and Tsongkhapa. Despite it being a small temple, there is a set of the whole Tibetan *Ganjuur*. The throne of the disciplinary lama is on the left of the entrance, with a picture of *Lkham* (shortly for *Baldan Ikhām*, Tib. *dpal-ldan lha-mo*, Skr. Shridevi) above it.

The special monthly ceremonies are: on the 8th of the lunar month a ceremony is held in honour of the Medicine Buddha; on the 15th Guhyasamaja tantra is read; on the 29th the ceremony of the wrathful deities (*Arvan khangal*) is held; The ritual of the sixteen arhats, disciples of Buddha is held on the 30th of the month, as usual.

The main deities of the temple are *Namsrai* and the Deities of the nine *menge* (Tib. *sme-ba*, 'skin mole, birthmark', characteristic positive or negative signs that recur invariably and with periodic consistency during astrological time cycles and the nine gods related to them), such as the emanations of *Janraiseg* (Tib. *spyān-ras-gzigs*, Skr. Avalokiteshvara), *Ochirvaani* (Tib. *phyag-na rdo-rje / phyag-rdor*, Skr. Vajrapani), *Bazarsad* or *Dorjsembe* (Tib. *rdo-rje sems-dpa'*, Skr. Vajrasattva), Buddha, *Manal*, *Nogoon Dari ekh*, *Manzshir*.