

DOKTORI (PHD) DISSZERTÁCIÓ

MAJER ZSUZSA

**A COMPARATIVE STUDY OF THE CEREMONIAL PRACTICE
IN PRESENT-DAY MONGOLIAN MONASTERIES**

2008

Eötvös Loránd Tudományegyetem
Bölcsészettudományi Kar

Nyelvtudományi Doktori Iskola
Vezető:
PROF. DR. BAÑCZEROWSKI JANUSZ
DSz. egyetemi tanár

Mongol Nyelvészet Doktori
Program
Vezető:
DR. BIRTALAN ÁGNES
CSc., habil. egyetemi docens

DOKTORI (PHD) DISSZERTÁCIÓ

MAJER ZSUZSA

A COMPARATIVE STUDY OF THE CEREMONIAL PRACTICE IN PRESENT-DAY MONGOLIAN MONASTERIES

Témavezető: DR. SÁRKÖZI ALICE, CSc., címz. egyetemi docens, kandidátus

A bíráló bizottság

Elnöke: DR. PUSKÁS ILDIKÓ DSc. egyetemi tanár

Tagja: DR. FEHÉR JUDIT CSc. kandidátus

Póttagja: DR. URAY-KÓHALMI KATALIN

Hiatalosan felkért bírálók:

PROF. DR. KARA GYÖRGY, MHAS., akadémikus

DR. AGÓCS TAMÁS PhD.

Budapest, 2008

“The Mongolian People’s Republic is perhaps unique in having succesfully eradicated almost all vestiges of religion, from the dogma once taught to the people, to the individual monastic institutions that once existed all across Mongolia. Today, probably only a single monastery operated for religious purposes survives, with only a few dozen monks in attendance. But more significantly, across the country outside the capital religion is seldom mentioned, the prayers are rarely invoked, and an entire generation has grown up without an ecclesiastical institution in which it could be taught the religious heritage of Buddhism.

Religion has survived in the minds of the older generation but it will continue to survive only as an oral tradition. It will not have the vital support of churches, monasteries, and holy relics to reinforce its teachings. Those have been destroyed. It will not have a tutorial clergy. They have been forced into secular life or exile. It will not have the daily ritual of prayer and example to demonstrate the faith to the believers. Those acts have been foresworn or forbidden. Religion, in short, is no longer a social factor in the Mongolian People’s Republic.”

Moses, L. W. in 1977¹

¹ Moses 1977, introduction, p. 3.

LIST OF CONTENTS

INTRODUCTION	1
RESEARCH METHODS.....	3
TECHNICAL REMARKS.....	7
HISTORICAL BACKGROUND TO POST 1990 REVIVAL	9
MONGOLIAN BUDDHISM: PRESENT, PAST AND THE TIBETAN BUDDHIST TRADITION	13
SPECIAL FEATURES OF MONGOLIAN BUDDHISM.....	13
BASIC FEATURES OF CURRENT BUDDHISM IN MONGOLIA	14
<i>Religious Dignitaries and Organization of the Church.....</i>	<i>14</i>
<i>Capital Versus Countryside: Effects of Different Conditions and Possibilities</i>	<i>16</i>
<i>Locations in Relation to Pre 1937 Temples</i>	<i>19</i>
<i>Presence of Different Sects Today.....</i>	<i>20</i>
<i>Ceremonial Language.....</i>	<i>22</i>
<i>Nunneries and Centres for Women Practicioners.....</i>	<i>22</i>
<i>Associations and Centres for Lay People.....</i>	<i>23</i>
MAIN PROBLEM AREAS SURROUNDING THE RE-ESTABLISHMENT OF THE BUDDHIST TEMPLES	23
<i>Registration of Temples and Criteria for Founding a Temple</i>	<i>23</i>
<i>Number of Lamas in the Communities</i>	<i>24</i>
<i>Organization and Ranks in the Assemblies</i>	<i>25</i>
<i>Finance, Survival, Mobility and Relocation.....</i>	<i>26</i>
<i>Problem of Purity of Vows or the 'Different Interpretation of Vows' in Mongolia.....</i>	<i>28</i>
<i>'Quality' of Religious Education and Training.....</i>	<i>32</i>
RELIGIOUS ACTIVITIES IN PRESENT-DAY MONGOLIAN TEMPLES.....	36
CEREMONIAL PRACTICE	36
DAILY CHANTING (TSOGCHIN)	40
THE TRADITION OF RECITING TEXTS ON REQUEST OF INDIVIDUALS AND ITS WAY	41
ZÜÜN KHÜREE DASHCHOILIN MONASTERY: REVIVAL AND CURRENT STATE	47
REVIVAL.....	47
CURRENT SITUATION.....	49
<i>Monastic Education.....</i>	<i>51</i>
<i>Other Activities and Foreign Relations.....</i>	<i>51</i>
FURTHER PLANS	52
SYSTEM OF THE RITUAL YEAR'S CEREMONIES IN DASHCHOILIN MONASTERY.....	53
FESTIVALS AND CEREMONIES OF THE RITUAL YEAR IN DASHCHOILIN MONASTERY	53
THE MONTHLY SCHEDULES OF CEREMONIES FOR THE FULL RITUAL YEAR IN DASHCHOILIN MONASTERY	59
DETAILS OF RITUAL PRACTICE IN DASHCHOILIN MONASTERY	63
DESCRIPTION OF SOME MAIN CEREMONIES HELD IN THE MONASTERY	63
<i>The Monthly Worship of the Wrathful Deities (Sakhius ceremony) and the Tsogchid and Danrag offerings.....</i>	<i>63</i>
<i>The Ceremonial Events of the Lunar New Year: The Great Days of Buddha's Defeat of the Six Masters or His Miracle Showing (Choinpürel molom ceremonies) and the Great Day of Öndör Gegeen (Dawkhar yerööl ceremony).....</i>	<i>72</i>
<i>The Maitreya Festival: Jambiin chogo Ceremony.....</i>	<i>78</i>
<i>The Other Three Great Days of Buddha: Tüwiin chogo ceremonies</i>	<i>84</i>
<i>The Events of the Tsam Dance Festival</i>	<i>86</i>
The Tsam Dance in Mongolia, Types of Mongolian Tsam	87
Revival of the Tsam Dance in Mongolia	91
Tsam Dance in Dashchoilin Monastery	93
Preparations for the Tsam Dance.....	93
The Meditational Period, Nyamba	94
The Fire-Offering, Jinsreg.....	95
Adisлага Ceremony of the 6 th : Consecration of the Tsam Robes, Accessories, and the Sor.....	98

The Jakhar Ceremonies of the 7 th and 8 th with the inner Tsam and the destroying of the Lingka	101
The Events of the Tsam Dance Day (9 th), The Outer Tsam	104
Field of the Tsam Dance	105
Garments of the Tsam dance	106
Names of Steps and Movements	106
Figures and Order of the Outer Tsam	107
The Burning of the Lingka Drawn to Paper	114
The Burning of the Sor (Sor zalakh)	114
The Chojoo Danrag Offering	116
The Chojoo Ceremony of the 10 th	116
Tsam Dance in Amarbayasgalant monastery and the beginnings of revival in Bulgan	116
<i>The Oath-Taking Period of Summer (Khailen)</i>	<i>121</i>
<i>The Anniversary of Tshongkhapa's Death or the Festival of Butter Lamps: Bogd lamiin chogo</i>	
<i>Ceremony</i>	<i>126</i>
<i>The Ceremonial Events of the Year End</i>	<i>128</i>
Blessing of the Yearly Ceremonial Cakes on the 26 th : Balin adislaga	128
The 'Old Year Ceremonies' (Khuuchiin nomiin khuraluud): the Sakhius Ceremonies of the 27 th , 28 th and 29 th	129
The Tsedor Ikham Ceremony of the New Year's Eve with the Tsedor Danrag Offering (Night of the 30 th)	130
The Ceremonial Greeting of the High-Ranked Lamas (zolgokh) on the Morning of the New Year	130
THE EVERYDAY CEREMONY (TSOGCHIN) OF THE MONASTERY AND ITS CONSTITUTING PARTS	131
POSSIBILITIES FOR READING TEXTS ON REQUESTS IN DASHCHOILIN MONASTERY	137
CEREMONIAL PRACTICE AND READINGS IN OTHER MONGOLIAN MONASTERIES	140
ULAANBAATAR MONASTERIES AND TEMPLES AND THEIR ACTIVITY	140
GELUKPA (YELLOW SECT) TEMPLES	140
Gandantegchenlin khiid / Gandan khiid	140
Partial revival after 1944	140
The Present Situation	143
Religious life in Gandan monastery	147
Monthly Ceremonies	147
Annual ceremonies	147
Daily chanting (Tsogchin)	152
Reciting texts in the monastery on request	154
Monastic schools of Gandan monastery and their ritual life	156
Janraiseg datsan / Migjidjanraiseg datsan	156
Dashchoimbel datsan	157
Güngaachoinlin datsan	158
Idgaachoinzinlin / Yadgaachoinjenlin datsan	160
Dechingalaw datsan / Düinkhor datsan	162
Jüd datsan	165
Manba datsan of Gandan monastery	166
Badma yogo datsan of Gandan monastery housed in the old Geser temple	168
Betüw khiid / Betüw danjai choinkhorlin khiid / Bakula rinbūüchiin Betüw khiid	170
Dambadarjaa khiid / Dambadarjaalin / Shashniig badruulagch	174
Lamrim datsan / Janchub lamrim datsan	179
Manba datsan	182
Zurkhai datsan / Tüwdenpeljeelin	186
Gandanshaddüblin	188
Gandandarjaalin datsan	188
Ikh khüree Manba datsan	189
Ikh khüree Zurkhai datsan	190
Mongoliin Ikh Khüree khiid	191
Deed bod' khiid	191
Gandangejeelin / Khalkhiin Zaya gegeenii gūshig datsan	193
Janchūwish dashlkhündüwlin khiid	195
Choidar odserlin datsan	195
Dashgünpanlin khiid	197
Dashchaglin khiid	200
Gandan Sodnomdarjailin khiid	200
Dechinrawjaalin khiid	202
Agrim datsan	203
GELUKPA TEMPLE WITH MONGOLIAN CHANTING	204
Mongol unshlagat Buyan arwijikhui khiid	204
NYINGMAPA AND KAGYÜPA TEMPLES	207

Namdoldechenlin khiid / Jagarmolomiin neremjit ulaan yosnii töw.....	207
Gowiin Noyon Khutagt Danzan Rawjaagiin neremjit Ürjin Shaddüwlin khiid	209
Ikh Amgalan nomiin khüird khiid / Ulaan yosnii töw Dechinchoinkhorlin khiid	212
Ürjin sanag rolwii choilin / Lowon Badam junain nuuts tarniin nomiin khiid.....	214
Puntsoglin khiid / datsan.....	216
Ekh ürsiin buyanii töw / Dashchoinkhorlin khiid	219
Jürmeddechenlin khiid, Khuwiralt ügüi Ikh Amgalant khiid.....	220
Choi dechin dashsümprellin.....	222
Dechin choilin tawshi sünbrellin datsan	224
Garma Garjid Ürjin Perenlailin khiid.....	225
<i>GELUKPA WOMEN'S COMMUNITIES</i>	228
Dar' Ekh khiid / Dulmalin khiid	228
Tögs bayasgalant töw / Emegteichuudiin khural	230
Baldankhajidlin khiid.....	232
<i>NYINGMAPA (RED SECT) WOMEN'S COMMUNITIES</i>	232
Narkhajid süm	232
REMARKS ON COUNTRYSIDE TEMPLES AND THEIR ACTIVITY	234
CONCLUSIONS AND SUMMARY OF RESULTS.....	235
FURTHER RESEARCH PLANS.....	236
BIBLIOGRAPHY	237
APPENDICES.....	241
APPENDIX 1 GLOSSARY OF THE MOST FREQUENTLY USED MONGOLIAN TERMS (NAMES OF DEITIES AND CEREMONIES)	241
APPENDIX 2 LIST OF DASHCHOILIN MONASTERY'S TEXTS READ ON REQUEST OF INDIVIDUALS AND THEIR INDICATIONS.....	249
APPENDIX 3 LIST OF OTHER TEXTS READ ON REQUEST IN ULAANBAATAR TEMPLES.....	261
APPENDIX 4 LIST OF DAILY CHANTING TEXTS OF ULAANBAATAR MONASTERIES AND TEMPLES.....	276
APPENDIX 5 THE CEREMONIAL SYSTEM AS DESCRIBED BY POZDNEEV	283
APPENDIX 6 TRANSCRIPTIONAL TABLE FOR MONGOLIAN WORDS	285

INTRODUCTION

The topic of this PhD dissertation belongs to the least known field of the study of Mongolian Buddhism as gives the description of the ceremonial and ritual system of its present-day revived form as well as of the operation and activities of present-day Mongolian temples. The current study, apart from giving an insight into a little known aspect of Mongolian Buddhism, reveals new facts as though almost twenty years had passed on since after more decades of oppression Mongolian Buddhism was revived in 1990, its present-day state still offers many unexploited possibilities for research.

For the study of its ritual system first the basic features of Mongolian Buddhism and also the peculiarities of present-day Buddhism as practiced in Mongolia today in the lack of monastic environment, its main features and main problem areas had to be highlighted, as these have a great impact on the current possibilities of ceremonial practice. Therefore this is dealt with in a detailed chapter, after giving details of the research methods and giving some insights into the historical background to the revival and current state. Afterwards, in the next chapter, a general view is given of ritual activities in Mongolian monasteries, including ceremonial system, daily chanting and the practice of readings made on requests.

As *Dashchoilin* monastery, Ulaanbaatar was choosen as the principal example, in the next chapter a short introduction of how this monastery was revived in two temple buildings that survived the purges, and an insight into current activities is given. Its current ceremonial practice is described by means of analyzing in the next two chapters, the main part of the dissertation, its full year ceremonial system. First an overview is given of the system of ceremonies held in this particular monastery, together with the monthly schedules for the full ritual year. Then, giving details of the ritual practice to the extent it was possible within the frameworks of a PhD dissertation, the main and most spectacular religious festivals of the whole ritual year are described in detail one by one together with the everyday chanting with its constituting parts as well as the possibilities and way of reading religious books on request of individuals in this monastery. The original aim was to give descriptions of all ceremonies (weekly, monthly and annual) of the monastery giving a base for the comparative part, but as this would have resulted in twice as lengthy work as the present one is, part of the material was left to serve a base for further publications. Even in describing the most important annual ceremonies the results are unbalanced, involving a rather lengthy and detailed description of the most important event, the *Tsam* dance, and relatively shorter analyzes of other annual ceremonies with only one of the monthly ceremonies described. However, this reflects the importance of the given ceremonies in the annual ceremonial cycle as well as them being among the most spectacular ones serving more possibilities for observation.

For comparision, a chapter is included describing the ceremonial practice and readings of other Ulaanbaatar and countryside temples. For practical purposes detailed data is included on all Ulaanbaatar temples (with the most detailed description being of *Gandan*, the main monastery and its different temples and monastic schools), including a short description of their establishment and current state with their ritual activities one by one, as fieldwork in these was easier to realize, while countryside temples could only be visited according to the limited possibilities. Therefore the current state of ceremonial practice in the countryside, being not different but perhaps more limited due to the different conditions, is only included in a summarizing form.

Appendix 1 contains a glossary of the most frequently used Mongolian terms, being deity names and names of the most regular ceremonies. In the other appendices several lists are included that include with explanations and Tibetan (and Sanskrit) equivalents all text titles that are recited on request in Ulaanbaatar monasteries and temples (with

Dashchoilin monastery's texts given separately in Appendix 2 and other text titles in Appendix 3) and the list of all texts that are included in the daily chanting of any Ulaanbaatar temples (where this information was available, in Appendix 4).

In present-day Mongolian Buddhist monasteries, adjusted to the given conditions, the number of ceremonies held depend on the size of the monastery or temple, on the number of lamas and also on the tradition followed and the main deity / deities worshipped there. In smaller shrines, even the everyday chanting (*Tsogchin*, T. *tshogs-chen*) is limited in time and in the number of texts included while the emphasis is based on reciting texts on individual's request, as a way of obtaining financial means for keeping the temple operating, in other smaller monasteries only the big festivals are held beside the everyday ceremony, whereas in the biggest monasteries the ceremonial system is detailed, consisting of a wide variety of individual ceremonies, even 10-15 different types a month. The ceremonial system in Mongolian, similarly to Tibetan, monasteries differentiates between the first, second and last months of the four seasons (related to the lunar calendar). In addition to everyday chanting, some of the ceremonies are held once in a month, on the same distinguished day of the lunar month, or more than once in a month, mostly weekly, others are held only once in a season. These are completed by the big religious festivals held annually on specific days of the lunar calendar. There are different offerings, ceremonial accessories and utensils and musical instruments as well as different types of garments and hats worn by lamas on every individual ceremony, and even the food consumed at the ceremony by the lamas are different. Therefore I also deal with all of these differences, the offering types related to and accessories used for the individual ceremonies and the terminology connected with it in case of the ceremonies described in detail.

Though *Gandan* is the main Mongolian monastery, and *Dashchoilin* monastery is only the second biggest one, it has an even more complex ceremonial system. There are some important annual ceremonies that, in lack of financial means and due to the small number of lamas in the assemblies and especially in lack of properly trained lamas, have been revived since 1990 in only a very few of the larger monasteries. All of these are performed in *Dashchoilin*, while not all in *Gandan*, or in any other Mongolian monastery. This was the main driving factor for choosing the former as the principal example in this dissertation. These important ceremonies include the Maitreya procession called *Maidar ergekhe*, the *Sor zalakh* (T. *zor-'phreng*) ritual of burning a wooden construction with a sacrificial cake inside and the *Tsam* (T. *'chams*) ceremony involving sacred dancing. *Dashchoilin* monastery is also among those several monasteries countrywide where the *Khailen* (T. *khass-len*, 'oath-taking'), the special oath-taking retreat period, from the 15th of the last summer month for 45 days could be revived, as this is only observed in those Mongolian monasteries where there are at least four fully-ordained lamas.

On the other hand, this complexity of the ceremonial system is partly due to the fact that, in contrast to *Gandan*, the main monastery, *Dashchoilin* monastery has no separate *datsans* (T. *grwa-tshang*), monastic schools or any specialized temples (though it has two temple buildings). In *Gandan* monastery, where there are several *datsans*, certain types of specialized texts are read in them every day, so these are not held within the monastery in the *Tsogchin* temple as individual ceremonies or are not included in shortened form in the texts of the everyday chanting of it, while in *Dashchoilin* monastery, being no *datsans* (yet), currently these are all involved in the annual ceremonial system in order to ensure continuity of a given tradition. The study of *Dashchoilin* monastery's system therefore gives an even fuller picture of the wide variety of the Mongolian Buddhist ceremonies and rituals in general.

Having chosen the monastery with the most complex ceremonial system including the most special and rare rituals as well to be described first in detail, and describing the practice of other Mongolian monasteries and temples additionally, resulted in what is hoped to be a complete overview of present-day ceremonial practice of Mongolian temples, the aim of this dissertation.

RESEARCH METHODS

The study of the present-day worship could only be realized through field works, provided the fact that this, in spite of Mongolian Buddhist revival being a frequent topic, has not yet been dealt with in scholarly literature at all, apart from informative but not scholarly publications such as, for example, articles in the newspaper of *Gandan* monastery, *Bilgiin melmii*, that publishes information for devotees monthly, rare leaflets of certain individual temples and a few pieces of works or sporadic data on certain individual and important ceremonies from historical aspects by Mongolian authors. This is exactly why this topic was chosen, to make a complete description available based on, in lack of written sources, detailed data collected through first-hand observations and interviews in personal visits.

I got acquainted with the ritual life in Ulaanbaatar's second biggest monastery, *Dashchoilin* as early as 2001 (2 months) where I returned to in 2004 summer (4 months) to complete my MA thesis on the terminology concerning the offerings, accessories and equipments of Mongolian monasteries, closely connected to the topic of this present dissertation. This time also the ceremonies of the summer season were studied, some in detail. The greater part of the material presented here, however, was collected in 2005-2006 during my longest, 15 months stay in Ulaanbaatar, where the base for my work, as usual, was *Dashchoilin* monastery, now with the aim of studying a full ritual year's ceremonial system in its fullness.²

The comparative study of the topic, that is, the comparison of the ceremonial system of *Dashchoilin* monastery and the more simple ceremonial system of other, smaller temples or the different system of the *Gandan* monastery, the main Mongolian monastery and its specialized monastic schools, and the exploration of the nature of these differences was realized through researches carried out during my same longest stay, when a survey of the ceremonial system of all Ulaanbaatar temples was executed through personal visits of all.³ In 2007 summer several of them were revisited to get informed on possible changes and also new temples established in the meantime (after April 2006) were included in the survey.

² My researches in 2007 spring/summer were supported by the Stein Arnold Exploration Fund of the British Academy, the research exchange program (OTKA 62501) between the Department of Inner Asian Studies, ELTE, Budapest and the Institute of Language and Literature of the Mongolian Academy of Sciences, and also by the Gate of the Dharma Buddhist Foundation (Hungary), in 2005/2006 by the Hungarian Scholarship Board and the Gate of the Dharma Buddhist Foundation (Hungary), in 2004 summer by the Hungarian Scholarship Board, in 2001 by the Pro Renovanda Cultura Hungariae Foundation Student Exchange Section and the Gate of the Dharma Buddhist Foundation (Hungary) and in 1999 by the scholarship of the Hungarian Ministry of Education.

³ The survey was conducted together with Krisztina Teleki between September 2005 and April 2006, parallel to our survey of the monasteries and temples of the old capital city, Bogdiin khüree, including interviews with 31 old lamas or ex-lamas from different old monasteries but living currently in Ulaanbaatar. The results and a description of all temples, together with the interviews recorded were offered to the Arts Council of Mongolia (ACM) to be used and loaded to their homepage (www.mongoliantemples.net) in the framework of the then forming Documentation of Mongolian Monasteries project started later in 2007 (see Majer –Teleki 2006a and Majer – Teleki 2007a). The project aimed at documenting all the once existed sites in the area of the present Mongolia, but on the author's and Krisztina Teleki's suggestion currently working temples were surveyed, too, in the 2007 survey executed countrywide.

Countryside monasteries and temples were visited according to the possibilities between 1999-2007, with a possibility to visit all present-day temples in Öwörkhangai and Dundgow' and in parts of Töw aimag in a framework of a wider project in 2007 summer (four months)⁴. This, completed by data from a limited number of random visits of other countryside temples in five other *aimags* (Selenge, Bulgan, Arkhangai, Dornod and Dornogow') since 1999, enabled me to get a complete picture of the more disappointing current state of Buddhism in the countryside.

Wherever it was possible, historical aspects are involved, too, in the description of the ceremonial system and the individual temples. However, not only present-day Mongolian Buddhism, but the ritual practice of its old form (before the purges of the 1930's) is a rare topic in scholarly books and articles, restricted to descriptions of travelers and pilgrims. Pozdneev's publications give an overall picture about Buddhism in Mongolia at the end of the 19th century, and one of these is the most detailed description available⁵. On the somewhat different conditions in monasteries later, till the beginning of the 20th century, when under the reign of the Bogd khaan (1911-1921) a considerable number of new monasteries and smaller assemblies were founded, only travelers gave data, meaning scanty information on the ceremonies themselves. As it became my main interest, data was gained during personal interviews with 75 old lamas, born in the 1910's-1920's and being now in their 80's-100's⁶, who were asked on the old way of ceremonial practice in their mother monasteries or temples of different size once situated in different Mongolian *aimags* of today's administrative divisions and in the old monastic capital, Bogdiin khüree or Ikh khüree. However, this and historic data from scholarly literature was only used for comparisions, as it was not possible to include all this here in this study of present-day ceremonial system⁷, but to the extent comparision is possible between today's somewhat restricted ritual life and the very detailed practice of the flourishing past, it was done. In case of the analyzis of certain more significant individual ceremonies, however, their relations to the old ritual practice, that is, how these were introduced to Mongolian ritual practice and how these were performed historically as well as how they were revived were tried to be included.

As for my methods, in *Dashchoilin* monastery personal observation and the consultations with my dataproviders based on them were completed in the case of annual ceremonies described in detail by the analysis of the Tibetan ceremonial books of the monastery used at the ceremonies. These were provided to me by the monastery for study. However, of the highest value was the help given to me by my dataproviders and consultants there, that is, their guidance and explanations for the individual ceremonies and in the interpretation of texts. In 2001 summer I carried out my researches in Dashchoilin monastery with the help and explanations of Ts. Altankhüü, the substituting disciplinary

⁴ The Documentation of Mongolian Monasteries survey in 2007 summer was executed in all *aimags* by six research groups, with the two of us, the only foreign researchers, being sent to the above three *aimags*, accompanied by a young lama of *Gandan* monastery's *Idgaachoinzinlin datsan*, O. Enkhbayar (all other groups consisted of a Mongolian researcher and a lama). For our survey reports see Majer – Teleki 2007b and 2007c in English or Majer – Teleki 2008 in Hungarian.

⁵ Pozdneev 1978 (this containing the most useful information on the ceremonial system) and Pozdneev 1971.

⁶ They were interviewed during our researches on the old monasteries and temples of Ulaanbaatar and in the before mentioned three *aimags*. 40 of them resides now in Ulaanbaatar or Zuun mod (centre of Töw *aimag*), and an additional 35 old lamas were interviewed in the countryside (9 in Öwörkhangai, 23 in Dundgow', and 3 in the southern part of Töw).

⁷ The description of ceremonial practice and monastic life in any of the mother monasteries or temples of these old lamas based on their memories would amount to separate articles, and these also do not always have parallels in today's ritual practice given the different conditions of today's temples and the old way of monastic life.

master of the monastery (*orlokh бага gesgüi*, T. *dge-bskos*) at that time and M. Nandinbaatar, one of the shrine supervisors (*duganch*). In 2004 my main dataproviders there were Ts. Altankhüü, by that time the main disciplinary mastery (*ikh gesgüi*) of the monastery, Ts. Mönkh-Erdene, the director and teacher of the monastery's Collage and G. Buyandelger, who was the chanting master (*unzad*, T. *dbu-mdzad*) of the monastery at that time (becoming the *tsorj* of the monastery by 2008) and the offering-preparing lamas (*takhilch*) of the monastery. In 2005-2006 the same lamas supported my researches there. Hereby I also would like to make my acknowledgements to the abbot of the monastery, Ch. Dambajaw, without whose permission and support my research would not be possible in the monastery.

The analyzis of the Tibetan textbooks of the individual ceremonies was realized only to a very limited extent, as the detailed analyzis of any given ceremony and its text would take up an individual dissertation, only in case of the annual ceremonies described in detail. Most of the texts are available for further study as were provided for use of the author and were copied. The original plan was to describe all ceremeonies being bigger annual or smaller monthly or weekly ones of the monastery in detail, and include a short analyzis of their texts, but it soon turned out that this would outmeasure the limits of a dissertation. Therefore only the most special, detailed and complicated annual ceremonies are analyzed in detail, and even for some of these the texts are neglected with an emphasis on personal observations and terminology related to the special elements and accessories of the ceremonies. This is hovever hoped not to lessen the value of the dissertation as most of the data included at the descriptions instead of text analyzis is unpublished till now. Some of the ceremonial texts were already translated or analyzed by Pozdneev⁸, and many others included in the Mongolian ceremonial cycle are available in English translation, those which are practiced in the Tibetan tradition and are not Mongolian innovations.

The comparative part, as stated, covers detailed descriptions of the 36 Ulaanbaatar based monasteries and temples (counting *Gandan* monastery and its monastic schools as one), together with the analyzis of their ceremonial practice, as well as a short summary on practice in countryside temples. The aim of the original survey of them, executed in 2005-2006 and 2007 summer together with Krisztina Teleki was to collect information about their foundation, the tradition they follow, the identity of the founder and the present head (if different), educational activities, connections with other Mongolian or Tibetan temples and institutions, the number of lamas, the ranks (titleholders) held, vows of lamas and, most pertinently, details of the religious practice i.e. specific rituals and ceremonies, and the principal deities worshipped. This detailed data was used for the description of Ulaanbaatar temples on the homepage of the Documentation of Mongolian Monasteries project⁹. From my point of view for this PhD dissertation details of ceremonial practice were emphasized, but as data on it concerning individual temples could not be interpreted without the above background information on the given temple's history and operation, it is all given in the comparative part¹⁰. Also the temples visited are described in terms of furnishing and the main scuptures and images in them as this also reveals much. Based on the experiences gained during this work in Ulaanbaatar temples, on our suggestion and using our questionnaire forms and methodology currently working temples were surveyed, too, in the 2007 survey, Documentation of Mongolian Monasteries executed countrywide, which made it possible for the author to get the same detailed data personally on temples of

⁸ Pozdneev 1978.

⁹ Majer – Teleki 2007a.

¹⁰ Even such data that may seem strange and unnecessary for a PhD dissertation as contact data, address, contact phone numbers and also GPS coordinata is kept and given in the descriptions of individual temples, as it was considered these may be useful for possible readers.

three *aimags*, meaning 40 present-day temples in the area (currently working or revived, including the now inactive or partly inactive ones as well), which, together with occasionally surveyed temples in other Mongolian provinces between 1999-2007, such as *Amarbayasgalant* monastery in Selenge aimag, *Dashchoinkhorlin* monastery in Bulgan aimag centre, *Khamriin khiid* in Dornogow' and other smaller temples, provided a base for the analysis of the situation in the countryside¹¹.

The survey of Ulaanbaatar temples as well as countryside ones was done by personal visits, gathering data from the lamas of each individual assembly. The respondents were usually lamas with a specific rank in the monastery / temple or lamas who have other duties such as teachers, shrine supervisors etc. in the assembly. Respondents were not necessarily those with the highest rank, as detailed information, especially on the important aspect of ritual life and ceremonies, was more easily available from those participating regularly in them. The information gathered on these temples was supplemented by a limited collection of written sources: some of the bigger temples have produced printed leaflets describing their foundation and activities and these were used as sources wherever available; a number of books and articles published about the new temples were invaluable sources of information though most concern only the largest or historically most important that have been revived.

As for the success of the on site visits, provided with the present state of Buddhism in Mongolia, and the lack of proper Buddhist education in most smaller temples and even in some bigger ones to gain proper data was not an easy task. It always depended on the willingness and ability of the data provider available during the only visit or several visits how much data on a given temple's activities could be gained. In some cases it meant insufficient information, consisting of only basic data on the temple's history and operation, and unsatisfactory or inadequate data on its activities relevant to my main topic. More complicated data, such as the *Tsogchin gorim* (list of texts of the everyday chanting) of the temple or a detailed schedule of its ceremonies (weekly, monthly and annual) could only be gained if a data provider able enough to tell it correctly was available during the visit(s). It also depended on the given data providers how much data they wished to share with the researcher. In most cases in case of insufficient information the temple was revisited later, according to the possibilities, to find another, more competent or more willing data provider, but in a few cases it was impossible to realize a second visit. In lack of any scholarly books and articles on the topic and especially not on individual temples, the author had no other choice than to use the data they provided personally. Therefore at every individual temple it is clearly marked who provided the data (name, age, rank or duty in the assembly if any) and in what circumstances.

The most difficult was to get such detailed data, apart from a detailed schedule of the rituals, as the list of the everyday chanting texts (*Tsogchin gorim*). For this purpose in some cases the textbook of the temple was available, and the Tibetan text titles could be copied from them. In other cases the list of *Tsogchin* texts was also provided by the data providers orally, telling the Mongolian titles of texts in the order they are chanted. Unfortunately, this resulted in many cases in an incomplete list, consisting of as many texts as the data provider could recall at the time, but as there was no other way of getting this data in the complete form, it is still published here (with remarks given if necessary). Moreover, in many cases no such informant were found who would be able and at the

¹¹ Later the data collected by the other teams in other *aimags*, meaning all present-day temples, will be available in the project database, but these were still unavailable even for me when writing this dissertation, as up to today only the description on all old monastic sites could be uploaded and data on present-day temples will be published only in a second phase.

same time willing to provide such detailed data, so from the description of these temples the list of *Tsogchin* texts is missing.

As for the list of texts recited in a given temple on individual's request, which also reveals much of ritual practice, and is included in this dissertation, this detailed information consisting of around one hundred titles per temple, was possible to get only if the list was hanged in the temple for devotees' information as usual, or if it was provided for the author's use in an other printed form. Still there are temples, usually the smaller ones, who do not have these lists, though also a wide variety of texts can be requested in them. In these cases this information is missing, even though lamas of the community know which texts they perform on request, but it is of course impossible to make them to tell it as a list, as they only can answer in relation to a given text if it is recited in their temple or not.

TECHNICAL REMARKS

A table is attached (in Appendix 6) for the transcription system used for Mongolian written in Cyrillic, as instead of the scientific transcription system consisting of characters with diacritics (č, š and Ѡ) another system was chosen as it fits better with English language readers and also with Mongolian readers. Classical Mongolian equivalents are given only in a very few cases the topic being a present-day one. The Wylie system has been used for transcribing Tibetan terms. In case of the Sanskrit equivalent of a term, these had been given in the scientific transcription. The very few Chinese terms are given without intonation marks.

Throughout the text Mongolian and Tibetan (T.) terms are given in italics, except from proper names (personal names, names of deities, place names). As an exception, names of Mongolian monasteries / temples and institutions are italicized, as well as all ceremony names and titles of texts or sūtras as a means of highlighting them in the text. Names of Tibetan and Indian (and of other foreign) monasteries and monastic schools are not in italics, having less relevance. These are given in the English spelling variation of the Tibetan pronounced form, giving their Mongolian form and the written Tibetan in parenthesis. Sanskrit (S.) terms throughout the text are not italicized as these are given only as parallels.

The deity names and other Buddhist terms (names of monastery types, ranks, monastic vows, names of offerings and accessories etc.) as well as monastery names and text titles are all given in their Mongolian forms, which in many case means a distorted form deriving from the Tibetan and sometimes from the Sanskrit equivalent. The Mongolian terms were used consistently, even in case of deity names or other terms that are well known in their Sanskrit or Tibetan forms which would offer reasons for using these later ones. As the less-known Mongolian terms were used throughout the text, at the first occurrence of the given term and whenever it was needed the Tibetan and Sanskrit equivalents are given in parenthesis for easier understanding. Names of Buddha (sanjaa or burkhan bagsh, T. sangs-rgyas), Padmasambhava (lowon or lowon Badamjunai, T. slob-dpon pad-ma 'byung-gnas) and Tsongkhapa (T. tsong-kha-pa) are used in the text not in their Mongolian forms but in the way widely known from English sources (i.e. Buddha, Padmasambhava and Tsongkapa). The most frequently used Mongolian deity names and ceremony names are explained and their Tibetan and Sanskrit equivalents given in Appendix 1. As it was impossible to compose a glossary with all terms and titles used throughout the text, most terms are explained at their several (and some at almost all) occurrence, as even if it means repetitions it was considered to be better than leaving the reader without clues in a text full of terminology.

As for giving the tems in their Mongolian forms, in case of these being distorted versions of the Tibetan equivalent, efforts were made to collect and give the different spelling variations that can be encountered. However, this had to be limited in some cases. Also the most correct or most widely used variation had to be choosen for general use throughout the dissertation, while still giving the variations wherever it was needed. At the descriptions of the individual temples, the variation used in their text lists or used by their data providers is kept, but only still it is not distorted to an extent which would make impossible its identification for the reader.

As for identifying the Tibetan origin of the numerous text titles (in many case these being not tiltes but beginning words of the text) that can be encountered in Mongolian monasteries either as part of the ceremonial system but rather as texts that can be requested for recitation by individuals, this meant the most difficult problem. In the present dissertation around 1000 such titles are dealt with. Of course, there are very frequent and easy to decipher titles, but in many other cases not only the title was unknown from other temples, but the data providers themselves, lamas of the given temple, were unable to produce the Tibetan written form of the given text title. Moreover it was not always possible to get data providers to show their textbooks or sūtras for checking or to get them to check the Tibetan text titles in them. Therefore, some of the titles remained ‘unsolved’ if they were not met in other sources for identification.

When giving the English translation of temple names, the word used in the name as given are kept, i.e. translating *khiid* as monastery, *datsan* as monastic school and *sūm* as temple, without considering the real classification, the size or its layout. Thus the term monastery does not necessarily mean a monastery where lamas live in (this being extremely rare in Mongolia today), and may not even mean a monastery consisting of several temples, nor does *datsan* necessarily mean a monastic school with specialized education. Individual temple names are used in the word for word translation of their given name. In general, the word temple was used for present-day temples using the term monastery for only monasteries consisting of several temple buildings (though still unresidential).

Throughout the text, the terms lama and female lama (in their Mongolian meanings) were used instead of the terms ‘monk’ and ‘nun’ (*lam* and *emegtei lam*) for any member of the assemblies. This is explained why in the part on the problem of purity of vows or the ‘different interpretation of vows’ in Mongolia.

HISTORICAL BACKGROUND TO POST 1990 REVIVAL

Mongolia at the beginning of the 20th century was a country where Buddhism flourished: Mongolian lama scholars had a possibility to attain Buddhist philosophy or any other Buddhist science such as philosophy, linguistics, medicine, astrology, art, and logic at high level in numerous monastic schools throughout the country and the most prominent ones contributed to Tibetan language Buddhist literature in various Buddhist sciences. They also could take the highest level exams in philosophy or in any other of the above subjects. Many thousands of others not so talented lived everyday monastic life, performed the ceremonies and fulfilled various duties keeping the monasteries operating. In 1921, before the gradual suppression started, one-third of the male population lived in the about 1,000 monasteries; that was more than 100 thousand men who were lamas (including young boys as novices). At the time of the purges in 1937/39 there were around 1000 monasteries and temples in the area of the whole present-day Mongolia. Not included in this number, there were around 100 temple buildings, monastic institutions and assemblies in the present area of the capital city, that time being the monastic capital and known as Ikh khüree or Bogdiin khüree (counting the individual temples within the *Gandan* and *Züün khüree* complexes separately). Monastic sites of different size in different periods, from the 16th century till the beginning of the 20th century belonged into the following categories: monastic city (*khüree*) with about 800-2000 lamas and numerous temple buildings surrounded by living quarters for lamas and lay population quarters outside the monastic area; monastery (*khiid*) with about 50-500 lamas and some temple buildings, situated in isolated places; temple or shrine (*süm* or *dugan*, T. 'du-khang) with some dozens of lamas; and assembly (*khural* or *jas*) operating in a yurt or a lonely temple building. In some assemblies permanent ceremonies could be held by a few lamas residing there, while in other assemblies, which were guarded year-around by only one lama, ceremonies were held only for some days in summer by lamas gathering there from bigger monasteries in the area for this purpose. Another type of these assemblies was the *örtöö jas* or *örtöö khural*, established next to the relay stations (*örtöö*) about 30 kilometers from each other. The administrative divisions of Mongolia at the beginning of the 20th century were totally different from that of today's Mongolia, the area of the *Khalkh* Mongols was divided into four big areas of the four *khans*. On the area of the different *khoshuus* there were different kinds of interdependent monasteries situated, though maintaining close and well-determined connections within the refined monastic system.¹²

In the 1920's religion became gradually suppressed, reaching its nadir with the purges in the 1930's. After 1928 (with Kh. Choibalsan coming to power that year), following Stalin's order, forced collectivisation began, i.e. the seizure and redistribution of land and herds and also religion and the religious community began to be oppressed as the representatives of the 'perverted view' were pursued. From the early 1920's onwards the political and economic sanctions began, the authority and power of high-ranking lamas and nobles was restricted and they had to pay taxes. Collections were made from their treasuries (*san*) and the financial units (*jas*) of monasteries. The Party started to force the lamas to become laymen and tried to hold back a new generation arising. An age limit of becoming a lama was set to more than 18 years of age and young novices were sent to state schools instead of monasteries. During the 1930's information was recorded on the names and number of monasteries and temples in the countryside with a careful population census being conducted with an emphasis on lamas and their ranks. Lamas were enlisted mainly into military registers according to their names, age, home area, previous ranks, positions

¹² The old monastic system is described in more detail in my other works published together with Krisztina Teleki: Majer – Teleki 2006a; Majer – Teleki 2007b and Majer – Teleki 2008.

and activities, their incomes and literacy. High taxes were levied especially to lamas. The lamas of military age were sent to army or had to pay twice as much tax as others as a way of forcing them to leave their monasteries. The religious activities, festivals, ceremonies and rituals, and all the requests of individuals for readings in temples became supervised and gradually repressed. Measures against the monasteries and clerics continued to be taken: new novices were not allowed to join monasteries; young lamas were made to join the army instead; it was forbidden to build new monasteries and many monasteries were forced to close. The imprisonments and executions of lamas started as early as the 1920's. In the end, Choibalsan consolidated his power launching a reign of terror against the monasteries and lamas.

In 1937–1938, approximately 17,000 lamas were arrested and executed in the mass executions of the monastics¹³. All high ranking lamas, such as heads of monasteries, *khutagts* ('saints') and *khuwilgaans* ('reincarnations') and those having theological degrees were executed. The medium-ranked lamas were jailed for 10 to 15 years or forced to go to labour camps in Siberia or to the army whilst the lowest ranked lamas, mainly young novices, were forced to disrobe and became laypeople. During the period between 1924 and 1938 many other lamas left their monasteries and escaped to the countryside to survive the terror, where they became animal herders, workers and drivers. In this way, all the lamas who escaped execution or imprisonment became ordinary citizens. Between 1932 and 1940 almost every monastery, temple and palace in the country was totally destroyed or burned to the ground and all of them closed. The few temple buildings that were left standing were nationalized and used for secular purposes, such as prison, hospital, warehouse, circus or museum. Countless holy books and manuscripts were burnt and numerous artifacts and objects of worship were destroyed. The most valuable items such as the golden, silver, copper and bronze statues, and precious stones were taken to the Soviet Union with the statues made from less precious materials often being melted down to be re-cast as bullets.

In this way the revolution and the purges resulted in everything being destroyed and cleared away, such as religion, the old economy based on monasteries, state institutions, and habits of people. The country became completely reorganized by the Soviets in all areas of life such as politics, housing, schooling and education, medication, ideology and writing system.

It took a long time for peace to come to Mongolia: Choibalsan died in 1952 and was replaced by Tsedenbal, both of whom kept a tight and repressive grip on the country. It was only after Stalin's death in 1953 that, by the mid 1960's, Mongolia had relative peace. However, all religious worship and ceremonies, especially public ones remained prohibited outside of *Gandan*, partly reopened in 1944 and being the only operating temple in Mongolia until 1990. Even for lamas in *Gandan*, who were carefully chosen and controlled by the authorities (having party representatives, *yamnii tölölögch*, in the monastery as well), it was forbidden to perform ceremonies outside the monastery walls, so *owoo* sacrifices (*owoo takhikh*), and other offerings for the local deities were prohibited not to mention the various great festivals. It was also impossible to perform readings and remedies at family homes. During this period secret ceremonies were held by individual ex-lamas or some groups of them in the countryside, mainly in their yurts at night, but these meetings were absolutely prohibited and sanctioned if made known.

¹³ This aggressive campaign against religion and lamas was part of the Communist authorities' broader campaign to eliminate 'counter-revolutionaries', which was aimed not only at lamas but also at intellectuals (politicians, writers, thinkers, scientists, teachers) and others, hundreds of whom lost their lives. In pursuance of the classless and non-religious ideals of the communist authorities, all in all more than 30,000 people were killed.

In 1970, the authorities allowed the establishment of the Mongolian Buddhist Institute (later to become University) to educate lamas not just from Mongolia but also from the Buddhist Russian autonomous regions to the north, to rejuvenate the monastic community. However, both the monastery and its University were under the strict supervision of the socialist government, and even the University was not able to provide a traditional Buddhist education as the authorities forbade the study of Buddhist philosophy. This was the period, however, when gradually the restrictions became a bit looser, and more lamas were allowed to be chosen and taken to *Gandan*. By 1990 the number of lamas reached around 100, but still old ex-lamas were not allowed to enter only perhaps a very few of them after careful decisions following exams in each individual case.

Only after the 1990 democratic change were Mongolians able to practice Buddhism freely. Monasteries, temples and Buddhist Institutes were soon re-opened or newly established, with the revival lead by those survivor old ex-lamas who had mostly avoided execution only by being young enough, not yet highly educated in their monastic studies and not bearing high ranks or titles at that time.

Currently, it is estimated that there are about two hundred such monasteries and temples throughout the country¹⁴. Though about half of these revived or newly founded temples only have annual or monthly ceremonies by now with some being totally inactive, several more are under construction now, so all in all this total number truly reflects the current conditions. Of these, about 36 temples are operating in Ulaanbaatar, which number, however, means active temples only. It can be stated that though several reopened temples are turning to be abandoned mostly in the countryside, foundation of new ones is still going ahead, but mostly in Ulaanbaatar and in *aimag* centres. The main problem is that there are still very few highly educated lamas available to carry on the tradition and keep them operating. Religion and monastic education is being re-organized in the monasteries that are still active 18 years after the revival. In addition lamas, and some female lamas, are being sent to India and in smaller number to Nepal to study the Buddhist teaching at a high level in Tibetan monastic universities and institutions. The intention is that these highly educated lamas will return to Mongolia to pass on their knowledge to a younger generation of lamas in Mongolia, but still most of them are able to spend only a year or so there. A very few was able to study through different monastic classes for ten years, have returned by now and are teaching in Mongolia, mostly in the *datsans* of *Gandan* and in *Betiüw* monastery founded by Bakula Rinpoche.

Notwithstanding this, the springboard of the revival of Mongolian Buddhism is based on the memories and devoted activities of old lamas who are now in their 80's or 90's (and were then in their 60-70's). In 1990 it was these lamas who, with the support of devotees who happily provided donations, started to gather in private yurts or rooms of state buildings till proper temple buildings were built or restored, bringing into light the old Tibetan books, sacred sculptures and images, old ritual accessories that they had hidden under the ground or other secret places and it was them who trained the young ones entering the newly opened temples.

By this time their number had dwindled considerably, and it is estimated that this generation will have passed away within the next decade. We can only hope that the period, when old lamas will not be able to contribute to the upholding of the tradition any more and when there will not be still enough younger ones who will have got to a level high enough in their monastic studies to take over their place and who hopefully will keep

¹⁴ Today there is no state register or recording of them, and also no register in the main monastery. This shows the importance of the Documentation of Mongolian Monasteries project, which will release the exact number of the present-day temples on the database together with the 2007 survey results concerning present-day temples soon.

purity of vows as well will only be temporary. But as for today, there are still serious concerns about it being still only a handful of middle-aged Mongolian lamas trained fully in Buddhist philosophy even though 18 years had passed on since the revival and moreover purity being also a serious problem, topped with the fact that many monasteries are struggling with economic concerns.

MONGOLIAN BUDDHISM: PRESENT, PAST AND THE TIBETAN BUDDHIST TRADITION

Before analyzing the ritual practice in detail, the current Mongolian Buddhism as it is practiced today almost 20 years after the revival in the modern setting in Mongolian monasteries, temples and institutions must be looked at shortly. This can be understood, on the other hand, by making clear what special features Mongolian Buddhism evolved in the past that make it characteristic and also by analyzing today's conditions and the extent they affect the traditions.

SPECIAL FEATURES OF MONGOLIAN BUDDHISM

When looking at the present state of Mongolian Buddhism and the operation of its temples, there is one thing that must be kept in view: in fact, there is no such thing as 'Mongolian Buddhism'. In Mongolia, local Mongolian conditions and customs dissolved into the Tibetan form of Buddhism, which ability to integrate the teaching with local deities and practices and to adopt it to a different culture had always been a characteristic of Buddhism as it spread to different countries. Moreover, in the history of Mongolian Buddhism, it was Öndör Gegeen Zanabazar himself who, taking into consideration the special Mongolian customs and conditions, established unique features for Mongolian Buddhism. These included lama robes different but in basic details the same as Tibetan lama robes, special melodies of chanting, and a particular ceremonial system including new ceremonies introduced or traditional ceremonies modified in melodies or by introduction of new prayer texts composed by him. Numerous Mongolian Buddhist scholars made their immeasurable contribution to the Tibetan language literature in many fields of Buddhist literature and this meant a great amount of ritual and ceremonial works as well: incense-offerings (*san*, T. *bsangs*), *dallaga* texts (T. *gyang-'gug*, 'calling', a ritual calling prosperity), golden drink libations (*ser◌im*, T. *gser-skyems*), ceremonial cake offerings (*dorwül / dorombul*, T. *gtor-'bul*) and other offering texts (*takhilga*, T. *mchod-pa / mchod-'bul*) to local deities integrated to the Buddhist pantheon, not to mention eulogies and prayers (*magtaal*, T. *bstod-pa* and *yerööl*, T. *smon-lam*) to the main Mongolian dignitary, the *Bogd* or *Jewtsündamba khutagt*, and to other Mongolian *khutagts* and religious leaders and dignitaries. These texts became integrated into the ritual system of the Mongols. As a result, the particular characteristics of Mongolian Buddhism were formed.

But even though it developed special characteristics, still the religion itself remained the same with all the 'rules' of Tibetan Buddhism valid for Mongolian Buddhism, too, as these are not possible to be changed or to be compromised as are contained in Vinaya (*Dulwaa / Winai*, T. *'dul-ba*), contained in the volumes of Kanjur (*Ganjuur*, T. *bka'-'gyur*) considered to be the words of Buddha himself. Its ceremonies, monastic rules and even its ceremonial language are still the same or should be the same. Therefore the differences discussed below, being of different nature than the above unique features and appearing in everyday monastic practice, that present themselves mostly in deficiencies, no matter what historical occurrences or social conditions account for them, can not be considered as special features of the Mongolian form, but rather must be interpreted as factors that are responsible for such opinions that describe Mongolian Buddhism as being 'degenerated' (as compared to its original form, Tibetan tradition). This expression was used by a French fully-ordained nun residing in Ulaanbaatar, and is used here to mirror the opinions characteristic for many Western lamas on the present Mongolian Buddhism, but what is partly true for its past, too. On the contrary, considering

one of the most controversial issues, many Mongolian lamas simply say ‘Mongolian lamas do marry’ or ‘Mongolian lamas can marry’ and have similar answers to related questions, such reflecting their view of the existence of Mongolian Buddhism as a different type of Buddhism. The extent of these ‘degenerations’ or deficiencies is bigger now as was in Mongolian Buddhist past and this has, of course, roots in the recent history of Mongolia and in the way revival was executed as well as in the modern social setting.

What needs to be considered when purity is compared to that of in Tibetan tradition today and when the ritual and ceremonial system is looked at is that while Tibetan tradition in spite of the persecutions and tragic events of the 1950’s managed to be saved in exile unbroken even though within restricted possibilities and conditions, Mongolian Buddhist traditions and lineages were completely broken for 50 years with the few survivors forced into secular life (including getting married) for decades, and religion restricted to rare secret meetings. When *Gandan* was reopened in 1944 as the only place of worship till 1990, its lamas were carefully chosen by the authorities, not based on their knowledge but determined by other factors, and till the 1970’s it meant only a handful of them. When, after 1970, still during the socialist period, the number of lamas grew gradually reaching about one hundred by 1990, most of the new lamas accepted to *Gandan* were young or middle aged men already married, and not the old lamas. On top of it, when it got to revival, the only chance to realize it was by these mostly already married old lamas who still knew the traditions as it would have been totally impossible from outside Mongolia, and even if it would have been possible with lamas coming from outside, as from the Indian monasteries and institutions of the Tibetan tradition, this would not have been ‘revival’ but only a new wave of converting the Mongolians to Buddhism.

BASIC FEATURES OF CURRENT BUDDHISM IN MONGOLIA

Legal framework and day to day operation of present-day Mongolian Buddhist temples, namely how a new temple is established, how its community is formed, and how it manages to operate, have, in fact, much to do with religious practice as these basic conditions determine the possibilities. Therefore hereby the issues surrounding the re-establishment of the Buddhist temples and the extent to which it is following or adapting from the past after the 50 years of break together with the extent it deviates from Tibetan Buddhist standards are explored. The topics analyzed after outlining some basic features of present-day Mongolian Buddhism are those that were found the most problematic, such as registration of temples or permission for operation and criteria for founding a temple, number of lamas in the communities, mobility and relocation, finance and survival, problem of purity of vows or the ‘different interpretation of vows’ in Mongolia and the ‘quality’ of religious education. Hypotheses about the social and historical causes of the above problems or deficiencies are presented as well as their serious impact on different aspects of religious activities and ceremonial system.

Religious Dignitaries and Organization of the Church

The 9th *Jewtsündamba khutagt*, Jambal namdol choiji jaltsan (T. ‘Jam-dpal rnam-grol chos-kyi rgyal-mtshan, 1933-), a Tibetan lama who currently lives in Dharamsala, is considered, as the reincarnation of the first *Jewtsündamba khutagt*, to be the leader of Mongolian Buddhists. However, he has visited Mongolia only once, in 1999, and even that time there were serious issues concerning his visa. The *Jewtsündamba khutagt*, also called *Bogd gegeen*, Tibetan Buddhism’s third highest incarnation after the Dalai and Panchen lamas, was the highest Buddhist dignitary in Mongolia up to 1924. The 9th incarnation was officially recognized in Mongolia in 1991, though Reting Rinpoche in Tibet originally

recognized him in 1932. On the other hand, the abbot of *Gandan* monastery, the main monastery, is currently referred to as the head abbot of the whole of Mongolia, and of Mongolian monastic establishments. Historically, this ‘duality’ also existed. The *Bogd* was the religious leader of the country, and on the other hand, the old monastic capital, Ikh khüree or Bogdiin khüree had a head abbot (*khamba nomon khan*), who was the most important of the seven most high ranking lamas, namely, apart from him, the vice abbot (*ded khamba*) together with the five *tsorj* (T. *chos-rje*, S. dharmasvaminā, ‘lord of religion’). The communal name for them was ‘the seven *tsorj* of Ikh Khüree’ or ‘the seven *tsorj* of the *Bogd*’ (*Ikh Khüreenii doloon tsorj* or *Bogdiin doloon tsorj*) and they were all appointed by the *Jewtsündamba khutagt* himself. The *khamba nomon khan* was the highest religious office holder in Ikh Khüree, being the most significant cleric person apart from the *Jewtsündamba khutagt*, while the principal roles of the the *tsorj* lamas of the *Tsogchin* temple were in religious activities and training of lamas and novices. Together with the *tsorj* the four disciplinary masters (*gesgüi / gebküi*, T. *dge-bskos*) and the four chanting masters (*umzad / unzad*, T. *dbu-mdzad*) of the main assembly hall (*Tsogchin dugan*) ruled on every religious question in the capital. So having a head abbot besides the *Jewtsündamba khutagt* is after the old pattern, topped with the fact that this is even more necessary to have a leader for all Mongolian Buddhist besides the *Bogd* as the political situation with China having a great pressure on Mongolia still prevents the present *Bogd* from living in Mongolia. However, as there is not an organized system of monasticism in the classical sense in present-day Mongolia, the leadership of the *Gandan* abbot is partly nominal, though he is absolutely accepted and well respected throughout the temples countrywide.

Recognizing eminent lamas’ reincarnations show the present need for religious dignitaries to direct lamas and the devotees in religious affairs. In the old times hundreds if not thousand of *khutagts* (‘saints’) and *khuwilgaans* (‘reincarnations’) were worshipped in different areas and monasteries in Mongolia, among them the seven main privileged *khutagts* with seal (*tamgatai khutagt*, ‘khutagts with a seal’) also called *goliin doloon khutagt* (‘the main seven *khutagt*’). Several of them, related to certain monasteries or lineages have been searched for and some had been recognized by now. But in most cases their recognition is controversial, or they are recognized by only a small group. One of them is, for example, the reincarnation of *Zaya paṇḍita*. *Zaya khutagt*, the first being a contemporary of Buddha, was later reborn five times in India, three times in Tibet, and seven times in Mongolia, including the present one. His first Mongolian reincarnation was *Zaya paṇḍita* Luvsanperenlei (T. blo-bzang ‘phrin-las, 1642-1715), also known as Khalkha *Zaya bandid* (*Zaya paṇḍita*) or *Zaya gegeen*, one of the most significant individuals in Mongolian Buddhism, who founded the monastic city of *Zayaiin khüree* in the area of the present day Tsetserleg town, Arkhangai aimag. The 15th, present reincarnation of *Zaya paṇḍita*, Luwsandanpüljinjigmed (T. blo bzang bstan-’dzin phul-’byung ‘jigs-med) is the present abbot of both the revived mother-temple in Arkhangai and the Ulaanbaatar centre, *Gandangejeelin* or *Güshig datsan* (T. *dga’-ldan dge-rgyas gling*, ‘monastery of joyful flourishing virtue’) situated on the way up to *Gandan*, in yurts. He was born into a nomadic herding family on 18 January 1972. In 1989 His Holiness the Dalai Lama chose him from among 1,600 children from Arkhangai aimag and recognized him as the 15th reincarnation of *Zaya paṇḍita*. He was sent to study to the Sera Jey monastic school (Ser je / Sera je, T. se-ra /ser byes) of Sera monastery, South India, Bylakuppe (Mysore district, Karnataka state) between 1999-2004 where he took *gelen* vow (full ordination). He resides now in Ulaanbaatar. An other example of the present reincarnations is the reincarnation of *Khüükhlen khutagt*, ‘the young lady *khutagt*’, whose incarnations were reborn in the Gobi area, and who got his name after his appearance, that is, his female facial features and long

hair, which is explained by being an emanation of Vajrayoginī (T. *rdo-rje rnal-'byor-ma*). The last incarnation had a famous monastery, *Khüükhen khutagtiin khüree*, in Khentii aimag, Ömnödelger sum. The present incarnation, O. Tagarwaa, heads a Red Sect temple in Ulaanbaatar, called under its long name *Gowiin Noyon Khutagt Danzan Rawjaagiin neremjit Ürjin Shaddüwlin khiid* ('Ürjin Shaddüwlin monastery named after Danzan Rawjaa, the noble saint of Gobi'). In the area of the two *aimags* Öwörkhongai and Dundgow' three current reincarnations were heard of and met, all of them in Dundgow' *aimag*. Nüremjawiin Dawaa, an old lama known as *Naidan lam* (1913-, was a lama in Bari lamiin khiid, and participated in its revival) living in Dundgow' aimag, Saikhan-Owoo sum was recognized as the reincarnation of *Yonzon bagsh* or *Minjüür Yonzon* (arrested and disappeared in 1925) of the old *Bari / Bragri lamiin khiid* or *Damtsigdorjiin khiid*. Presently he belongs to the revived temple on its ruins named as *Gündüjambaalin* by the Tibetan name of the old monastery, but being very old and ill, rarely participates at the ceremonies. The 30 years old Luwsandarjaa perenleinamjil heading *Delgeriin Choir* monastery in Dundgow' aimag, Delgertsogt sum, was recognized in 2000 as reincarnation of Zawa lam Damdin (T. *rtsa-ba bla-ma rta-mgrin*, 1867-1937), the famous Mongolian philosopher lama, founder of many temples, among them *Delgeriin choir* and composer of the last Buddhist chronicle, the Golden Annals. Batmönkh (born in 1942, known by his lama name Batnyam), was recognized in 2002 as the 5th reincarnation of Lowon *khuwilgaan* of *Baruun Choir / Borjignii Baruun choir*. He formally belongs to the new temple in Tsagaandelger sum centre (*Gandanrawjaalin / Baruun choir khiid*), but very rarely gathers there but lives in the countryside. Of the three, Luwsandarjaa perenleinamjil is known more widely, and heads an active monastery, with wide connections in Mongolia (especially with his ex-monastery, *Amarbayasgalant khiid* in Selenge aimag, Baruun Büren sum), in Tibet and abroad (including India and Switzerland). He moved to *Delgeriin Choir* monastery in 2005 and started to reform religious life there playing a very important role in maintaining vivid religious life in Dundgow' aimag (the monastery is in Delgertsogt sum). Approximately 20 young lamas belong and are trained by him in his monastery, thus having a exceptional community as compared to other countryside temples. In other provinces other reincarnations may have also become recognized by now, and indeed several other was heard of. Here only some examples personally known could be included to highlight this phenomenon.

Capital Versus Countryside: Effects of Different Conditions and Possibilities

The survey on the active monasteries and temples in the Ulaanbaatar area reveals that there are around 36 operating temples in Ulaanbaatar (latest count shows 25 Yellow Sect including one nunnery and two women's centres, 10 Nyingmapa including one women's centre and 1 Kagyüpa). Three of the temples were opened in 2007, signaling that the revival and dissemination of religion is still in progress. Most are completely new foundations i.e. established by individuals after the democratic change and only a few are revived old temples on the same site or on new sites, though in the countryside most temples can be considered as revived ones (even if not on the original site). However, while monastic life in Buddhist temples is considerably lively in Ulaanbaatar (though in some aspects within peculiar circumstances as described below), with many temples and assemblies of different size actively working, in the countryside the situation is quite the opposite. Though numerous monasteries and temples were revived in the countryside our research proved that about half of these newly founded temples are inactive by now with some still having only annual or monthly ceremonies but one fourth being totally inactive¹⁵. The conclusion can be drawn that the situation is the same countryside.

¹⁵ The data gained in whole Öwörkhongai and Dundgow' and in the south part of Töw demonstrates it: from the 40 temples in the area, 9 is totally inactive now and without lamas, 14 is only partly active, with only

Nowadays this situation in the countryside means that though there were many temples founded after 1990, by now it is rather rare that an actively working temple can be found in a *sum* (subprovince, administrative unit within the *aimag*). The still active ones are mainly famous and revived historic monasteries, such as *Erdene zuu* founded as the first monastery in Mongolia in 1586 and *Shankhiin khüree* or *Baruun khüree* / *Ribogejigandanshaddüwlin* founded by Öndör Gegeen Zanabazar in 1654 in Öwörkhangaï, *Amarbaysgalant* summer monastery of the *Jewtsündamba khutagts* in Selenge; or monasteries situated on isolated but famous places also attracting pilgrims and tourists, such as *Töwkhön khiid* retreat monastery in Öwörkhangaï or *Bari* / *Bagri lamiin khiid* / *Gündüjambaalin* (this latter has three of four tourist yurt campings nearby) in Dundgow' at a spectacular site, or temples situated at *sum* centres or other easy to reach places with good transport connections. In some cases a monastery was revived at its old faraway site, and later moved to the *sum* centre.

In the case of some old sites with greater lama populations it was not rare that 40-50 old lamas participated in the reopenings around 1990, whilst in isolated places sometimes only one or two lamas tried to revive the faded belief. However, almost twenty years had passed on since then. What accounts for the closing down of the temples is that with the passing away of the old lamas who kept temples working and ceremonies performed and with the lack of lamas already well trained and willing to move in many countryside revived temples have become completely abandoned. The young lamas having been left without a master either disrobe while staying in their homeland and live secular life afterwards finding a better paid 'business' or herding animals, or go away to the capital as they have higher donations and perhaps permanent salaries there if they join one of the main monasteries and learn there. In most cases they never return to their home temples. This is a common problem in the countryside that due to the lack of teachers and donations the revived small temples are not able to survive after the masters passing away. In the most fortunate cases, these temples remain partly active with a very limited number of lamas insisting to stay (this being in some cases only one lama), in other cases with ceremonies only held on great days of the year or in some with monthly ceremonies. Some of the lamas who had left for the bigger monasteries and Buddhist institutions in Ulaanbaatar visit their home temples for these ceremonies sometimes accompanied by some other lama acquaintances from the Ulaanbaatar monastery to help to perform the rituals, which is also a way to help upkeeping the local traditions. However, in most cases there is not much hope that they will settle back in the near future and contribute to the local religious life adding the knowledge they have gained in Ulaanbaatar. On the other hand, for the greater part, the temples are completely left without lamas, not working any more. In these cases the temple buildings (being either newly built ones or renovated old buildings) themselves are in a very bad state of repair and remain with the worship objects taken away by the lamas who left the temple or, if left unguarded, stolen by thieves.¹⁶

monthly or rather annual ceremonies held, for which their ex-monks use to come back from Ulaanbaatar. 17 years after the revival only 17 of the 40 temples were found being active with at least 4 monks, and everyday chanting (the biggest of these have 20-30 monks, but most have much less).

¹⁶ Pozdnev describes the different ways how monasteries and temples in his time reached the same fate. According to him, (Pozdnev 1978, p. 38.) often Imperial monasteries became deserted when in Imperial monasteries Peking stopped sending a salary for the lamas: "Since the lamas did not get sufficient means to exist, they were forced to leave the monastery and to settle down in the steppes with their relatives and people of the same khoshuun. From this time on the monastery naturally became a deserted temple, and the lamas appeared there only on days of great khurals." "Thus it is that [...] today only those which were entrusted by the emperor to one of the khutukhtus are still monastery cloisters. All the others are lonely steppe idol-temples at which the lamas from near-by localities gather to perform services a few times a year." (p. 42.). On another type of monasteries, *sumun* monasteries, and the way they used to become abandoned he

Since the time of Buddha Śākyamuni donators (*jandag*, T. *sbyin-bdag*) have had a very important role in the maintenance of the lama community and today the places situated far away from devotees or other financial sources cannot survive. All in all, the *sum* centre and even the *aimag* centre, and mostly Ulaanbaatar are more favorable and possible places for the operation of temples than remote and isolated places.¹⁷ Today even *sum* centres with active temples are rare, while *aimag* centres may have 2-3 operating temples, as their population is able to maintain more temples. This is also where lamas of temples that cease operation possibly join in. These *aimag* and *sum* centres have permanent populations and devotee communities, therefore usual donations are ensured. Moreover, people from the remote countryside *ails* (yurts) visit the *sum* centre from time to time, and can also visit the temples. A *sum* centre is also good for young lamas to keep connection with modern life they so much consider important.

There are, however, several young lamas heading countryside temples who make every effort to preserve the traditions locally left by their old masters. The young head lama of *Erdene zuu* (Öwörkhongai aimag, Kharkhorin sum), Kh. Baasansüren, who has an easier task with his monastery located at a famous and frequented site; the head of the *Gandan peljeelin khiid* / *Tögs bayasgalant arwijn delgerekh khiid* (T. *dga'-ldan phel-rgyas gling*) temple in Khujirt (Öwörkhongai aimag, Khujirt sum), N. Batzayaa; the head of *Gündüjambaalin* / *Khötöl öglögch* temple (T. *kun-tu spyin-pa gling*) at the site of *Bari lamiin khiid* (Dundgow', Saikhan owoo sum), M. Bat-Erdene; the head of *Delgeriin Choir* (Dundgow' aimag, Delgertsogt sum), Luwsandarjaa perenleinamjil; and heads of a few other places countrywide not known personally by the author try to develop their monasteries and recruit and educate novices in spite of the difficulties.

Lamas with great calling also struggle individually to upkeep their isolated temples, for example a lama in his twenties, L. Damdinjav, who, after his master passed away and the other lamas disrobed and scattered lives alone in an isolated and deserted place called Yargait in a yurt near the reconstructed temple called *Gandan legshed dashchoilon* (T. *dga'-ldan legs-bshad bkra-shis chos-ling*) at the site of the old *Baruun khural* / *Yargaitiin süm* (Öwörkhongai aimag, Ölziit sum). He received full-ordination from the Dalai Lama recently. A fifty years old lama, Shagdarsüren, without special vows has been living alone in *Töwkhön* retreat (Öwörkhongai aimag, Bat Öljiit sum) for 15 years looking after the hermitage and supplying a retreat for some novices from *Gandan's Idgaachoinzinlin datsan* in summer. These samples show that a few exceptional lamas including young ones still have enough faith and persistence.

To solve the problem of the present disappointing situation in the countryside, for the temples struggling for survival visits of lamas from *Gandan* and other bigger temples and of Tibetan teachers, and the return of their young lamas after their studies in Ulaanbaatar or abroad would be the only solution. But for this, even if a few lamas with great calling for the task would be ready to reside in these temples, financial means should

writes the following (pp. 43-44.): “the Khalkha sumun monasteries are almost always solitary steppe temples, around which three or four Mongol yurts may be nomadizing. [...] These temples usually are erected in times of general prosperity. [...] at most a little wooden temple and some buildings to use for services can be built in this way. These temples have no sort of guaranteed existence. At first the sumun lamas gather at the monastery as to a novelty; they live at it a while and perform their khurals (prayer services), but then they leave again for their nomadic lands, later to gather at this temple only on those days of great khurals.

¹⁷ This was not different in the old times. As Pozdnev describes (Pozdnev 1978, p. 44.): “The Khalkha monasteries mostly have self-supporting lamas; but these as I said already above, usually leave for khoshuun or gegeen monasteries, since the situation of the latter is more secure, the income is more frequent and better, and life itself in these monasteries is more cheerful and eventful”

also be available. At this moment, this seems to be solved only for a few countryside temples with connections and foreign funds.

Locations in Relation to Pre 1937 Temples

Even though it had been an intention to revive old temples, rebuild them from their ruins and revive ceremonies in them, this could not be successful in the capital from the very beginning, given the state that there were scarcely any ruins that could be used, being almost all old temples and monasteries completely destroyed¹⁸. Two of those some complexes, namely *Choijin lamiin süm* and *Bogd khaanii nogoon süm/ord*, had been used as museums (temple Museum of *Choijin lama (Choijin lamiin muzei)* and Winter Palace Museum (*Bogd khaanii (ordonii) muzei*)) by that time, and even if there was a movement with demonstrations to reopen these as monasteries and held ceremonies in them once again, this did not succeed and these monasteries are no longer an active place of worship being still used as Museums. In the event only three of 36 current temples in Ulaanbaatar are revived old temples on the same site, in partially remained buildings, such as *Gandantegchenlin* Monastery, *Dambadarjaa* Monastery and *Züün khüree Dashchoilin khiid* (which operates in two remaining wooden yurt temples), with some others being revived old temples or institutions on new sites. Some of the latter bear the same name as old monastic schools (*datsan*, T. *grwa-tshang*) or temples, but seem to have no or little real connection with the old ones. In some other cases such as the three temples bearing *manba datsan* (medical temple, T. *smān-pa*) or the two temples *zurkhai datsan* (astrological temple, T. *rtsis-pa*) in their names, and *Narkhajid* and *Baldankhajidlin* temples (this two named after the same old temple of female practitioners), several new temples have the same name as an old temple and even claim to be the revivals of the old ones, but there is no proven connection between them and the old ones. Some old temple buildings have been used for establishing new communities of lamas, such as *Zurkhain datsan* and *Gandan's Badamyogo datsan*, which have been established in some of the remaining buildings in the old Western *Geser* Temple; and the *Dar' Ekh khiid / Dulmalin khiid* in the old *Tārā* Temple. These, and all the rest are completely new foundations i.e. established by individuals after the democratic change, often with connections to the pre 1937/39 *ikh khüree* or countryside monastic foundations through the traditions of the founding old lamas.

In the countryside, however, most of the currently working temples (about 80 percent) are revived old temples¹⁹, but these are mostly in the *sum* centres, not on the old site, these being situated by now on completely abandoned sites where it would have been impossible to keep them operating there. Only a very few was revived on the old site, and these are still active in a still fewer cases, in case of very famous sites or if being situated in the *sum* centre or other easy to reach and frequented places. In some cases a monastery was revived at its old site, and some years later moved to the *sum* centre, as only there can the financial needs for operation be provided for (that is, basically, donations of devotees visiting and using the services of temples). In most cases it is not the case that a new current temple is the revival of an old one. In most cases, in a *sum* (which is different from the administrative divisions of the times before the purges) only one temple was opened

¹⁸ Precisely, no monastery complexes or individual monasteries/temples survived completely intact, of 8 temples/monasteries there are partial remains of old building(s) in different state of repair and used for different purposes, of all the other temples/monasteries there are no remains at all according to the survey: Majer – Teleki 2006a.

¹⁹ The data gained in whole *Öwörkhanga* and *Dundgow* and in the south part of *Töv* demonstrates it: From the 40 current temples, 5 or 6 proved to be newly founded temples with no proven connections with old monasteries, though at their foundations usually old monks participated as well. After 2000, a very few such new private temples also opened in *aimag* centres, the head of which had studied in Ulaanbaatar and then opened their own temples in their birth places (in the surveyed area there were two such temples).

after 1989 (either by the reconstruction of a ruined monastery or temple or by building a small new one), with the participation of old lamas from different old monasteries in the area, and mostly in the *sum* centres, where people can reach it easily for participating in ceremonies, requesting readings and support the operation of the temple by giving offerings to its lama community. In these cases, the new temple should be considered as the revival of all the monasteries that were situated in the present area of the *sum*, or in the area (as *sum* borders have changed in the last decades). The traditions of a couple of famous monasteries and monastic cities that once housed hundreds and thousand of lamas and remained partly, like *Amarbayasgalant* in Selenge aimag, Baruun Büren sum; *Erdene zuu* in Öwörkhongai, Kharkhorin; *Shankhnii khüree* or *Barruun khüree* in Öwörkhongai, Kharkhorin sum; *Zaya gegenii khüree* in Arkhangai, Tsetserleg were revived and their buildings restored, and even such old monastic centres of which nothing remained, like *Daichin wangiin khüree* in Bulgan aimag centre and *Sain noyon khanii khüree* in Öwörkhongai aimag, Uyanga sum became active again as well as smaller old assemblies in remained buildings or new temples were revived.

After the democratic change the reconstruction of ruined but partially remained monasteries and the construction of several new small temples were nationally supported but different foreign and international organizations, such as UNESCO have provided considerable help. As an example, *Amarbayasgalant* (Selenge, Baruun Büren sum) and *Delgeriin Choir* (Dundgow', Delgertsogt sum) received funds from Gaden Relief Project, Canada, to increase facilities, like water and energy supply and residence facilities in them, and also for restoration and rebuilding. The Mongolian Buddhism Revival Project of Kunzang Palyul Chöiling (KPC, T. kun-bzang dpal-yul chos-gling), an American Nyingmapa organization sponsors the rebuilding of *Khamriin khiid* (Dornogow', Sainshand sum), the revived monastery of Danzanrawjaa (T. bstan-'dzin rab-rgyas, 1803-1856). Tibet Heritage Fund (THF) has restored by 2007 September the six remained temple buildings of *Sangiin Dalai* monastery (Ömnögow', Nomgon sum). The Cultural Restoration Tourism Project had supported by its volunteers the restoration of *Baldan Baraiwan / Bereewen* monastery (T. *dpal-ldan 'bras-spungs*) (Khentii, Ömnödelger sum) since 1999 for seven years, while many other funding projects are hopefully unknown to the author.

However, restoration of old monasteries and temples is one thing and a different and thing having even more concern about is to keep them operate with an assembly. This effectively depends on the calling and education of the young lamas and the generosity of donors who provide the financial background of the lama community. Without this in the countryside the remote smaller temples, even temples nicely restored in the past years are left abandoned due to the lack of finance and lamas.

Presence of Different Sects Today

As Mongolian Buddhism is the same as Tibetan Buddhism, the Buddhist sects of this latter form are found today as well as being present in Mongolia historically. The mostly widespread of them in Mongolia, after the 17th century, is the Gelukpa or reformed Yellow sect founded by Tsongkhapa (Zonkhow, T. tsong-kha-pa, 1357-1419). Other sects, the representatives of which played important role in the early history of Buddhism in Mongolia, were: the Sakya sect founded in 1073, with Sakya paṇḍita (T. sa-skye bla-ma, 1182-1251) and Phagwa lama (T. 'phags-pa bla-ma, 1235-1280) establishing strong connections with Mongolian *khaans* in the 13th century; the Kagyüpa sect, which also came to Mongolia in the 13th century and among the sub streams of which the Karmapa was widespread remaining strong here till the Manchus came to power in 1644 and till Öndör Gegeen's time; also there were Nyingmapa followers present. In Ikh khüree (the old mongolian monastic capital) Öndör Gegeen created separate *aimags* for the Old Sects: the

Nyingmapa, Sakyapa and Karmapa sects, because these were worshipped in Mongolia in the old times. These were represented to some extent in Ikh Khüree even during the time of the 8th *Jewtsündamba khutagt*. In the countryside, there also existed important Red Sect centres such as *Khamriin khiid* and other monasteries of Danzanrawjaa (T. bstan-'dzin rab-rgyas)²⁰ in Dornogow' or *Khögnö tarnii khiid* in Arkhangai and *Khüükhen khutagtiin khüree* (the monastery of *Khüükhen khutagt*, 'the young lady *khutagt*' who got his name after his appearance, that is, his female facial features and long hair) in Khentii. These were exceptional, with all big monastic cities being Gelukpa ones. However, also small Red Sect temples and places of the tantric *Zod* (Chö, T. *gcod*, 'cutting through')²¹ practitioners were scattered throughout the country (these later either on remote areas or often beside big monastic cities and monasteries but always outside, as their lamas were often married or as male and female lamas gathered together) though small yellow Sect temples outnumbered them. However, since the 17th century up to today the Gelukpa sect has been and remains the dominant one, but today there are also many Nyingmapa or Red Sect temples in Ulaanbaatar.

The majority (22, including the ones surveyed in 2007, 25), of the Ulaanbaatar monasteries / temples, belong to the Gelukpa or Yellow Sect (this includes one nunnery and two women's centres and a Mongolian reading temple). Eleven temples are Red Sect, mostly Nyingmapa temples, including one women's centre. However, despite considerable investigation, this categorization is relative in Mongolia. For example: *Badamyogo datsan* of *Gandan*, *Tögs bayasgalant khiid* and *Baldankhajidlin* were all described by our informants as Gelukpa temples, although they also manifest some Nyingmapa (Red Sect) features and could be called mixed temples. In fact, as both Tibetan and Mongolian Buddhism is the mixture of the sūtra and tantra traditions (*sde gnyis*, 'the two traditions, being *sudriin yos*, T. *mdo sde*, sūtra tradition and *tarniin yos*, T. *rgyud sde*, tantra tradition,), tantric rituals are parts of the ceremonies in all Gelukpa temples, though some are especially characteristic in Nyingmapa ones.

It would appear that all the Red Sect monasteries in Ulaanbaatar belong to the Nyingmapa sect, worshipping Padmasambhava or Guru Rinpoche. There is currently only one Kagyüpa temple in the capital, *Garma garjid Ürjin perenlailin* monastery, which is presently operating in an office.

As for the proportion of Gelukpa and Red Sect temples today, it can be stated that Red Sect temples make a considerable proportion, almost one-third of all temples in the capital, but in the countryside these are rather rare. In the two *aimags* completely surveyed, only one of the 38 currently working temples was Red Sect one, though it is not the same in all Mongolian areas and there also were revived and exist important Red Sect monasteries on historically important or famous sites such as *Khamriin khiid* in Dornogow' (yet this is the only example known to the author), which is for years supported by an American Nyingmapa organization, Kunzang Palyul Chöiling (KPC, T. kun-bzang dpal-yul chos-gling), as part of its Mongolian Buddhism Revival Project. The strong presence of the Nyingmapa Sect in the capital, however, is not due to a strong converting activity from the part of Nyingmapa here, but simply it happens that many Nyingmapa lamas also found

²⁰ As the fifth reincarnation of a Sakya saint, this famous incarnated monk (1803-1856) was the abbot of *Khamriin khiid* in the present Dornogow' aimag, the author of Tibetan-Mongolian bilingual poems, plays, founder of numerous monasteries in the Gobi, a monastic theatre, and a museum.

²¹ A system of practices for the purpose of cutting through the four Māras and ego-clinging based on the *Prajñāpāramitā* and set down by the Indian siddha Phadampa Sangye (Padamba sanjee, T. pha-dam-pa sangs-rgyas, the Indian mahāsiddha who visited Tibet five or seven times, the last time in 1098, where he introduced the 'pacification of suffering' (Shijed, T. zhi-byed) teaching) and his disciple and consort a Tibetan female teacher Machik labdrön (Majiglawdonma, T. ma-gcig lab-sgron ma, 'Only Mother Lamp of Dharma', 1055-1143).

their own private temple besides those Red sect temples such as *Namdoldechenlin khiid*, *Ürjin Shaddüwlin khiid*, *Dechinchoinkhorlin khiid* or *Puntsoglin khiid* that have considerably longer history, often coming from one of these.

Ceremonial Language

As it was throughout Buddhist history in the country, the ceremonial language in almost all Mongolian monasteries is Tibetan: the ceremonial books and manuals are all in Tibetan, the readings and ceremonies are all held in Tibetan, training is conducted by use and study of different Tibetan ceremonial and philosophical texts and all religious terminology is based on Tibetan, being mostly of Tibetan origin. This important feature could not be changed even after fifty years of suppression, as makes the basis of Mongolian Buddhism, a local 'variation' of Tibetan Buddhism, in spite of several efforts and attempts from time to time in certain monasteries to conduct the ceremonies in Mongolian²². Because of this, devotees not only do not understand the ceremonies but the language barrier makes it less easy for them to improve their knowledge and understanding of their religion. However, it should be mentioned here that, traditionally, it is not the duty of Buddhist lamas to educate people in religion, especially in the tantric Buddhism, as tantric practices should be kept secret from those not having the proper initiations. However, in the past few years basic Buddhist texts, ranging from basic prayers to complete philosophical treatises had been translated into modern Mongolian and published so interested people could have a better understanding of Buddhist teachings.

Until now there is only one Mongolian reading temple (*Buyan arwijikhui khiid*) in Ulaanbaatar. In recent years there existed another one, but that closed down in 2006. Here the daily ceremony, special ceremonies and the readings or remedies requested by the believers are all recited in modern Mongolian, with the texts themselves written in Classical Mongolian and chanted following the rules of modern Mongolian. This community feels that this enables the people attending the ceremonies to understand and follow the meaning of the readings, but this is not followed in any other temples keeping the traditions.

Nunneries and Centres for Women Practitioners

There are several temples for Buddhist women, although it could be said that the only authentic nunnery in the country is *Dar' Ekh khiid* / *Dulmalin khiid* in Ulaanbaatar where female lamas have taken the *getselmaa* (T. *dge-tshul-ma*, female novice) vows, wear traditional nuns robes and are permanently resident. The nunnery is supported by the Foundation of the Preservation of Mahayana Tradition (FPMT), Söpa rinpoche's center, and have connections with a nunnery in Nepal, with a possibility for some of their nuns to study there. This is, however, a great improvement, as historically no nunneries existed in the country. Most of the women in the other temples can only be called lay practitioners. They have lay vows and therefore do not wear traditional religious robes though some wear a type of uniform that differentiates them from laywomen. However, they are effectively laywomen and, as such, can and do marry, have children, have long hair and wear make-up. This is analyzed in detail below at the discussion of the different vows in the present system of Mongolian Buddhism. In countryside no nunneries or women centres exists as for today. The only plan have heard of is in *Khamriin khiid*, where the old temple of women practitioners, *Toinog datsan* (T. *khros-nag grwa-tshang*) is planned to be rebuilt, with nine young female lamas already sent to study to India (sponsored by the same above American Nyingmapa center) to return here when trained.

²² This is detailed in the description of the only Mongolian reading temple of Ulaanbaatar, *Buyan arwijikhui khiid*.

Associations and Centres for Lay People

There are also numerous religious associations or centres mostly led by an individual lama (Mongolian or Tibetan) who gives Buddhist talks, readings and ceremonies with the aim of providing basic religious education for lay people. One such is Tarema Association, lead by *gewsh* Sonomdorj (T. *dge-bshes* bsod-rnams rdo-rje), a Tibetan lama from Ladakh. These are not temples, having no real lama or women assemblies, not having daily chantings but only occasional or weekly gatherings and carrying out rather different though very useful tasks. Monastic schools of *Gandan* and *Betüw* monastery also organize lessons for devotees lead by their residing Tibetan masters or one of their Mongolian teachers.

For lay people participating in the rituals in these centres, these usually distribute the Tibetan texts of the prayers chanted in Cyrillic transcriptions, so people can join in the chanting, even though they can not read Tibetan (this method is used in western Buddhist assemblies similarly). Most devotees participating regularly learn these by heart together with the appropriate melodies so that some of them can chant like a lama even texts of longer ceremonies, not just basic prayers. This is complemented with detailed explanations of the meaning during the lessons, or in some publications given in form of translations and added explanations. However, still absolute faith characterize most Mongolian Buddhists, and only a very few has ever heard of any of the basic Buddhist teachings though masses of devotees were and are still active in gathering virtues by making prostrations, offerings and giving donations.

MAIN PROBLEM AREAS SURROUNDING THE RE-ESTABLISHMENT OF THE BUDDHIST TEMPLES

Registration of Temples and Criteria for Founding a Temple

The exact number of revived and currently operating monasteries is not known on a State level. However, after the democratic change, the authorities decided that all religious institutions and organizations (Buddhist, Christian, Jewish, Islam etc.) were to be registered with the Ministry of the Interior and Legal Issues / Ministry of Law and Interior (*Khuul' züi, dotood khergiin yaam*). The first permit on the register was given to *Gandan*, the main monastery although it is not dated with the third being to *Züün khüree Dashchoilin* monastery in 1994 (the second permit is for another religious community). However, it is clear from the registry (what was available to the author) that not all active Buddhist temples in Ulaanbaatar have registered, not to mention many active countryside temples very few of which have been registered. Somewhat strangely, some of the biggest and most well known temples also have failed to register. Even among the registered temples, the registration date is some years later than the temples' actual foundation date.

It is important to mention here that the main monastery, also known currently as the Centre of Mongolian Buddhists, *Gandan* does not have any authority to grant permission for the foundation / operation of Buddhist temples in Mongolia i.e. it does not register temples or give permissions for temples to operate. Despite this, *Gandan* does attempt to keep a list of active Mongolian Buddhist temples, which is overseen by the *da lam*, Byambajaw, (in office since autumn, 2005), but strangely all they have is the same list of registered temples found in the Justice Ministry.

Due to the fact that frequently the date of registry is more recent than the foundation in case of a temple that is already registered, the conclusion can be drawn that sooner or later other, now active but still unregistered, temples will register (it can not be decided now which will get registered in years to come and which will not), this seeming to be only a question of time and money.

Of course, the very strong and well refined system that once characterized the Mongolian Buddhist Church will never be restored, and this is not the aim. As for today, all in all, Buddhist temples are totally independent of each other (though branch temples do exist), and religious institutions have to be registered with the Ministry of Law and Interior, but not in the main monastery. On top of it, there is a confused situation surrounding registration as about half of the Buddhist temples in Ulaanbaatar are not registered and countryside temples have an even smaller registration rate.

In addition, the reality is that temples can and do operate without being registered. At present, any man (lama) can establish a monastery and be its head, if he is able to find other lamas even from his mother monastery or from among his lama friend (see the requirements concerning the number of lamas below) who follow him to the new temple or who become lamas there, accept him as head, and if he can find a place for the regular chantings even if this is a yurt. The temples' survival effectively depends on the donors, to provide financial support for the new temple. In the countryside, this is similar, with the addition that there survival, in places other than *aimag* centres, is much more difficult and that today new temples are almost founded due to this in these places.

Number of Lamas in the Communities

There is great variation in the number of lamas in the different temples in the Ulaanbaatar area. *Gandan* monastery, the modern centre of Mongolian Buddhism, has more than 500 lamas. In *Züün khüree Dashchoilin* monastery there are 160 lamas. All the other bigger temples, making still a small proportion of the 36 temples, have about 10-20 lamas, which seems to be the maximum for well-off countryside temples as well. However, in many newer and smaller temples there are only one or two adult lamas and one or two very young novices. Note that this data is given counting all members of the assembly, not only ordained lamas and especially not only the fully ordained ones (see the problem of the vows below). From the Buddhist point of view, four *gelen* (T. *dge-slong*), fully-ordained lamas would be necessary to form a Sangha (community). This criteria is fulfilled only in 3 of the 36 Ulaanbaatar monasteries, and in perhaps the same number of all (!) the 160-200 countryside monasteries or temples, which in itself is a really shocking data. Taking things strictly, all the others wouldn't be called 'monasteries' or 'temples'. The number of lamas and the lack of fully-ordained ones impacts on all aspects of the monastic life of these temples, as this has to be adapted to the small number of lamas. In the countryside, where temples almost absolutely depend on the old lamas in lack of young but well-trained lamas who would stay there, the communities disperse with the old master's death as without a master it is impossible to keep the temple operating even if there are a few lamas (again not necessarily ordained) which is 'enough' in Ulaanbaatar. Historically, different types of monasteries existed, according to the way of their establishment, date of founding, size, location, and type, ranging from monastic complexes founded on Manchu order and monastic cities (*khüree*) being centres of the *khoshuu* ('banner, battalion, administrative unit' within the four big areas of the four *khans*, the old *aimag* divisions) also with a thousand lamas to monasteries (*khiid*) with about 50-500 lamas, temples (*süm* or *dugan*, T. *'du-khang*) with some dozens of lamas, and assemblies (*khural* or *jas*) with only a few lamas or being temporary assemblies. However, this was in a time when almost one-third of the male population belonged to one of the about 1,000 monasteries and temples meaning around 110-113,000 lamas in all. As for today, it is estimated that there are about 2000 or a maximum of 3000 lamas, of which about 1000 is affiliated to one of the Ulaanbaatar temples (this have to be interpreted within the figures related to the population of Mongolia, being 2,5-2,7 million of which about 1 million resides in the capital and many others in the *aimag* centres). Even this number can be analyzed further, stating that of that 1,000 lamas per Ulaanbaatar about 660 belongs to the two biggest monasteries. The

same is the situation in the countryside, where belonging to a temple in the *aimag* centre may mean a much better chance than being a lama in one of the small ‘middle-of-the-nowhere’ assemblies struggling for survival. It is also a fact that today a ‘monastery’ means only one temple building in most of the cases, apart from the very few partly remained or reconstructed monasteries which have several buildings in use, but which still do not have lamas residing in or, as the old Mongolian pattern, around the monastery.

Organization and Ranks in the Assemblies

As for the organization of religious life, it is customary to have the same ranks or title-holders in all temples or monasteries. This is basically unchanged and the same as in the Tibetan tradition, but the size of temples and number of lamas in their assemblies makes a serious influence on it today. The head of a monastery is called a *khamba* (abbot, T. *mkhan-po*) or *tergüün* (head). Today the general view is that only the abbot of the large monasteries such as *Gandan* and *Züün khüree Dashchoilin* (as the second biggest and the inheritor of the old *Züün khüree*) bears the title *khamba*, while the heads of other monasteries and temples should be referred to as *tergüün*. The other view is that only the abbot of *Gandan*, the main monastery, who is the leader of all Mongolian Buddhists, should be named as *khamba*, abbot. This view is probably based on the fact that the head abbot of *Ikh khüree* or *Bogdiin khüree*, the highest religious office holder in *Ikh Khüree*, and the most significant cleric dignitary apart from the *Jewtsündamba khutagt*, was called *khamba nomon khan* (though that time heads of monasteries were do called *khamba* as well as *tergüün*).

However, today most temple heads call themselves *khamba*, or are so-called by their disciples (thus, in reporting the situation in each temple, the titles are given according to the informants usage). In smaller temples there are almost no other titleholders beyond the *khamba* or *tergüün*, possibly an *unzad* / *umzad* (chanting master, T. *dbu-mdzad*) and a *gesgüi* (disciplinary master, T. *dge-bskyos*). In bigger assemblies there are usually two *unzad* and two *gesgüi* lamas, along with a lama with the title *tsorj* (‘lord of religion’, T. *chos-rje*) and / or one with the title *lowon* (master, T. *slob-dpon*). As for the tasks these title-holders carry out, the *unzad* leads the chanting, being very skilled in the melodies and the method of chanting though, as important, they are well versed in all the texts that are used in all the ceremonies held in their monastery / monastic school *datsan* (T. *grwa-tshang*); the *gesgüi* is responsible for keeping order in every aspect of monastic life in the temple, maintaining order during the ceremonies and carrying out punishments if necessary; while the *tsorj* and the *lowon* both have important roles in special events or ceremonies, when they perform specific ceremonial tasks or conduct the meditation practices necessary for performing the rituals. Historically, individual temples (even of a complex) were lead by the head (*tergüün*) who could bore the title *khamba* (this later or in case of individual temples). In *datsans* the head was called *shunlaiw* (T. *gzhung lugs-pa* / *gzhung las-pa*), which is the same today. Then there was the *tsorj*, or *lowon*. In every temple there were disciplinary masters and chanting masters whose number depended (and as these ranks are also the same today, still depends) on the size of the temple. In addition, there were other assistants fulfilling other duties. In every temple the offering master (*chombon* / *chowombo*, T. *mchod-dpon*) together with the offering assistants (*takhilch*), was responsible for the preparation and proper arrangement of the offerings. The chanting masters’ assistants were the chanters (*golch*, ‘central ones’, named after that they sat in the most inner rows of lama benches in one line with the ranked ones, but on not so high thrones and nearer to the door), taking a leading part in the recitation. Disciplinary assistants (*geyeg*, T. *dge-g-yog*) helped with the activities of the disciplinary masters (*gesgüi*) while the shrine keepers (*duganch*, T. ‘*du-khang-pa*’) were responsible for keeping the temples clean and ensuring that the right belongings or accessories were ready when

needed. Furthermore guards (*sakhiul*) and tea-servers (*manzach*) were appointed by the disciplinary masters. These are the same in bigger temples today, according to size and possibilities.

When the revival started the old lamas became the high-ranking lamas of the new assemblies, fulfilling such duties as abbot, *tsorj*, *lowon*, disciplinary master and chanting master. In places where several old lamas gathered together all such ranks were fulfilled by them. By today, with their passing away and with younger lamas who became lamas around 1990 and having been studied for 18 years or so, the new generation is taking their places gradually in assemblies that are still having enough lamas to operate.

However, it is clear that today in assemblies lacking lamas so seriously that often an assembly has only one or two adult lamas with the same number of pupils, this system can not be maintained at all. Here there is only the head differentiated. According to the number of the members of the assembly, though, usually a chanting master and a disciplinary master is also nominated, even though if the assembly consists of 3 or 4 lamas.

Finance, Survival, Mobility and Relocation

When revival started funds for reconstruction of ruined monasteries or for establishing new temples came mostly from individuals, including old lamas still living and their families, the descendants of lamas who were purged or who have passed away since then, as well as local businessman and authorities, even local party leaders. *Gandan* monastery and the Mongolian State also contributed. As works started various foreign organizations and Buddhist institutions offered help both from Europe and America and from Asian Buddhist countries such as Taiwan, Japan, Nepal, Hong Kong and India. Rinpoches who embraced the movement of Buddhist revival in Mongolia like Gurudeva²³ or Kushok Bakula (1917-2003)²⁴ also had a main part in providing financial means for the rebuilding. In most cases where there was no remained temple building ceremonies were started still immediately in *aimag* and *sum* centres, in any place where these gatherings were possible, being even a room in the local cultural centre or school building, or in a yurt, as rebuilding or construction was a slower process. It was an extremely rare case that any temple building survived intact and still suitable for ceremonies from the first moment.

As almost all the temples were either totally destroyed or had only partial remains, most new temples have been set up in newly built buildings. The common pattern for new communities even today and even in the capital is to set up their 'temple' activities in a yurt (*ger*) and erect the temple building later according to their means (i.e. financial support from their supporters). Indeed when the survey was being carried out six Ulaanbaatar temples were operating in yurts, namely *Jiid datsan*, *Gandangejeelin khiid*, *Agrim datsan*, *Choin dechin dashsünbrellin*, *Dechin choilin tawshi sünbrellin datsan*, *Mongol Unshlagat Buyan arwijikhui khiid*. The community carrying out the daily chantings and readings create a temple not in a permanent building, even in the modern

²³ A highly esteemed monk of Inner-Mongolian origin who, escaping the purges of the Chinese, went to and learnt for decades in Tibet and Nepal. He contributed greatly to the revival, restoration and reopening of temples in Mongolia. The main monastery rebuilt from funds coming from him is *Amarbayasgalant* in Selenge, and he also supports the rebuilding of *Delgeriin choir* monastery in Dundgow, the old monastery of Zawa Lam Damdin. For decades he is in conflict with the Dalai Lama over the worship of a deity, Shügden (T. shugs-ldan), banned by the Dalai Lama.

²⁴ A Geshe Lharampa (*gewsh lkhaaramb*, T. *dge-bshes lha-rams-pa*, holder of the highest academic degree in Buddhist philosophy) from Tibet's Drepung Losaling Monastery (T. 'bras-spungs blo-gsal-gling), the former Indian ambassador to Mongolia from 1989, considered to have been the incarnation of one of the sixteen arhats, Buddha's main disciplines. During his years as an ambassador, he contributed immeasurably to the revival of Buddhism and Buddhist institutions in Mongolia. Apart from regular teachings in Ulaanbaatar, he spent his time travelling all over the country giving teachings. In Ulaanbaatar he founded the only temple fully residential by now.

times. This attitude, common both in Ulaanbaatar and countrywide, has its roots in the nomadic Mongolian tradition (moving yurt temples also existed in the old times, though only complementing the very detailed system of monastic cities, bigger and smaller monasteries) as well as being due to financial factors. In the last few years many small temples have been erected in the capital signaling that the revival and dissemination of religion is still in process. At the time of the survey, most of the suburbs (yurt districts) of the capital have their own temples, usually housed in a yurt or a small wooden building. In many of these newly established private temples there are only one or two adult lamas who serve devotees in reading texts on their request on the same time being a source of money and who endeavor to teach young novices i.e. to educate the next generation.

Another common occurrence of late is that several monasteries located in the countryside are setting up a small branch temple in Ulaanbaatar with a number of their lamas residing there. For example, there is a temple with lamas from Zawkhan aimag (*Dechinarawjailin khiid*), a temple with lamas from Sükhbaatar aimag (*Agrim datsan*) and two temples founded by lamas of Arkhangai aimag (*Gandangejeelin khiid* and *Janchüwish dashlkhündüwlin khiid*).

New communities of lamas and temples still appear all the time, mainly in the capital but new temple buildings under construction or new communities formed in yurt temples can be met also in the countryside. On the other hand, long-term survival which is even more difficult than establishment of a temple is not easy for many of the small communities that have tried to establish themselves, with problems of all kinds arising including financial. Being no state subsidy their survival effectively depends on the donors, and on the income from reading texts for individuals. Closing down and relocation is a common occurrence: indeed during the survey in Ulaanbaatar one of the temples visited closed down: it was visited in September 2005, when its head was interviewed, but it had 'disbanded' with its lamas scattered a month later (*Mongol Unshlagat Töv* or Mongolian Reading Centre which worked in Bayangol district, on the way up to *Gandan*, led by P. Sükhbat lama). One assembly was temporarily not working due to its relocating during the time of the survey (*Baldankhajilin*), while two others were able to continue their ceremonies while relocating (*Mongol Unshlagat Buyan arwijikhui khiid* and *Agrim datsan*). In 2007 summer, when the author had only two weeks in Ulaanbaatar, some new temples were found that had opened since the time of the survey, which also proves that new temples are still being found. In the countryside by today most of the currently working temples are in the *sum* centres, not on the old monastic sites with only a very few old partly survived monasteries operating again and still now (these being at the same time tourist attractions). In many cases revived but by now abandoned temples were found on old sites, where with the passing away of old lamas and especially in lack of possibilities to maintain operation ceremonies ceased and assemblies dispersed, with only in some cases being able to establish themselves in the *sum* centres again where the temple became more accessible for donors thus gaining more chance to survive. Today, except from *Gandan*, the centre of Mongolian Buddhism, there is no state funding, so temples operate as private 'enterprises' wherever they depend on donations of devotees visiting on daily basis or on great ceremonial days, and on donations from companies and various organizations. This is completed by the amount gained from reciting texts on request. Before the purges, economic units of the temples were finance offices called *jas* (T. *spyi-gsog*, public accumulation / reserves), with all monasteries having several such units while smaller temples only one, and monasteries were maintained by locals in the area (the subordinates) and taxes. Also devotees' donations for the services performed contributed to the income of these financial units. These donations included a wide variety of goods such as herds, flocks, brick tea, meat, dairy products, flour, fat, silk scarves (*khadag*, T. *kha-*

btags), silk, juniper, grains and fruits, and later money. Everyday affairs, such as performing ceremonies, making offerings to the deities, preparation of lamas' meal and bigger expenses like repairing the temples were all paid from the assets of these units. Today's situation can not be compared to that of the old monastic system. Now temples completely rely on donations from individuals or in fortunate cases on donations coming from different foreign or local organizations.

Problem of Purity of Vows or the 'Different Interpretation of Vows' in Mongolia

The problem of the purity of vows is analyzed here in more details, as it is an aspect heavily and rightly criticized by lamas of the Tibetan and Western Buddhist traditions. Young Mongolian lamas and even many of their masters are not able to follow the traditional monastic lifestyle in the present society and after such a long break in religious practice, thus today, keeping the lama community and upkeeping purity is what has the most concern about.

Lamas can take different levels of religious vows. All new lamas or female lamas on entering a temple or monastery (usually young boys at any age from 3-6 and upwards) take the basic *genen* (T. *dge-bsnyen*, S. upāsaka) lay vows for males or *genenmaa* for females (T. *dge-bsnyen-ma*, S. upāsikā), which are five precepts that any Buddhist believer can take. These five precepts can be 'strengthened' for young lamas by taking the *barmarawjin* / *barmarawjün* (T. *bar-ma rab-byung*), that is, the pre-novice, renunciate or 'intermediate' vows at which time the novice is given a new, monastic name. This includes the same five precepts and in addition a few outer signs prescribed for monastic life such as wearing monastic robes and shaving off one's head. In Mongolia, however, the term *genen* is often used for members of assemblies with *barmarawjin* vows. After this, the lama can take the next step in some years by becoming a *getsel* (T. *dge-tshul*, S. śramaṇera) and a female lama a *getselmaa* (T. *dge-tshul-ma*, S. śramaṇerikā), which involves keeping ten precepts. A lama becomes fully ordained when he becomes a *gelen* (T. *dge-slong*, S. bhikṣu), whereby he agrees to live by 253 precepts. The equivalent of this *gelen* level of vows for women is the *gelenmaa* (T. *dge-slong-ma*, S. bhikṣunī) vow of the fully ordained female lama with 364 precepts, but the lineage of *gelenmaa* has never existed in Mongolia nor in Tibet (although some claim it existed in Tibet before the lineage was lost). Thus currently there is no full women's ordination officially in the Tibetan Buddhist lineages so consequently there are no *gelenmaa* in Mongolia today.

The terms 'lama' and 'female lama' are used throughout this dissertation for any member of an assembly (and individual lamas) as it is felt to be more suitable in the Mongolian context than using the terms monk and nun. In Mongolian the term *lam* (T. *bla-ma*), 'lama' is used for all members of the monastic assembly be they *gelen*, *getsel* (even for married lamas who do not keep the Vinaya rules purely) and *genen* or *barmarawjin*. The same applies to the word *emegtei lam* ('female lama'), or to the more honorific *ane* (T. *a-ne*) for female lamas (members of nunneries / women assemblies), though *genenmaas* are often called *khandmaas* (T. *mkha'-'gro-ma*, ḍākinī / yoginī or female sky-goer, used for female practitioners). It must also be emphasized that in Mongolia for many being a *barmarawjun* or *genen* is not the first step on the way to becoming ordained (which usually can be done at the age of 7-8) and later fully ordained (traditionally when being about 20 or above) but a position they will remain in all their monastic life while being still considered full members of the assembly.²⁵ Thus, as using the terms monk and nun was

²⁵ Pozdneevev gives the following details of how the monastic vows used to be taken in the old times in Mongolia: "Most Mongolian lamas enter a monastery at the 8 or 10 years of age, and stay in it until about 17, when they will have studied the full cycle of divine services. Then they return to the steppes to spend the usual life of a layman there. The only difference is that they are enrolled in their sumun khūree and are obliged to go there to perform divine services on the days of great khurals." (Pozdneevev 1978, p. 174.) "With

felt inappropriate in many of the above cases, the terms lama and female lama were chosen, but even these are used in their Mongolian meaning.

The present situation in Ulaanbaatar's monasteries is that *gelen* are found in the required number (at least four) only in the monastic schools of *Gandan*, in *Betüw* and in *Züün khüree Dashchoilin* monasteries, all of which have close connections with Tibetan monastic schools in India where many of their lamas are studying. It is also the case that discipline is stricter in the above monastic schools and *Betüw* partly due to this and partly due to the residing Tibetan teachers. The same applies to countryside temples, of which only a few is in a so fortunate position that through their connections their lamas have the same possibilities to study in India (as some lamas and female lamas from *Khamriin khiid* through the project of an American Nyingmapa organization, Kunzang Palyul Chöiling (KPC, T. kun-bzang dpal-yul chos-gling) or as an exceptional case, in Switzerland (in Rabten Choeling Monastery, T. rab-bstan chos-gling) as the lamas of *Amarbayasgalant* monastery (Selenge, Baruun Büren sum) through their connections with this monastery and Tashi Rabten Monastery (T. bkra-shis rab-bstan) in Austria, with which two it maintains close contact including the exchange of teachers and students. These few countryside monasteries maintain stricter discipline, too, and have *gelen* lamas in adequate number. In other Ulaanbaatar and countryside temples there may be often only one or two *gelen* or none, and most typically in many of the smaller there are neither *gelen* nor *getsel*. The latter tend to have only *genen* or *barmarawjin* lamas. This seems to be the case especially in the Nyingmapa (Red Sect) temples in Mongolia.

It must also be mentioned here that in the current situation, Mongolian lamas who have the *getsel* vow do not necessarily observe the vow of celibacy as it is prescribed in Vinaya (T. *'dul-ba*, monastic discipline) and followed in Tibetan Buddhism. This is kept here only by the *gelens*. Many Mongolian *getsel* lamas have a wife or a girlfriend, despite the prescription in the monastic discipline or precepts. The *getselmaa* vow of female lamas consists of the same ten precepts, but as the interpretation of the precepts, which are the same, is stricter for women even in Mongolia, close connection is forbidden to them with men even in today's Mongolia. The *getsel* vow, excluding as it does possibility of marriage, is still adhered to in Tibetan monasteries, but it is currently kept in Mongolia only in a very few strict monasteries (those mentioned above). In all other temples the *getsel* lamas 'decide' according to their own consideration. However, married *getsel* 'lamas' are so common that it is often said that there is a different interpretation of the vows in Mongolia to the extent that it is not necessarily considered here to be case of breaking the vows to be married. Tibetan and other Buddhist lamas do not accept the Mongolian's assertion of a different interpretation of the monastic rules, saying this is a serious and continuous breach of the rules laid down in the Vinaya by Buddha himself. They say the married Mongolian lamas (or those not keeping celibacy) are simply not following the Vinaya purely and, therefore, they should not be called lamas nor should they wear the lama robes. Thinking strictly in terms of breaking or holding the vows, we would have to assert that around 80 percent of 'lamas' in the Mongolian monasteries are not lamas (though they are all called '*lam*', wear the monastic robes and are considered full

good progress the students learn the entire course of divine services in five years, but sometimes they need ten years to study them. The students start to take part in big khurals at 15 to 18 years of age. Upon certification by the teacher they receive permission from the *gebküi* to do so. This invitation to take part in big khurals means that the novice has become thoroughly acquainted with the cycle of books relating to the divine service, and has learned them. After that, very many novices, especially poor ones, leave the monastery, return home and lead the ordinary life of Mongolian layman there, and only come to their *khushun* or *sumun khüree* to perform divine services on the days of great khurals. Others, who intend to spend their entire life in the monastery, are classified as "senior" students from the time they begin to take part in monastery khurals. Now they wait for their initiation into the second rank, that of *getsül*." (p. 197.)

members of the assembly): either as having only *genen* (laymen) and not real monastic vows, or most commonly being married despite having monastic novice (*getsel*) vows which in fact includes the precept of celibacy prescribed in Vinaya. There is also a certain different interpretation still prevalent today in Mongolia (again being a misconception) that Red Sect traditions have different regulations. According to this interpretation, these allow for behaviour not permitted in the Gelukpa Sect, and, therefore, it is especially in these Red Sect temples that there are almost no lamas living a celibate life.

It is also a fact that there is a strong interest in monastic life today. For many young men, it is true devotion that leads to the decision to join a monastery or temple, but for others a driving factor may be that, in the biggest temples, lamas receive a modest income, not to mention food that is provided in all temples in addition to the donations from the devotees. In this way, being a lama or female lama is considered today as being tantamount to a job in the eyes of many, not to mention that it also means social appreciation.

On the other hand, some may really have a true desire to become lamas, but in lack of proper education on the Vinaya they have no real understanding of what it means to be a lama even when they are already ordained. Considering this, this is not surprising that young lamas, after, of course, changing their lama robes after finishing 'work' in the monastery in the afternoon for lay clothing, can be met in bars or discos at night drinking and dancing like other Mongolian teenagers or adolescents and are involved in exactly the same activities.

This whole question cannot be judged without taking into consideration the fact that, according to the present situation, the vast proportion of lamas in Mongolia do not reside in the monasteries, but live with their family and therefore share in the problems of everyday life with all its temptations. Without proper monastic facilities, lamas are not given the chance to dwell apart from the distractions of everyday living. As for the temptations of modern life and the attractions of modern consumer society, these are the same for Tibetan Buddhist lamas or for Western ones, so it is not an acceptable excuse, but it must be taken into account that what makes this more difficult in Mongolia is the still almost complete lack of residential facilities without which the lamas still do not live a monastic life. In Ulaanbaatar, even in *Gandan* only a small number of lamas reside in the monastery but even this is not possible in other monasteries and temples. The only fully residential monastery is *Betiüw* since 2006 that the residence building for its lamas was opened on the wish of Bakula Rinpoche who encouraged the return to the original discipline on his teachings and visits throughout the country and also emphasized that proper residential environment enhances purity among lamas. Apart from this only monastery in Ulaanbaatar, in the countryside only *Amarbayasgalant* monastery in Selenge aimag, Baruun Büren sum and *Delgeriin choir* (Dundgow' aimag, Delgertsogt sum), the monastery of the reincarnation of Zawa lam Damdin (T. rtsa-ba bla-ma rta-mgrin) or Luwsandayan (T. blo-bzang rta-dbyangs)²⁶ were found to be residential apart from some small and isolated temples where only one lama resides in. Notwithstanding this, all the other temples have no lamas' residences and their lamas live in their own accommodation in different districts throughout the city of Ulaanbaatar (or in the area of their temples in the countryside), often far from their temple. However, there are many factors behind it, starting with that these are all smaller temples, in most cases only with one temple building, counting only a very few lamas and lacking financial means.

As for the women's assemblies, in Ulaanbaatar there is only one residential nunnery for female lamas (all with *getselmaa* vow). In addition, there are three women's centres, where the female lamas having only the *genenmaa* ('laywomen') or *barmarawjun*

²⁶ Famous Mongolian philosopher monk, living between 1867-1937, founder of many temples and composer of the last Buddhist chronicle, the Golden Annals.

vows, effectively live a lay life and can marry. However, in these assemblies this ‘license’ does not apply to the few female lamas with *getselmaa* vow (at least one such belongs to *Tögs bayasgalant* centre), for whom keeping the vow of celibacy is considered a must.

Historically, lamas existed in great numbers in Mongolia who had taken monastic vows, spent some time in one of the monasteries, but then lived with their families, herded animals, etc., while remaining lamas. However, the majority belonged to and lived in and around the monasteries, where celibacy was so strictly upheld that up the 1920’s, for example, lamas of *Gandan* district of Bogdiin khüree were forbidden to enter the lay districts located around the monastic quarters in order to prevent them coming into contact with lay people, especially women, and merchants. The Nyingmapa (Red Sect) and *Zod* (T. *gcod*) tantric temples were located here in the old capital as they were excluded from both *Gandan* and *Züün Khüree*, the two main monastic parts, as their lamas were permitted to marry as well as they gathered together with female lamas. The monastic rules kept in *Gandan* and *Züün khüree* did not allow marriage so lamas who wanted to marry or were interested in women were chased out from the two main monastic districts and had to live in these lay districts. Also women and also merchants were not allowed to enter *Gandan* district at all, and four policemen stood on either side of the *Gandan* complex to enforce this law. It went to an extent that if a woman relative came to visit a lama, she had to shout out his name or call him from the gate, as they could only meet outside the complex fence or, if inside, in the presence of the policeman. In *Züün Khüree* area during the daytime people were allowed to enter freely but, after 6 pm. women, except the old and children, were forbidden to remain in any part of the whole district, with also policemen securing this order. In the same way lamas interested in women were forbidden from all the big monastic cities countrywide. However, it is also a historical fact that there were married lamas who always had their assemblies outside, though in many cases right beside, the big monastic complexes. In most cases, these married lamas belonged to different Red Sect assemblies (the rules of which, though are exactly the same as concerning the Vinaya). It was also possible that a married lama living in the countryside with his family gathered regularly or on great festival days in the monastery he belonged to originally.²⁷ It was not rare that during our interviews with old lamas or other old informants born in the 1910’s or 1920’s that the informant said his father was a lama (and in this case not because of being a lama forced into secular life after the purges, as their birth date was well before). Also it was widely practiced after the 1930’s that people, whose father had been a lama, started to

²⁷ This is described by Pozdnev as follows: “It quite often occurs that lamas renounce their vows and leave the monastery of their own accord. This happens first of all in case of death of his brothers, when the lama is obliged to marry in order to continue the family line, or, as the Mongols say, “not to extinguish his hearth” [...] the person who has renounced his lama’s vows, dressed as a layman, leaves the monastery, taking all his property with him.” (Pozdnev 1978, pp. 264-265.). He also vividly describes the life of these married lamas: “I dare to maintain positively that the lamas who live in the steppe differ in no wise from laymen. They exist by the same toil, live like the same good family men that all the other Mongols are. It is true that if a lama who takes a wife pays no bride-price (Mo. *süi*), and goes through no religious ceremony, but simply conveys his loved one to his yurt and makes her his housewife. It is true he does not pass his name on to his children, and in the official *khoshuun* lists children are mentioned by their mother’s name, but these are after all outer forms which because of their perfunctory nature have little to do with moral feeling. Practically speaking, the lama loves his wife and children the same way as a Mongol at whose marriage all the religious ceremonies and ancient traditions were observed. One can say that such lamas ought not to be counted as lamas. Of course one can in part agree with this, since being immersed in the vanities of the world, they do forget both their vows and the monastic life. In this connection it is remarkable that they bring offerings to the monastery and give alms to their monastic partners on a level with laymen. More than that, the steppe lama, even if he is a *gelong*, never performs the most simple service at home, but invites a monastery lama to observe any rites. In short, these steppe lamas become lamas only on the days of grand *khurals*, when they go to the *khüree* of their *sumun* and duly perform all the divine services. (pp. 244-246.).

use their mother's name instead of their father's name (using one's father's first name as family name is traditional in Mongolia), as in this way it was easier to avoid the consequences of being the son or daughter of an 'anti-revolutionarist' (*esergüünii khüükhed*), as lamas were called in those times. This was also met in our interviews, where the informant explained why he or she is named after his or her mother and not his or her father. This also highlights how frequent it was for Mongolian lamas of that time (beginning of the 20th century) to have a family. It was in this way that families developed where father, son and by now, after the revival grandchild or even grandchildren became lamas, and where it is emphasized that it is a tradition in the family. Such families (as well as married lamas) can be met now even among the highest ranked lamas of the present *Gandan* monastery.

Another factor for the present situation in the monasteries is the political history of Mongolia after the purges and of the recent past, the revival. The handful of lamas of *Gandan* after 1944 were carefully chosen by the authorities and not based on their knowledge. Lamas who had been lamas before the purges were not accepted. When, during the 1970's the number of lamas was increased gradually, most of the new lamas accepted to *Gandan* were young or middle aged men already married, and still not the old lamas, but it was a way of the authorities dealing with Buddhism that married men were offered the right to become lamas. Following the purges, the few surviving lamas during the decades that passed on were 'forced' to break their vows and marry. Add to this the fact that Mongolian Buddhism was revived after fifty years during which it all but ceased to exist. The main drivers of the revival were the old lamas, who were lamas before the purges, and the majority of whom were by now married, mainly under compulsion. To be true, it must be admitted that revival would not be possible at all without them and it also would not be a way to solve or to prevent this problem to say to the new young novices entering that while their teachers are married they cannot do the same. More exactly, it could have been done or even now could be executed only by serious education on the Vinaya rules, which seems to be the only possibility in future.

This must be admitted, though, that there is a movement to ensure more lamas have appropriate vows including full ordination, and also to keep the purity of vows.²⁸ The Dalai Lama upon his frequent visits to Mongolia gives ordinations as well as various visiting Tibetan rinpoches. They all are encouraging Mongolian lamas in this matter by their speech and by giving example to them. In 2006 summer upon his last visit the Dalai Lama gave full ordination to about one hundred Mongolian lamas, which is a more than remarkable number considering the Mongolian conditions, giving some hope.

'Quality' of Religious Education and Training

In the old times Mongolian Buddhism used to produce outstanding scholars who contributed a lot to the development of the different branches of Buddhist science with their Tibetan language works on different Buddhist topics. This was not too difficult to achieve for capable lamas given the high education standards throughout the several hundred monastic complexes having in most case several monastic schools (*datsan*, T. *grwa-tshang*) specialized on different branches of studies. These educated lamas able to acquire high degrees in philosophy or to defeat Tibetan lamas in monastic debates. However, all the ranked or highly educated lamas were executed in the purges no lama teachers with deep understanding of Buddhism and its philosophy managed to survive and also all Mongolian lineages were broken. Therefore the training of the new generation of lamas after the revival had to be restarted from the basics again with higher Buddhist

²⁸ A historically interesting fact is that the first efforts were made in the 1960's, well in the socialist time, to ensure more lamas had the full vows.

education becoming possible only later with the help from India based or Tibetan Buddhist institutions.

Today, similarly to the original system, as well as being educated in ritual practice by taking part in the daily chanting, lamas receive further training from their tutor lamas. First, they study the Tibetan alphabet and learn short and long eulogies and prayers by heart together with their proper style of recitation. Then, they acquire longer ceremonial texts and the way of performing them. Also the literary and deep meaning of Buddhist texts is explained, with Buddhist view and philosophy being taught. This basic monastic education had been provided to novices in the same way in the old times. Today only larger monasteries may have residing Tibetan masters or properly trained Mongolian lama teachers who already finished their studies in Tibetan institutions, but notwithstanding their limited resources all the temples try to provide basic religious education and some achieve in providing possibility to gain a deeper Buddhist education.

A traditional form of education, which was used in monastic colleges of all bigger monasteries countrywide, is today only conducted in the monastic colleges in the greater *Gandan* complex, on subjects such as philosophy, traditional Buddhist medicine and astrology, and tantra. These are *Dashchoimbel datsan*, *Güngaachoinlin datsan*, *Idgaachoinzinlin datsan*, *Dechingalaw datsan*, *Jüd(iin) datsan*, *Mamba datsan*, and *Badamyogo datsan*, but in some of them this is still nominal and far from being authentic: in only three of the above monastic schools, being philosophic monastic schools, is the old curriculum of philosophic studies used again with *Dashchoimbel* having 14 monastic classes (*zindaa*, T. 'dzin-grwa) today similarly to the old times, *Güngaachoinlin* which had 16 having today 6 classes and *Idgaachoinzinlin* being able to revive 10 of its once 14 classes (these being grouped into elementary, intermediate and higher classes as traditionally, requiring each 1-5 years of study). Lamas in these monastic colleges study to master philosophy. For example in *Dashchoimbel* monastic college in *Gandan*, the highest philosophical exams, such as *gawjiin damjaa* (T. *dka' bcu*, meaning 'ten hardships'), were re-commenced in 1990 with students now being able to attain the highest philosophical qualification.

Apart from the traditional education, or rather instead of that, today larger monasteries, such as *Gandan*, *Züün khüree Dashchoilin* and *Betüw* monastery have their own schools, colleges or classes that operate in a modernized form reflecting new necessities and requirements of the changing times. These, in addition to teaching religious education, include modern education in line with the national curriculum into their monastic schools (for young lamas aged 10-16) and colleges providing complete educational opportunity to young lamas within the Monastic system without compromising on their monastic studies. This has become necessary today, and also makes it possible for the schools to be officially recognized by the Ministry of Education. One such institution, the oldest and most famous is Zanabazar Buddhist University of *Gandan*, started originally in 1970 in a limited form as authorities approved that time. The university combines the modern education system with traditional Buddhist teaching methods, and after four years study a Bachelor's Degree can be obtained here at two departments: the Department of Internal Sciences which includes majors in Buddhist philosophy and chanting, and the Department of Common Knowledge which includes Tibetan, Sanskrit and English language majors, traditional medicine and astrologic majors. Mainly lamas study in the university although laymen have been admitted since 2001. Furthermore, from September 2002, the university opened a class for the Buddhist female lamas in *Tögs Bayasgalant* women's centre, where the first class already graduated. Another such institution is the *Züün Khüree* Monastic College of *Dashchoilin* monastery, founded in 1998, where subjects taught in the four year course include English, management and computer skills

besides traditional Buddhist ones ranging from recitation, Buddhist philosophy, *Lamrim* (T. *lam-rim*, The Gradual Path, the main work of Tsongkhapa), history of Mongolian Buddhism, Mongolian History, Tibetan grammar and translation to traditional Tibetan medicine. In *Betiüw* monastery the religious school was started in 1991 by Bakula rinpoche himself, well before the founding of the monastery and this way when the monastery was opened in 1999 there was a group of lamas already prepared and properly trained to enter it. In addition to the study of Buddhist texts, Mongolian and Tibetan languages, lamas are taught modern school subjects such as Science, Mathematics, Social Studies or English. *Gandan* monastery also has an officially recognized Secondary School (*Shashnii surgalttai 112 dugaar surguul*, '112th School, providing religious training') since 1990, where Buddhist subjects are also taught for lamas aged 12-16 together with regular academic subjects. In *Züün khüree Dashchoilin* school-aged renunciates and novices are also taught regular school subjects apart from the religious training.

As well as the education provision made by the large monasteries, from the beginning of the revival many lamas (now numbering in the several hundreds) from these communities, and mainly from the monastic schools of *Gandan* are being sent to study all aspects of Buddhism to a very high level in the Tibetan monastic colleges and Institutions in India. This is not only important for studying Tibetan language and a variety of texts, but for receiving the proper transmissions and instructions for practice, as well as getting trained in every aspect and details of ritual practice and also for having a chance to experience the hardships of real monastic life. There is an exchange relationship mainly with Drepung monastery (T. 'bras-spungs, South India, Mundgod, Karnataka state), Sera monastery (T. se-ra, South India, Bylakuppe, Mysore district, Karnataka state), Ganden monastery (T. dga'-ldan, South India, Mundgod) and Namdroling (T. nam-sgrol-gling, South-India, Bylakuppe) monastic universities in India, where presently some hundreds of Mongolian lamas study for years, while a couple of lamas had been educated in Kumbum (Gumbum, T. sku-'bum) and Labrang (Lawran, T. bla-brang) in China. Some monasteries keep contact with two other monasteries in India, Sakya Monastery (T. sa-skya in Dehra Dun, Uttarakhand formerly Uttaranchal state), 200 kilometers north of Delhi and Mindroling monastery (T. smin-grol-gling, in Dehra Dun). On the other hand, lamas usually can be sent not for more than one year, which is inadequate in a system originally containing about 20 years of study and is far not enough for fulfilling the intention that they will return to Mongolia and hand on their knowledge to a younger generation of Mongolian lamas and female lamas and also not enough to increase ethics and moral among young lamas. Those completing around ten years' studies and returning to teach are rare but their number is growing.

Furthermore, Tibetan teachers and esteemed lamas, such as Rinpoches, are invited to the biggest monasteries to give teachings and initiations mostly to the lamahood but also to the wider audience, further supporting the revival of the Buddhist traditions. However, these possibilities, as well as higher Buddhist education are mostly open to lamas of the bigger Ulaanbaatar temples (where there are also residing Tibetan teachers) or those fortunate ones who became sponsored by one of the foreign projects supporting Buddhist revival and education of lamas in Mongolia.

As an example, lamas of *Amarbayasgalant* (Selenge aimag, Baruun Büren sum) and *Delgeriin Choir* (Dundgow' aimag, Delgertsogt sum) studied in Switzerland, Rabten Choeling Monastery (T. rab-bstan chos-gling), which has obvious results: these monasteries have the most fully-ordained lamas in the countryside who keep the Vinaya. Tibetan rinpoches also visit them regularly for longer or shorter periods giving initiations and teachings. Both monasteries received funds from Gaden Relief Project, Canada, to increase facilities, like water and energy supply and residence facilities in them, and also

for restoration and rebuilding. The Mongolian Buddhism Revival Project of Kunzang Palyul Chöiling (KPC, T. kun-bzang dpal-yul chos-gling), an American Nyingmapa organization sponsors around ten young lamas from *Khamriin khiid* (Dornogow'), the revived monastery of Danzanrawjaa (1803-1856) with the first two being sent in 2005 to Namdroling, and also nine young women who started their studies in 2008 in the neighboring nunnery, Tsogyal Shedrup Dargyeling, also being of Penor rinpoche. These young lamas and female lamas are sent there for 10 years, which is along period enough to return well-trained in the Nyingmapa teachings.

Despite all these efforts, the average knowledge of Mongolian lamas is still poor enough. Even basic Buddhist education of high standard is still lacked in everyday life of most smaller temples. Many lamas still now recite the Tibetan texts without understanding the meaning and far less then all speaks and writes Tibetan on a high level, some being even unable to write down words in Tibetan. During the research visits to individual temples it was often experinced that lamas of the temples were not even able to provide detailed data such as the *Tsogchin gorim* (list of texts of the everyday chanting) of their own temple or a detailed schedule of its ceremonies (weekly, monthly and annual). Also, lamas in their 20's can be met who can hardly read and write in their mother language, given that in their primary shool years, right with the start of the revival they were made lamas and learnt from a Tibetan master aquiring Tibetan language and ceremonial texts according to their abilities, but as they did not attend state schools at all, but in many case learnt with an old lama in some cases living with him and helping him with the household chores, only learnt cyrillic letters later and did not have the chance to acquire it adequately. This problem is solved even today only for those who can attend the schools of the larger Ulaanbaatar monasteries providing modern education as well.

RELIGIOUS ACTIVITIES IN PRESENT-DAY MONGOLIAN TEMPLES

CEREMONIAL PRACTICE

The ceremonial system of present-day temples follows the old traditions, especially in revived temples where old lamas of the old monastery could pass on the old way of chanting and performing the offerings and ceremonies, which were revived in this way together with the cult of the old protector deities (who became the protector of the new assembly) once worshipped in the monastery. In other newly-founded temples established around 1990 it also depended on the old lamas coming from different old monasteries what ceremonies were included in the system, whereas in temples founded later by younger lamas this follows mostly the system of their mother temples.

On the other hand, there is big difference between the temples in the specific ceremonies and rituals they hold. In the current situation, the number and variety of ceremonies held monthly depends on the size of the monastery or shrine, the number of lamas in the community, the lineage followed and the main deities worshipped there and the special role or function of the monastery. Therefore each monastery has a determined set of religious texts that are read there for special ceremonies, and, also, of which texts can be read or chanted everyday at the request of an individual.

On the days a temple holds one of its special ceremonies, more lamas are present and the ceremonies are also more ‘spectacular’ than the everyday chanting, including special melodies, a wider use of musical instruments, offerings and garments.

The ceremonial cycle, which follows the lunar calendar (*bilgiin toolol*, in contrast with *argiin toolol*, European time), consists of daily chanting as well as a prescribed set of ceremonies that are repeated once a week, once a month, on the same day of the lunar month (*sariin düitsen*) or once in a season. In addition, there are the main religious feasts or the great annual ceremonies (*jiliin düitsen*).

In smaller monasteries, the usual practice today seems to be that, beside the daily *Tsogchin* ceremony (T. *tshogs chen*), also short and restricted in the number of texts, only the most common annual and some of the monthly ceremonies are held. Again there are temples where the main activity besides daily chanting is, for financial purposes, the reciting of texts to individuals and telling fortunes (by the *zurkhaich* lamas)²⁹. In contrast, the ceremonial calendar in the biggest monasteries is very full, consisting of a wide variety of individual ceremonies, with as many as ten different ones in any one month. However, many of the special ceremonies held in the old times countrywide in bigger monasteries could only be revived in a very few places, not to mention such specialized rituals once held only in special types of *datsans* that were not revived at all, like for example the once many different types of the *Tsam* (T. ‘*cham*, ritual dance) or *Jinsreg* (T. *sbyin-sreg*, fire offering) or *Dültsen* (T. *rdul-tshon*, coloured sand maṇḍala). For these, the financial means and also specially trained lamas are lacking so seriously. Only a handful of the old lamas taking a main role in the revival were old enough by the time of the purges (being mostly teenagers or even younger) to get to a level in their training that they were able to took philosophical exams (mainly only *domiin damjaa*, T. *sdom-pa'i dam-bca'*), and also only very few of them acquired the detailed tantric practices, such as *Tsam*. Those who were experienced in such practices and the omniscient high-ranking masters were executed in 1937-1938, and those who were also old enough to gain experience but avoided execution had passed away during the decades. This is one of the reasons why complicated

²⁹ Telling fortunes and in the same time telling a list of texts that should be requested or rituals that should be performed in order to prevent the foreseen difficulties or negative happenings is part of the usual practice in temples. However, often private fortune tellers set up their business besides Buddhist temples, in their small shops, or even at the streets.

ceremonies like *Tsam* could be revived only in very few places, lead by these old masters and also by help from Tibetan teachers and others could not be revived at all.

Generally, the monthly ceremonies are held on the 8th, 15th and 30th of the lunar month these being called *sariin düitsen ödör* ('the great days of the month'). Other distinctive days are the 10th, 25th and 29th of the month. On the 8th the ceremony held is either the *Manal* (T. *smān-bla*, S. Bhaiṣajyaguru), *Ikh Manal* or *Manaliin donchid* (T. *smān-bla'i stong-mchod*), the Medicine Buddha ritual, or the *Dar' ekhiin mandal shiwa* (T. *sgrol-ma'i mandala bzhi-ba*), the Four Maṇḍalas of Tārā. The 10th is a special date for the Nyingmapa or Red Sect as it is the great day of Padmasambhava, called *Lowon Badamjünai* in Mongolian. On this day his *Lowon chogo* or *Lowon tseejüü* / *tseijüü* ritual (T. *slob-dpon-gyi cho-ga/ tshes-bcu*) is held or the ceremonies of the ḍākinīs, *Khajidiin chogo* or *Khand chogo*, *Khand tseejüü* (T. *mkha'-spyod cho-ga* or T. *mkha'-'gro'i cho-ga / mkha'-'gro'i tshes-bcu*). The later is also practiced on the 25th of the month. On the 15th of the month usually the *Sanduin jüd* (T. *gsang-'dus rgyud*, S. Guhyasamāja tantra) ceremony is held. The 29th of the month is usually the day for holding the ritual of *Sakhius* or *Arwan khangal* (T. *bstan-bsrung*), honouring the wrathful deities protecting the Teaching. The last day of the lunar month, the 30th, is the day when usually the *Naidan chogo* (T. *gnas-brtan cho-ga*) ceremony is held. This is a ceremony for the sixteen arhats, the main disciples of the Buddha, who vowed to preserve the Dharma until the coming of Maitreya.

In addition, some bigger temples hold weekly ceremonies at the weekends as well, these usually being *Oroin yerööl* (T. *smon-lam*) and *Lkhogtoi Günreg* (T. *kun-rig-gi lho-sgo*). They are special ceremonies performed at the request of individuals or families to gain better rebirth for their deceased loved ones and are preferably held in weekends to make it easily accessible for devotees.

In individual temples the sequence of ceremonies may well be different from the above. Also the ceremonies described above are the most common types that take place across each month. Individual temples can hold different ceremonies on the above dates as well, or have other rituals on different monthly dates being not the great days of the months. Apart from the 8th, 15th, 30th, 10th, 25th and 29th mentioned above as distinctive dates, the following dates for monthly ceremonies were found: 2nd, 3rd, 6th, 7th, 9th, 14th, 16th, 19th, 22nd, 23rd and 26th. There are also the *chogo* (T. *cho-ga*), bigger ceremonies requiring special initiation and therefore held only in bigger temples. For example: the *Awidiin chogo* (T. *'od-dpag-med-kyi cho-ga*), a ceremony aimed at clearing away all sins and praying that the deceased take rebirth in the paradise of Awid (T. *'od-dpag-med*, S. Amitābha) Buddha; and the *Tsewegmediin / Tsegmediin chogo* (T. *tshe-dpag-med-kyi cho-ga*) ceremony, which is a worship of Tsewegmed / Tsegmed (T. *tshe-dpag-med*, S. Amitāyus) the Buddha of Boundless life. A special Nyingmapa (Red Sect) ceremony is *Lowon chogo* (T. *slob-dpon cho-ga*), for Padmasambhava.

In addition, the following annual Buddhist festivals or ceremonies are held in every monastery and temple: the ceremonies connected to the Lunar New Year, the great days of Buddha, and the anniversary of Tsongkhapa's death ('the great day of *Zonkhawa* / *Zonkhaw*', *Zonkhowiin düitsen*, T. *tsong-kha-pa'i dus-chen* or 'The day he passed away', *Zonkhowiin taalal bolson* / *tögssön ödör*) on the 25th of the first winter month. In some temples the *Jambiin chogo* (T. *byams-pa'i cho-ga*, 'ceremony held in honour of *byams-pa*') ceremony in honour of Maitreya, the future Buddha (*Maidar* or *Jamba*, T. *byams-pa*), is also held annually.³⁰

³⁰ Pozdneev described the same when giving the details of the ceremonial practice of the old Mongolian temples: „it is necessary to observe that all the above-mentioned grand khurals are usually not performed, or not performed completely, in Mongolian monasteries. In those solitary temples which are scattered over various parts of Mongolia, the lamas do not perform grand khurals, giving as excuse for this on the other

The ceremonial events of the Lunar New Year, *Tsagaan sar* in Mongolian, are the most important in every temple. At this time, first the *Adislaga* (T. *byin-rlabs*), consecration, of the new *balin* or ritual cakes (*balin* or *dorom*, T. *gtor-ma*, S. *bali*) takes place at the 26th of the last winter month. On each of the 27th, 28th and 29th of the Old Year (meaning the last winter month) a ceremony is held in honour of the three wrathful deities (*Sakhius*), one being central to the proceedings for each day. These are called ‘the old ceremonies’ (*Khuuchin nomiin khural*), as they are the final ceremonies of the Old Year. On the eve of Lunar New Year, a special *Sakhius* ceremony is held in most temples in honour of Baldan Ikham (T. *dpal-ldan lha-mo*, S. *Śrīdevī*, shortly Lkham). It is called the *Tsedor Lkham* (T. *tshes-gtor lha-mo*) in Tibetan, also known in Mongolian translation as *Jiliin dorom* meaning the ‘yearly ceremonially cake offering’ ceremony to Baldan Ikham. This begins late in the evening continuing until the morning of the first day of New Year with a special thanksgiving offering, called *Tsedor danrag* (T. *tshes-gtor gtang-rag*) being performed to Baldan Ikham at dawn. The ceremony ends with the ceremonial greeting, *zolgokh*, which is a traditional homage firstly to the highest ranked lamas, then to the remaining ranked lamas and teachers, after which everyone greets everyone, always the younger the older, in the prescribed order (*zolgokh* is practiced in Mongolia everywhere, on the first some days of *Tsagaan sar* when people visit and greet their older relatives in a ceremonial way).

The ceremonies conducted in the first fifteen days of the *Tsaagan sar*, referred to as ‘the great festival days of Buddha’s miracle showing’ (*Burkhan bagshiin (tersüüdiig nomkhotgon) rid khuwilgaan üzüülsen ikh düitsen ödrüüd*, T. *cho-’phrul chen-po’i dus-chen* or *Choinpürel jon aa*, T. *chos-’phrul bco-lnga*, ‘Fifteen miracles’), commemorate Buddha’s defeat of the six masters, the holders of heretical doctrines (*tersüüd*, T. *log-par lta-ba*), by mysterious methods including miracles. During this time most temples hold the ceremonies of *Ikh yerööl* or *Oroin yerööl*, the ‘great or evening prayers’ (T. *smon-lam*) or *Choinpürel molom yerööl* (T. *chos-’phrul smon-lam*, ‘prayers of miracle showing’), which describe the Buddha’s miracles. The *Ikh yerööl* is only held in the bigger temples, but even the smaller ones tend to have other, smaller ceremonies for fifteen days.

The other three great Buddha festivals (beside the first 15 days of the first spring month) are as follows: the 15th or full moon day of the first summer month, which celebrates three events of Buddha’s life (his birth, his enlightenment and his death). (*Burkhan bagsh mendelsen khiigeed ilt tuulsan Burkhanii khutgiig olson, nirwaan düüriig*

hand the remoteness of their abodes from the idol-temples, which of course makes it difficult for them to get together; on the other hand, they mention the inadequacy of means of these *sümes* [*süm*, ‘temple’. [...]] The poverty of *sumun* (*sum*, administrative division) monasteries too is a great handicap to performing divine services. [...] hence in those Mongolian *sümes* where lamas do not live permanently, divine services are mostly performed twice a year, namely, during *Tsagan sara*, and in the last month of summer, from the 1st to the 8th. In poorer idol-temples even this service is cut down; during *Tsagan sara*, for instance, instead of performing it for sixteen days, only 8 or 9 days are observed; the summer *khural* is mostly performed in full, since it is favored by the season itself, when Mongols have both warm weather and are living in plenty. In richer parishes the lamas gather in the steppe temples three or even four times a year, and stay longer, too. Hence, for the New Year’s feast they come together on the 24th of the last winter moon, in order to perform the great *balin-un qural* [*balingiin khural*, the same as *Adislaga*], and they break up after the 16th, having finished the entire New Year’s service. In the third summer moon too they stay longer at the *süme*, and finally, gather again in the fall for the *lha-bun dus-chen* [*Lkhawaw düitsen*, T. *lha-las babs-pa’i dus-chen*] feast, and in winter to perform the *jula-yin qural* [*zuliin khural*, the same as *zuliin 25*]; at that time they stay 8 to 15 days at the idol temple. In Imperial temples too grand *khurals* are performed in a fuller manner, e.g. from three to six times a year; besides, in some Imperial temples, as for instance *Uliayasutai*, the custom has been introduced to perform a service every month on the day when the temple was dedicated. In the monasteries where lamas live permanently all the grand *khurals* are performed; they differ from the smaller ones by their greater solemnity, both because all the lamas are present at them, and by the very circumstances of the services, their duration, and so forth.” (Pozdneyev 1978, pp. 386-387.)

üzüülseñ ikh düitsen ödör, T. *mngon-par byang-chub-pa'i dus-chen*); the 4th of the last summer month when Buddha first preached the Dharma or 'first turned the wheel of Dharma' (*nomiin khüird ergüülekh/ (Burkhan bagsh) nomiin khüird ergüülseñ düitsen* or *Choinkhor düitsen*, T. *chos-'khor (bskor-ba'i) dus-chen*); and the 22nd of the last autumn month when Buddha 'descended from the god realms' (*lkhawaw(iin) düitshen*, T. *lha-las babs-pa(i) dus-chen* also called in Mongolian *Burkhan bagsh tengeriin ornoos buuj irsen ödör*). These four together are named the 'Four great days of Buddha' (*Burkhan bagshiin dörwön ikh düitsen ödör*, T. *khyad par gyi dus chen bzhi*).

On all the above occasions a special ceremony in honour of the Buddha, called *Tüwiin chogo* (T. *thub-pa'i cho-ga*, *thub-pa* being an epithet of Śākyamuni Buddha) or *Burkhan bagshiin chogo* (*Burkhan bagsh* 'Buddha master' being a Mongolian name of Śākyamuni Buddha), is held in the larger monasteries, while in the smaller ones *magtaal* (T. *bstod-pa*), eulogies to Buddha, are recited. In the Nyingmapa (Red Sect) temples special readings are held to Padmasambhava as well as the *Lüijin* ritual (T. *lus-sbyin*, a ceremonial meditation offering the body as a means to sever ego-clinging and concepts of individuality), which these temples tend to perform on any important date.

There are other, more complex, annual ceremonies that have been revived since 1990 in some of the larger monasteries. One of the is the Maitreya procession called *Maidar ergekh*, in which the lamas and the lay people circumambulate the monastery following a statue of Maitreya carried on a cart with green horse head, praying for the future Buddha's (Maidar or Jamba, T. *byams-pa*) coming, once performed in all bigger monasteries throughout the country. The *Sor zalakh* (T. *zor-'phreng*) ritual, which aims to relieve natural disasters such as droughts, harsh winter cold, or contagious diseases and other negative phenomena, by burning a triangular based pyramidal shaped wooden construction (called *sor*, T. *zor*) with a sacrificial cake inside was once part of the ritual practice in all monasteries and even in all temples having permanent ceremonies, but today is rare, too. The *Tsam* (T. *'chams*) ceremony involving sacred dancing had been performed in presumably one-third or one-fourth of the once existing 1000 monasteries and temples, in the bigger monastery complexes.

In Ulaanbaatar, the Maitreya procession is held only in *Gandan* and *Züün khüree Dashchoilin* monastery, and in few countryside temples, while the *Tsam* ceremony is only held to date in *Züün khüree Dashchoilin* monastery (in *Gandan* it was performed only once in 1999) and *Amarbayasgalant* monastery in Selenge aimag (Baruun Büren sum), with a partial *Cam* in another countryside temple. *Sor zalakh* is performed in *Gandan*, *Züün khüree Dashchoilin* (here twice a year, before the Lunar New Year and also during the *Tsam* dance) and *Dambadarjaa* monastery and in a few of the smaller temples in Ulaanbaatar and in the countryside.

Traditionally the lamas with *gelen* and *getsel* vows observe the *Khailen* (T. *khas-len*, 'oath-taking') or *Yar khailen* (T. *dbyar khas-len*, 'summer oath-taking'), the special oath-taking retreat period, from the 15th of the last summer month for 45 days, which has its roots in the early Buddhist tradition of summer retreat observed from the time of Buddha. However, this period is only observed in those Mongolian monasteries where there are at least four lamas with *gelen* vows. In effect this means that at present it is only done in *Gandan*, *Betiw* and *Züün khüree Dashchoilin* monastery and a limited number of monasteries in the countryside.

As clear from the above overview, there are considerable differences in the ritual practice of temples and in the individual ceremonies they hold, this mostly determined by the number of lamas and, of course, by the tradition they follow. This dissertation therefore not only gives an analysis of the ceremonial system of a particular monastery, *Dashchoilin*, one of the biggest one with a refined ritual system, but includes the

description of many other temples of different size and type from which a complete picture of present-day Mongolian Buddhist practice can be gained. In Appendix 5 the annual system of ceremonies as described by Pozneev at the end of the 19th century, is given for comparison.

DAILY CHANTING (TSOGCHIN)

Apart from the above differences in the ceremonial system, the everyday reading called *Tsogchin* (T. *tshogs-chen*, ‘general assembly / great assembly’), which is a set of different shorter and longer texts recited in a given monastery every day in the given order, is also worth an analysis to get an insight into the diversity manifested in it as well as to see the basic principles or similarities. In Mongolian present-day monasteries the variety of texts included on a given individual temple’s list of everyday chanting (*gorim*, T. *go-rim*, ‘sequence, order’, meaning the set of these texts), apart from the tradition followed, mostly depends on the temple’s size, that is, the number of its lamas, meaning a restricted number of texts and therefore shorter everyday ceremonies for temples with extremely few lamas (less than four). Usually a *Tsogchin* ceremony lasts for about 2-3 hours with a break, while during the personal visits as short as fifteen minutes’ chanting was encountered, too. In general, every temple has on its list the same basic texts (sometimes with slight variations, such as longer or shorter versions of the same text, or variations in the stanzas included in their version of a text), starting invariably with *Itgel* (or *Jawdo semjed*, T. *skyabs-’gro* (*sems-bykyed*), ‘Taking refuge’, the short basic prayer of taking refuge), and ending by *Dash* (T. *bkra-shis*, benediction prayer) and *Megzem* (T. *dmigs-brtse-ma*, ‘Pure loving-kindness’, a short and essential prayer to Tsongkhapa), these later having variations, too. A maṇḍala offering (*Mandal*, T. *maṇḍala*) and a cleansing ritual *Tüi* (T. *khrus*, ablution ritual) is performed everywhere, too, and texts like *Jinlaw chogjol / tsogzol* (T. *byin-rlabs mchog-stsol*, ‘Giving the greatest blessing’, the most well known prayer composed by Öndör Gegeen Zanabazar), *Dünshig* or *Mörgöliin nom* (T. *ltung-bshags*, ‘Confession of downfalls’, the book of prostrating, chanted to clear away sins and stains by confessing them), *Naidan magtaal* (T. *gnas-brtan bstod-pa*, ‘Eulogy of the sthaviras or arhats’), *Yondan shirjürma* (T. *yon-tan gzhir gyur-ma*, ‘The base of merits’, a prayer being a shortened ‘version’ of *Lamrim* (T. *Lam-rim*), the gradual path to enlightenment composed by Tsongkhapa), *Khiimoriin san* (or *Lündai san*, T. *rlung-rta’i bsangs*, ‘incense offering for spiritual strength’) and other incense offerings, *Lamiin chodow* (T. *bla-ma mchod-pa*, ‘Offering to the masters’, the ritual of worship of the masters), *Shawdag dorom* (T. *gzhibdag gtor-ma*, ‘Sacrificial cake offering to the local deities’, a text aimed at pleasing the local deities by a sacrificial cake offering and other offerings) or other sacrificial cake offerings, *Nogoon Dar’ Ekh* (T. *sgrol-ma*, ‘Green Tārā’, an eulogy of (the Green) Tārā) and *Tsagaan Shükhert* (also known as *Düger / Dugar* or *Seded*, T. *gdugs-dkar*, ‘Goddess with the white parasol (Sitātapatrā)’, and perhaps the third of the three texts known as the ‘three protective rites’ (*Gurwan gürem* or *Gürem namsum*, T. *sku-rim rnam gsum*), *Shirnen* or *Shiirew / Shiiraw / Sharaw nyambu/nyamba*, also known shortly as *Do* (T. *sher snying / shes-rab snying-po / mdo*, ‘Heart Sūtra, Heart / Essence of wisdom, Sūtra’, a short version of Prajñāpāramitā (perfection of wisdom) sūtra) are recited everyday in every temple. These are made in a list together with their own choice of special texts for example sacrificial cake offerings or other texts to the protector deities of the given temple or as *Lüijin* (T. *lus-sbyin*, tantric ‘body offering’ ritual) in case of temples practicing *Zod* (T. *gcod*) tantric rituals, meaning basically Red Sect ones. These later also have a set of prayers daily to Padmasambhava as well as a distinction from Yellow Sect ones, including such texts like *Lowongiin magtaal* (T. *slob-dpon-gyi bstod-pa*, ‘eulogy of Padmasambhava’), *Lowon Badamjunain soldew* (T. *slob-dpon-gyi gsol-’debs*, ‘prayer to Padmasambhava’),

and *Lkhündüw dewai* (T. *lhun-grub bde-ba*, ‘spontaneously accomplished bliss’). In *Dashchoilin* monastery, the list consists of 52 texts being of different length from some line or stanzas to lengthy ones, while in *Gandan* it is made up of 35 texts, and in smaller temples around 15-20 titles.

The texts chanted mainly are basic Tibetan prayers and therefore the *gorim* of Mongolian temples do not differ considerably from readings in Tibetan monasteries. Daily chantings of specialized monastic schools (*datsan*) differ remarkably from that of monasteries and temples as these include specialized texts of the school’s particular curriculum as well, and are called *Sharjin* (T. *zhar-byung*) instead of *Tsogchin*, both in Tibetan monastic schools of India and in Mongolian monastic schools of *Gandan*. However, reforms in Mongolian chanting introduced by Öndör Gegeen Zanabazar (1635-1723), the 1st *Jewtsündamba khutagt*, are mirrored in the everyday chantings of the present Mongolian monasteries, both in the melodies being different from the Tibetan melodies (other differences in the chantings are caused by the pronunciation of Tibetan being a distorted form and the quicker way of recitation), both in that several of the prayers composed by him, including the most famous one, *Jinlaw tsogzol* and the incense offering *Khiimoriin san*, are recited from his time on in all Mongolian temples as part of the daily chantings.

The present dissertation analyzes the daily chanting texts not only of *Dashchoilin* monastery, which was chosen as the principal example, but gives a list of the texts of many present-day temples of different size and type (analyzing these titles in the appendices), to demonstrate the considerable differences in the daily chanting practice of the individual temples and the wide variety of texts that may be encountered in them.

THE TRADITION OF RECITING TEXTS ON REQUEST OF INDIVIDUALS AND ITS WAY

In addition to performing the ceremonies and daily chantings, lamas in all the temples perform readings of religious texts at the request of individuals. This tradition of having religious texts read is not new but paying a (usually fixed) donation for them to be read (*nom unshuulakh / ailtgakh*) is a recent innovation in Mongolia, a special Mongolian feature. However, giving donations to lamas since Buddha’s time and later supporting the monasteries had always been a traditional way of gathering merits. In Mongolia before the purges the subordinates (*shaw*, Written Mongolian *šabi-nar*, ‘bondsmen of a monastery’, literally: ‘disciples’) maintained the monasteries of their area providing for the material needs and as devotees supported the monasteries and temples by their donations for the services performed and were given the possibility of requesting recitations or the performance of ritual. These donations included a wide variety of goods such as herds, flocks, brick tea, meat, dairy products, flour, fat, silk scarves (*khadag*, T. *kha-btags*), silk, juniper, grains and fruits, and later money. Today, reciting texts ‘in exchange for’ money can be regarded as a modernized way of this. In the times before the purges, besides visiting the monasteries and giving donations, it was usual in every family to have a member who was a lama, and who performed all the readings in the family home. Nowadays it is also common for families to invite a lama or a group of lamas to recite in their home. Usually a family (or someone in it), if not having a son or other close relative as a lama, has an acquaintance in one of the monasteries, and they like to invite the same lama for all the occasions for which they request readings. That lama brings with him his fellow-lamas if more lamas are necessary for a given ritual.

Nevertheless, to satisfy believers’ demands, who request readings in large numbers on a daily basis, the practice of reading religious books for individuals has been introduced into Mongolian temples in recent years. This is performed by all lamas present at the day’s

ceremony or in certain cases by one of the lamas or a group of the lamas of the monastery, separately. The reading takes place after indicating the request to any lama in smaller assemblies, or, in case of bigger monasteries, at the monastery's office for the reception of orders, and paying a certain amount for this.

In almost all the monasteries surveyed (in Ulaanbaatar and in the countryside similarly) there was a list of the most commonly requested sūtras with a commensurate list of fixed prices for reciting them. These lists differ from one temple to another and usually cover the common circumstances or life situations for which reciting of certain texts is recommended. In most monasteries, the list also contains fixed prices of the individual texts, and in most cases this is exactly why the list is displayed. Other smaller temples do not have such lists.

It is the case that in some temples there are no fixed prices or tariffs for reciting texts and believers donate according to their own circumstances and ability (though it is also possible that without a printed list displayed they still have fixed prices). Not having fixed prices gives the least well off a chance to have such religious texts recited, which they could not afford in those monasteries with fixed prices. Often they are the ones whose circumstances lead them to request the more 'efficient or beneficial' text readings, which happen to be the more expensive ones in the fixed price system.

Though these lists where available were a very useful help for the research into this tradition and for studying the text titles, it should be noted that most requests for recitations for specific situations are made following the advice of a lama, with only a minority of laypeople choosing the texts themselves from the list.

Most of the requested texts (*ailtgalaar unshikh nomuud* / *ailtgal nom* / *ailtgakh nom* / *ailtgaluud*) belong to the *Zasliin nom* or *Zasal* category. These are remedy prayers i.e. texts read to correct bad states or conditions (illnesses, sufferings, misfortune or bad luck) and to secure prosperity, happiness or success. Another common name for these is *Gürem* (T. *sku-rim*), i.e. healing ceremony or a protective prayer ritual for the sake of long life and prosperity. These texts are also sometimes mentioned as *Gürem zasal* or as *Daatgal gürem* (*daatgal* meaning entrustment to a deity or insurance).

Other texts can also be grouped into categories and on some of the lists the titles are even given in such groups for easier use for believers (and also as texts of the same category tend to have the same price). The most well-known other text types are the incense-offerings (*San*, T. *bsangs*), the *Dallaga* texts (T. *gyang-'gug*, 'calling', a ritual calling prosperity), the golden drink libations (*Serjim*, T. *gser-skyems*), texts to the wrathful protectors (*Sakhius*, T. *chos-skyong* / *bstan-bsrung*), eulogies of different deities (*Magtaal*, T. *bstod-pa*), prayers (*Yerööl*, T. *smon-lam*), offerings (*Takhilga*, T. *mchod-pa* / *mchod-'bul*), the *Chogo* rituals (T. *cho-go*), the sacrificial cake offerings (*Dorwül* / *Dorbul*, T. *gtor-'bul*), feast offerings (*Tsogchid*, T. *tshogs-mchod*), *dogjür* texts (T. *bzlog-bsgyur*, exorcism rite), *jawtii* texts (T. *byabs-khrus*, 'cleansing and purifying ritual') and *chiwel* texts (T. *'chi-ba bslu*, a ritual by which the life of a dying person is ransomed.). These equal to certain popular genres of the Tibeto-Mongolian ceremonial literature. Mixed genres can also be met, that is, texts combining more of the above types, which is not uncommon in Tibetan ceremonial literature. Examples are: *Takhilga dallaga* (T. *mchod-'bul*, *gyang-'gug*, 'offering and prosperity calling ritual'), *Sakhiusnii gans*, *shawag* (T. *bskang*, *bshags-pa*, 'fulfillment and confession' parts from the texts to the wrathful deities). Some texts can be requested to be recited as well one thousand times at a time (*myangatuud*, *myanga khürtel tootoi unshkhikh nom*, *1000-aar unshikh nom*, *1000-an udaa unshikh nom*). Such texts are for example *Nogoon Dar' ekh*³¹, *Tsagaan dar' ekh*, *Tsagaan*

³¹ The explanations of the text titles can be found in Appendix 2 and 3.

Shükhert or *Seded*, *Tsend*, *Sanjid molom* or *Yerööliin khaan*, *Bazarsad*, *Bumchin*, *Itgel*, *Mandal örgökh*, *Megzem*, *Shirnen*, *Takhil örgökh*, *Khamchu nagwu* / *Khanchu nagwa* / *Khamchünagwo*, *Khiimoriin san*, *Yerööl*, *Zalbiral*, *Zul örgökh*.

The text of *Tsend* can also be requested at some monasteries to be recited as many times as many years the requester has lived (*nasnii toogoor unshikh*).

Most texts can be requested and are recited on any given day, but other texts are recited only on given days of the lunar calendar (*düitsen ödrüüded khurakh nomuud* or *ailtgakh khuraluud*) weekly, monthly or annually depending on the given temple's ritual practice and the speciality of the text.

The peak period for ordering texts is the beginning of the Lunar New Year, when the courtyards of the monasteries are crowded with people standing in queues to place their orders. (This takes place 2-3 days in to the holiday as before this people are busy visiting older relatives and greeting them with the tradition of *zolgokh*.) During the first fifteen days of the New Year, families visit the temples and ask the astrologers about the coming year requesting appropriate texts and remedies to be performed.

There are some texts, like the incense offering or *San* texts, the texts of the wrathful deities, the libations or *Serjims* of the wrathful deities, the other *Serjims* and the *Dallaga* texts, which require the presence of the requester. Otherwise, it is not necessary to be present during the reciting. In those cases when the requester must be present during the recitation, they are asked to follow the instructions of the lama(s) performing the recitation. For the reciting of certain texts the requester must come with a plate with food offerings (biscuits, dairy products and sweets) and offer it personally during the reading. For the reciting of the *Serjim* texts they have to take spirit, milk or black tea with them to put in a special offering cup (*tsögts*) and to offer it. The texts requiring food offerings (*idee* / *tawgnii idee*) are: the *Chogo* texts, and the *Dallaga* texts. The texts for which bringing spirit, milk or black tea (*arkhi*, *süü*, *khar tsai*) is needed are the *Serjim* texts.

For other texts there may be special requirements, that is, for example different raw materials to be brought for using in preparing offerings or a *balin* (T. *gtor-ma*, sacrificial cake) for the ceremony. This varies in different monasteries and many do not request these things at all. Hereby follows a collection of possible things that may be asked for from requesters in Ulaanbaatar temples for certain texts. The basic things are barley flour, butter, spirit or tea and the food offerings. For example, a plate with food offerings and butter is needed in some monasteries for performing the recitation of *Ikh lamrim*, *Naidan chogo*, *Narkhajidiin chogo*, *Ganjuur (bekhen)*, *Arwan khangel*, *Oroin yerööl*, *Lkhogtoi günreg*, *Wantai günreg*, *Manaliin donchid* with *lkhogo*. A plate with food offerings, butter and barley flour can be asked for for the texts of *Chojoo dügjüü*, *Dogjür* texts such as *Sedediin dogjür*, *Sendomiin dogjür*, *Khamchunagwiin dogjür* and *Dar' Ekhiin dogjür* and *Shirnen düdeg* (in some temples solely barley flour for the *Dogjür* texts). Again barley flour and butter is needed in some temples for other texts including a *balin* offering, such as *Dar' ekhiin chiwel*, *Amin zolig (gargakh)*, *Tsagaan Shükhertiin dogjür*, *Jünshi dorom*, *Lanchig dorom* and *Chaa süm*. Also a certain amount of barley flour (from 200 g up to 1 kg) may be needed for the texts *Dorjnamjamiin jawtii*, *Usan balin (örgökh)*, *Shawdag dorom*, *Shirnen düdog / düdeg*, *Sawdag dondol* and *Sawdag chawdar*. Apart from flour and butter, paint in red or black colour is needed for some types of *balin* offerings. Therefore, spirit, barley flour, butter and red paint is asked for in a temple for *Chojoo dügjüü* and the same but with black paint for *Khamchünagwiin dogjür* and *Lanchigdorom*, and both red and black paint for *Zangadiin dorom*. In another temple barley flour and black paint is needed for *Sendomiin dogjür*. Barley flour, butter, red ink, a plate with food offerings and tea was encountered as necessary for *Chojoo dügjüü* performed together with the *Serjim*. A plate with food offerings and spirit is asked in some temples for performing *Tsonlkha jalwo*.

Millet can be asked for the recitation of *Usan balin*. Meat is another ‘ingredient’ for certain offerings that may be asked for. For example, a plate with food offerings and roasted meat is asked in one of the temples for performing *Lüijin*, barley flour, butter, spirit and roasted meat may be required for *Lowon chogo*, barley flour, sugar, roasted meat, black and red paint is asked for in some temples for any *Chogchid* text, spirit and a piece of raw meat for *Zangad* (with the *Serjim*) and nine small pieces of red meat for *Ulaan makhonii buzriin zasal*.

Juniper is also used for any incense offering, and is asked for from the requester in some cases. Spirit, butter and juniper is asked for in some temples for *Balgan donoin serjim*, *Dürteddawagiin serjim*, *Gombo*, *Lkham*, *Jamsran*, the *Serjim* text to wrathful deities, milk and juniper for *Sanjdmolomiin serjim* and butter, barley flour, a plate of food offerings, juniper and spirit for *Tsagaan Shükhertiin dogjür*.

Apart from asking for raw materials used for performing a ritual, for some special texts other special things and equipments may be asked for from the requester. For example, nine black and nine white pebbles can be asked for to perform three types of the remedy rituals, namely *Nashidürsüm / Nash dürsüm(iin zasal)*, *Güimeg (zasal)* and *Yesön nükhonii zasal*. For *Nash dürsüm(iin zasal)* also milk can be requested, or ‘butter, barley flour, food offerings, tea, white and black cloth, bones of a dead person, bones of a dead dog and bones of a dead horse’ as an alternative to the 18 pebbles. For the ritual *Shoroonii üüd khaakh zasal* as many black pebbles as the requester’s years and butter may be needed, and a sheep head is formed from half kilo barley flour and water. The same may be needed for *Ogtorguin üüd khaakh zasal*, whereas a dog head is formed from the flour. Tea block (dry tea), salt, ‘the best of’ spirit, dust from the doorstep of one’s own home and ‘the best of’ red meat might be needed for *Dorjnamjimiin jawtui*. 21 pieces of straw (*ders*), clay, barley flour, butter and cotton-wool is asked for in a temple for *Dar’ ekhiin chiwel*, for which in another temple also 21 pieces of butter lamps, food offerings and tea are also requested. Barley flour and small pieces of cloth in five different colours are asked for the ritual *Zandoi*, while barley flour and black cloth for *Amin zolig gargakh*. A piece from a square-shaped green cloth or in other temples a piece of yellow cloth for *Mengenii zasal* or *Menge zasakh*. For the same *Mengenii zasal* a piece of cloth having the same colour as the given *menge*³², or black pebbles in the number of the requester’s ages can be asked for. Again for the same remedy, butter, a piece of square-shaped cloth (colour unspecified), food offerings and juniper are asked for in an again different temple.

Here is a list of other items encountered in the lists that were available and that contained such requirements: strings in two different colours (possibly black and white), scissor and juniper for *Suudal salgakh*; one piece of wood striped in five colours for *61 nasnii zasal*; cotton, safety matches and butter (for butter lamps) for *Güsentügiin mandal*, *Tüi örgökh*; a thin piece of wood measuring 30x40 centimetres, four pieces of nails, a piece of black cloth, a piece of five coloured cloth, barley flour, butter, tea, salt, spirit, a piece of red meat, and dust from the doorstep for *Shirnen düdeg*; ashes from the fireplace of the two families wrapped in papers of two different colour for *Möchlögiin zasal*; children aged one or nine must bring a coin with nine holes made in it, while other people (in their other years being multiple of nine) should bring a soft black stone with them for *Yesön nüdnii zasal*. One of the most strange requirements are for *Öntsögiin zasal*: for this, one should ask a handful of flour from the grandmother, a spoonful of dust from the son and ‘black water’ from the grandfather, mix them together and make four pieces of square forms and four pieces of triangular forms from it, which will be thrown to the four corners.

³² *Menge* (T. *sme-ba*, ‘skin mole, birthmark’) are characteristic positive or negative signs that recur invariably and with periodic consistency during astrological time cycles and the same name is used for the nine gods related to them.

The ritual called ‘calling back the soul’, *Süld duudakh* or *Süld duuduulakh* (also shortly as *Süld*) can be requested only at the appropriate date for the requester’s birth year according to the calendar (*tukhain khünii süld garig*) and requires belongings of the requester, mostly his own belt (*büs*), or alternatively his cap (*malgai*) or shirt (*tsamts*), while for women earring (*eemeg*) or ring (*bögi*), apart from the plate of food offerings, which in this case it may also be asked to be brought in the own cup (*ayaga*) of the requester. For a special *dallaga* text for children, *Üriin dallaga*, it may be needed to bring the child’s toy in a *dallaganii uut* (small bag for putting offerings and sweets in it after the *Dallaga* ceremony). For ceremonies performed for the deceased, such as *Jigjidiin lkhogo*, a photo of the deceased may be asked for.³³

In addition to the above way of having texts recited for one’s benefit and advantage, there are two other ways of doing this: *dagan bayasakh*, ‘rejoicing’ (T. *rjes yi-rang*); and *itgel ailtgakh*, ‘going for refuge’ (T. *skyabs-’gro*). Both make it possible for a supplicant to donate for the reciting during the ceremony itself and as such to contribute financially to the recitation of an actual ceremony. They give their name and the number of people in their family along with donation (according to their means) to the disciplinary master at a specific point in the ceremony i.e. before the tea offering (*Ja chod*, T. *jamchod*), when he reads aloud all the names of the donors. In case of *itgel ailtgakh*, ‘going for refuge’, they also describe the event or situation for which they are making a donation e.g. to facilitate a relative to recover quickly from an illness. The disciplinary master repeats the request loudly as he turns to the altar, in this way providing the requested blessing to the donor.

As it was already mentioned, people can ask a lama, usually the same lama, their acquaintance, every occasion, to visit their home and perform the reading in their own homes. In this case, the lama or lamas read the required text in their completeness. Such requests are made especially at important life events, such as childbirth, marriage, or death in the family, or funerals, all of which require the active participation of lamas (in case of marriage and funerals not in the home). Of course, reading in one’s home can be requested in any other situation. One can also sponsor a whole ceremony performed on his request in his own home or a whole ceremony in the monastery (in the later case he provides money and may also be asked for for different raw materials needed for preparing offerings etc.).

Another way families (usually done by the greater family together) or groups (like a class of students just graduated or a group of colleagues from a workplace) can donate is to offer all the food for the lamas for a ceremony (*jandag*, T. *sbyin-bdag*, ‘donor, patron’). In this case they either give the amount of money they are asked for or are given a list of the raw materials and the amount needed to prepare that day’s food for the assembly and bring not money but the materials to the temple beforehand. Believers have many other ways of expressing their faith: they can bring and light new butter-lamps on the altar; put money on the altar as an offering; they can also distribute small sums of money or food to the lamas during the ceremony as donations (*zed pog*, T. *gyed phogs*, donation, alms).

The present dissertation analyzes the texts that can be requested in *Dashchoilin* monastery, and also the texts lists of many present-day temples of different size and type, wherever these lists were available, meaning about one-third of the Ulaanbaatar temples. In this way many of the wide variety of texts that may be encountered in Mongolian

³³ What things are asked for from requesters, in fact, does not belong to the topic of the present dissertation at all, and also many of the special remedy texts mentioned here are unknown to the author. Therefore it is impossible to highlight what the things requested are needed for in the above rituals, but still it was felt to be interesting enough to be included here. Some of these ritual are described in Pozdneyev 1978, pp. 532-617., at the description of ‘divine services performed according to the needs, demands and petitions of the people’, for example *Mengiin zasal*, pp. 562-554., *Zolig gargakh* p. 559. and 591-592. and *Jiliin zasal* pp. 562-564.

monasteries are included in the dissertation, amounting to about one seven hundred titles. Studying lists in some countryside temples, in actively working ones special titles were encountered, too, in great number (around two hundred other titles were collected), but these were impossible to include all in this material at this stage. Considering that these were found in only a restricted number of countryside temples that were personally visited, it would mean sporadic data, too, but on the basis of this it is assumed that some hundred further text titles are in use for recitation on request countrywide. The most popular and widespread titles, though, are all included in the lists with explanations in the attachments.

To find the Tibetan equivalents I got some help from data providers of the given temples where the text is recited. The explanations were taken from the list of the temples and from a small booklet available on the topic³⁴, Some titles are also included in the two volumes of the Explanatory Dictionary of Buddhist Religion and Culture³⁵. In the attachment tables where the titles are explained (in two separate list, with one being more detailed for the texts recited in *Dashchoilin* monastery), it was impossible to mark which explanation is taken from which temple's list or from any of the above two sources, but since the explanations are rather general, this is considered not a serious deficiency. For some texts such explanations were unavailable. Specialized remedy texts belonging to the topic of astrology were the most difficult to identify in lack of specialized knowledge, and would require further studies, but this is out of the interest of the author. Some other titles remained unsolved, too, in some cases with no Tibetan origin or equivalent identified.

³⁴ Arwis (date unknown).

³⁵ Khawkh (ed.) 2000.

ZÜÜN KHÜREE DASHCHOILIN MONASTERY: REVIVAL AND CURRENT STATE

REVIVAL

Züün Khüree (written Mongolian *Jegün küriyen*), the ‘Eastern monastic district’ was one of the two main parts of Ikh Khüree. The other main part was *Gandan* (T. *dga’-ldan*) or *Baruun Khüree* (written Mongolian *Barayun küriyen*, western monastic district). The eastern part of the capital was settled first and, as such, was the administrative centre of the capital with the main residence of the *Jewtsündamba khutagt*, and the main assembly hall, *Bat tsagaan Tsogchin* temple in its centre. The western part was the centre of philosophical Buddhist traditional education. Both parts were surrounded by *aimags* (residential districts having their own temples) where lamas lived. Similarly to almost all other Mongolian monasteries and temples, these monastic complexes were also ruined in the purges, with only several temples of the *Gandan* complex and three *aimag* temples of *Züün Khüree*, namely *Erkhem toinii aimag*, *Wangain aimag* and *Ekh daginiin aimag* surviving.

According to Dariimaa³⁶, during the purges, after all the *datsans*, temples and *aimag* temples had been emptied out, it was decided that the artifacts, books and other belongings that remained intact were to be collected and transported to a central storage from around the 10th of the first summer month in 1938. For over a year carts and wagons delivered these religious objects to these three *aimag* temples and their courtyards until it was decided what to do with them: the piles of objects were either kept and transported to museums, annihilated, burnt or transported to Russia for other uses. It was due to their use as temporary storage for the confiscated objects that these three *aimag* temple buildings survived the destruction. Later they were used for a variety of purposes such as circus (temple of *Ekh daginiin aimag*) or warehouse and stable for circus animals (temples of *Wangain aimag* and *Erkhem toinii aimag*). The temple of *Wangain aimag* was also used as the Mongolian Architects Union exhibition hall.³⁷

In 1971 the surviving buildings of *Wangain aimag* and *Erkhem toinii aimag* temples came under the protection of the city. After a survey to evaluate the condition of the remaining yurt-shaped temples in Ulaanbaatar in 1975-1976, the buildings were renovated in 1981-1982. In 1994, after the democratic changes, the buildings came under national protection.

Before this, in 1990, *Züün Khüree Dashchoilin* monastery was established in these two extant buildings of the thirty *aimags* of *Züün Khüree*, namely *Erkhem toinii aimag* and *Wangain aimag*. So it is that *Dashchoilin* ‘inherits’ and uses the honorific name *Züün Khüree*.³⁸ The other name, *Dashcoilin* (T. *bkra-shis chos gling*), ‘auspicious monastery of the Teaching’, was given to the monastery by Bakula rinpoche, who was an ambassador of India to Mongolia that time and who had a main role in the Buddhist revival here.

Two smaller yurt-shaped buildings of *jas* or financial units, that are joined together, also survived and stand just on the right of the Temple of *Erkhem toinii aimag*. Today, they serve as the library and the monastery tailors’ / embroiderers’ workshop. A long rectangular building with an octagonal shaped structure at both end and another longish

³⁶ Dariimaa 2003, p. 114.

³⁷ Tsültem 1988, picture No. 29.

³⁸ The third temple, temple of *Ekh daginiin aimag* is situated nearby on the right, and was used as a circus from the 1940’s becoming the Circus College in the 1950’s where new generations of circus performers were and are still trained. Several extensions have been added to the original building which are used for different purposes for example a night club, a bar and a food shop. It is more spacious than the two temples of *Züün Khüree Dashchoilin* monastery. *Züün Khüree Dashchoilin* monastery has plans to buy this old temple building and to establish a religious monastic school in it.

part between them also survived. This stands at the courtyard of the monastery on the east and is used as a warehouse.

After one of the two remained temple buildings was successfully gained for the purpose, the monastery was re-opened on 6th of July 1990 at the initiative and efforts of Ch. Dambajaw, who became the abbot, and an old lama, Chandraabal (he came to *Dashchoilin* monastery from *Gandan*, but had been a lama in the countryside before the purges), who became the *tsorj* and six other old lamas. Among them, Jambaa became the *lowon*. The *ikh gesgüi* became Jamsran, and the *baga gesgüi* Dambadarjaa. The *ikh unza*d became L. Chimedrawdan and the *baga unza*d Günaajaw. The seventh lama, M. Luwsandamba became the *zoch* lama of the monastery.

Ch. Dambajaw, the abbot since the establishment of the monastery, became a lama in 1970, when the Religious Institute (later university) at *Gandan* monastery was started. Thus, he was one of the first 20 Mongolians (along with some Buryats) graduating from it after six years of study. Afterwards, he was a lama in *Gandan* monastery, fulfilling different duties. In 1976-77 he was a secretary (*nariin bichig*) of Gombojaw, the abbot of that time. Between 1977 and 1978 he studied at Sri Lanka. He became a vice abbot (*ded khamba*) of *Gandan* when he returned, fulfilling the post till 1985, when he left for India, Dharamsala to study Buddhist philosophy at the Institute of Dialectics (*Dialektikiin ikh surguul*). Between 1980-82, after the death of Gombojaw abbot, he fulfilled the duties of *khamba*, till the next abbot, Kh. Gaadan was appointed. From India he returned to Mongolia in 1988, only shortly before the democratic movement started. In 1990 he became the initiator of reviving *Züün khüree*.

Soon after the establishment of the monastery, young people were looked for, several applied and became lamas in the reopened monastery. At first ten young lamas were taken in. In the meanwhile the restoration works were started, while a yurt was put up nearby where at first the ceremonies were held till the first temple building was cleaned, painted, decorated and furnished with all the worship objects. People donated money and whatever material or equipments they could give. When the temple building was finished and opened, the other temple building was asked for and gained and restored, too. In the meanwhile, the number of lamas grew, too.

In 1990 it was largely the surviving lamas, who were young novices before the purges in monasteries and temples throughout different parts of Mongolia, who were the driving force in the revival. Since then, some of the old lamas that joined *Züün Khüree Dashchoilin* monastery after the revival have passed away, but, in 2006 and in 2007, some of them were fortunately still contributing to the rituals and educating the younger generation. These are namely L. Chimedrawdan, the *tsorj* (till 2008 summer, born 1911 in the year of pig, had been a lama in *Düüregch wangiin khüree* / *Tesiin khüree*, present Khöwsgöl aimag, Tsetserleg sum); N. Dashtseren (born 1921, had been a lama of Bogdiin Khüree, *Idgaachoinzinlin datsan*, lived in *Choinkhorlin aimag*, and also gathered at *Jagarmolomiin khural*); Ts. Dashdorj, *daa chowombo*, ‘offering master’, (born 1908, *Khutagt lamiin khiid*, present Dundgow’ aimag, Saikhan owoo sum); Ch. Rinchinsüren (born 1914 in the year of tiger, (*Nayan*) *Duutiin Khüree* / *Sain itgemjit* / *Gandandechlin*, present Zawkhan aimag, Tsagaankhairkhan sum); P. Luwsandanzan (born 1921, had been a lama of Bogdiin Khüree, *Idgaachoinzinlin datsan* and lived in *Erkhem toinii aimag*); Ya. Günaajaw (nowadays gathers at *Janchüwish dashlkhündiüwlin khiid*, born 1917 in the year of snake, *Khörkhröögiin khiid* / *Khökhroö* or *Khürkhre goliin khiid*, present Gow’-Altai aimag, Chandman’ sum); and M. Lkhamsüren (born 1920, *Tsagaan tolgoi jas*, present Töw aimag, Lun sum). All these old lamas were interviewed about the temples they belonged to in their youth and the religious life in them, but this is out of the scope of the present dissertation.

CURRENT SITUATION

Currently there are around 160 lamas in this community, which holds daily chanting every day and celebrates various weekly, monthly and annual religious feasts. Apart from the abbot, there are the following ranks: *tsorj*, *lowon*, two chanting masters and two disciplinary masters. Besides, there are various other duties, such as two *takhilch* lamas and two *duganch*. Many lamas have *getsel* vow and five of them are *gelens*.

The present *Züün Khüree Dashchoilin* monastery is the second biggest in Ulaanbaatar (after Gandan), having three temples (the remained *Wangain*, *Erkhem toinii aimag* temples and the newly built *Gandanchoinchorlin* temple), a library and a College for training young lamas. It is situated in Sükhbaatar district (Akademich Sodnomiin Street, 8th district, GPS: N 47°55.620', E 106°55.255')³⁹ and can be easily accessed from both Baga toiruu and Ikh toiruu (the outer and inner boulevards).

The wooden and concrete yurt-shaped temples in the complex represent the typical style of Mongolian monastic architecture, which draws from the domestic yurt. The other buildings such as the one enhousing the library (housed in an old *jas* building), are also built in the form of the traditional yurts. The old *Erkhemiiin aimgiin dugan* serves as the temple of the wrathful deities or 'the protectors of the Teaching' (*sakhiusnii dugan*), the old *Wangiin aimgiin dugan* is the main assembly hall for the everyday ceremony (*Tsogchin dugan*). The *Gandanchoinchorlin dugan* (T. *dga'-ldan chos-'khor-gling 'du-khang*) is a large concrete round temple, which was built in 1999. It contains a large statue of the seated Śākyamuni Buddha, a statue of Maidar (T. *byams-pa*, S. Maitreya), the future Buddha and has elaborate colourful wall paintings.

Moreover, the monastery owns a unique collection of sūtras, tantras, statues and images of deities and various objects of worship, many of which date back before 1937.

The main tutelary deity of the monastery is Jigjid, and the main protectors are Gombo and Lkham.

In the courtyard there are three stūpas on either side of the *Sakhius* temple built in 2000 and a bigger stūpa complex built in 1990 with a large central 'hollow' stūpa surrounded by the eight Tathāgata stūpas, with prayer wheels inside. There is a new Buddha statue in the courtyard (erected in 2006 or 2007), on the right of the *Sakhius* temple, in front of the library. In front of the *Tsogchin* temple, on the left, there is a similarly new small building for burning butter lamps.

Tsogchin Temple, Main Assembly Hall (the Old *Wangain aimag* Temple)

This is temple building standing in the south-west corner of the courtyard. The interior of the temple is fascinating with its light blue coloured ceiling, red and golden coloured beams, and gold and red painted pillars. It was repainted in 2005. The side-wall is decorated with characters in *soyombo* (S. *svayambhū*) script (created by Öndör Gegeen Zanabazar). On the main altar there are statues of Buddha and his two main disciples, surrounded by the 16 arhats (Naidan, T. *gnas-brtan*). The statue of Dar' ekh (T. *sgrol-ma*, S. Tārā) and 1,000 statues of Öndör Gegeen Zanabazar also displayed, 500 in the right and 500 in the left of the main altar, placed in wooden glass fronted cupboards. The distinctive feature of these statues is that they represent Öndör Gegeen with five different hand gestures (*mutar*, T. *phyag-rgya*, S. *mudrā*). In addition, there are around 200 sculptures of every kind. There are no thangkas in the hall (these are all placed in the other temple

³⁹ The contact data for the monastery is: P.O. Box 740, Ulaanbaatar – 4, Mongolia. Tel: 976-11-350047, 976-11-350047. E-mail: dashichoiling@mbox.mn.

building). The volumes of the Tibetan *Ganjuur* and other holy texts are kept in cupboards whose doors are decorated with Buddhist symbols.

Daily chanting is held in this temple from 9.00am to 1.00pm. Some other ceremonies, for example *Ganjuur*, are also held here. At the same time that daily chanting is taking place, four *Jasaa* lamas (T. *spyi-sa*, 'Periodic duty, turn of duty', a separate group of lamas, whose duty is to perform the readings on individuals' request) sit separately on the left of the temple reading texts requested by individual laypeople.

Sakhius Temple, Temple of the Protector Deities (the Old Erkhem toinii aimag Temple)

This temple is in the north part of the courtyard. The images of the protectors of the four directions (Makhranz, T. *rgyal chen*, S. mahārāja) can be seen on the either side of the entrance hall. As it is the temple of the wrathful protector deities, the red colour is dominant inside the temple with numerous representations of wrathful deities decorating the temple. Huge thangkas of Jigjid and Ochirwaan' can be seen hanging down from the centre of the temple, while the huge thangkas of Gongor and Gombo hang on the left, Lkham and Chojoo on the right. On the main altar there are the statues of Tsongkapa and his main disciples, Maidar, Ayuush or Tsewegmed / Tsegmid and other deities. On either side of the main altar there are statues of the ten protector deities, five on either side. Many other pictures and old thangkas decorate the temple. The ceremonial texts are kept in red cupboards the doors of which are decorated with the eight auspicious symbols. The image of Lkham is displayed above the seat of the main disciplinary master, with the image of Jamsran being above the seat of the vice disciplinary master.

Gandanchoinkhorlin Temple

The temple of *Gandanchoinkhorlin* (written Mongolian *Tögs bayasgalant nomiin khürden dugan*, T. *dga'-ldan chos-'khor gling*) opened its doors in 2000 to celebrate the 10th anniversary of the opening of *Dashchoilin* monastery. The main image in this temple is a huge Śākyamuni Buddha statue cast in copper and gilded with gold. The temple wall is covered with a unique composition of colourful wall paintings showing the eight main disciples of Buddha, the sixteen arhats, the ten protectors (*sakhius*, T. *chos-skyong*, dharmapāla) the guards of the four directions (Makhranz), the White Old Man (Tsagaan öwgön, T. *rgan-po dkar-po*), the Goddess with the white Parasol (Tsagaan Shükhert or Dugar, T. *gdugs dkar*, S. *Sitāpatrā*) and the eight types of stūpas with various Buddhist symbols arranged between the main figures.

In December 2005, several new copper statues were installed in the monastery. They were all made in Kumbum (Gumbum, T. *sku-'bum*) monastery in Tibet, with which the monastery has connections through several of its young lamas who studied there for a number of years in the 1990's. The most important of these new sculptures is the 1.6m high Maidar (Maitreya), the future Buddha, which is exhibited in *Gandanchoinkhorlin* temple as a model for the 16 meters high statue to be placed inside the planned reinstated *Maidar* temple, destroyed in 1938. A model of this temple is also exhibited here: a four-storey white building in Tibetan style with a yurt shaped domed roof as a traditional Mongolian element. Fundraising for this ambitious plan to rebuild the statue and the *Maidar* temple began in December 2005. Other new statues in *Züün Khüree Dashchoilin* monastery are of Buddha and his two main disciples, Tsongkhapa and his two main disciples and Nagoon Dar' ekh (T. *sgrol ljang*, S. *Śyāmatārā*, the Green Tārā), which are in the two temples where ceremonies take place. In 2007 May a giant rosary, being 200 years old, that was acquired from Japan (where another similar one exists) and are now displayed in this temple. It is planned that this rosary will be an ornament for the huge

statue of the Maitreya to be built. The rosary beads weight between 40 and 50 kilogramms each (with a diameter of 45 cm), with the main or bead weighing more than 70 kilogramms. As the rosary is of 108 beads, in total it weights 1200 kilogramms.

No ceremonies are currently held in *Gandanchoinkhorlin* temple with it being used by laypeople to consult fortune-tellers and to have readings of requested texts. It is also used for receptions and other official events as it has a more spacious interior.

The outer part of the temple encircling the main temple hall is used to house the administrative offices, the office of the Abbot, the College classrooms, teacher's room, and the reception room for ordering sūtras (*nom ailtgakh khüleen awakh gazar*) with a computerized system installed in 2007.

Monastic Education

The monastery has reinstated the important task of educating young lamas. The Great Abbot Ch. Dambajaw and the then Vice Abbot Ch. Tsedendamba, Ts. Mönkh-Erdene, the headmaster of the College, and other lamas established the *Züün Khüree* Monastic College to prepare educated lamas, teachers, researchers and Tibetan linguists. The College was founded in 1998 and held its first graduation in 2002. Subjects taught in the four year course include many basic Buddhist subjects such as Reciting of ritual texts, Buddhist Philosophy, *Lamrim* (T. *lam-rim*, The Gradual Path, the main work of Tsongkhapa), History of Mongolian Religion, Mongolian History, the World's Religious History, Tibetan grammar, Theory of translation, Theory of Poem, traditional Tibetan medicine, as well as modern subjects like English, management and computer skills. The headmaster, Ts. Mönkh-Erdene, is a specialist in different Tibetan and Mongolian writing systems and gives great emphasis on passing his knowledge on to the next generation of students.

The monastery's library, which is housed in one of the surviving pre-1937 buildings, situated on the east of the *Sakhuis* temple (connected to it by a corridor), has a collection of books, manuscripts and selected works written by Mongolian, Tibetan and Indian scholars. There is also a copy of the entire *Ganjuur* (Buddha's Teaching) and *Danjuur* (its commentaries), the collected works of many Tibetan sages and works of Mongolian scholars composed in Tibetan and Mongolian language in all branches of Buddhist science. Some of these books came from monasteries in Tibet and were paid for by Tibet Foundation.

Other Activities and Foreign Relations

The monastery has established connections with organizations and institutions in many countries, such as China (Tibet), India, Russia, Buryatia, Japan, Korea, Great Britain, USA, Hungary, Czech Republic. The head abbot, Dambajaw has been working as the vice president at the World Buddhist Association founded in 1950, and up to today he and other lamas of the monastery attend the regular meetings organized in different Buddhist countries annually.

At present, Dashchoilin Monastery is a member of different organizations such as the World Buddhist Association (*Delkhiin Buddiin kholbooo*), Peace Conference of the Asian Buddhists (*Aziin Buddistuudiin Enkh Taiwanii бага khural*). It was on the initiative of the leaders of Dashchoilin Monastery that for young lamas and students from Mongolian colleges and universities a non governmental organization, the Mongolian Association of Young Buddhists (*Mongoliin burkhanii shashint zaluuchuudiin kholboo*, MBSHZKh) was set up. This association became a member of the World Fellowship of Buddhists Youths (*Delkhiin zahuu buddistuudiin kholboo*) and as a result it works as the National Center of the World Fellowship of Buddhists Youth. In addition, the Monastery

collaborates with several governmental and non governmental organizations (including UNESCO and UNICEF) in different educational, social and health projects.

FURTHER PLANS

The monastery is planning to rebuild the 16m statue of Maidar in cast brass and a temple in which to house it both demolished in the repression. The temple design and architectural plan have already been completed (and the model of the temple already exhibited in one of the temples) with the participation of D. Balgan architect. The statue is to be made by N. Orgil sculptor. According to the plans, eight stūpas will be erected around the temple. The complex will not only serve as a temple to hold ceremonies, but also will house various classrooms for monastic education and as well as halls for conferences and other cultural events and Buddhist meetings.

Another plan is to buy the old temple of *Ekh daginiin aimag*, the present Circus College next to the monastery, in which to establish a philosophical school (*choir datsan*, T. *chos-grwa grwa-tshang*). Thus the courtyard will also be enlarged making it possible to erect the big *Maidar* temple within the monastery complex.

As well as these rebuilding plans, the lamas in this monastery are endeavouring to revive many forgotten rites and traditions to reintroduce them into present religious practice. The monastery has already pioneered in reviving such special rites and ceremonial events, which are not yet common in other Mongolian monasteries, attract large number of believers to the monastery giving it a special place in the modern city. Among these are the *Sor zalakh* ritual (since 1999), the Maitreya festival named *Maidar ergekh* (since 1994) and the *Tsam* ritual dance (since 2002). The lamas of the monastery also participate and actively organize such State ceremonies as the *owoo* worship rituals at Burkhan khaldun, Otgontenger and Tsetsee Gün mountains. There is also a *Ganjuur ergekh* ceremony ('circumambulation with the volumes of Kanjur') annually co-organized with a tourist sport club, whereas several lamas from *Dashchoilin* monastery accompany the people carrying the volumes around in Töv aimag.

SYSTEM OF THE RITUAL YEAR'S CEREMONIES IN DASHCHOILIN MONASTERY

FESTIVALS AND CEREMONIES OF THE RITUAL YEAR IN DASHCHOILIN MONASTERY

Hereby the wide range of different ceremonies of *Dashchoilin* monastery is described shortly. The description follows the ritual year's events from the Lunar New Year throughout the four seasons when detailing the annual festivals, and then lists the various monthly, weekly and seasonly ceremonies to give a complete overview of the monastery's system.

To start with, there are different religious festivals held annually on the same specific date of the lunar calendar. Most of these count as 'great religious festivals' (*jiliin düitsen* / *düichin ödrüüd*, T. *dus-chen*), that is, distinguished ceremonies. Some special annual events as the *Tsam* ritual dance, the burning of the *Sor* or the Maitreya circumambulation as well as the *Khailen* retreat period could be revived till now only in a very restricted number of Mongolian monasteries. Other annual ceremonies that take place in *Dashchoilin* monastery, like the 'great days of Buddha', 'the great day of Tsongkhapa' or the ceremonies connected to the Lunar New Year and many others are also held in most other revived Mongolian monasteries.

The ritual year starts with the ceremonial events of the Lunar New Year, *Tsagaan sar* in Mongolian. The first fifteen days of the Lunar New Year are one of the so called 'great festival days of the Buddha' (*Burkhan bagshiin ikh düitsen ödrüüd*), used to commemorate Buddha's defeat of the six masters, holders of heretical doctrines (*tersüüd*, T. *log-par lta-ba*), which he succeeded by mysterious methods of manifesting miracles. This period is called 'great festival days of Buddha's miracle showing' (*Burkhan bagshiin (tersüüdiig nomkhotgon) rid khuwilgaan üzüülsen ikh düitsen ödrüüd*, T. *cho-'phrul chen-po'i dus-chen* or *Choinpürel jon aa*, T. *chos-'phrul bco-lnga*, 'Fifteen miracles'). On these fifteen great festival days of Buddha ceremonies called *Oroin yerööl* (T. *smon-lam*, 'evening prayers'), *Ikh yerööl* (T. *smon-lam chen-po*, 'great prayers') or *Choinpürel molom yerööl* (T. *chos-'phrul smon-lam*, 'prayers of miracle showing') are held every afternoon. Different texts, like the 32 eulogies (*Magtaal*) and the six prayers (*Zurgaen yerööl*, T. *smon-lam drug*), are recited at these ceremonies in a very melodious way. The 14th of the first spring month is also the Great day of Öndör Gegeen (*Öndör Gegeenii ikh düitsen ödör*), when the ceremony called *Dawkhar yerööl*, 'double prayer', which commemorates his death, is held. On this day the prayer is recited by the main chanting master (*ikh un zad*), whilst on the other days of the fifteen-day-long *Yerööl* ceremonies, he and the second chanting master (*baga un zad*) along with the chanters (*golch*) take turn to recite the prayers. The fifteen days of *Oroin yerööl*, or the great festival days of Buddha's miracle showing count as annual festival days (*düitsen ödrüüd*).

The next great festival day is the *Düinkhor* (T. *dus-'khor*, S. Kālacakra) anniversary, called *Düinkhoriin düitsen* (T. *dus-'khor dus-chen*), with a *Düijid nyamba / nyanba / nyam* ceremony (T. *dus-rgyud bsnyen-pa*), held on the 15th day of the last month of spring (*xawriin süül / adag sariin 15.*). It commemorates the day when Buddha first preached about the Kālacakra system ('the wheel / cycle of time', *Tsagiin khüird* or *Düinkhor*, T. *dus-kyi 'khor-lo*) of Buddhism. It is also called 'the great festival day of Buddha's first preaching of the Kālacakra tantra' (*Burkhan bagsh tsagiin khüirdnii ündesiig nomloson ikh düitsen ödör*). This ceremony is held only in *Gandan* and *Züün Khüree Dashchoilin* monastery.

The next festival commemorates three events of Buddha's life at the same day, on the 15th or full moon of the first summer month (*zunii tergüün / ekhen sariin 15.*), which is the day when Buddha was born, the day when he enlightened or became a Buddha and the

day when he died, that is, the day of his parinirvāna (*Burkhan bagsh mendelsen khiigeed ilt tuulsan Burkhanii khutgiig olson, nirwaan düüriig üzüülsen ikh düitsen ödör*, T. *mngon-par byang-chub-pa'i dus-chen*). This is one of the four great festival days of Buddha (*Burkhan bagshiin ikh düitsen ödrüüd*). A special ceremony called *Tüwiin chogo* (T. *thub-pa*, a name of Śākyamuni Buddha) or *Burkhan bagshiin chogo* (both terms meaning 'ceremony in honour of Buddha') is held on these occasions.

On the 4th of the last summer month (*zunii adag / süül sariin 4.*) another *Tüwiin chogo / Burkhan bagshiin chogo* ceremony is held to commemorate the day when Buddha first preached the Dharma or, in other words, when he first turned the wheel of the Dharma. This is often referred to as 'the great festival of his first turning of the wheel of Dharma' (*nomiin khüird ergüülekh / (Burkhan bagsh) nomiin khüird ergüülen düitsen* or *Choinkhor (düitsen)*, T. *chos-'khor bskor-ba/ chos-'khor dus-chen*).

In this monastery the 3rd of the first summer month (*zunii tergüün / ekhen sariin 3.*) is the day of holding the Maitreya circumambulation (*Maidar ergek*), celebrating the coming buddha, Maitreya (Maidar). It is one example of the revived special ceremonies now held in *Züün Khüree Dashchoilin* monastery. This tradition was broken in 1939 and was revived in 1993. From this time it has been celebrated every year on the same date of the lunar year. Today it is only performed in large monasteries such as *Gandan* and this monastery in Ulaanbaatar, and a very few monasteries in the countryside. The ceremony itself is called *Jambiin chogo* (T. *byams-pa'i cho-ga*, 'ceremony held in honour of byams-pa' i.e. Maitreya), where the lamas and the public gather together in circumambulating the monastery with the statue of Maidar placed on a cart with green horse head and the lamas praying for his coming. This is the first of the two great festival days of Maitreya (*Maidariin düitsen ödör*) during the year in this monastery as there is another Maitreya festival, on the 6th of the last summer month (*zunii adag / süül sariin 6.*) with the same *Jambiin chogo* ceremony held but without the circumambulation.

The most significant event in this monastery's ritual year is the masked ritual dance, *Tsam* (T. 'cham), which now attracts many people. Prior to this revival, the last *Tsam* was performed publicly in Mongolia in 1937. *Züün Khüree Dashchoilin* monastery first performed it again in the old traditional manner in September 2003 - on the 9th of the last summer month (*zunii adag / süül sariin 9.*), which is the date of its annual performance since then. Today, an annual *Tsam* ceremony has only been revived in Mongolia in *Züün Khüree Dashchoilin* monastery, in *Amarbayasgalant* monastery (Selenge aimag, Baruun Büren sum) and partly in Bulgan (*Dashchoinkhorlin* monastery). The type of *Tsam* ceremony in *Züün Khüree Dashchoilin* monastery is the special *Jakhar tsam* (T. *lcags-mkhar*, 'metal palace', the castle of Erleg nomun khaan or Chojil / Chojoo (T. *chos-rgyal*, S. Dharmarājā, epithet of Yama) or *Khüree tsam*. The Mongolian word *khüree* ('circle') here refers to the fact that the *Tsam* dancers are moving in a circle. The other meaning of this word *khüree* refers to the Ikh Khüree, the Mongolian capital, where this special kind of *Tsam* was introduced. The preparation period for the *Tsam* dance lasts for almost two months, with participating lamas rehearsing the dances, and also including one week meditation (*Nyamba düwa*, T. *bsnyen-pa sgrub-pa*, a special type of meditation in tantric practice, that of approach to the tutelary deity where one recites the mantra) on Jigjibawuuchigwaa (T. 'jigs-byed dpa'-bo gcig-pa), the single form of Jigjid (T. 'jigs-byed, S. Bhairava, or the 'the 'Terrifying', epithet of Yāmāntaka, one of the three main yellow sect tantras/deities, one of the ten wrathful protector deities) the main meditational deity (*yadam*, T. *yi-dam*) of the dance, and, at the end of the meditation period, the fire-offering called *Jinsreg* (T. *sbyin-sgreg*). On the 6th of the month, four days before the *Tsam* dance itself, the ritual offering cakes (*balin*) used in the *Jakhar tsam*, the masks and robes to be worn and the other accessories for the ceremonies are consecrated and blessed in a

ritual ceremony (*Adislaga*, T. *byin-rlabs*). On the 7th and 8th of the month, the special inner *Tsam* dance (*dotor tsam*) is conducted with only one dancer (*Chambon*, T. *'cham-dpon*, 'the master of the *Tsam* dance', the messenger of *Chojil*) inside the temple. On the great day (*düitsen ödör*, T. *dus-chen*) of the *Tsam* (the 9th of the last summer month), there is an inner *Tsam* after which the outer *Tsam* takes place in the courtyard of the monastery. The dancers wearing brightly coloured costumes and masks, embody different Buddhist deities. The *Tsam* dance ends with the burning of the *Sor* (T. *zor*) or *Soriin balin*, that is, the sacred cake and the sacred wooden construction, which is used symbolically for combating the evil spirits. It is burnt outside the monastery walls, then the procession returns to the temple. In the evening a special thanksgiving offering, *Chojoo danrag*, is made in honour of *Chojoo*.

There is an annual ritual held only in those Mongolian monasteries where there are at least four lamas with *gelen* vows, a basic requirement for performing this rite, such as *Züün Khüree Dashchoilin* monastery, *Gandan* and *Betüw* monastery in Ulaanbaatar. It is the *Khailen* (T. *has-len*) or *Yar khailen* (T. *dbyar has-len*), the special oath-taking retreat period in which the lamas with *gelen* or *getsel* vows take part, lasting for 45 days in every summer from the 15th of the last summer month. During this period they confirm their vows, confess their possible mistakes and amend their negative actions. The practice originates from Buddha, who practiced *Khailen* in the Realm of the 33 Gods. It also has roots in the old tradition of the confinement or retreat of lamas (*Yarnai*, T. *dbyar-gnas*) in India for the wet summer months. The original cause was to spend the rainy period in a retreat but with the additional aim of avoiding accidentally killing any insects. Originally, it lasted for three months during the summer, when lamas remained confined to their monasteries for religious meditation and contemplation, but in today's Mongolia it is restricted to 45 days and also the rules are modified to be kept easier in lack of residential monasteries.

The 17th day of the middle autumn month (*namriin dund sariin 17.*) is considered to be the most fortunate day of the year by Mongolians. It is the 'double fortunate' day of *Baljinnyam* (*tsogiin naran*, T. *dpal sbyin nyi-ma*, 'sun of glowing embers') and *Dashnyam* (*özjii (khutgiin) naran*, T. *bkra-shis nyi-ma*, 'sun of fortune'), called *Baljinnyam*, *Dashnyam dawkhatsan sain ödör*, 'the fortunate day of *Baljinnyam* and *Dashnyam* at the same day'.⁴⁰ In the monastery, there is usually a *Sakhius* ceremony this day, with *Gombo* as the central deity (*Gombo yantai*, T. *dbyangs*).

The *Lkhawawiin düitsen* (*Burkhan bagsh tengeriin ornoos buuj irsen ödör*, T. *lha-las babs-pa'i dus-chen*, 'the festival of descending from the gods') festival is held on the 22nd of the last autumn month (*namriin adag / süül sariin 22.*). It is also one of the great Buddha festivals (*Burkhan bagshiin düitsen ödör*). It is the day when Buddha descended from the god realms, from among the gods, where he had spent 90 days teaching and performing the *Khailen* (T. *has-len*, 'oath-taking') retreat. A *Tüwiin chogo / Burkhan bagshiin chogo* ceremony is performed to commemorate this important event.

The next feast is the anniversary of *Tsongkhapa's* death on the 25th of the first winter month (*öwliin tergüin / ekhen sariin 25.*). It is called 'the great day of *Tsongkhapa*' (*Zonkhowiin (ikh) düitsen* or *Bogd (Zonkhawa) lamiin (ikh) düitsen*, T. *tsong-kha-pa'i dus-chen*). As the day commemorates his death, it is also called 'The day he passed away'

⁴⁰ It is not the only fortunate day of the year. The following are considered fortunate days as well: the 8th of the middle spring month, the 3rd of the first summer month, the 3rd of the first autumn month, the 1st of the middle winter month, the 9th of the last winter month. However, the 17th day of the middle autumn month is believed to have the most lucky characteristics in Mongolia. Therefore Mongolians like to held weddings this day, start business enterprises, start new jobs or works, get their hair cut, etc. (Ninjabdar 2005, p. 50.; Diwaasambuu 2005, p. 104.)

(*Zonkhowiin taalal bolson / tögssön ödör*) or 'The day he was born and passed away' (*Zonkhowiin mendelsen mön taalal bolson / tögssön ödör*). It is also often referred to as *Zuliin 25-n*, that is, 'the 25th day of butter lamps', as the tradition is to light hundreds and thousands of lights in honour of Tsongkhapa. There is a *Bogd (Zonkhow) lamiin chogo* ceremony ('ceremony in honour of Tsongkhapa') held during the day and in the evening butter lamps are lit outside and the *Migzem* (T. *dmigs-brtse-ma*), prayer to Tsongkhapa, is recited many times.

The yearly *Khajid* (T. *mkha'-spyod*, S. *ḍākinī*) ceremony is held on the 25th of the last winter month (*öwliin adag / süül sariin 25.*), which is the great festival day of the *ḍākinīs* (*Khajidiin düitsen ödör*). A *Khajidiin chogo* ceremony is held this day in *Dashchoilin* monastery, similarly to the 25th or 10th days of any other month. The speciality of this day lies in the fact that as this is the great day of *Khajid* ceremony, in other Mongolian monasteries, even in Gandan monastery of Ulaanbaatar, where the *Khajid* ceremony is held only once a year, it is held on this date.

The ceremonial year ends with the rituals connected to the farewell to the Old Year, before the Lunar New Year, *Tsagaan sar*. These start with the consecration (*Adislag*, T. *byin-rlabs*) of the new ritual offering cakes (*balin* or *dorom*, T. *gtor-ma*, S. *bali*) on the 26th of the last winter month (*öwliin adag / süül sariin 26.*) During the ceremony cymbals are played 108 times, a feature introduced by Öndör Gegeen. On the following three days of the old year (the 27th to 29th), three *Sakhius* ceremonies called the 'Old ceremonies' (*Khuuchin nomiin khural*) are held to honour the wrathful deities. The name of these ceremonies, 'Old ceremonies' derives from the fact that these are the last ceremonies of the Old Year. In *Züün Khüree Dashchoilin* monastery, on the first day Gombo, on the second Lkham and on the third Chojoo is the central deity of the ceremony from among the wrathful ones. The chanting in these *Sakhius* ceremonies differ from the other *Sakhius* ceremonies of the year in that the *Arwan khangal* text is recited in a slower and more melodious way (*ikh yan(gaar)*, T. *dbyangs chen*, '(with) great melody/tune'). On the evening of the third day, when Chojoo is the central deity, the ritual burning of the triangular based pyramidal shaped sacred wooden construction and sacred cake (*Sor zalakh*, T. *zor 'phen*) is performed, with the aim of averting and clearing away all troubles and misfortunes and relieving natural disasters such as droughts, harsh winter cold (*zud*), or contagious diseases and other negative phenomena⁴¹. This tradition of *Sor zalakh* was performed again first in 1999 in *Züün Khüree Dashchoilin* monastery and is held since than twice a year, once in winter, before the New Year ceremonies, and again in summer during the *Tsam* dance period. This is followed by a special thanksgiving offering to Chojoo, the *Chojoo danrag* (T. *chos-rgyal gtang-rag*), which is performed similarly twice a year: on the 29th of the last winter month and at the day of the *Tsam* dance in the summer (on the 9th of the last summer month), on both occasions after the burning of the *sor*.

On the New Lunar Year's Eve (*Bitüün*, the 30th of the last winter month, *öwliin adag / süül sariin 30.*) a special *Sakhius* ceremony is held in honour of Baldan Lkham (shortly for Baldan lkhām, T. *dpal-ldan lha-mo*, S. *Śrīdevī*). It is the *Tsedor lkhām* or *Jiliin dorom* (T. *tshes-gtor lha-mo*, 'the yearly ceremonial cake offering to Baldan Lkham') ceremony, which starts at 11.00pm and lasts until the morning of the New Year's Day (*khawriin ekhen / tergüün sariin 1.*). The ceremony is special among the *Sakhius* ceremonies in that, on this occasion, only the parts relevant to Lkham are recited from the

⁴¹ The *Sor* ceremony equals to the *Dügjüü* ceremony, which is read four times a month (9th, 19th, 25th and 29th of the lunar month). Like the *Sor*, *Dügjüü* is offered to Chojoo, and is also considered useful in removing obstacles and difficulties. The *Sor* can be considered as a special, bigger and more effective type of *Dügjüü*. During the *Sor*, the same book called *Coijoo dügjüü* is recited.

*Arwan khangal*⁴². The reason of this ceremony being held on this day is that, according to the legends, Lkham arrives in Mongolia in this day as she travels around the world every year riding on her mule. A special thanksgiving offering, called *Tsedor danrag* or *Jiliin dorom* (T. *tshes-gtor gtang-rag*, 'yearly thanksgiving offering') is performed to her during the dawn hours. The ceremony ends with the traditional paying homage to or ceremonial greeting of the lamas (*zolgokh*). The New Lunar Year's Eve (*Bitüün*) counts as an annual festival day (*düitsen ödör*).

Besides the above festivals, there are also periods of *Nünnai* / *Nügnai* meditations (T. *smyung gnas*, S. upavasatha, fasting ritual, fasting practice or retreat) with the participation of a certain number of lamas, but with the exclusion of everyday people. This is not fixed to any date.

Besides the annual feasts, some of the other various ceremonies are held in every month once or twice, on the same specific day of the lunar month. These distinguished days are called *sariin düitsen ödrüüd* in Mongolian, which means the 'great days / feasts of the months'.

Among these various monthly ceremonies, *Manaliin donchid* (T. *smān-bla'i stong-mchod*), 'thousand offerings to the Medicine Buddha', is held in honour of the Medicine Buddha (Manal, T. *smān-bla*, S. Bhaiṣajyaguru) on the 8th of every month. The palace of the medicine Buddha (*Manaliin khot* or *jankhar*, T. *dkyil-'khor*) is placed in the middle of the shrine. A thousand butter lamps (*zul*, T. *mar-me*), food offerings (*shalsai*, T. *zhal-zas*) and every kinds of other offerings are placed at the shelves of the three-dimensional palace to honour him. Then the lamas perform the *donchid* (T. *stong-mchod*) sacrifice, literally the 'thousand offering', by bowing before the palace and circumambulating it a thousand times while reciting the book of Manal. The ceremony is aimed at clearing away illnesses and diseases and prolonging life by the mercy of the medicine Buddha.

The next great day of the month is the 10th, when, and similarly on the 25th, the *Khajidiin chogo* (T. *mkha'-spyod cho-ga*), 'the ceremony of the ḍākinīs' is performed, paying homage to the celestial goddesses, who are praised during the ceremony.

The Guhyasamāja tantra (*Sanduin jūd*, *nuuts tarni* in Mongolian translation, T. *gsang-'dus rgyud*) ceremony is held on the 15th of the lunar month.

The most significant of the great monthly ceremonies is the *Sakhius* on the 29th of the month, held in honour of the wrathful deities. During the ceremony, the *Arwan khangal* ('the ten fierce ones', in Mongolian Buddhism the group of the ten wrathful deities protecting the Buddhist Teaching⁴³) book is recited. The ceremony pays homage to all of the wrathful deities, but every individual *Sakhius* ceremony has a central deity, a deity out of the ten specially worshipped that occasion. In the first month of the spring, summer and autumn seasons the central deity is Gombo (*Gombo yantai*, T. *dbyangs*, 'melody, tune'),⁴⁴ in the second month Chojoo, and in the last month Lkham, with the special thanksgiving

⁴² On every other *Sakhius* ceremony, though there is a central deity (Gombo, Chojoo or Lkham), all of the ten wrathful deities are honoured, and the *Arwan khangal* is read in its completeness. During the *Tsedor lkham* ceremony, apart from the short compulsory part dealing with Jigjid (this part is called *dagjid*, T. *bdag-bskyed*, self-visualization, visualizing oneself as the deity) when the lamas are meditating on this deity, no other parts are read than those of Baldan lkham.

⁴³ This important group of deities have different names in Mongolian: *arwan sakhius*, T. *srung-ma*, Skr. pālā, 'the ten protectors'; *arwan khangal*, 'the ten ferocious / fierce ones'; *arwan dogshid*, T. *drag-po*, Skr. rādra, 'the ten ferocious ones'.

⁴⁴ All the wrathful deities have their own way of chanting (*yan*, T. *dbyangs*). The expression 'having the melody of Gombo / Chojoo / Lkham' in relation to the *Sakhius* ceremonies means, that on that occasion, when for example Gombo is the main deity, the part dealing with him is recited in the special melody of him, while the other parts (the parts dealing with the other nine wrathful ones) are read in a simple way.

offering, *Jaiw danrag* (T. *rgyas-pa gtang-rag*, 'the extensive thanksgiving offering'⁴⁵) offered only then, that is, in every third month except winter. In other months, when there is no *Danrag*, there are a *Tsogchid* (T. *tshogs-mchod*, 'accumulation of offerings', *gaṇapūjā*) offering. The *Sakhius* ceremonies of the winter months are different, and in that season Gombo is the main deity in the first month, Lkham in the second (with the *Jaiw danrag* offering), and in the last winter month, because of the lunar New Year ceremonies, there are three *Sakhius* ceremonies (described above at the 'Old ceremonies'): on the 27th honouring specially Gombo, on the 28th Lkham (but without the *Danrag* offering, because in the winter season it is performed in the middle month) and on the 29th Chojjoo.

The last special monthly ceremony, held on the 30th of the lunar month, is the *Naidan chogo* (T. *gnas-brtan cho-ga*). During this ceremony, the sixteen arhats, that is, the sixteen disciples of the Buddha (*Naidan jüdüg*, T. *gnas-brtan bcu-drug*, S. *sthavira*, literally 'firm in his place'), who vowed to preserve the Dharma until the coming of Maitreya are worshipped.

Besides the great monthly festival days (*sariin düitsen ödrüüd*), there are other monthly ceremonies as well. However, these are not fixed to any specific day of the lunar month, rather to certain days of the week.

One of the ceremonies held once in every month, not fixed to a specific day of the lunar month is the *Tsewegmediin chogo* (T. *tshe-dpag-med-kyi cho-ga*) worshipping Ayuush or Tsewegmed / Tsegmid (T. *tshe-dpag-med*, S. *Amitāyus*, the Buddha of Boundless life or Longevity, a form of Amitābha) held once in a month, possibly on a Wednesday.

The *Awidiin chogo* (T. 'od-dpag-med-kyi cho-ga), is held similarly once in a month, possibly on another Wednesday. This ceremony is aimed at clearing away every sins and praying for the deceased ones' taking rebirth in the paradise of Awid (T. 'od-dpag-med, S. *Amitābha*, 'Boundless light', the Buddha of Infinite Light) Buddha. The *Awidiin chogo* ceremony is also called *Diwaajingiin chogo* (T. *bde-ba-can-gyi cho-ga*), relating to the Buddhafeld or pure land of Buddha Amitābha, a paradise in the west under him (T. *bde-ba-can*, S. *Sukhāvatī*).

Besides, the *Dügjüü* book (T. *drug-bcu*), with the special sacrificial cake offering, is performed to Chojjoo four times a month, on the 9th, 19th, 25th and 29th of the lunar month. Therefore it is held together with the *Khajidiin chogo* ceremony on the 25th of the lunar month, and together with the *Sakhius* ceremony on the 29th of the lunar month. It is considered useful in removing obstacles and difficulties and clearing away sins.

There are also ceremonies held every week, on the same day of the week. The *Oroin yerööl* (T. *smon-lam*), performed usually at every Saturday, which is held with the aim of promoting better rebirth for the deceased ones, and also gathering virtues by this way.

The *Lkhogtoi günreg* (T. *kun-rig-gi lho-sgo*, 'South gate of Günreg'), a ceremony performed in honour of Sarvavidyā Vairocana (Günreg), held possibly at every Sunday, is performed similarly to *Oroin yerööl* in order to help the deceased ones to better rebirth, and to help them to the realm of Buddha through the south gate of his palace.

During the *Ganjuur* ceremony (T. *bka'-gyur*, the teachings or translated words of Buddha), which is performed possibly on Thursdays, extracts or selected passages are read from every part of the 108 volumes of *Ganjuur* (T. *bka'-gyur*).

Besides the annual and monthly or weekly ceremonies described so far, some ceremonies are held only once in every season. In *Züün Khüree Dashchoilin* monastery,

⁴⁵ A special offering type consisting of three big sacrificial cakes and various food and other offerings. *Jaiw danrag* is presented once in every season, at only those *Sakhius* ceremonies when the central deity is Lkham.

the only such ceremony is the *Maaniin chogo* (T. *ma-ṇi'i cho-ga*) ceremony held only once in every season, possibly in the middle month, on a Friday. This ceremony is dedicated to Janraiseg (T. *spyān-ras-gzigs*, S. Avalokiteśvara, the bodhisattva of Compassion) with his magic formula (*zürkhen tarni*, T. *gzungs*, S. mantra / dhāraṇī) recited many times.

The monastery works continually on improving its services and various aspects of religious life. As an example, they are planning to revive a smaller *Tsam* dance, to be held in the middle winter month with the eleven Black Hat dancers (*shanag*, T. *zhwa-nag*).

THE MONTHLY SCHEDULES OF CEREMONIES FOR THE FULL RITUAL YEAR IN DASHCHOILIN MONASTERY

According to the above described principles of current practice, the schedule of the ceremonies for each month of the ritual year in order, as held in *Dashchoilin* monastery is the following:

The *Tsogchin* (T. *chogs-chen*) ceremony is held every day of the year.

Besides the ones marked in the schedule, the following ceremonies are the same in every month⁴⁶:

- *Oroin yerööl* on every Saturday if possible (if not coincides with another special ceremony the date of which prescribed according to the lunar calendar happens to be a Saturday in the given month).
- *Lkhogtoi günreg* on every Sunday if possible.
- *Ganjuur* on every Thursday if possible.
- *Tsewegmidiin chogo* once in a month, possibly on a Wednesday.
- *Awidiin chogo* once in a month, possibly on another Wednesday.

The *Maaniin choga* ceremony is held once in every season, possibly on a Friday of the middle month⁴⁷.

The First Spring Month (*khawriin tergüün / ekhen sar*)

1.-15. *Oroin yerööl* / *Choinpürel molom yerööl* (*Burkhan bagshiin ikh düitsen ödrүүд*)⁴⁸

8. *Manaliin donchid*
9. *Dügjүү*
10. *Khajidiin choga*
15. *Sanduin jūd*
19. *Dügjүү*
25. *Khajidiin choga + Dügjүү*
29. *Sakhius (Gombo yaamtai) + Dügjүү*
30. *Naidan choga*

The Middle Spring Month (*khawriin dund sar*)

8. *Manaliin donchid*
9. *Dügjүү*

⁴⁶ These are not possible to mark them in the schedule not belonging to certain dates of the months, but to days of the week.

⁴⁷ Again not possible to be placed in the schedule.

⁴⁸ The special annual events are marked in bold letters, among them those which count as great days of the year (*jiliin düitsen ödör*) are underlined as well.

10. *Khajidiin choga*
15. *Sanduin jüd*
19. *Dügjüü*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Chojoo yaamtai) + Dügjüü*
30. *Naidan choga*

The Last Spring Month (*khawriin adag / süül sar*)

8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
14. *Sanduin jüd*⁴⁹
- 15. Düjjid nyamba (Düinkhoriin düitsen)**
19. *Dügjüü*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Lkham yaamtai, with Jaiw danrag) + Dügjüü*
30. *Naidan choga*

The First Summer Month (*zunii tergüün / ekhen sar*)

- 3. Jambiin choga (Maidar ergekh) (Maidariin düitsen)**
8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
14. *Sanduin jüd*⁵⁰
- 15. Tüwiin chogo / Burkhan bagshiin chogo (Burkhan bagshiin ikh düitsen ödör)**
19. *Dügjüü*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Gombo yaamtai) + Dügjüü*
30. *Naidan choga*

The Middle Summer Month (*zunii dund sar*)

8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
15. *Sanduin jüd*
19. *Dügjüü*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Chojoo yaamtai) + Dügjüü*
30. *Naidan choga*

The Last Summer Month (*zunii adag / süül sar*)

- 4. Tüwiin chogo / Burkhan bagshiin chogo (Burkhan bagshiin ikh düitsen ödör)**
- 6. Jambiin choga (Maidariin düitsen)**
5. *Manaliin donchid*⁵¹

⁴⁹ As in this month *Düjjid nyamba* is held on the 15th, the regular day for holding *Sanduin jüd* ceremony, this later is held likely one day earlier.

⁵⁰ As in this month *Tüwiin chogo* is held on the 15th, the regular day for holding *Sanduin jüd* ceremony, this later is held likely one day earlier.

⁵¹ As in this month the ceremonies of *Tsam* are held from the 6th to 9th, including the 8th, the regular day for holding *Manaliin donchid* ceremony, this later is held some days earlier.

6. *Adislaga*
7. *Dotor tsam*
8. *Dotor tsam*
9. *Tsam*, with *Sor zalakh* and *Chojoo danrag (düitsen ödör)* ⁵²
10. *Khajidiin choga*
15. *Sanduin jüd*, also the starting date of the 45 days of *Khailen*
19. *Dügjüü*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Lkham yaamtai, with Jaiw danrag) + Dügjüü*
30. *Naidan choga*

15th of the last summer month – 29th of the first autumn month (for 45 days and the closing ceremony on the 46th day): *Khailen*

The First Autumn Month (*namriin tergüün / ekhen sar*)

8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
15. *Sanduin jüd*
19. *Dügjüü*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Gombo yaamtai) + Dügjüü*
30. *Naidan choga*

The Middle Autumn Month (*namriin dund sar*)

8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
15. *Sanduin jüd*
17. *Sakhius (Gombo yaamtai)* (the fortunate day of *Baljinnyam* and *Dashnyam*) ⁵³
19. *Dügjüü*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Chojoo yaamtai) + Dügjüü*
30. *Naidan choga*

The Last Autumn Month (*namriin adag / süül sar*)

8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
15. *Sanduin jüd*
19. *Dügjüü*
22. *Tüwiin chogo / Burkhan bagshiin chogo (Burkhan bagshiin ikh düitsen ödör)*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Lkham yaamtai, with Jaiw danrag) + Dügjüü*
30. *Naidan choga*

⁵² On this day *Dügjüü* is not held separately, as chanting this text (*Chojoo dügjüü*) is included in the *Sor zalakh* ritual.

⁵³ Held only in case of donators paying the costs of the ceremony.

The First Winter Month (öwliin tergüün / ekhen sar)

8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
15. *Sanduin jüd*
19. *Dügjüü*
24. *Khajidiin choga (+Dügjüü)* ⁵⁴
- 25. Bogd (Zonkhawa) lamiin chogo (Zonkhowiin ikh düitsen ödör, Zuliin 25-n)**
29. *Sakhius (Gombo yaamtai) + Dügjüü*
30. *Naidan choga*

The Middle Winter Month (öwliin dund sar)

8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
15. *Sanduin jüd*
19. *Dügjüü*
25. *Khajidiin choga + Dügjüü*
29. *Sakhius (Lkham yaamtai, with Jaiw danrag) + Dügjüü*
30. *Naidan choga*

The Last Winter Month (öwliin adag / süül sar)

8. *Manaliin donchid*
9. *Dügjüü*
10. *Khajidiin choga*
15. *Sanduin jüd*
19. *Dügjüü*
- 22./24. *Naidan choga* ⁵⁵
- 25. Khajidiin choga (Khajidiin düitsen ödör) (+ Dügjüü)**
- 26. Balin adislaga**
- 27. Sakhius, Gombo yaamtai**
- 28. Sakhius, Lkham yaamtai**
- 29. Sakhius, Chojoo yaamtai, with *Sor zalakh* and *Chojoo danrag* ⁵⁶**
- 30. Tsedor lkham ceremony during the night from 11pm in the evening, with *Tsedor danrag (düitsen ödör)***

On the morning of the 1st day of the New Year: *zolgokh*

⁵⁴ As in this month *Bogd lamiin chogo* is held on the 25th, the regular day for holding *Khajidiin choga* and *Dügjüü* ceremonies, these later are held one day earlier.

⁵⁵ As in this month from the 26th on the Year End ceremonies are held, including the 30th (with the *Tsedor lkham* ceremony), the regular day for holding *Naidan choga* ceremony, this later is held earlier, either on the 22nd or 24th.

⁵⁶ On this day *Dügjüü* is not held separately, as chanting this text (*Chojoo dügjüü*) is included in the *Sor zalakh* ritual.

DETAILS OF RITUAL PRACTICE IN DASHCHOILIN MONASTERY

DESCRIPTION OF SOME MAIN CEREMONIES HELD IN THE MONASTERY

The term *düicen* / *düichin* (T. *dus-chen*, ‘great day, holy day, festival’), has two meanings in the Mongolian ceremonial circle: the great annual festivals and the great days of the months. In this chapter some of the most significant ceremonies held in the monastery are described in detail. From among the monthly ones only the ceremony dedicated to the wrathful deities is included here, and this is mainly because the *Danrag* offering, which is part of two annual events as well (*Tsam* dance and the Year End ceremonies), could be described better when describing the monthly general *Sakhius* ceremonies. Describing the *Sakhius* ceremony and not describing other monthly ceremonies does not mean that this is more important than other monthly rituals, but it was included for other practical purposes here and perhaps as it is more spectacular. All other ceremonies described in this chapter belong to the annual festivals or great days (*jiliin düitsen*), and not to the monthly great days (*sariin düitsen*).

The Monthly Worship of the Wrathful Deities (*Sakhius* ceremony) and the *Tsogchid* and *Danrag* offerings

The most significant of the great monthly ceremonies is the *Sakhius* on the 29th of the month, held in honour of the wrathful deities. During the ceremony, the *Arwan khangal* (‘the ten fierce ones’, in Mongolian Buddhism the group of the ten wrathful deities protecting the Buddhist Teaching) book is recited. The ceremony pays homage to all of the wrathful deities, but every individual *Sakhius* ceremony has a central deity, a deity out of the ten specially worshipped that occasion. A detailed description of the ‘Dokshit’ service, as he calls it, is given by Pozneev⁵⁷ as he observed it at the end of the 19th century. He also published text translations in his work on this ceremony.

The task of the wrathful deities is to protect the Teaching and to destroy and convert the demonic enemies of the Teaching. These wrathful deities are grouped in different groups, such as the eight wrathful ones in Tibet (T. *chos-skyong*, *drag-gshed*).⁵⁸ In Mongolia the ten wrathful ones are worshipped. This important group of deities have different names in Mongolian: *arwan sakhius*, T. *srung-ma*, S. *pālā*, ‘the ten protectors’; *arwan khangal*, ‘the ten ferocious/fierce ones’ and *arwan dogshid*, T. *drag-po*, S. *rādra*, ‘the ten ferocious ones’, all terms related to their wrathful aspect. These ten wrathful deities are the following: Gombo (Makhgal), T. *mgon-po*, S. *Mahākāla*; Gongor (Tsagaan Makhgal), T. *mgon-dkar*, S. *Sitamahākāla*; Chojoo/Choiijil (Erleg nomun khan), T. *Chos-rgyal*, S. *Yama*; Lkham/Baldan Lkham (Ökhin tenger), T. *Lha-mo/ dpal-ldan-lha-mo*, S. *Śrīdevī*; Namsrai, T. *nam-sras*, S. *Kuvera/ Vaiśravaṇa*; Jamsran, T. *lcam-sring / beg-tse*; Tsamba/ Tsanba, T. *tshangs-pa*, S. *Brahmā*; Jigjid (Yamandag), T. *‘jigs-byed*, S. *Yāmāntaka*; Ochirwan, T. *phyag-rdor*, S. *Vajrapāṇi* and Shalsh, T. *zhal-bzhi*.

In *Dashchoilin* monastery the main tutelary deity (*gol yadam*) is Jigjid, and the main protectors (*gol sakhius*) are Gombo and Lkham.

Full-day ceremonies are held once a month in *Dashchoilin* monastery on the 29th day of the lunar month, similarly to most of the other monasteries⁵⁹, in honour of the

⁵⁷ Pozdnevsky 1978, pp. 417-442.

⁵⁸ See the list of the eight protectors or wrathful deities in Nebesky-Wojtkovitz 1993, p. 24.

⁵⁹ As in Ulaanbaatar *Choidar odserlin khiid*, *Ikh Amgalan nomiin khüird khiid*, *Puntsoglin khiid*, *Baldankhajidlin*, *Mongol unshlagat buyan arwijikhui khiid*, *Deed bod’ khiid*, *Dambadarjaa* and *Gandan* monastery’s *Zurkhai dacan* where the *Sakhius* ceremony is also held on the 29th.

wrathful deities. This monthly ritual is the *Sakhius* ceremony, though on other days of the month some temples may have additional *Sakhius* ceremonies dedicated to certain different protectors. These can be for example on the 2nd of the month like in *Güngaachoin datsan* of *Gandan* monastery, when they have the worship of Shügden, on the 3rd like in *Tögs bayasgalant* women's centre (where they hold an other *Sakhius* ceremony as well on the 29th especially to Lkham) or on the 23rd like in *Gandangejeelin* temple. *Güngaachoin datsan* also has a special ceremony in honour of Lkham goddess which is held on the 30th of the month. The *Sakhius* ceremony held on the 29th of the month is dedicated to the wrathful deities, with special emphasis on the special protectors of the given monastery, which can mean the same deity in every month, a group of such deities in every month or different deities in the months in turns. For example, in *Namdoldechilen* monastery especially the three main protectors of the temple are worshipped (Zangad, Jamsran, Dürteddagwa) on the *Sakhius* ceremonies, in *Gandan* monastery's *Dashchoimbel datsan* especially Gombo, in *Gandan's Mamba datsan* and in *Dashgünpanlin* monastery the trinity of the wrathful deities Gombo, Choijoo and Lkham, called collectively as *Gonchoi lkhaa süm* / *Gonchoo lkhaa süm*, which is also the name of the ceremony.

The *Sakhius* ceremony is performed in every case in the *Sakhiusnii dugan* of the monastery (the shrine dedicated to the wrathful protectors), generally together with, or more precisely after the *Dügjüü* ritual⁶⁰. This day is one of the distinguished days of the month (*sariin düitsen öödör*, T. *dus-chen*), and this ceremony lasts from the morning until night. Due to its significance lamas belonging to the monastery participate in this ceremony in large number, as well as high-ranking lamas. Furthermore, those elderly lamas who can not visit the temple every day due to their health problems and can come only to the special ceremonies most probably also come this day. This ceremony is one of the most important monthly ones for devotees, too. Many of them are present from the morning until the evening. Donors (*jandag*) happily participate in the preparation of cakes and dishes for the lamas, donating food for them for this occasion. Others make money offerings or other gifts to the lama community.

Instead of the conch (*lawai* / *dun*, Tib *gdung*) the lamas are called to the ceremony by the sound of a gong (*kharanga*, T. *'khar-rnga*). The musical instruments, being used are in accordance with the 'wrathful' features of the ceremony. During the *sakhius* ceremony the *boroodon* drumstick, which means straight and not curved drumstick is used for the drums (*khengereg* / *khengerge(n)*, T. *rnga*), the smaller cymbals called *tsan* (T. *zangs* or *sbug-chol/sbug-chal*) are used for certain parts of the ritual while the curved drumstick called *dokhiur* (T. *rnga-yog/ dbyug*) and two bigger cymbals called *sellen* (T. *sil-snyan*) are used for other parts. The skull drums called *damar* (T. *ḍa-ma-ru* or *rnga-chung*, S. damaru), two trumpets or flutes (*bishgüür*, T. *gling-bu*), two bone trumpets (*ganlin*, T. *rkang-gling*), and the two huge trumpets called *ükher büree* ('oxen trumpet') are also used for special parts. These latter musical instruments are used only in ceremonies to the wrathful deities.

⁶⁰ This is performed four times a month in the monastery, on the 9th, 19th, 25th and 29th, thus is held together with the *Khajidiin choga* ceremony on the 25th and with the *Sakhius* on the 29th. During the *Sakhius* ceremony *Dügjüü* is recited and performed in the middle of the ceremony, during the afternoon. The *balins* of the *Dügjüü* are placed then on a small table in the middle of the temple, near the entrance. The *Dügjüü* offering means the following offerings: *dügjüü* (T. *drug-(b)cu*, 'sixty'), which is a red coloured pyramidal shaped *balin* with a flame decoration on its top. Pozdnevsky also describes it at the description of the *sor* offering (Pozdnevsky 1978 p. 493.), as the *balin* consisting of sixty-four pieces placed beside the *sor* during the *Dogshid* ceremony on New Year's Eve. This description rather relates to the *Yüügüü* (T. *dbyu-gu/dbyug-gu*), which is the name of another *balin*, four pieces of which are placed beside the *Dügjüü*. These are red coloured, triangular shaped *balins* with a white decoration on their top, and divided into sixteen pieces each by cuttings on their top (in this way we got sixty-four pieces).

The *Sakhius* ceremony is performed for all of the ten wrathful deities. Their ten *balins* are placed at the altar in a row. This dough offering offered to the ten wrathful deities is called collectively *arwan khangaliin balin*. The *balins* of Gongor and Namsrai are white, while the other *balins* are red⁶¹. These *balins* are placed at the altar in a long wooden board, with candies and other food-offerings in front. In front of the ten *balins* a separate bigger dough offering, the so called *gandar* (T. *skang-gtor*, a kind of expiatory sacrifice to make amends for a duty not performed⁶², mending sacrificial cake) is placed.

As already stated, the ceremonies held in *Dashchoilin* monastery have the following schedule: in the first month of the spring, summer and autumn seasons the central deity is Gombo (*Gombo yantai*, T. *dbyangs*, ‘melody, tune’), in the second month Chojoo, and in the last month Lkham. All the wrathful deities have their own way of chanting (*yan*, T. *dbyangs*). At *Sakhius* ceremonies while chanting the text of *Arwan khangal* parts relating to all of the ten wrathful deities are recited. Each of them has its own special rhythm or melody (*yan*, T. *dbyangs*), though this is used when reciting their parts only at the *Sakhius* ceremonies when the given deity is the central deity. The texts of the other nine deities are recited in the normal or ordinary way, that is, without using the special melody of them for their parts. This is why the ceremony with Gombo as the central deity is called ‘*Gombo yantai*’, ‘having the melody of Gombo’. When Lkham is the central deity, the special thanksgiving offering, *Jaiw danrag* (T. *rgyas-pa gtang-rag*, ‘the extensive thanksgiving offering’, a special offering type consisting of three big sacrificial cakes and various food and other offerings) is offered, that is, in every third month except winter. In other months, when there is no *Danrag*, there are a *Tsogchid* (T. *tshogs-mchod*, ‘accumulation of offerings’, gaṇapūjā) offering. The *Sakhius* ceremonies of the winter months are different, and in that season Gombo is the main deity in the first month, Lkham in the second (with the *Jaiw danrag* offering), and in the last winter month, because of the lunar New Year ceremonies, there are three *Sakhius* ceremonies (described above at the ‘Old ceremonies’): on the 27th honouring specially Gombo, on the 28th Lkham (but without the *Danrag* offering, because in the winter season it is performed in the middle month) and on the 29th Chojoo. These *Sakhius* ceremonies differ from the other *Sakhius* ceremonies of the year in the way of chanting. These days the *Arwan khangal* book is recited in a slower and more melodious way (*ikh yangaar*, T. *dbyangs chen-po*, ‘great melody/tune’). The three last *Sakhius* ceremonies of the year are called ‘the old ceremonies’ (*Khuuchin nomiin khural*), as they are the last ceremonies of the Old Year. On the evening of the third day, when Chojoo is the central deity, the burning of the conical shaped sacred cake and the sacred wooden construction (*sor zalakh*, T. *zor ‘phen*) is also performed, with the aim of averting and clearing away every trouble and misfortune. On the same day a *Chojoo danrag* is performed, a special type of *Danrag*.

In *Gandan* main monastery, which has a slightly different ceremonial system, it is presented at certain *Sakhius* ceremonies (held similarly at the 29th), too. Here in every first month the main deity of this ceremony is Gombo (with his text and the text of Gongor and Shalsh recited in a special melody, and the parts of the others in a simple way), in the middle month Ochirwaan’ (together with Chojoo’s and Jamsran’s parts of the text with the special melody) and in the last month Lkham (with Jamsran’s part with the special melody) (the parts of Tsamba are recited in the melodious way either in the middle or in the last month). In *Gandan* during the *Sakhius* ceremonies in every first month a *Tsogchid* offering (T. *tshogs-mchod*, S. gaṇapūjā, ‘accumulation of offerings’, feast offering) is performed while in every second month a *Danrag*. Here in *Gandan* monastery there is another

⁶¹ The drawings of the ten sacrificial cakes for the wrathful deities: *blo-bzang rnam-rgyal*, pp. 10-13.

⁶² *skang*: Das 2000, p. 82.

occasion for performing the *Danrag* offering. The 17th of the first summer month is the anniversary of the death of the 8th Bogd *Jewtsündamba khutagt*. On this day there is a ceremony called *Uuliin lamiin chogo*, when the ritual text for the 8th Bogd, written by Luwsan (T. blo-bzang, known as *Uuliin lam*, ‘the lama from the mountain’), is recited. His text, dedicated to the worship of the *Jewtsündamba khutagts*, is a specialized version of the *Lamiin chodow* (T. *bla-ma’i mchod-pa*, ‘offering to the Master’). A *Danrag* is offered on this day as well.

The *Tsogchid* offering

At the *Sakhius* ceremonies in dashchoilin monastery (and in *Gandan* similarly) where there is not *Danrag* offering, a *Tsogchid* (T. *tshogs-mchod*) offering is performed (*Tsogchid örgökh / örgüülekh*). This is a feast offering consisting of different food offerings and a sacrificial cake, eaten after the ceremony by the lamas. The special sacrificial cake is called *Tsogchidiin balin/dorom*, T. *tshogs-mchod gtor-ma*, ‘gaṇapūjā (feast offering) sacrificial cake’). This has different subtypes, such as *Gombiin tsogchid* (T. *mgon-po’i tshogs-mchod*, ‘feast offering of Mahākāla’) offered when Gombo is the central deity or *Khajidiin tsogchid* (T. *mkha’-spyod-ma’i tshogs-mchod*, ‘feast offering of the ḍākinīs’) offered at the *Kajidiin chogo* (T. *mkha’-spyod-ma’i cho-ga*) ceremonies in the monastery⁶³. There are other types as well such as *Lamiin chodwiin tsogchid* (T. *bla-ma’i mchod-pa’i tshogs-mchod*, ‘gurupūjā feast offering’), but that is not performed in this monastery only at request. The *Tsogchidiin balin* itself is a red coloured sacrificial cake which has the form of the breast of an eighteen years old girl. It has seven small white decorations on its front forming a flower shape, and a white top decoration. The *balin* is divided after the ceremony ceremonially among the assembly in the following way: its top or best part (*deej*) is given to the Buddha as an offering, and is placed at the altar,

The next slice is for the ceremony leader lama (*lamtakh lam*), the next slice is divided into two halves and is given to the *lowon* and *tsorj*, while the third slice is for the two disciplinary masters. The remainings are sliced into small pieces and given to the other lamas. Meat called *mams*, T. *sha*, S. *māṃṣa* constitutes also part of the *Tsogchid* food offerings (*Tsogchidiin idee*) as well as offering spirit called *nanchid* (T. *nang-mchod*, S. *rakta*, ‘inner offering’). This alter is given by a small tea spoon to the lamas who apply it to their hair and also drink it from their hands, while the small pieces of the meat and of the *Tsogchid balin* are added to the food portions of the lamas (cakes being the *sakhiusnii boow*⁶⁴ at this ceremony and sweets) when that is distributed at the end of the ceremony. The cakes (*sakhiusnii boow*) are also given out according to the following rule: 3 pieces are offered to Buddha, 3 pieces are given to the ceremony leader lama, 2-2 pieces to other high-ranking lamas while 1-1 to all other members of the assembly. This rule applies to all other ceremonies.

The three types of *Danrag* offering performed in the monastery

The different subtypes of the *Danrag* thanksgiving offering were observed several times in *Dashchoilin* monastery as well as in other Ulaanbaatar monasteries (including *Güngaachoinlin datsan* of *Gandan* monastery) and in *Amarbayasgalant* monastery, Selenge aimag, Baruun Büren sum and *Dashchoinkhorlin* monastery, Bulgan aimag centre.

⁶³ Held in *Gandan* only once a year while in *Dashchoilin* twice a month.

⁶⁴ This is a longish oval shaped cake with a brim, offered to the lamas not only at the *Sakhius* ceremonies, but, with the exception of the *Khajidiin choga* (when another, twisted cake is offered) at every ceremony.

The thanksgiving offering (*Danrag*, T. *gtang-rag*, S. subharman; *Danrag dorom*, T. *gtang-rag gtor-ma*; *achlakh takhil*; *achlakh balin*, T. *gtang-rag gtor-ma*) is a special offering type, performed with aim of thanksgiving to the peaceful or wrathful deities, begging for their future mercy and encouraging them to perform their duties and to protect the Teaching. The thanksgiving offering has two types: the verbal, which is a fixed part of every ceremony, and the material, which means food and other offerings presented to the wrathful deities. Hereby this material thanksgiving offering is described. It has several subtypes, with the constituting parts and the way of the offering described below in detail being the same.

The basic type is the ‘general *Danrag*’ (*niitiin danrag*, T. *thun-mong-gi gtang-rag*), which always means the same offerings arranged in the same way. In *Dashchoilin* monastery three types of the thanksgiving offering can be observed, namely *Jaiw danrag*, *Choiजू / Choijil danrag* and *Tsedor danrag*. They are offered to different deities, but as their arrangement and parts are the same, they can be considered as varieties of the basic type.

As already mentioned, in *Dashchoilin* monastery the offering of *Jaiw danrag* is in connection with Baldan Lkham and is performed at the *Sakhius* ceremonies when Baldan Lkham is the central figure among the wrathful protectors, that is, on the 29th of the last spring, summer and autumn months. *Jaiw danrag* is performed also on the 29th of the middle winter month when Lkham is the central figure again in the monthly *Sakhius* ceremony⁶⁵. In it is performed *Gandan* every second month.

The *Choiजू / Choijil danrag* (T. *chos-rgyal-gyi gtang-rag*) is presented in *Dashchoilin* monastery twice a year, together with the *sor zalakh* (T. *zor*) ceremony, which is held in the summer during the *Tsam* (T. ‘*cham*) ritual dance, on the 9th of the last summer month, and in winter on the 29th of the last month (during the *Sakhius* ceremony with Choiजू / Choijil as the central deity).⁶⁶ The *Choiजू danrag*, its elements and arrangement agrees with the *Jaiw danrag*, but the size of the three main offering cakes is smaller. The only difference is that it is offered only to Choiजू, the Lord of Death. In other Mongolian monasteries it is performed similarly at these two occasions, where possible. As *Tsam* dance is performed currently in only two other monasteries, namely in *Amarbayasgalant* monastery (Selenge aimag, Baruun Büren sum) and in *Dashchoinkhorlin* monastery (Bulgan aimag centre), *Choiजू danrag* is offered only in these two monasteries during *Tsam* dances. As for performing the winter *Choiजू danrag*, it is only possible to hold in monasteries where the *sor zalakh* ceremony is performed on the 29th of the last winter month. Therefore in Ulaanbaatar it is performed in *Gandan*, *Dambadarjaa* and in a few of the smaller temples.

The *Tsedor danrag* (T. *tshe(s) gtor gtang-rag*), its offerings and form are the same as that of the *Jaiw danrag*. The *Tsedor danrag* offering is connected to *Baldan Lkham* (T. *dpal-ldan lha-mo*, S. Śrīdevī, or *Ökhin Tenger*, T. *lha-mo*) who as the only female wrathful deity is very popular in Mongolia. The divinity is believed to circle the worlds riding her mule before the New Year. Therefore, in folk tradition people arrange ice above their doors to be consumed by the mule (*lus*) of the Goddess, and in monastic frameworks she is welcomed by the *Danrag* offering. Therefore *Tsedor danrag* is offered to Baldan Lkham and is held once a year, at Lunar New Year’s Eve (*bitüünii shönö*, the 30th of the last

⁶⁵ Being the most frequently performed *Danrag*, it was observed several times.

⁶⁶ This was observed four times in *Dashchoilin* monastery in July, 2004 and July 2005 during the *Tsam* dances and in February 2005 and January 2006 during the ‘Old ceremonies’ before *Tsagaan sar*. Additionally, it was observed during the *Tsam* dances in *Amarbayasgalant* monastery (Selenge aimag) in August 2005 and in *Dashchoinkhorlin* monastery (Bulgan aimag) in October 2005.

winter month), during the *Tsedor Lkham* (T. *tshe(s)-gtor lha-mo*) ceremony which starts at 11 pm at night and lasts till the morning.⁶⁷ At this special occasion from the text of the 10 wrathful deities (*arwan khangal*) only her text⁶⁸ is recited. *Tsedor danrag* is arranged at the dawn hours at about 7-8 am and is offered to her at sunrise, when the New Year (with *tsagaan sar*) begins. The offered things, their arrangement and the way of offering are similar to the above-mentioned *Danrag* types. The measurement of the three main *balins* corresponds to the *balins* of the *Jaiw danrag*. It is similarly offered in *Gandan* main monastery, and in some other temples countrywide.

Besides, the *Danrag* offering has other types, too, but only these three are performed in *Dashchoilin* monastery.⁶⁹

Offering the *Danrag*

During the all-day long ceremony the *Danrag* offering itself is placed inside the temple only in the late afternoon.⁷⁰ For this reason two offering tables (*takhiliin shiree*) are placed near to the entrance of the temple, opposite to the altar, and the *balins*, food and drink offerings used for the thanksgiving offering are placed on them in a row. The *Danrag* offering is placed on the bigger table. In front of it, on a smaller table in a big bowl a whole cooked sheep chopped into pieces (*uuc*, 'sacrum' or *khoninii бүкхел макх*) is placed facing the altar, and on a big round plate ceremonial cakes (*sakhiusnii boow*) are piled up arranged in the traditional way in a round shape, with candies on the top. Next to it *airag* is placed in a big kettle. These food offerings are divided among the lamas at the end of the ceremony together with the pieces of *balin* offering cakes.

After placing the offerings on the table following the instructions of the offering master, the *balins* are sprinkled by holy water using the *güsh(a)* grass and consecrated using incense sticks. The offering master and his helpers wear a mask in order to prevent the offerings from becoming impure by their breath. After the consecration (*adisлага* or *janlaw*, T. *byin-rlabs*) of the *balins* the tables and all offerings are taken out of the temple one by one while the lamas read the appropriate text. Outside the temple, in front of the temple door they place the offerings at the table again in the same order as they were arranged inside, but while inside the offerings faced to the north, to the altar, outside they face to the south. Only some lamas participate in this outer offering: some lamas arranging the offerings and musicians with their instruments (*dun* conch shell, *bishgüür* trumpet, *tsan* cymbals and *sellen* cymbals). During this activity the majority of the lamas and the believers stay sitting in their places as the text continues to be recited inside.

After the outside offerings the worship objects are delivered back to the temple but are not placed again at the table but the distributing of food and *balins* starts. The three main *balins* belong to different types and so after the offering they are used in different ways. After the ceremony the *shatag* is burnt, while the *jambuutiwiin shalsai* and *dershig*⁷¹ are divided among the lamas. These two *balins* are cutted into pieces, and the pieces are added to the food portions that are prepared for lamas from the other ceremonial dishes: ceremonial cakes and mutton. During the day the daily meal of lamas also differs from

⁶⁷ This was observed in February 2005 and January 2006 in *Dashchoilin* monastery.

⁶⁸ During the *Tsedor Lkham* ceremony, apart from the short compulsory part dealing with Jigjid (this part is called *dagjid*, T. *bdag-bskyed*, self-visualization, visualizing oneself as the deity) when the lamas are meditating on this deity, no other parts are read than those of Baldan Lkham.

⁶⁹ *Blo-bzang rnam-rgyal* provides drawings and explanations of the following other different types as well: *bla-ma'i gtang-rag* (p. 3.), *tshe-gtor gtang-rag* (p. 20.), *dam-can rdo-rje legs-pa'i gtang-rag* (p. 23.), *zhang-blong rdo-rje bdud-'bul-gyi gtang-rag* (p. 23.), *rgyal-chen rnam-sras-kyi gtang-rag* (p. 24.).

⁷⁰ When the *Sakhius* is held together with the *Dügjüü* offering, the *Danrag* is performed well after that.

⁷¹ See the descriptions of these three main sacrificial cakes below.

everyday meals as tea is served several more times and they are also offered *airag*. Chopping up the mutton (*uuc tallakh*) follows the traditional way as it is divided among the lamas following the lama hierarchy: its head (*tolgoi*) is offered to Buddha by being placed at the altar. The sacrum (*uuc*) is the portion of the *lamtakh lam*, the ceremony leader lama. These two parts of the lamb are the most honorific: traditionally these are for the most honorific guests. The two scapulas or shoulder blades (*dal*) are the portions of the two chanting masters, the two pelvises (*süüj*) are for the two disciplinary masters, and the sternum (*öwchüü*) are given to the *nyaraw lam* (bookkeeper / treasurer). The remaining parts of the sheep are divided among the other lamas of the community. After handing out the portions the ceremony finishes in the evening.

Sources on the *Danrag* offering

One subtype of the thanksgiving offering, *Jaiw danrag* (T. *rgyas-pa gtang-rag, delgerekh danrag* in Mongolian translation, ‘extensive thanksgiving offering’) is referred to by Pozdnev⁷² from the end of the XIX. century at the description of the *Dogshid* ceremony (*Dogshidiin khural*, another name for *Sakhiusnii khural*, ceremony in honour of the wrathful deities). Detailed data concerning the *Danrag* type consisting of *balins* and other offerings arranged at a separate table was found only in this book. According to his description of the *achlakh balin* (‘thanksgiving *balin*’, T. *gtang-rag gtor-ma*), this special *balin* offering to Baldan Lkham dogshid was held on the 15th of the first summer month, at the anniversary of Buddha’s parinirvāna⁷³, because the same day is the day of her passing away.

All three types of *Danrag* consists of three big *balins* and other offerings, with the accessories used for consecrating the *balins* during the ceremony arranged on the same table placed in the middle of the shrine. Pozdnev, at the description of the *dogshid khural*, also describes the three main *balins* as the most important ones among the different kinds of *balins*⁷⁴. According to him, these three sacrificial cakes are offered at every such ceremony. There is also an illustration of the three *balins* and the altar arrangement in his book⁷⁵.

There is a detailed drawing of the offering in the book on the different *balin* types by Luwsannamjil (T. *blo-bzang rnam-rgyal*), known as ‘the White offering-master’ (*tsagaan chowombo, mchod-dpon*)⁷⁶, which is used by Mongolian *takhilch* lamas (offering preparers). These three *balins* are in fact part of every *Danrag* offering according to the illustrations in his book. The difference can be found only in the other offerings placed around them.

The text used at the monastery for the *Danrag* offering is entitled *rgyas-pa gtang-rag-gi ‘don rim-pa bzhugs-so* [The procedure of the Recitation of the Thanksgiving Offering] and is 37 folios.

Parts of the ‘general’ *Danrag*

The *Danrag* offering is a composition of different offerings, like the three main *balins* and other goods and equipments arranged in a table. In the following, the constituting parts of

⁷² Pozdnev 1978. p. 379. and pp. 417-443.

⁷³ This is the anniversary of Buddha’s birth, enlightenment and parinirvāna.

⁷⁴ Pozdnev 1978, pp. 426-430.

⁷⁵ Pozdnev 1978, p. 422.

⁷⁶ *blo-bzang rnam-rgyal*.

the offering are described, with emphasis on terminology connected to them⁷⁷. A short description of every offering is given, based on the observations at different occasions in different Mongolian monasteries, as well as the description in the book of Luwsannamjil on *balin* types, compared with the descriptions given by Pozdnev.

The three balins, the main offerings are the followings:

- *Dershig*, T. 'dir-gshegs rgyan-gyi gtor-ma/'dir-gshegs-rgyan-gtor⁷⁸/gdir-gshigs⁷⁹/'dir-gshigs⁸⁰, 'arriving here' ornamented ceremonial cake'

This is a triangular shaped red coloured *balin*, with ten smaller *balins* around it.⁸¹ "Pozdnev gives the following description of this cake⁸²: "[It is an] offering to the *dokshit*, and has a triangular pyramidal shape." „The second baling, designated as an offering to the *dokshin*, according to the *yar-un* *abulya* rules must be painted the color of the face of the *dokshin* to whom it is offered. It ends on top with the figures of the sun, moon and *nāda*; on its corners there is an image of a blazing fire, on its sides it is decorated with flowers, and in the middle it must have a letter, namely a letter of the so-called "heart *dharani*"⁸³ of the *dokshin*. Since some *dokshit* balings are alike in their external appearance, it can be known by means of that letter which of the *dokshits* the baling is assigned to, for every *dokshit* has a different "heart *dharani*" letter. However, a *dokshit* baling can also be delimited by means of the number of small balings surrounding it, and which are an offering to the *dokshit*'s assistants (*nökür*) who accompany him⁸⁴, and whose number differs for every *dokshin* (thus *Gombo* has 75, *Mahākāla* has 62, and so forth)."

- *Shatag* / *shatag marji dorom*, T. *sha-khrag* (*dmar-gyi*, *mar-gyi*) *gtor-ma* or in Mongolian translation *makh tsusnii balin*, — '(red) flesh-blood ceremonial cake'

This is a triangular shaped red coloured *balin*, with a small top ornament.⁸⁵ Pozdnev gives the following description on it⁸⁶: "[It is an] offering to the *dokshit*, and has a triangular pyramidal shape". "The third baling to be offered to the *dokshin* has no decorations and is always brown. In Tibetan it is called "shatak marji" [T. *sha-khrag mar-gyi*], which means, as I was told, "flesh and blood baling". Its secret meaning is to bring all enemies of and obstacles to faith and virtue for the *dokshit*'s punishment; therefore at the base of that baling is an image of human legs (from thigh to heel), arms (from humerus to tip of the hand), tongue, heart and brains, as the main factors of any human activity. After finishing the *dokshit* service, this baling is burned on a fire behind the monastery walls, and it is never to be divided among the believers like the other two balings, or left at the temple as it is often done with the "dzambutibiin shalsai" baling. "

"When the service is finished, the first two balings are divided among the worshippers and lamas in attendance." [In his description this means *Dzambuutiwiin shalsai* and *Dershig*]

⁷⁷ When giving the terms of the offerings, the Cyrillic Mongolian terms used by the informants and as given in terminological dictionaries, and the Tibetan names as given by *blo-bzang rnam-rgyal* are indicated.

⁷⁸ *blo-bzang rnam-rgyal*, p. 16.

⁷⁹ *blo-bzang rnam-rgyal*, p. 24.

⁸⁰ *blo-bzang rnam-rgyal*, p. 24.

⁸¹ *blo-bzang rnam-rgyal*, p. 16.: 'dir gshegs rgyan-gtor/ zur-gsum dmar-po/ 'khor zur-gsum bcus bskor-bal.

⁸² Pozdnev 1978, p. 427.

⁸³ *zürkhen tarniin üseg*, *zürkhen tarni*, T. *gzungs*, S. mantra

⁸⁴ *nökhör*, S. mitra; or *barishad*, T. 'khor-ba / grogs, S. par(i)śad/parivāra)

⁸⁵ *blo-bzang rnam-rgyal*, p. 16. *sha-khrag dmar-gyi gtor-ma/ zur-gsum dmar-po/ rtse-mo rno-ba/*

⁸⁶ Pozdnev 1978, pp. 427-428.

- *Zambuutiwiin shalsai* (*zambatiw*, *zambuulin shalsai*), T. 'dzam-bu'i gling-gi zhal-zas/dzam-bu-ti-ba'i zhal-zas'⁸⁷ — 'Dzambudvipa cake'

A round shaped, white coloured *balin*.⁸⁸ Pozdneyev describes this *balin* as follows⁸⁹: "the first of these is an offering to the *yajar-un ejen*, i.e., the guardian-genius of the locality where the offering is presented; the second and third are offerings to the *dokshit*⁹⁰. The first one, called "dzambutibiin shalsai" [T. *zhal-zas*] by the Mongols, is usually made oval, [the other two have a triangular pyramidal shape]. On top of the first, completely greased with butter and therefore white in color, images of the sun, moon and the *cintamāṇi* jewel are planted, made of butter, and painted in their colors (the sun is red, the moon yellow, and the *cintamāṇi* is five-colored). On its sides it is decorated with flowers, also made of butter, and painted various colors."

In the same row with the above *balins*, on the left side the followings are also arranged:

- *chang*, T. *chang* — in its original meaning: 'Tibetan beer/ barley beer', alcoholic drink, spirit offering
 - *us*, T. *chu* — 'water', water offering
 - *nanchid*, T. *nang-mchod* — 'inner offering', a sort of spirit offering, nectar,
- Afterwards stand the three main cakes and then, on their right, a smaller *balin*:
- *shawdag dorom*, T. *gshi-bdag(-gi) gtor(-ma)* — '*balin* for the local spirits'
- This is a small white coloured *balin*, with four petal decorations.

In front of these, arranged in another row, there are the following accessories and offerings:

- *güsh(a)* (*öws*), T. *ku-sha*, S. *kuśa* — name of a certain sacred grass *poa cynosuroides*, which is used for consecrating the *balins*, as sacred water is sprinkled to them by it.
- *mankhag*⁹¹ / *mankh*⁹² / *manrag*⁹³, T. *smān-rag*⁹⁴ / *smān-rkṭa*⁹⁵ / *smān-khug*⁹⁶, wine, liquor, alcoholic preparation, 'medical blood offering', being different offering substances like herbal plants, seeds, fruits and the nine types of precious stones placed in an offering cup in a small cloth bag.
- *zagad*⁹⁷, T. *dza-khad* / *gad dpa'-po smān* / *dza-gad dba'-bo'i smān-phud* — 'offering of the precious beer medicine of the heroes', rice or spirit, medical spirit, spirit given as medicine in an offering cup.⁹⁸
- *serjim*, T. *gser-skyems* — drink offering, beverage offering, libation, 'golden beverage/ golden drink' (spirit offering)

⁸⁷ *Blo-bzang rnam-rgyal*, p. 16.

⁸⁸ *Blo-bzang rnam-rgyal*, p. 16. *dzam-bu-ti-ba'i zhal-zas/ zlum gtor dkar-po yin-no/*

⁸⁹ Pozdneyev 1978, pp. 426-427.

⁹⁰ This relates to *Dershig* and *Shatag* in his description.

⁹¹ Sūkhaatar 1997, p. 133.)

⁹² Sūkhaatar 1997, p. 133.)

⁹³ Written this way by my data providers.

⁹⁴ This is described as *smān-rag gtor-ma* in Nebesky-Wojkowitz 1993, p. 199., as being the mixture of boold and different herbs. He also describes another offering cake, named *smān-gtor néven*, being the mixture of different herbs and stating that these two kinds of ceremonial cakes are offered to the Medicine Buddha (T. *smān-lha*).

⁹⁵ *Blo-bzang rnam-rgyal*, p. 16.

⁹⁶ Sūkhaatar 1997, p. 133. gives this Tibetan equivalent. T. *smān* means medicine and T. *khug* means a small bag, cloth bag for medicine, medicine bag, and also medical materials.

⁹⁷ Written this way by my data providers.

⁹⁸ *Chos-kyi grags-pa*, p. 718.: *dpa'-bo'i khyad-par-can-gyi sha'i phud-dam chang-ngam chang rgod-la smān btab-pa'ang zer/*

- *chamar*, T. *phye-mar* — ‘mixture of roast barley flour and butter’, a kind of *balin*, a small simple white coloured conical shaped *balin*, made of barley flour and butter. It stands beside the three main *balins* in a small offering cup.
- In the first row the offering consisting of nine offering cups (including four waters) (*lamiin takhil*, T. *bla-ma mchod-pa vagy chu-gzhi nyer-spyod*)⁹⁹ is placed.

Apart from these, also different incense holders among them a big longish one is arranged on the table.

The Ceremonial Events of the Lunar New Year: The Great Days of Buddha’s Defeat of the Six Masters or His Miracle Showing (Choinpürel molom ceremonies) and the Great Day of Öndör Gegeen (Dawkhar yerööl ceremony)

In Mongolian monasteries, the ritual year starts with the ceremonial events of the Lunar New Year, *Tsagaan sar* in Mongolian. The first fifteen days of the Lunar New Year (*khawriin tergüin /ekhen sariin 1-15.*) are one of the so called ‘great festival days of the Buddha’ (*Burkhan bagshiin ikh düitsen ödrüüd*), used to commemorate Buddha’s defeat of the six masters, holders of heretical doctrines (*tersüüd*, T. *log-par lta-ba*), which he succeeded by mysterious methods of manifesting miracles for fifteen days. This period is called ‘great festival days of Buddha’s miracle showing’ (*Burkhan bagshiin (tersüüdiig nomkhotgon) rid khuwilgaan üzüülsen ikh düitsen ödrüüd*, T. *cho-’phrul chen-po’i dus-chen* or *Choinpürel jon aa*, T. *chos-’phrul bco-nga*, ‘Fifteen miracles’).

In the Tibetan tradition the Monlam Dutsen (T. *smon dus-chen / smon-lam dus-chen*, ‘great days of prayers’) festival is observed during this time, starting on Losar (T. *lo-gsar*, the first day of the new year), but that lasts for 21 days and has a different schedule, as the Mongols have established different ceremonies for the same occasion of celebrating Buddha’s miracles. In the Tibetan tradition on the 15th the Chonga chöchen (T. *bco-nga mchod-cshen*, ‘the great offerings of the 15th’) festival takes place, which traditionally was organized around the Jokhang main temple (T. *jo-khang*), on the Barkor encircling route (T. *bar-khor*, ‘intermediate encircling route’), with the presence of the dalai Lama.

On these fifteen great festival days of Buddha ceremonies called *Oroin yerööl* (T. *smon-lam*, ‘evening prayers’), *Ikh yerööl* (T. *smon-lam chen-po*, ‘great prayers’) or *Choinpürel molom yerööl* (T. *chos-’phrul smon-lam*, ‘prayers of miracle showing’) deriving from Öndör Gegeen Zanabazar that had been held in Ikh khüree (the old monastic capital) regularly since his time are held today again every afternoon. These ceremonies of the ‘great festival days of Buddha’s miracle showing’ coincide with the Mongolian Lunar New Year. Different texts, like the thirty-two eulogies (*Magtaal*) and the six prayers (*Zurgan yerööl*, T. *smon-lam drug*), are recited at these ceremonies in a very melodious way.

The *Ikh yerööl* ceremonies differ from those ‘Great prayer’ ceremonies of the Tibetan tradition, due to the activities of Öndör Gegeen Zanabazar. He added to the *gorim* (T. *go-rim*, ‘sequence, (progressive) order, arrangement’ of texts, the text usually made by the chanting masters of a monastery or other ceremony-leader lama, containing a sketch of what to be chanted at a given ceremony, i.e. list of text titles or text beginnings. It is then copied by the assembly lamas and used as a help during the ceremony) of the *Ikh yerööl* ceremonies the parts of mantra recitation (*maani tatakh*) which is performed at the end of the days, and the debate preceding it (*tsoglomd bosokh*). He composed additional texts, especially the mantras for *maan’ tatakh* such as *Norbu badma maan’* (T. *nor-bu pad-ma ma-ni*), and he also composed their melodies himself. The Mongolian *Ikh yerööl*

⁹⁹ *Blo-bzang rnam-rgyal*, p. 16.

ceremonies differ from those of the Tibetan tradition (Lhasa) in these special features and parts, called together the ‘specialities of the *deg* (T. *sgrig*, ‘arrangement, order’) of Öndör Gegeen’. The fifteen days of *Oroin yerööl*, or the great festival days of Buddha’s miracle showing count as annual festival days (*düitsen ödriiud*).

As for the ceremonies as held in the old times in Mongolian monasteries, there is a description available by Pozdnev¹⁰⁰, and the personal interviews with old lamas showed that in Mongolia the schedule was similarly fifteen days in all bigger monasteries, while the period was shorter in temples with occasional gatherings only and no resident lamas. On the sixteenth day in several monasteries the Maitreya circumambulation (*Maidar ergekh*) and in some places also *Tsam* dances (*Maidariin tsam*) was held, but this was not revived till now.

In *Dashchoilin* monastery the ceremonies of *Ikh yerööl* are held in the *Tsogchin* temple, in the afternoons, following the *Tsogchin* everyday chantings. Apart from *Tsogchin*, during the fifteen days, the other regular ceremonies are also held at the appropriate dates: *Manaliin donchid* on the eighth of the lunar month, *Khajdiin chogo* on the tenth, *Sanduin jüd* on the fifteenth. However, the *Günreg* ceremony, which is otherwise it is held once in every week, is held only once in this month, on the 16th of the lunar month (on a Friday). The *Ikh yerööl* ceremonies, depending on if only the *Tsogchin* or any other special ceremony is held in the morning, and the length of the morning’s ceremony, starts at about 1-4 o’clock in the afternoon, and ends accordingly at about 6-8 in the evening (the lengthiest is the *Ikh yerööl* ceremony of the 14th day, as it is a special occasion also commemorating Öndör Gegeen Zanabazar, with the *maan*’ of the day lasting for 2-3 hours). The lamas are called to the ceremony by the sound of a gong (*kharanga*, T. *khar-rnga*). All lamas of the assembly are supposed to participate in the ceremonies, and also at the morning ceremonies or at the *Tsogchin*, though it seemed that children were not really present at the first day’s *Yerööl* after the tiring night ceremony. It is also an extremely important period for devotees, who tend to appear in masses from the 4-5th on, a still that they are busy with visiting and greeting (*zolgoxh*) older relatives. After the first some days, however, the visit the monasteries requesting readings as *zasals* (remedies) for the new year, consulting the fortune tellers on the prospects of the new year and also to present their offerings and giving alms.

The prescribed garment during the 15 days of the *Ikh yerööl* ceremonies is yellow deel on the 1st, 2nd and 3rd of the lunar month, red deel from the 4th on to the 13rd and again yellow deel on the 14th and 15th.¹⁰¹ For these ceremonies it is also prescribed that the *tsorj* lama changes his usual special *tsorj owoodoi* cap with a simple *owoodoi*, like that of the other ranked lamas (*khamba*, *lowon*, *unzads*, *gesgüis*). His *owoodoi* in these fifteen days has a yellow coloured ribbon (with a small green part at the top), and is brimmed by fur, being a winter cup.

The musical instruments used during the ceremonies are the smaller cymbals called *can* (T. *zangs*), the drums (*khengereg/ khengerge(n)*, T. *rnga*) beaten by the straight and not curved drumstick called *boroodon* drumstick, two trumpets (*bishgüür*, T. *gling-bu*), the conch (*lawai/dun*, Tib *dung*) and the bell (*khonkh*, T. *dril-bu*).

The title of the Tibetan *gorim* text of *Dashchoilin* monastery giving the schedule or order of texts and prayers to be recited on the fifteen days of the ceremonies is *cho-‘phrul smon-lam-ma’i go-rim bzhuks-so*, ‘The schedule of texts for the prayers of miracle

¹⁰⁰ Pozdnev 1978, pp. 370-378. I give details of the ceremonies of this period as described by him in Attachment 6 for comparison.

¹⁰¹ Tsagaan sariin üyeer khurakh khural nom 2006.

showing' (11 folios). The copy studied was a handwritten copy by one of the lamas of the community.

As the ceremony starts one of the *unzads* (chanting masters) or one of the *golch* lamas (chanters, taking turns in this duty during the fifteen days) puts on his *janch* (T. *gzan*, a yellow coloured sleeveless monastic shawl with 108 pleats¹⁰²) and standing up on his lama bench starts a recitation of a short text, then sits down. Shortly after that, he stands up again and during his recitation one of the *gesgüi* lamas purifies the scene inside the shrine with the means of the *bainzen* incense holder (T. *spos-'dzin*, a wooden staff decorated with a dragon head with incense sticks attached to its end).

At the *Ikh yerööl* ceremonies, first, the beginning parts of *Lamiin chodow/ chodwa* (T. *bla-ma'i mchod-pa*, 'Offering to the master', gurupūjā, ceremony for Tsongkhapa, the teachers and masters who transmit the Buddhist Teaching) are chanted every day (on the third, second, third and sixth, ninth, twelfth and fifteenth days till the part *Jawgon jewziin*, T. *skyabs-mgon rje-btsun* (the 23rd four-lined stanza), on the fourth, seventh, tenth and thirteenth days till the part *Oisham idbrül* (T. *ngos bshams yid sprul*, the 33rd stanza) and on the fifth, eighth, eleventh and fourteenth days till the part *togmed dünai* (T. *thog-med dus-nas*, the 38th stanza) with a special melody. The difference is in the melodies used for these different parts of the text. On the 2nd and 3rd day of the prayers, these are the same as in the first day. On the 4th, 5th and 6th days three different melody sequences are used, all different from the first day's. On the 7th day the melody sequences are the same than on the 4th day. The 8th day's melody sequences are similar to that of the 5th day, the 9th day's to that of the 6th day, the 10th day's to that of the 4th day, the 11th day's to that of the 5th day, the 12th day's to that of the 6th day, the 13th day's to that of the 4th day, the 14th day's to that of the 5th day and the 15th day's to that of the 6th day (thus the first, second and third days; the fourth, seventh, tenth and thirteenth days; the fifth, eighth, eleventh and fourteenth days and the sixth, ninth, twelfth and fifteenth days having the same melodies for the beginning parts of *Lamin chodow*). The following different melodies are used: *myur gdangs* ('quickly, in a quick tune'), *rgyug* ('running, quickly'), *gdangs* ('slow formal chant'), *gsar gdangs* ('new slow formal chant'), *gdangs tshar* ('instant, immediate'), *rgyud* ('continuity?'), *myur* ('quick, rapid') and *bring gdangs/gtang*s ('medium, middle, average').

Then a prayer is chanted every day to Tārā (the text title is given as T. *sgrol-ma*, given as *sgrol-ma bcom-ldan* on the 4th day), which stands shortly for the text known in Mongolian simply as *Nogoon Dar' ekh* (T. *rje-btsun 'phags-ma sgrol-ma-la bstod-pa bzhuks-so*). This is to the Green Tārā, one form of Tārā (*Nogoon Dar' ekh*, T. *sgrol ljang*, S. Śyāmatārā).

Then the *Tüi* (T. *khrus*) ablution or cleansing ritual is performed. This is chanted with differences in melodies for the certain parts. On the 1st, 2nd and 3rd days the melodies are the same. On the 4th day different melodies are used for the two parts (*Malüi semchan*, T. *ma-lus sems-can*, the very beginning of the text and *Tüiji khangwa*, T. *khrus-kyi khang-pa*). On the 5th day for the same two parts again different melodies are used. On the 6th, 10th, 12th and 14th days for the same two texts the melodies are the same as on the 4th day. On the 7th, 9th, 11th and 13th days for the same two texts the melodies are the same as on the 5th day. On the 8th and 15th days only the stanza *Malüi semchan* (T. *ma-lus sems-can*) has a special melody, which is similar to the melody for this part used on the fifth day (and also on the 7th, 9th, 11th and 13th days).

As for the offering (*chodow*, T. *mchod-pa*) part of the *Tüi*, there are slight variations during the fifteen days, also marked in the *gorim* text.

¹⁰² It also exists in a brown cloured type, which is used for certain tantric ceremonies such as *Sanduin jüd* (T. *gsang-'dus rgyud*, *Guhyasamja tantra*) or and in tantric monastic schools (*jüd datsans*).

After the *Tüi* ablution, the maṇḍala is offered, together with the *Güsüntüg* offering (called *Güsüntügiin mandal*, T. *sku-gsung-thugs-gyi maṇḍala*, ‘Maṇḍala offering together with the offering to the Body, Speech and Mind’)¹⁰³ with differences in the *dodsol* (T. ‘*dod-gsol*, ‘request, petition’) parts as follows. On the uneven days this consists of the following stanzas (on the 15th day the melody is different from that of the other uneven days, being *bring gdangs*, ‘medium, average’ melody): *sa-gzhi spos-kyi*, *phan-bde byung-gnas*, *rje-btsun bla-ma*, *ri-bo dge-rgyas*, *dpon slob rnams-kyi*, *byang-chub sems mchog*, *bdag-gi byang-chub*, *gzhan yang ljon* ‘*dir*, *pha ma sems-can*, *sbyin-bdag* ‘*khör dang*, *rmad* ‘*byung sras-bcas*, *phyag-tshal ba dang*, ‘*dod-dgu*’i ‘*byor-pa* and *hra ya mi*; which sequence equals to that chanted on the every day ceremonies (*Tsogchin*, T. *tshogs-chen*). On the even days, every second stanza is the same, but with different stanzas between them, in the following order: *sa-bzhi spos-kyi*, *phan-bde* ‘*byung-ba*’i, *dpal-ldan bla-ma*’i *sku*, *ri-bo dge-rgyas*, *khyed-rnams mchod cing*, *byang-chub sems-mchog*, *tshe-ldan bsod-nams*, *gzhan yang ljon* ‘*dir*, *lhag bsam rnam-par*, *sbyin-bdag* ‘*khör dang*, *rmad* ‘*byung sras bcas*, ‘*di mtshon ma lus*, ‘*dod-dgu*’i ‘*byor-pa*).

In the meanwhile food portions were distributed to the lamas of the assembly (cakes topped with sweets and meat and pieces of *balin*). Afterwards the two *takhlich* lamas stand in front of the ceremony leader lama (*lamtakh lam*, the abbot, *tsorj* or other ranked lama) holding a portion of the food in their hands and chanting the paryer of offering the food, in which the other lamas all join in at the appropriate part. Then *nanchid* (T. *nang-mchod*, ‘inner offering’, a sort of potion, S. rakta) is distributed to the lamas of the assembly (according to the possibilities also to the *jandag* donators, and also to devotees) by a tea-spoon (it should be accepted by the left hand, should be drunk and applied to one’s head). After this, the *lagdor* (T. *lhag-gtor*), that is, the residual sacrificial cake is collected from the lamas, that is, all of them puts a piece of their food as an offering on the tray which is carried around by one of the *takhilch* lamas wearing *shashir*, who takes it outside after it is consecrated and dedicated.

Then tea (*manz*, T. *mang-ja*) and milk rice (*breesi*, T. ‘*bras-zas*) is handed to the lama community, and one of the *gesgüi* lamas, facing the altar, makes three prostrations on his *janch* spread out on the ground in the middle of the shrine while the *Dünshig/ Dünshag* (T. *ltung-bshags*), ‘Confessing downfalls’, the text for confession of sins or downfalls is recited (as on the everyday ceremonies).

Then during the tea offering, with the lamas holding their cups with the food (milk rice) in their hands, the *gesgüi* lama, standing in the middle of the shrine facing the altar, reads out the names of those who gave donations (*dagan bayasakh*). People are also allowed to distribute their gifts or alms for the lamas now. The lamas can have *bresii* food meanwhile.

The next text to be chanted is *Shawdagdorom* (T. *gzhi-bdag gtor-ma*), an offering to the local spirits, on all of the fifteen days.

Then, every day an eulogy or praise (*dodwa*, T. *bstod pa*), a text on the arhats (*Naidan*, T. *gnas-brtan*, shortly for the text *Naidan magtaal*, T. *gnas-brtan bcu-drug-gi bstod-pa*) is recited.

Then tea is served to the community, preceded by the tea offering (*ja chod*, T. *ja-mchod*).

This is followed by a set of different texts, among which *Drenwa nammed* (T. ‘*dren-pa mnyam-med*, a text of tea offering), *Jachenmaa* (T. *rgya-chen-ma*); *Püntsog güsum*, (T. *phun-tshogs sku-gsum*, a biography and praise/ prayer of Tārānātha) and *Jinlaw*

¹⁰³ On this and also the *Tüi* and *maṇḍala* offering (as well as on other questions of the terminology concerning the material world of Mongolian Buddhist monasteries) itself see Majer 2002.

tsogzol (T. *byin-rlabs mchog-stsol*) are recited on all of the fifteen days, with other texts (for example *Demberel dodwa/ dodow*, T. *rten-'brel bstod-pa*; *Gawsümb*, T. *skabs-gsum-pa*; *Gandanlhawjamaa*, T. *dga'-ldan lha-brgya*; *Shija khayan*, T. *shes-bya mkha' dbyings*; *Lamrim soldew*, T. *lam-rim gsol-'debs*; *Tsagaan dar' ekh* (T. *sgrol-dkar*; *legbriima*, T. *legs-'bris-ma*; *Pagdod* (T. *'phags bstod*, 'the noble praise / eulogy', an eulogy of Buddha); *Sandagdorj*, T. *gsang bdag rdo-rje*; *Geleg dodgi*, T. *dge-legs 'dod-dgu'i*; *Gamgaajined* or *Miyeegombo(iin dodwa)*, T. *gam-ga'i ji-snyid*, *mi g-yo mgon-po'i bstod-pa* etc.) between them chanted only on certain day(s).

The fourteenth day, that is, the 14th of the first spring month, is the great day of Öndör Gegeen Zanabazar (Öndör Gegeenii *ikh düitsen ödör*), as he died on this day in 1724. Since that time this day is called the 'great day commemorating his death' and this day a special *yerööl* is held which differ from the other *Ikh yerööl* prayers of *Tsagaan sar*. This day's ceremony is called 'double *yerööl*' (*Dawkhar yerööl*), which commemorates his death. During this ceremony a *Tsogchid* (T. *tshogs-mchod*, 'accumulation of offerings', gaṇapūjā) feast offering is offered at this point without *lagdor* (T. *lhag-gtor*, 'residual cake offering') while the text *Umlai daye* (T. *om-las bgrang-yas*) composed by Öndör Gegeen is recited.

Then the remaining parts of *Lamiin chodow*, from *Yondon jünai* (T. *yon-tan 'byung-gnas*) on, are recited, with different melodies prescribed on the different days for the different parts *Sanje danmed* (T. *sangs-rgyas grangs-med*, the 46th stanza); *Chodni lama/ chöni lama* (T. *khyod ni la-ma*, the 53rd stanza); *Shinchog damba / shinchig dampo* (T. *zhing-mchog dam-pa*, the 84th stanza); *Baldan lamii gütse* (T. *dpal-ldan bla-ma'i sku tshe*); *Nyamtag dowa* (T. *nyam thag 'gro-ba*, the 89th stanza).

Then different texts follow, being on the first day *shirnen* (the same as *Shiiraw ninbo/nyamba/ shiiraw do*; T. *sher-snying*, *shes-rab snying-po / shes-rab mdo*), followed by a break, *Dagaash* (T. *'da'-ka ye-shes*, Sūtra on the Wisdom of the Moment of Death), *Sodügwa* (T. *so-drug-pa*) and *Manal* (T. *smān-bla*), and on the fifteenth day, differently, *Do namsüm* (T. *mdo rnam-gsum*, 'three kinds of sūtras'), *Manal* (T. *smān-bla*), *sanjaw* (T. *gsang chab*, 'urine').

The one lama stands up on his lama bench (taking turns according to their seats being situated at the right or left of the shrine) to chant the 'six prayers' (*zurgaan yerööl*, T. *smon-lam drug*) are chanted, with tea and the tea offering after the first prayer, namely *Sanjid molom* or *Yeröoliin khan* (T. (*'phags-pa*) *bzang-spyod smon-lam (-gyi rgyal-po)*, *smon-lam-gyi rgyal-po*, Ārya Bhadracharyāpranidhānarāja, 'prayer of good actions', 'king of prayers'). Then, with some other texts (for example *dawkhai tügje*, T. *thabs-mkhas thugs-rje* and the texts or prayers requested by the day's donors, called together *jandag molom*, T. *sbyin-bdag smon-lam*) chanted between them, the five remaining prayers of the six are recited: *Sanje gūnla* or *Maidariin yerööl/ Jambiin yerööl* (T. *sangs-rgyas kun-la* (beginning of the text) or (*'phags-pa*) *byams-pa'i smon-lam(-gyi rgyal-po)* (title of the text), a prayer of Maitreya), *Dagii janchiw* or *Bod'satwagiin yerööl* (T. *bdag-gis byang-chub* (beginning of the text) or *spyod-'jug smon-lam* (title of the text)), *Chogjü jalwa* (T. *phyogs-bcu rgyal-ba* (beginning of the text) or *thog-mtha' bar-gyi smon-lam* (title of the text)), *Püljin* or *Diwaajin(giin) molom* (T. *phul-'byung mdzad-pas* (beginning of the text) or *bde-smon/ bde-ba-can-du skye-ba'i smon-lam* (title of the text)), *Sandui/ Sandüi(n) molom* or *Gewaan di / Gawaan di* (T. *dge-ba 'di-yis* (beginning of the text) or *gsang-'dus smon-lam* (title of the text)). In the meanwhile the two *gesgüi* lamas distribute barley seeds to the lamas, and later tea is served to the lamas while the in turn still recites the prayers. Later the *gesgüi* lama standing in the middle of the shrine, facing the altar puts a white *khadag* at the altar, as a means of offering. The devotees are allowed to distribute their alms and offerings to the lamas.

This is followed by the finishing part of *Lamiin chodow*, namely *dider jewi* (T. 'di-ltar bgyis-pa'i, the 116th stanza).

Then the *owoo* (in Mongolian translation *zoriulag* / *zoriulakh*, T. *bsngo-ba*, dedication (of merit), turning over (of one's merit to all beings), transfer (merit)) is recited every day during the fifteen days (this act is called *Owoo tawikh* in Mongolian). It is performed in order to help everyone to reach enlightenment and to ensure that, till the time they attain it, they do not live in want. While it is recited, people should not speak, make noises or walk around but should sit in silence. The devotees are warned of this by the disciplinary masters or the shrine keepers before this part is started. During the *owoo* one of the most ranked lamas of the assembly (the abbot, the *tsorj* or the *lowon*, for example) reads out loudly the names of the day's donators (*jandag*, T. *sbyin-bdag*, or in Mongolian translation *öglögiin ezen*), or those who have paid donations for this ceremony (*nom bichüülekh*) and the names (and number of their family members) of those deceased whose names were made listed through their relatives' donations. This is aimed at making easy for them to get to Buddha's land.

Afterwards the text of the *Dambarmaa* (also known as *Sanjai/ Sanje namseg* and *Dambjewii molom*, T. *bstan-'bar-ma* (title of the text) or *sangs-rgyas rnam gzigs* (beginning of the text), *bstan-pa rgyas-pa'i smon-lam*) is recited.

Tea is served again, for the last time, preceded by the tea offering. Then, different texts are recited on the different days. On the first day *dam-can sgrub-pa*, on the second day *sngon tshe bcom ldan*, on the fifteenth day 'dod-dgu'i char 'bebs (on the other days there is no text title given here).

Then comes the debate session, named *tsoglom* (T. *tshogs-langs*, 'rising up in the assembly' (by two lamas or pairs of lamas), with the debate itself being called *nom khayaltsakh* (T. *rtsod lang*, debate, disputation). The act itself, 'rising up to debate' is also called *tsoglomd bosokh* in Mongolian. At this point a pair of lamas or pairs of lamas (at the general weekly *Oroin yerööl* ceremonies only two lamas, and during the fifteen days two-eight lamas variably) are appointed to ask each other and answer questions about religious philosophy. First they make prostrations near the entrance in the middle of the lama benches, facing the altar, then they one after the other go to the abbot, the *tsorj*, the *lowon* and the two *unzads* in proper order with *khadags* (called *tsoglomiin khadag*, 'khadag of the debate'), bow in front of them and get blessed by them. The debate proper starts, with the two lamas holding their *shashir* standing in the middle of the shrien and asking and answering questions in turn from each other. In certain parts it is accompanied by loud chanting. In the meanwhile tea is served to the lamas again.¹⁰⁴

When the debate ends, the mantra recitation (*maan' tatakh*) part comes, with a lama reciting the day's mantra standing on his lama bench (without a *janch*). He had already made prostrations facing the altar, and then bowed at the abbot with a *khadag* during the debate, taking his seat again and standing up to perform his duty only after the debating lamas had finished, made their prostrations and took their seats. During recitation, he holds his rosary beads in his hand. First he murmurs the mantra then continues aloud with the chanting. Some parts he chants facing the entrance door of the shrine, then facing to the middle of the shrine, then facing the altar. At some parts the lamas of the assembly join in the chanting, then he chants alone again, alternating. The different mantra texts composed for the fifteen days ceremonies by Zanabazar himself are the following: *ma-ñi gnyis* on the first day, *ma-ñi om om* on the second day, *ma-ñi om ya* on the third day, *ma-ñi la-tā-ri* on the fourth day, *ma-ñi thugs rje bdag nyid* on the fifth day, *ma-ñi om-om* on the sixth day, *ma-ñi om-ya* on the seventh day, *ma-ñi la-tā-ri* on the eighth day, *ma-ñi thugs-rje bdag*

¹⁰⁴ Pozdneyev 1978, pp. 273-274. describes the debates.

nyid on the ninth day, *ma-ñi om-om* on the tenth day, *ma-ñi om-ya* on the eleventh day, *ma-ñi la-tā-ri* on the twelfth day, *ma-ñi thugs-rje bdag-nyid* on the thirteenth day, *ma-ñi nor-bu padma* on the fourteenth day and *mañi pha-thams-cad* on the last, fifteenth day. This mantra recitation is one of the most magnificent parts of the ceremony. On the fourteenth, being the great day of Õndör Gegeen, the main chanting master (*ikh unza*) recites the special (two-three hours long) mantra entitled *norow badma maan' / norbu badma maan'* (T. *nor-bu pad-ma ma-ñi*), composed also by Õndör Gegeen, whilst on the other days of the fifteen-day-long *Yerööl* ceremonies, he and the second chanting master (*baga unza*) along with the chanters (*golch*, in *Dashchoilin* monastery taking turns according to their seats being on the right or on the left of the shrine) take turn to recite the prayers. The fifteenth day's mantra is to be recited by the second chanting master.

On all the fifteen days the ceremony ends with the *Dash* (T. *bkra-shis*), consisting of the following parts (that is, four-lines stanzas, [given here only in Tibetan) for the uneven days of the month: *rgyal-mtshan rtse-mor*, *thabs-mkhas thugs-rje*, *sgrub-pa po-la*, *ston-pa sangs-rgyas*, *'jam-dbyangs phyag-na*, *mkha'-la spyod-pa'i*, *dam-can sgrub-pa*, *bsod-nams dar-rgyas*, *'bad dang rtsol pa*, *bslab-ba gsum dang* and *srid zhi rnam dkar*. This sequence of stanzas almost equals to that of chanted at the every day *Tsogcin* (T. *tshogs-chen*) ceremonies, with only one stanza being different. On the even days the following parts are recited: *rgyal-mtshan rtse-mor*, *phun-tshogs sku-gsum*, *sgrub-pa-po-la*, *gnas 'dir nyin mo*, *dus gsum rgyal-pa*, *mkha'-la spyod-pa*, *sngon tshe bcom-ldan*, *bsod nams dar rgyas*, *'bad dang rtsol-ba*, *bslab-pa gsum dang*, *srid zhi'i rnam dkar*. Thus the stanzas *rgyal-mtshan rtse-mor*, *sgrub-pa-po-la*, *mkha'-la spyod-pa*, *bsod nams dar rgyas*, *'bad dang rtsol-ba*, *bslab-pa gsum dang*, *srid zhi'i rnam dkar* are chanted every day, and the other parts on every other day, alternating. This is performed by one of the *unza* lamas (different from that *golch* lama or *unza* chanting the *maan'* on the same day), standing on his bench putting on his *janch* and facing the altar. Later he turns to the door, and other lamas join in the recitation. The all put on their ceremonial caps (*owoodoi* for the ranked ones, which were placed in front of them during the *Dash* and *shashir* for other lamas).

The ceremony ends with the *Dash* (T. *bkra-shis*, 'auspiciousness verses') *Migzem* (T. *dmigs-rtse-ma*), with the *unza* taking his seat again, followed only on the last day by the text *Jewtsün lamiin gütse* (T. *rje-btsun bla-ma sku-tshe ldan-pa dang*). While *Megzem* is recited the *gesgüi*, holding up the *tsar* tray full of barley seeds enters to the middle of the temple and the lamas scatter the barley seeds on him. Then the lamas, the ceremony ending, leave the temple in the traditional order, with the highest ranking ones leaving first. On the last of the *Ikh yerööl* ceremonies, when the ranked ones are leaving the shrine first, starting with the *khamba*, they, one by one, greet the other lamas by saying with hand gestures: "*Sar shinedee saikhan khuraw uu.*" ('Did you gather at the ceremonies of the New Year well?') and "*Amar baina uu.*" ('Are you well?'), relating to the traditional greeting formulas (*Sar shinedee saikhan shinelew uu.*, 'Did you have nice New Year celebrations', and *Amar baina uu.*) of the *Tsagaan sar* and its *zolgokh* ritual. In this way the ceremonies end in a very cheerful way with all the lamas of the assembly replying loudly and laughingly.

The Maitreya Festival: Jambiin chogo Ceremony

In *Dashchoilin* monastery the 3rd of the first summer month (*zunii tergüün / ekhen sariin 3*) is the day of holding the Maitreya circumambulation (*Maidar ergek*), celebrating the coming buddha, Maitreya (*Maidar* or *Jamba*, T. *byams-pa*). Another Maitreya festival is held on the 6th of the last summer month (*zunii adag / süül sariin 6*) with the same

Jambiin chogo ceremony (T. *byams-pa'i cho-ga*, 'ceremony held in honour of byams-pa' i.e. Maitreya) held but without the circumambulation. This is the other of the two great festival days of Maitreya (*Maidariin düitsen ödör*) during the year in this monastery.

It is one example of the revived special ceremonies now held in *Züün Khüree Dashchoilin* monastery. This tradition was broken in 1939 and was revived in 1993. From this time it has been celebrated every year on the same date of the lunar year. Today it is only performed in large monasteries such as Gandan and this monastery in Ulaanbaatar, and a very few monasteries in the countryside. The ceremony itself is called *Jambiin chogo*, and on the day of the circumambulation the lamas and the public gather together in circumambulating the monastery with the statue of Maidar placed on a cart with green horse head and the lamas pray for his coming during the procession and the ceremony held before and after it in the temple.

In the old times the Maitreya procession (*Maidar ergekh*), was one of the biggest annual ceremonies in Ikh khüree, the then monastic capital. It was attended by all the lamas of Ikh Khüree, followed by crowds of devotees, who circumambulated the Züün Khüree district. The road circling Züün Khüree was therefore *Maidar ergekh zam*, 'the road of the Maitreya circumambulation' (this is exactly where the present Ikh toiruu boulevard is). It was also one of the most impressive events with the *Bogd*, the main abbot of Ikh khüree, high ranking lamas, and musicians taking part in the parade with all the middle and low ranking lamas carrying the ritual objects of the procession while performing the readings at the four main directions on the road encircling Khüree. The Züün khüree part had the famous Maitreya Temple (*Maidariin süm*, T. *byams-pa*), a high wooden Tibetan-style temple which housed a 16m high (50 *tokhoi*, cubit, with 1:0.32 m) statue of *Maidar*, the future Buddha. This temple was the largest and highest building in Ikh Khüree in Pozdnev's time¹⁰⁵. The circumambulation was held countrywide in the bigger monastic cities and monasteries annually, often right after the *Tsagaan sar* ceremonies, the fifteen days of *Ikh yrööl* ceremonies, on the 16th of the first spring month, sometimes accompanied by a special types of *Tsam* dance, *Maidariin tsam*¹⁰⁶. Pozdnev also gives other possible dates for holding the ceremony, stating: "in some monasteries of Mongolia, for instance in Shara süm of Kobdo, the Maitreya circumambulation ceremony is also performed on one of the first fifteen days of the New Year, but besides that the following days are fixed for its performance: the 7th, 8th and 15th of the fourth moon [being the first summer month]; the 4th and 15th of the sixth moon [last summer month]; and finally the 22nd of the ninth moon [last autumn month]."¹⁰⁷ As he states it was held in Bogdiin khüree on the 15th of the sixth month [last summer month] and in Erdene zuu on the 22nd of the ninth month [last autumn month], and this is the two monasteries he observed the circumambulations in 1877. In his colourful description he writes: "in the Maitreya ceremony of Urga in 1877, at which I was present, upwards 30,000 lamas participated, not counting the pious worshippers whose number was no less than the lamas. In the same year, 1877, in the Maitreya ceremony at the Erdeni zuu monastery, upwards 10,000 lamas took part and the number of worshippers was even greater than in Urga."¹⁰⁸ The ceremony is part of the Tibetan traditions, and was introduced by Tsongkhapa himself and first held in 1409 on New Year's Day¹⁰⁹. In some Tibetan monasteries and especially in Inner Mongolia the cart of Maitreya is with a white elephant instead of the green horse.

¹⁰⁵ He gives a colourful description of the temple in one of his books (Pozdnev 1971, pp. 61-62.).

¹⁰⁶ On this see Pozdnev 1978, pp. 496-505. and on the *Tsam* pp. 505-520.

¹⁰⁷ Pozdnev 1978, pp. 497-498.

¹⁰⁸ Pozdnev 1978, p. 503.

¹⁰⁹ Pozdnev 1978, p. 497.

As for the ceremony performed today, it begins early in the morning at around 9am inside the temple, then it continues with the circumambulation itself around the monastery walls. In *Dashchoilin* monastery's case the circumambulation route is on Akademich Sodnomiin street to the south to Baga toiruu, then on Ikh surguul' Street on the east from south to north and on Ikh toiruu on the north from west to east, turning to Akademich Sodnomiin street again from the north (this is the only route possible to make with the cart of Maitreya and the mass of people gathered). When the circumambulation and the readings at the four main directions is over, the lamas reaching the monastery stop at the fifth time in front of the southern main gate and perform the same readings there, too, then entering the monastery. The concluding parts of the ceremony are recited in the temple and it ends in the late afternoon, around 6 pm.

The text of the *Jambiin chogo* ceremony itself is entitled *rgyal-ba byams-pa'i sgrub-thabs dang 'brel-ba'i mchod cho-ga dga'-ldan pad tshor 'jug-pa'i gru gzings zhes bya-ba bzhugs-so*, in Mongolian translation: *Yalguusan Maidariin büteekh kholbootoi takhikh zan üil tögs bayasgalantiin lyankhuan ongots / zaw*, 'The Sādhana ritual of Buddha Maitreya, the victorious Loving One, The lotus boat of the Tuṣita Heaven', and consists of 16 folios. The author is given as Vagindra vadusiddhi (wa-gindra paḍu siddhi, 16A). During the day-long ceremony, however, many other works are recited inserted withing the *Jambiin chogo* text at appropriate places, when the titles to be recited (or rather suggested titles for recitation) are marked withing the text in small letters (T. *yi-ge chung*). Which of these are recited in fact depends on if the ceremony is performed in a detailed, average or shortened form. Therefore usually the handbook of the monastery for the given ceremony includes several texts wrapped in the same covering, including the main text as well as different other texts necessary at the given day (according to the rules of the given monastery) and not included in the daily chanting texts or in the texts of other more frequent ceremonies.

The aims of performing the ritual (*Maidar takhikh, soyorkhol tawikh*) are twofold: first, to ensure rebirth in the Tuṣita heaven (*Tüshid* or *Tögs bayasgalant oron*, T. *dga'-ldan*) where Maitreya, the bodhisattva is residing presently before coming to this world as the next Buddha. The other is to ensure future meeting with Maitreya's teachings (this is called *shashindakh, Maidar shashindakh*, a verb derived from 'religion of Maitreya'). Of the two traditions (*yos*, T. *lugs*) of worshipping Maitreya, namely according to the Sūtra tradition or system (*sudriin yosoos*, T. *mdo('i) lugs*) or according to the Tantra tradition (*tarniin yosoos*, T. *sngags lugs*). The main text of this ceremony follows the Sūtra tradition. The text itself is a Sādhana text (T. *sgrub-thabs*, 'means of accomplishment / realization'), so it involves a preliminary part with the taking of refuge and generating enlightened attitude, the main part of the visualization of Maitreya and recitation of his mantra, and the concluding part.

The first folio describes the necessary things for performing the ceremony, being the followings: the representations of body, speech and mind (*shüteen*, T. *rten*), being a sculpture or picture, a stūpa and a sūtra, this later being in this case the five treatises of Maitreya. The necessary offerings and sacrificial cakes (*balin*, T. *gtor-ma*) are detailed here, too. Then starts the ritual text itself with the preliminary part including the taking of refuge (*itgel, jawdo*, T. *skyabs-'gro*, 1B) and generating Bodhicitta (*bod' setgel üüsgekh yos / semjid*, T. *sems bskyed*, 'arousing / generating enlightened attitude, 2A) both the general (*yeröönkhii semjid*) and the special Bodhicitta (*chadwarjii semjid*, T. *khyad par gyi sems bskyed*, 'particular / special enlightened attitude', in this case related to Maitreya, 2A).

The main part involves the invocation and visualization of Maitreya. When he had been invited (*jandan*, T. *spyen-drangs*, 'to invite; invitation' or *chuulganii oron zaalgakh*,

T. *tshogs-zhing spyan-'dren*, 'inviting the field of refuge, invocation, invitation', 2A), the wisdom being (*ishiwa*, T. *ye-shes-pa*, 'wisdom being / wisdom deity', Jñāna being, deity visualized in front, S. Jñānasattva) merges with the samaya being (*damtsigwa*, T. *dam-tshig-pa / dam-tshig sems-dpa*), 'pledge / commitment being, visualization of deity in front of oneself', S. samayasattva) (2B). Then the offerings are blessed and consecrated (*takhil adis janlawlakh*, T. *mchod-rdzas byin-rlabs*, 2B-3A) and offered (3A 3B) with the visualization of the field of merit (*tsogshin dünjid, dünjid todruulakh*, T. *tshogs-zhing mdun-bskyed-kyi thsul*, 'visualization of the field of merit in front', 3B) or (*chuulganii orniig todruulakh*, T. *tshogs-zhing gsal-'debs pa*, 'visualizing the field of merit', 5A). The Tüi ablution (T. *khrus*, 5B) and the maṇḍala (*khot mandaliin takhil örgökh*, T. *maṇḍala*, 5B) are offered here.

Then the text continues with the parts of the sevenfold prayer (*doloön gishüün*, T. *yan-lag bdun-pa*): prostration / paying homage (*mörgöl(iin gishüün)*, T. *phyag-'tshal (yan lag)*, 5B-6A), offerings (*takhil (örgökhüin gishüün)*, T. *mchod-pa(i yan-lag)*, 6A-11A), confession (of negative actions) (*khilintsee namintslakh / (nügel khilintsee) naminchlakh(iin gishüün)*, T. (*sdig-pa) bshags-pa(i yan-lag)*, 11B¹¹⁰), rejoicing (in the virtue of others) (*dagan bayasakh(iin gishüün)*, T. *rjes su yi-rang-ba('i yan-lag)*, 11B), requesting to turn the Wheel of Dharma (*nomiin khürdiig ergüülekhiiig sanuulakh(iin gishüün)*, T. *chos-'khor bskor-bar bskul-ba('i yan-lag)*, 11B), dedication (of the merit to the enlightenment of all sentient beings) (*zoriulakhiin gishüün / zoriulgiin gishüün*, T. *bsngo-ba / dge-ba bsngo-ba('i yan-lag)*, 12A), [this has a maṇḍala offering part, 12A¹¹¹], requesting to have a stable life (*muu gaslangaas ül nökhstsüülekh soyorkholiin gishüün / soyorkholiig talbikhiin gishüün*, T. *mya-ngan-las mi 'da'-bar gsol-ba gdab-pa('i yan-lag)*, 12A). Then the mantra of Maitreya (*dai / tarni*, T. *bzlas*, mantra recitation) is recited meditatively (12B) and a sacrificail cake is offered (*balin örgökh*, T. *gtor-ma 'bul*) (12B). Then prayers (*yerööl / monlom*, T. *smon-lam*) connected to Maitreya are recited (13A). The five treatises of Maitreya, or any of them, can also be inserted to the recitation at this point (13B). Among the prayers recited here are *Sanjaa günla* (also known as *Maidariin yerööl / Jambiin yerööl*, T. *sangs-rgyas kun-la* (beginning of the text), 'To all Buddhas ...', *byams-pa'i smon-lam*, 'Prayer to Maitreya'), *Dambaram* (T. *bstan-'bar-ma*, 'alight Teaching') and *Dambjewii monlam* (T. *bstan-pa rgyas-pa'i smon-lam*, 'prayer of the spreading of the teaching') and *Jelwa malüi* (T. *rgyal-ba ma-lus* (beginning of the text), 'all victorious ones', full title: *dge-ltan lugs-bzang rgyas-pa'i smon-lam*, 'prayer spreading piety and good morals', a prayer recited for the Teachings to flourish for a long time). Then follows the part apology / requesting forgiveness (*sodsol*, T. *bzod gsol*, 15B), aming at confession and amendment of the seven kinds of possible faults in the recitation that may have been made during the ceremony (for example making a mistake while reciting, leaving the ceremony for a short time, having a conversation in the meanwhile, etc.). Then again a part requesting stable life (*muu gaslangaas ül nökhstsüülekh soyorkholiin gishüün / soyorkholiig talbikhiin gishüün*, T. *mya-ngan-las mi 'da'-bar gsol-ba gdab-pa('i yan-lag)*, 15B) comes. In the end, the visualized deity, being in this case Maitreya and the assembly field is 'sent back' (*chuulgani oron khuraakh*, 15B), which has two ways: if there is a representation (*shüteen*, T. *rten*) used, *danshig / danshüg* (T. *ye-shes-pa brten-la brtan-bzhugs-bya*, 'long remain / stay stable the wisdom being in the representation'), or in case performing the ritual not having the representation *shegsol* (T. *ye-shes-pa shegs-gsol-bya*,

¹¹⁰ *Dünshig* or in Mongolian translation *Mörgöliin nom* (T. *ltung-bshags*, 'Confession of downfalls') and *Jiwshig* (T. *spyi-bshags*, 'general confession') are recited here for confession.

¹¹¹ Here some texts titles are listed, among them *Yondon shirjürma* (T. *yon-tan gzhir gyur-ma*, 'The base of merits', a prayer being a shortened 'version' of *Lamrim* (T. *Lam-rim*), the gradual path to enlightenment composed also by Tsongkhapa himself), to be chanted here.

‘requesting the deity to depart’). The samaya being or pledge being is at the same time dissolved into light. As the closing, the asupiciousness verses (*Dash*, T. *bkra-shis*) are recited (15B) and the ceremony ends.

Apart from the above Sādhana text of the ceremony itself, the *gorim* of the circumambulation (T. *go-rim*, ‘sequence, order’), contains the sequence and order of other texts that are to be chanted during the circumambulation. The purpose of reciting in the four cardinal directions is to ensure the spreading of the teachings of Maitreya in the four cardinal and four intermediate directions.

Before starting the circumambulation and while the recitation still goes on inside the temple (in *Dashchoilin* monastery the ceremony is held in the *Sakhius* temple, temple of the wrathful deities), four lamas leave and they go around on the way of circumambulation, stopping at the four sides where the recitations during the circumambulation will take place. Here they recite the text of *Chaa süm (dorom)* (T. *cha gsum (gtor-ma)*, ‘three parts’, ‘the threefold sacrificial cake ritual’). This is to conciliate three kinds of spirits: the four directions protectors (*dörwön zügiin tetgegch*), the eight kinds of water spirits (*lusiin naiman aimag*, T. *klu sde brgyad*) and all obstructing spirits (*saad totgor*) to ask them not to cause harms but help the execution of the ceremony that will take place in the area. Also the good weather is ensured in this way, with no rain.

In the meanwhile the cart is being prepared, decorated and equipped (the recitations still taking place inside the temple). In the modern times it is a lorry curtained off completely with yellow silk with and five coloured decorations such as *duaz / jantsan* (T. *rgyal-mtshan*, S. dhvaja, ‘vicory banner’), *badan* (T. *ba-dan*, a five coloured silken ribbon) and *shükher* (T. *gdugs*, S. pattra, ‘umbrella, parasol’) in a way that only a small window is left for the driver to see through it. On its platform is fixed the green horse head facing forth. The other equipments of the circumambulation are prepared, too. Then the lower ranking lamas, mostly young novices start to gather in front of the temple where the cart is being prepared, taking the symbols they will carry during the processions in their hands. These are the seven jewels called *doloon erdene* (*khaan töriin doloon erdene*, T. (*rgyal-srid*) *rin-chen sna-bdun / rin-po-che sna-bdun*, T. saptarājāyatatna / saptaratna) and the eight offerings called *naiman takhil* or *ölziit naiman temdeg* (T. *bkra-shis rtags-brgyad*, S. aṣṭamaṅgala), all being placed on the top of wooden sticks about twice as high as a man. For each lama holding a symbol a silken scarf is given on which the same symbol is embroidered. This is to be worn across the shoulders. When lamas reach the part in the recitations when the circumambulation begins, devotees are sent out of the temple first. Outside the young lamas carrying the symbols line the road in front of the temple, and two lamas holding leopard tails in their hands and wearing *shashir* drive away devotees from the way. Then first the lamas purifying the road (one holding the *bainzen* incense burner and the other a *bumba*, sprinkling holy water) and the abbot appears in the temple door, carrying the small statue of *Maidar* that was placed on the altar till now. He is followed by the other ranked lamas, and the treatises of Maitreya are also carried out in a small glassed box. These and the sculpture are now placed on the cart. On the statue a silken thread, the so called *suntag* (T. *gzungs-thag*, ‘mantra thread’) is attached, with a vajra on its other end. The *lowon* lama (in this monastery it was the *lowon*, but can be any other naked one) sits now on the cart and will remain there for all the circumambulation, giving the blessings of Maitreya for the devotees with this *suntag* when the cart and lamas stop at the five stations of the circumambulation for recitations. The other lamas also appear from the temple, any carrying the ritual musical implements.

Among the texts recited at the stopping points in the four directions (this is called as *maidar üdlekh*, ‘to take a midday break’) are the *Yanlag dün* (T. *yan-lag bdun-pa*, ‘seven branches, sevenfold prayer’), the five treatises of Maitreya called *Jamchoi dena* (T.

byams-chos sde-lnga, ‘Five teachings / doctrines / treatises of Maitreya’). This is executed in a way that is called *sudar güilgekh* in Mongolian, ‘run the sūtras (between lamas)’, which means that the lamas sitting in a row take the volumes of the texts in their hands, turn the pages in the meanwhile reciting some parts from it or mainly the formula (*tarni*, T. *gzungs*, S. *dhāraṇī*) associated with the given deity connected to the ceremony and then give the volume to the next lama in the row who does the same with the volume, and in this way all the volumes are ‘recited’ by all of the lamas participating. At every station the *Tüi* ablution (T. *khrus*) and the maṇḍala offering is performed (by the abbot and three other of the most naked lamas on this occasion) and *dallaga* texts calling forth prosperity (T. *g-yang* ‘gug) such as *Dashchiiraw dallaga* (T. *bkra-shis char-’bebs-kyi g-yang-’gugs*, ‘Ritual calling forth prosperity to cause rainfall of auspiciousness’) are recited in order to ensure the spreading of the teachings of Maitreya. Many other texts such as remedy prayers (*zasliin nom*) including the *Dashjegwe naiman gegeen* (T. *bkra-shis brtsegs-pa*, ‘Heap of auspiciousness’ and *Nanjid* or *Naiman gegeen*, T. ‘Eight brightnesses / illuminations’) in their abbreviated form (*khuraangui*, T. *bsdus-pa*) are chanted, too.

The five treatises of Maitreya were revealed to Asaṅga (Togmed / Tigmed, T. *thogs-med*, a great Indian master of philosopher, considered as a direct disciple of Maitreya), who managed to invoke Maitreya after 12 years of meditation. He was entrusted to transmit the teachings to people. The five texts are as follows: *Ondogjan* (T. *mngon-rtogs rgyan*, *mngon-par rtogs-ba’i rgyan*, S. *Abhisamayālaṅkāra*, ‘Ornament of Realization’), *Dodejan* (T. *mdo-sde rgyan*, *theg-pa chen-po’i mdo-sde rgyan-gyi tshig le’ur byas-ba*, S. (mahāyāna) *sūtrālaṅkāra* (karika), ‘Ornament of the sūtras’), *Jüḍ lama* (T. *rgyud bla-ma*, *theg-pa chen-po’i rgyan bla-ma’i bstan-bchos*, S. (mahāyāna) *Uttaratantra* (śāstra), ‘the supreme continuity’), *Choidan choinyid namjid* (T. *chos dang chos-nyid rnam-’byed*, *chos dang chos-nyid rnam-par ’byed-pa*, S. *Dharma-dharmatā-vibhanga*, ‘distinguishing between dharmas and their nature (dharmatā)’), and *Üta namjid* (*dbus mtha’ rnam-’byed*, *dbus dang mtha’ rnam-par ’byed-pa*, S. *Madhyānta-vibhanga*, ‘Discrimination of the middle (way) and the extremes’).

In addition, the recitation of any other of the twenty texts connected to Maitreya (T. *byams-pa nyi-shu* / *byams-pa dang ’brel-ba’i chos nyi-shu*) can be intergated into the *Jambiin chogo* ceremony ritual. These twenty texts include the above five treatises, plus two texts named ‘Asaṅga’s five treatises on levels’ (T. *sa sde lnga*, ‘the five levels of the Yogācārabhūmi’),¹¹² two texts known as ‘the two vows by Asaṅga’ (T. *sdom rnam gnyis*)¹¹³ as well as eight texts by Vasubhandu (T. *dbiyig-gnyen*, brother of Asaṅga) called collectively as the eight prakaraṇa of Vasubhandu (T. *pra-ka-ra-na sde brgyad*).¹¹⁴

The Maitreya circumambulation, similarly to that performed in *Dashchoilin* monastery, takes place annually in *Gandan* (here in the first summer month) and in a very few of the countryside temples, too.

¹¹² The four texts are in Tibetan: *rnal ’byor spyod pa’i sa*, *rnal ’byor spyod pa’i sa las gtan la phab pa’i bsdu ba*, *rnal ’byor spyod pa’i sa las gzhi bsdu ba*, *rnal ’byor spyod pa’i sa las rnam grangs bsdu ba*, *rnal ’byor spyod pa’i sa las rnam par bshad pa’i bsdu ba*.

¹¹³ The two texts are: *theg pa chen po bsdus pa*, S. *Mahāyāna-samuccaya* and *chos mngon pa kun las btus pa*, S. *Abhidharma-samuccaya*.

¹¹⁴ The eight texts are: *mdo sde rgyan gyi bshad pa*, *dbus dang mtha’ rnam par ’byed pa’i ’grel pa*, *chos dang chos nyid rnam par ’byed pa’i ’grel pa*, *sum cu pa’i tshig le’ur byas pa*, *nyi shu pa’i tshig le’ur byas pa*, *phung po lnga’i rab tu ’byed pa*, *rnam par bshad pa’i rig pa*, *las grub pa’i rab tu ’byed pa*.

The Other Three Great Days of Buddha: Tüwiin chogo ceremonies

In Mongolia similarly to the Tibetan tradition from among the twelve deeds of Buddha (*burkhan bagshiin arwan khoyor zokhiongui*, T. *mdzad pa bcu gnyis*) four main ones (being in fact six, as on one of the occasions three deeds of him are commemorated at the same time) are distinguished and commemorated annually. These are called collectively the ‘four great days of Buddha’ (*Burkhan bagshiin dörwön ikh düitsen*, T. *dus-chen bzhi* / *dus-chen-po bzhi* or *khyad-par-gyi dus-chen bzhi*, ‘the four special great days’). Two of these are held in the theravādin tradition as well, in Thailand, Cambodia, Sri Lanka, Malaysia, Myanmar, Singapore, Vietnam and Indonesia, known as Vesak and Asala. In the theravādin tradition, however, only the great days connected to deeds of Buddha after his enlightenment are counted only. In the Tibetan tradition these are the four days during the year on which the karmic impact of any actions, either positive or negative engaged in by the Buddhist faithful is amplified 10 million times. Therefore devotees in great number visit the temples to make prostrations, light butter lamps and make donations to gather merits.

One of the four festivals had already been described above, being the great days of Buddha’s defeat of the six masters or his miracle showing commemorated between the 1st-15th of the first spring month during *Tsagaan sar*. On that occasion *Choinpürel molom* or *Ikh yerööl* ceremonies are held, while on the other three great days of Buddha a different ceremony, *Tüwiin chogo* or *Burkhan bagshiin chogo* (T. *thub-pa’i cho-ga*, ‘ceremony of Śākyamuni Buddha’) is held.

The first of the anniversaries commemorated by *Tüwiin chogo* ceremonies is the Anniversary of Buddha’s Birth, Enlightenment and Parinirvāna on the 15th or full moon of the first summer month (*zunii tergüün/ekhen sariin 15.*), which is the Saga month (T. *sa-ga*, S. *Vaiśākha*), the fourth lunar month. It falls in April or May. This festival is known in Mongolian as *Burkhan bagsh ilt tuulsan burkhanii khutagiig olson, nirwaan düriig üzüülсэн ikh düitsen ödөр* (T. *mngon-par byang-chub-pa’i dus-chen*, ‘the festival of Buddha’s enlightenment’). It is also called as ‘the threefold great day’ (T. *dus-chen gsum-dzoms*) and known in Tibetan as Saga Dawa named after the date (T. *sa-ga zla-ba*, ‘full moon of the Saga month (constellation)’). On this occasion, apart from the ceremonies, a great festival was organized in Lhasa traditionally, in the gardens which were open to people on this day. It is among those Buddha festivals which are celebrated in the theravādin tradition as well (they call it Vesak or in other local variations of the word). This is the biggest of the buddha festivals. On this day masses of devotees invade the Mongolian monasteries and temples, especially *Gandan* and *Dashchoilin* in Ulaanbaatar, which are decorated by lampions and flags for this festival.

The next one is the Anniversary of the First Turning of the Wheel of Dharma, the *Nomiin khüird ergüilekh* or *Choinkhor düitsen* (known in Tiben as Choikhor Duchén, T. *chos-’khor dus-chen*, *chos-’khor bskor-ba’i dus-chen*) on the 4th of the last summer month (*zunii adag / süül sariin 4.*), the sixth lunar month (T. *chu-stod zla-ba*, Asala / Aśadha month), commemorating the day when Buddha started teaching the Dharma in the Deer Park in Benares (Varanasi), which is other words the founding of the Buddhist Sangha (community). In the theravādin tradition it is known as Asalha / Asala puja, and it takes place on the 15th day of the 8th lunar month.

The third and the last of these festivals is the Anniversary of Buddha’s Descend Form the Realm of the Gods known as *Lkhawawiin düitsen* (or as *Burkhan bagsh tengriin ornoos morilon irj nom nomloson ikh düitsen ödөр*), known in Tibet as Lha Bab Duchén (T. *lha-las babs-pa’i dus-chen*), held on the 22nd of the last autumn month (*namriin*

adag/süül sariin 22.), being the ninth month. This commemorates the time when Śākyamuni Buddha returned to this world after spending three months in Indra's heaven, where his mother was reborn after dying seven days after giving birth to him, giving teachings to the gods there to effect the liberation of his mother. On this day he descended from this heaven to earth again to teach here again.

The ceremonial text of the *Tüwiin chogo* ceremony, recited on this day is entitled *ston-pa thub-pa'i dbang-po'i 'khrungs-rabs rnam-thar rjes-su dran-pa'i sgo-nas phyag mchod gsol-'debs byed-pa'i cho-ga legs-tshogs 'byung-gnas zhes bya-ba bzhugs-so*, 'the ritual of paying homage, making offerings and prayers commemorating the birth stories and biographies of the previous births of the teacher sage lord (Buddha), the source of well being', and consists of 74 folios (150 pages as there is European pagination as well). During the day-long ceremony, however, in the usual way, many other works are recited inserted withing the *Tüwiin chogo* text at appropriate places, when the suggested titles for recitation are marked withing the text in small letters (T. *yi-ge chung*).

The ceremonial text starts (1B, p. 3.) with a part not recited: this contains (in small letters) biographical data on Śākyamuni Buddha's life (*namtar*, 'biography', T. '*khrungs*, 'to be born') and his previous births. Also not recited is the part describing the tradition of undertaking the *Sojin* (T. *gso-sbyong*, S. *poṣadha*, 'restoring purification', confession of sins, purifying the precepts / vows), observed ceremonially at the 15th and 30th of every month, with also only *gelen* and *getsel* lamas participating, but rarely observed on these days in present-day Mongolian monasteries, and also not in *Dashchoilin* monastery (in *Gandan* it is held). During this, the one-day eight precepts (*naiman sakhil*, 'eight precepts', *neg ödriin sojin awakh*, 'restoring purification for one day') are taken by the lamas. This is also called *Nünnai / Nügnai* (T. *smyung gnas*, S. *upavasatha*, 'fasting ritual') meaning a day's fasting and eight precepts. This is taken on days of great ceremonies (*chogo*, *düitsen*) by all ordained lamas (*getsel* and *gelen*) individually when day day starts, at dawn, at home (as this is for the whole day).

Then starts the ritual text itself with the preliminary part including the taking of refuge (*itgel*, *jawdo*, T. *skyabs-'gro*) and generating Bodhicitta (*bod' setgel üüsgekh yos / semjid*, T. *sems bskyed*, 'arousing / generating enlightened attitude') (18A, p. 35.).

The main part involves the invocation and visualization (*jandan*, T. *spyang-drangs*, 'to invite; invitation' or *chuulganii oron zaalgakh*, T. *tshogs-zhing spyang-'dren*, 'inviting the field of refuge, invocation, invitation').

Then the offerings are blessed and consecrated (*takhil adis janlawlakh*, T. *mchod-rdzas byin-rlabs*) and offered with the visualization of the field of merit (*tsogshin dünjid*, *dünjid todruulakh*, T. *tshogs-zhing mdun-bskyed-kyi thsul*, 'visualization of the field of merit in front') or (*chuulganii orniig todruulakh*, T. *tshogs-zhing gsal-'debs pa*, 'visualizing the field of merit'). The *Tüi* ablution and the maṇḍala are offered here (23A, p. 45.).

Then the text continues with the parts of the sevenfold prayer (*doloon gishüün*, T. *yan-lag bdun-pa*): prostration / paying homage (*mörgöl(iin gishüün)*) (25B, p. 50.), offerings (*takhil (örgökhüin gishüün)*) (29B, p. 58-79.), confession (of negative actions) (*khilintsee namintslakh / (nügel khilintsee) naminchlakh(iin gishüün)*) (39B-40A, p. 80-81.)¹¹⁵, rejoicing (in the virtue of others) (*dagan bayasakh(iin gishüün)*), requesting to turn the Wheel of Dharma (*nomiin khürdiig ergüülekhiiig sanuulakh(iin gishüün)*), dedication (of the merit to the enlightenment of all sentient beings) (*zoriulakhiin gishüün / zoriulgiin gishüün*) (32A, p. 65.), requesting to have a stable life (*muu gaslangaas ül nökhstüülekh*

¹¹⁵ *Dünshig* and *Jiwshig* are recited here for confession.

soyorkholiin gishüün / soyorkholiig talbikhiin gishüün)¹¹⁶. Then the parts *solwandeb* (T. *gsol-ba 'debs*) and *dodsol* (T. *'dod-gsol*, 'request, petition') come. Then different *tsadig* texts (T. *'khrungs-rabs*, S. *Jataka*, 'birth stories') of Buddha by different authors are recited (40B-49B, p. 82-100.). Afterwards different eulogies (*magtaal*) of Buddha and different Buddhist saints (49B-61A, p. 100-125) are chanted. Then the verbal *Danrag* (or *achlaliin takhil*, T. *gtang-rag*, 'thanksgiving') part comes. Then the *yerööl* (T. *smon-lam*) and the *sodsol* (T. *bzod-gsol*, 'apology') parts are recited, among them such paryers as *Sanjid molom* or *Yeröölin khaan* (T. *bzang-spyod smon-lam / bzang-spyod smon-lam-gyi rgyal-po*, 'Prayer of good actions', *Jelwa malüi* (T. *rgyal-ba ma-lus* (beginning of the text), 'all victorious ones', full title: *dge-ldan lugs-bzang rgyas-pa'i smon-lam*, 'prayer spreading piety and good morals') and *Sanje günlä / Sanja(a) günlä* or *Maidariin yerööl / Jambiin yerööl* (T. *sangs-rgyas kun-la* (beginning of the text), 'To all Buddhas ...', *byams-pa'i smon-lam*, 'Prayer to Maitreya') (68B, p. 138.).

In the end, the assembly field is 'sent back' (*chuulgani oron butsaj zalakh / khuraakh*), which has two ways: if there is a representation (*shüteen*, T. *rten*) used, *danshig / danshüg* (T. *ye-shes-pa brten-la brtan-bzhugs-bya*, 'long remain / stay stable the wisdom being in the representation'), or in case performing the ritual not having the representation *shesol* (T. *ye-shes-pa shesgs-gsol-bya*, 'requesting the deity to depart'). The samaya being or pledge being is at the same time dissolved into light. As the closing, the asupiciousness verses (*Dash*, T. *bkra-shis*) are recited and the ceremony ends.

The Events of the Tsam Dance Festival

The *Tsam* dance takes place in *Dashchoilin* monastery on the 7-9th of the last summer month (*zunii adag / süül sariin 7.-9.*), with the last day being the great day of the *Tsam* festival. It is the most important ritual event of the monastery also being a spectacular one, behind which there is a long period of preparation and associated rituals. Nowadays, after the 1990 revival, *Tsam* is held in Mongolia only at three places, *Dashchoilin* monastery in Ulaanbaatar since 2002, *Amarbayasgalant* monastery in Selenge aimag, Baruun Büren sum since 2001, and partly in *Dashchoinkhorlin* monastery in Bulgan aimag centre with only one dancer since 2000. On the contrary, in ancient times, till the 1920-1930's, and till it was completely banned after 1937 (with all the monasteries and temples destroyed in the purge), *Tsam* was performed in about one-fourth of the around 1000 monasteries of Mongolia.

In *Dashchoilin* monastery I had the opportunity to observe the dance, and follow the preparations as well twice, in 2004 and in 2005. In 2005 I could also observe the *Tsam* dance in *Amarbayasgalant* monastery, as well as the partly revived dance in *Dashchoinkhorlin* monastery.

Tsam, being a secret tantric practice, is much more than a one day spectacular event. Therefore this part of the dissertation aims at giving an overall description of the events of the *Tsam* dance day and the dance itself, the ceremonies of the preceding three days, and also of every aspect of the preparational period. Analysing how a *Tsam* dance is organized today, reviving the old tradition and following the specifications of the same source texts as were used centuries ago is of outstanding importance. For achieving this aim of giving an overall description of the Mongolian *Tsam* dance, historical roots behind the *Tsam* dance that can be observed again today are also analyzed. Therefore the first subchapter deals with the origin of the *Tsam* dance, the way it spread to Mongolia and the different types of it that had been performed in Mongolia. The special characteristics of *Jakhar tsam*

¹¹⁶ See these at the description of the *Jambiin chogo* ceremonies at the Maitreya festivals.

or *Khüree tsam*, the special *Tsam* dance which became widespread in Mongolia are described in the same subchapter.

As for the *Tsam* dance observed in *Dashchoilin* monastery, which is described in details, efforts were made to analyze it from several different aspects. Not only the *Tsam* dance, the characters appeared and the special events of the *Tsam* dance day itself, but all the preceding ceremonies which go on for three days before the *Tsam* dance are described in details. Also the special events (meditational period, fire offering) of the preparations are discussed. The description of the offerings of the *Tsam* dance, not being on display for lay people, is of special significance. In the end, the three revived dances are also compared in their details.

On Tibetan *Tsam* dance the most important source was written by Nebesky-Wojkovitz, who described, among other types of *cham*, the Gelukpa dances in details based on personal observations, also publishing the translation of a Tibetan source text¹¹⁷. There are other important publications, such as that of Vladimircov and Kolmaš¹¹⁸. However, on its Mongolian version only scarce data can be found¹¹⁹. Nevertheless travellers and researchers from the end of the 19th and the beginning of the 20th century described some features of Mongolian and Buryat *Tsam* dance. Such descriptions were written by N. Šastina¹²⁰, Pozdneev¹²¹, and the Buryat pilgrim Cybikov¹²². Baradin Bazar composed a work on the Buryat dances. In the latest years numerous illustrated albums were published on Mongolian *Tsam* dance¹²³ and articles also appear to inform devotees¹²⁴. However, from the scientific point of view, only Naidakova¹²⁵, Khürelbaatar¹²⁶, Gangaa¹²⁷ and Kimura Ayako¹²⁸ issued valuable data on Mongolian *Tsam*, and all of them only on its old forms. In English, till now no publication appeared on the special Mongolian form of *Tsam*. Moreover, as for now, there is no publication dealing with the revived *Tsam* in Mongolia (either in Mongolian), and this is the gap the present description aims at filling.

The Tsam Dance in Mongolia, Types of Mongolian Tsam

The *Tsam* dance itself is contained in the Ten Great and Small Sciences (*ikh бага арван укхаanii орон*, T. *rig gnas bcu*). The art of dancing (*duurain бүйиг*, T. *zlos-gar*, S. *tandava*) is one of the arts, and thus belongs to the category of Five Small Sciences (*бага таван укхаanii орон*, T. *rig gnas chung lnga*).

Concerning the origin of the *Tsam* dance, the Indian master Padmasambhava ((Lowon) Badamjunai, T. Pad-ma 'byung-gnas), is said to have organized the first *Tsam* dance by means of which he tamed and defeated the benevolent guard spirits and started to spread the Buddhist Teaching, establishing the first Tibetan monastery, Samye (*Samiyaa*, T. *bsam-yas*). After that time the *Tsam* dance became more and more widespread in monasteries of Tibet. But the special *Tsam* dance of the Gelugpa (*gelüg*, T. *dge-lugs-pa*) lineage was first held when the first (fourth) Panchen Lama (Luwsanchoijijantsan, T. blo-

¹¹⁷ Nebesky-Wojkovitz 1976, pp. 43-64.

¹¹⁸ Vladimircov 1923, Kolmaš 1960.

¹¹⁹ Nebesky-Wojkovitz 1976, pp. 43-64. quotes on Mongolian *Tsam* dances from the works of Lessing (Lessing 1935), Haslund-Christensen (Haslund-Christensen 1939), Kozlov (Kozlov 1925), Mänchen-Helfen (Mänchen-Helfen 1931), Bounak (Bounak 1928) and Labbé (Labbé 1909).

¹²⁰ Šastina 1928 and Šastina 1935.

¹²¹ Pozdneev 1978 and Pozdneev 1971.

¹²² Cybikov 1909.

¹²³ The newest and most useful of these: Yadamsüren 2005.

¹²⁴ Dawaasüren 2005.

¹²⁵ Naidakova 1997.

¹²⁶ Khürelbaatar 1999.

¹²⁷ Gangaa 2003.

¹²⁸ Kimura Ayako 1997.

bzang chos-kyi rgyal-mtshan, 1570-1622) established a tantric monastic school (*jöd datsan*, T. *rgyud grwa-tshang*) in 1652 in Tashilhunpo monastery (*Dashlkhünbe*, T. *bkra-shis lhun-po*) and organized a *Tsam* dance there.

The fifth Dalai Lama, Lobsang Gyatso (Luwsanjamts, T. blo-bzang rgyal-mtsho, 1617-1682) composed a book with the title ‘Handbook of the glorious ritual dagger *Tsam* – a divine dance’ (*dpal chen phur-bu'i 'chams-kyi brjed byang lha'i rol-gar*, *Banchin pürewiin tsamji jedjün lkhaii rolgar*, in Mongolian translation: *Ikh tsogt pürewiin tsamiin temdeglel bichig*, *Burkhanii tsengekh büjig*, 47 folios), which became the main instruction manual describing the rules of *Tsam* dance.

Later, the Tibetan origin *Tsam* dance became widespread in several other Buddhist lands, namely in Bhutan, Nepal, Ladak, China, Mongolia, Buryatia and Tuva. *Tsam* has its own characteristics in every area. There are differences in the numbers and types of characters appearing in the dance, and in the duration of time of the performance.

According to Nyambuu, in Mongolia the first *Tsam* dance was performed in 1723 in the territory of the Oirats.¹²⁹ In the monastery of *Erdene zuu* it was first performed in 1786.

However, the special *Jakhar tsam*, which became especially widespread in Mongolia, appeared only later in Mongolia, where it further developed. It was the tradition of the *Tsam* dance of Tashilhunpo (*Dashlkhünbe*, T. *bkra-shis lhun-po*) monastery following the Gelukpa practice, which came to Mongolia at the beginning of the nineteenth century, and became known there as *Jakhar tsam* (T. *lcags mkhar*, *tömör ordon* in Mongolian translation, ‘metal palace’), named after the palace of the Lord of Death (Erleg nomun khaan or Chojoo / Chojil or Damjan / Damjin Chojoo, T. *dam-can chos-rgyal*, S. Dharmarājā, Yama). It is also known as *Khüree tsam*, with the Mongolian word *khüree* (‘circle, place fenced off’) referring to the fact that the *tsam* dancers are moving in a circle, or, with the other meaning of this word *khüree* (monastic city) referring to *Ikh Khüree*, the Mongolian capital of the time. Other names for this type of *Tsam* can be *Choijoogiin tsam*, *Erleg nomon khaanii tsam*¹³⁰ and also *Khangaliin tsam* and *Dogshidiin tsam*¹³¹, these later referring to the fact that in this type of *Tsam* not only the Lord of Death, Chojoo but other fearful deities also appear.

The first *Jakhar tsam* was held in 1811 (iron sheep year of the 14th cycle) in the Mongolian capital, *Ikh Khüree* in the time of the fourth *Jewtsündamba khutagt*, Luwsan tūwden waanchog jigmid jamts (T. *Blo-bzang thub-bstan dbang-phyug 'jigs-med rgya-mtsho*, 1775-1813). In this time the masks and clothes were prepared based on the instructions described by the fifth Dalai Lama.

About the spreading of *Jakhar tsam* to Mongolia the following legend is known. In the year of 1811 a lama called *Öndör Khachin / Lkhachin*¹³² was invited from the Tibetan

¹²⁹ Nyambuu 2002, pp. 144-146. According to him, it became especially widespread in the western Dörwöd area. It was performed for example on 8th the last summer month in the monastery *Dalai khaanii khüree* or *Tögs buyantiin khüree* (where the central characters were *Baldan Lkham* and *Chojoo*) where it followed the traditions of the Tashilhunpo monastery (*Dashlkhünbiin degtei*). In the main monastery of the Bayad, called *Dejeelengiin khüree* (p. 144) there were two different types of *Tsam* performed (*ikh tsam*, ‘great *Tsam*’ during the *Tsagaan sar* with 108 characters and *baga cam*, ‘small *Tsam*’ on the 22th of the first summer month), with *Baldan Lkham* as its main protector. In the Darhad territories it was performed in *Zöölöngiin khüree* (pp. 144-146.).

¹³⁰ These two names refer to the dance performed to the Lord of Death, as Erleg khaan or Erleg nomun khaan is another name for Chojoo.

¹³¹ ‘The *Tsam* of the wrathful deities’. *Khangal* (‘wild, fierce’) and *dogshid* (derived from the word *dogshin* ‘fierce, cruel’) are two names for the group of wrathful deities.

¹³² He seems to be one of the titleholders of the *gachin / khachin / khanchin* (T. *mkhan chen*, ‘great scholar’) rank. The *gachin* was one of the two highly esteemed Tibetan masters of the *Jewtsündamba khutagt*. The

Tashilhunpo monastery. This lama, according to the wish of Mongolian lamas, taught them the tradition of *Jakhar tsam*. But, because he did not preach them about the ‘*Dansrün jamchiin garchim*’ (T. *bstan-bsrung rgya-mtsho’i gar-’cham*), the book in which the detailed secret teachings of the *Tsam* are described, or did not give them this important handbook, the twelfth abbot of the *Ikh Khüree*, Agwaankhaidaw or Agwaanluwsankhaidaw (T. ngag-dbang blo-bzang mkhas-’grub, 1779-1838), who was known as Khaidaw Abbot of the aimag of *Jadar* (T. *kye(’i) rdo-rje / kye-rdor*, S. Hevajra, main tutelary deity worshipped mainly by the Sakyapas)¹³³ wrote himself a book in 1836. His book, *Dansrün jamchiin garchim* (T. *bstan-bsrung rgya-mtsho’i gar-’chams gsal-byed dam-ldan snying-gi me-long zhes-bya-ba bzhugs-so*, in Mongolian translation *Shashnii sakhiusand dalain büjig tsam kharailtiig todorkhoilson tangarag tögsögchdiin zürkhii tol’ orshwoi*, ‘Explanation of the Tsam Dance of the Ocean of the Wrathful Deities, Mirror of the Heart Keeping the Samaya Vows’) became very similar to the source book of the same title. It is still (or rather again) used for Mongolian *Tsam* dances.

According to Gangaa¹³⁴, the fifth *Jewtsündamba khutagt*, Luwsan tsültem jigmid dambii jantsan (T. blo-bzang tshul-khrims ‘jigs-med bstan-pa’i rgyal-mtshan (1815-1841) did not support the spreading of the *Tsam* into Mongolia, because in his opinion the tradition of the *Tsam* dance itself was not the original Teaching of the holy Tsongkhapa, the founder of the Gelukpa sect. However, the nobles and high-ranked lamas kept asking him again and again so finally he gave his approval to perform *Tsam* dance in Mongolia.

There are special parts of the ritual (for example the ceremony of the burning of *sor* or the destroying of the *lingka*) having deep tantric meaning that can not be understood by lay people. Therefore originally the *Tsam* dance was a secret and hidden ritual monastic activity in which only those lamas participated who had taken the vows, and solely only fully ordained lamas (*gelen*, T. *dge-slong*) could appear in the dance. Later, the believers were also permitted to be present in this special event, which lost from its secrecy.

According to Gangaa and Nyambuu,¹³⁵ there are basically two different types of the performance: *Tsam* with narration (*yarian tsam*) and masked *tsam* (*bagt tsam*, T. ‘*bag ’cham*). The narrative form, similarly to the medieval mystery plays, narrated the life events of famous saints with a narrator and some dacers. *Myal bogdiin tsam*, on the life of Milarepa (T. *Mi-la ras-pa*)¹³⁶, belonged to this type. The other variations of *Tsam*, namely *Maidariin tsam*¹³⁷, *Geseriin tsam*¹³⁸, *Bugiin tsam*, *Bukhiin (Bukhan) tsam*¹³⁹, *Takhiliin*

gachin lamas were appointed by the Panchen lama, while the *yonzon* (T. *yongs-’dzin*, ‘tutor, master’) lamas by the Dalai Lama.

¹³³ One of the 30 *aimags*, residential districts with own temple, of *Ikh khüree*.

¹³⁴ Gangaa 2003, p. 18

¹³⁵ On the different types of *Tsam* in Mongolia see: Nyambuu 2002, p. 140-141., Gangaa 2003, p. 26.

¹³⁶ This type of *Tsam* is described in details: Gangaa 2003, p. 26.

¹³⁷ Gangaa 2003, pp. 18-19. mentions that it was held during the circulation of Maitreya (*Maidar ergekhe*) in the last spring month in every year. Pozdneyev 1978, pp. 505-521. describes this type of *Tsam*. In our interviews with old lamas this was also frequently mentioned, that is, *Tsam* held together with the Maitreya circumambulation.

¹³⁸ *Geseriin tsam* was performed in the monasteries of *Yalguusan khutagtiin khüree* (Zasagt khan aimag, the present Uliastai town), and in the monasteries of *Dalai Choinkhor wangiin khoshuu* (Sain noyon khan aimag) in the Western territories, and in *San beis Sansraidorjiin khoshuu* (Setsen khan aimag, the present Dornot aimag) in the East (Nyambuu 2002, p. 150., Gangaa 2003, p. 27). The figure of Geser, was fused with the old Chinese Guandi in Mongolia and has almost the same features like the Red Protector (Ulaan sakhius, Jamsran).

¹³⁹ *Bukhan tsam/ Bukhiin tsam* (‘*Tsam* of the bull’) was performed in *Yalguusan khutagtiin khüree* (Zasagt khan aimag, Uliastai city), in *Jalkhanz khutagtiin khüree* (Nyambuu 2002, p. 150.) and in the monastery of *Shiwee shireet* to prevent cattle plague (Gangaa 2003, p. 28.).

*tsam*¹⁴⁰, *Ikh tsam*¹⁴¹, *Saran khökhöönii tsam*¹⁴², *Dar'-Ekhiin tsam*¹⁴³ and *Erleg nomun khaanii tsam* or *Jakhar tsam* all belong to the category of masked *tsam*.¹⁴⁴

From among the above types, *Jakhar tsam* was the most popular in Mongolia, including traditions like the burning of *sor* and *jakhar* or the destroying of the effigy (*lingka* / *linga*), being invariably parts of this type of *Tsam* ceremony.

Though *Khüree tsam* is originated in Tibet, Mongolian conditions and customs became dissolved into it, and it was able to further develop and flourish in Mongolia. Thus Mongolian *Tsam* dance developed special characteristics. Some special characters also appeared, such as Ochirwaan' (T. phyag-na rdo-rje, S. Vajrapāṇi), who appears only in *Khüree tsam*. The White Old Man¹⁴⁵ a comical secondary character and the spirits of the four peaks surrounding Ulaanbaatar (*dörwön uuliin ezen*, *donshi*, T. *gdon-bzhi*) as well as the lion (*arslan*, T. *seng-ge*) are also special characters of *Khüree tsam*.

The tradition of *Khüree tsam* started in 1811 in *Ikh khüree* and was only broken in 1937 by the Communist regime. During that period *Tsam* dance was performed every year in front of the Yellow Palace in the centre of *Züün khüree*¹⁴⁶, 127 times in all.¹⁴⁷ Here *Jakhar tsam* was organized on the 29th of the last winter month, and only Black Hat dancers, the messengers of the Lord of Death appeared in it, without any masked dancers. *Takhiliin tsam* was also performed in *Ikh khüree*, on the 4th of the last summer month, and *Ikh tsam*, the greatest of these, on the 9th of the same month.¹⁴⁸

In the old monastic capital apart from this central dance, a different *tsam* was performed in the *Choijin lamiin süm* temple complex¹⁴⁹ but only three times in all, and near the capital on the north in *Dashchoinkhorlin* monastery and on the south, to the south of Bogd uul, in *Manzshir* monastery. *Tsam* was organized in many countryside monasteries as well. From the about 1000 monasteries of Mongolia, it was performed in presumably one-fourth. The monasteries followed different traditions or rules (*deg*, T. *sgrig*) in their dances (*Khüree deg*, *Jalkhanz khutagtiin deg*, etc.).

The tradition was broken finally by 1937 with the Communist purges.

Tsam masks and robes of the *Ikh khüree tsam* that were saved in the purges are now displayed at the Museum of *Choijin Lam* (*Choijin Lamiin muzei*) and in Zanabazar Museum of Fine Art (*Zanabazariin muzei*). The picture *Khüree tsam* painted by Damdinsüren in 1966 depicts a scene of the *Tsam* dance of *Züün khüree*. It is also in Zanabazar Museum of Fine Art. In the State Film Archive some old pictures of the *Tsam* dances of *Ikh khüree*, *Dashchoinkhorlin* monastery and *Manzshir* monastery are kept, some of which has appeared in print in different publications.

¹⁴⁰ 'Offering dance'.

¹⁴¹ 'Great dance'.

¹⁴² This is connected to Danzanrawjaa (T. bstan-'dzin rab-rgyas, 1803-1856), As the fifth reincarnation of a Sakya saint, this famous incarnated lama was the abbot of *Khamriin khiid* in the present Dornogow' aimag, the author of Tibetan-Mongolian bilingual poems, plays, founder of numerous monasteries in the Gobi, a monastic theatre, and a museum.

¹⁴³ 'Tārā dance' (*Dar' ekh*, T. *sgrol-ma*). Some of the old lamas interviewed mentioned this, too, so it was held at the beginning of the 20th century, too, in a few monasteries.

¹⁴⁴ Gangaa 2003, p. 26.

¹⁴⁵ According to Khürelbaatar, there were three kinds of such Old Mans, the White, the Blue, the Yellow, but in the *Tsam* performed in *Ikh khüree* only the White Old Man appeared (Gangaa 2003, p. 34.)

¹⁴⁶ The Yellow Palace (*Shar ordon*) was the palace of the *Bogd* lamas, the centre of *Züün khüree*. The palace was enclosed by a yellow fence, and inside it some important buildings and temples were also situated.

¹⁴⁷ Nyambuu 2002, pp. 140-144.

¹⁴⁸ Nyambuu 2002, 142-144. gives a detailed list of the characters of this dance.

¹⁴⁹ The younger brother of the 8th *Jewtsündamba khutagt* who was the state oracle and interpreter of the *Choijin* (T. *chos-skyong*, S. dharmapāla) protectors. Died in 1918. The *Choijin lamiin süm* temple complex was founded for him by the 8th *Jewtsündamba khutagt*. It is a museum today.

Several branches of Fine Arts are connected to *Tsam*. Examples include the preparation of masks, the pieces of clothing and decorations of the dancer's robes, or the huge textile pictures or hanging scroll paintings put up beside the dance field (*zeegt naamal / thanga*, T. *thang-ka*).

The preparation of *Tsam* masks is a special branch of Fine Art. Usually a *Tsam* mask is two times bigger than a man's head, the dancer looks out through the mask's mouth. It is made of papier-mâché, with varied decorations and corall. Several Mongolian art masters became famous for their masks, such as Puntsog-Osor (T. *phun-tshogs 'od-zer*) of *Ikh khüree*, who made the mask of Ulaan sakhius or Jamsran from many thousand pieces of corall (different sources say 7881 or 6000). The beard and the eyebrows are of gold. The mask weights 30 kilogram and together with the garments and ornaments 70 kilogram. It is on exhibit in the Museum of *Chojin Lam* in Ulaanbaatar, together with many other old *Tsam* masks. With the leading of Puntsog-Osor, artists of *Ikh khüree*, such as the painters Tsend and Jügder and the sculptor Luwsantseren made new masks and robes of about 100 characters in 1910. One of these was the mask of Jamsran described above. Another famous Ulaan sakhius mask was made by the above Luwsantseren. Another famous artist, just before the purges, was Danzan, known as the sculptor (*lawchin*) of *Choir* or Uran Danzan¹⁵⁰, who made the masks of the lion-faced *Sendom* (T. *seng-gdong*, lion-headed *ḍākinī*, *Simhamukhā*, a secret aspect of Padmasambhava) and *Damcanchoijoo* (T. *dam-can chos-rgyal*). Both are displayed in the same Museum.

The preparation of textile scroll paintings is also needed for the dances. The old huge textile tangka of Ochirwaan' (T. *phyag-na rdo-rje*, S. *Vajrapāṇi*), used to be displayed at the *Tsam* performed in *Ikh khüree*, which is of 14×12 meters, is kept in the Zanabazar Museum of Fine Arts¹⁵¹.

Revival of the Tsam Dance in Mongolia

With the revivale the old traditions were started to be revived gradually. However, *Tsam* dance, being one of the most complicated ceremonies of Tantric Buddhism, difficult to organize and also requiring considerable funds due to the special costumes, masks and other equipments, could be revived till today only in some of the biggest monasteries in Mongolia. Moreover, for the performance of *Tsam* at least twenty or thirty dancers are required, and many of the smaller Mongolian monasteries have far less lamas, in some cases not reaching even four. Unfortunately, by now the countryside monasteries with the passing away of old lamas became abandoned, with the young lamas left without a master disrobing or leaving for the capital. Therefore today monasteries that would have enough lamas for organizing the dances are very rare.

Notwithstanding this, *Tsam* dance tradition was revived in Mongolia in small steps, lead by those old lamas who mastered the tradition before the purges and still remembered well the special elements, movements, melodies and tantric practices of the dance.

A film was made on *Tsam* in 1989 with the aim of documenting the dance not yet revived for the next generations, with the lama R. Sereeter (died in 2004), a high ranked lama with the honorific title *darkhan gesgüi* (honourable disciplinary master) of Kālacakra monastic school (*Düinkhor datsan*, T. *dus-'khor grwa-tshang*) of Gandan monastery organizing and teaching the dance movements, and playing the main role (*chambon*, T. *'cham-dpon*, 'master of *tsam*'). Old lamas, who had been lamas and acted in *Tsam* dances or at least witnessed these in different monasteries before 1937 participated in it. The

¹⁵⁰ On Uran Danzan and his role in reviving the *Tsam* dance see the next subchapter.

¹⁵¹ Gangaa 2003, p. 39.

readings and music were performed by them, and some of them appeared as masked dancers. Also professional dancers were involved in the film as *Tsam* dancers as a consequence of the lack of lamas after the long years of oppression. One of the dancers was Khosbayar, teacher of Mongolian traditional dances. Later he helped the lamas of *Dashchoilin* monastery in elaborating the dance movements. This *Tsam* dance aimed at making a film on *Tsam* and serving as a base of reviving it was performed in front of the Winter Palace of the Bogd Khaan (*Bogd Khaanii Öwliin Ordon / Bogd khaanii nogoon süm*) known as the Palace Museum of Bogd Khaan (*Bogd khaanii ordon muzei*). The dancers wore the original masks kept in the Museum of *Choijin lam*.

Another old lama having a main role in the *Tsam* revival was D. Danzan lama or Uran Danzan, artist Danzan, the famous artist and sculptor from the present Bulgan aimag (Dugarjawiin Danzan, 1916-2005). Since the age of seven he was a lama of (*Daichin*) *Wangiin khüree* (at the site of this old monastery is situated the present *Dashchoinkhorlin* monastery in Bulgan aimag centre), belonging to its Kālacakra monastic school (*Düinkhor datsan*). There he learnt the rules of *Tam* (*tsamiin deg*) form *gawj* (T. *bka'-bcu*) Baldantseren, *rawjamba* (T. *rab-'byams-pa*) and *gawj* Dashjamts, and participated in the *Tsam* ceremonies for ten years. In 1935 he went to *Ikh khüree* where he was a lama till 1937. After becoming free from the military service he was forced to, since 1947 till his death he fulfilled different ranks in *Gandan* monastery such as *takhilch* (offering preparer), *gesgüi* (disciplinary master) and *daamal* (manager). Being an artist he took a great role in restoring the buildings and their decorations and preparing new worship objects. He founded the *Düinkhor datsan*, and got the rank *darkhan lowon* and *darkhan unzad* (honourable disciplinary master and honorable chanting master).

In 1999 the practice of *Khüree tsam* was revived in *Gandan* monastery in accordance with the methods and rules used before in *Ikh khüree*. This dance was organized by Sereeter and Danzan lamas. However, in *Gandan* monastery it was the only occasion (the dancers also performed a smaller *Tsam* in Paris that year).

Danzan taught the *Tsam* not only to the lamas of *Düinkhor datsan* of *Gandan*, but to the lamas of *Amarbayasgalant* monastery and Bulgan as well, reviving the dance at these monasteries: in *Amarbayasgalant* monastery in 2001 and in Bulgan in 2000.

Among the *Gandan* lamas who learnt from him, three are participating in the *tsam* dance of *Amarbayasgalant* monastery every year. Lamas of *Amarbayasgalant* monastery and *Düinkhor datsan* (*Gandan*) also participate in the *Tsam* ceremonies every year in Bulgan, as these three monasteries are connected together by the master Danzan, who taught the tunes, texts and movements of *Tsam* to their lamas. Danzan also prepared some masks and robes for the *Tsam* dances of these monasteries. On the *Amarbayasgalant tsam* a DVD was published in 2003 (by Adventure Company), and in 2005 lamas recorded the dance by video recorder in order to document and later analyze it.

The *Dashchoilin* monastery dance, being organized since 2002, follows a different tradition (*deg*, T. *sgrig*), the *Khüree deg*. Here high ranked lamas learnt the tradition of *Tsam* in the Tibetan monasteries of *Gümbüm* (T. *sku-'bum*) and *Lawran* (T. *bla-brang*) and prepare the dancers based also on the rules learnt there, and also studied the rules in Tashilhunpo monastery (*Dashlkhünbe*, T. *bkra-shis lhun-po*). In the revival of *Tsam* here, old lamas here also took an active part: L. Chimedrawdan *tsorj* (fulfilled the position till 2008, born 1911), who had been a lama in the area of the present Khöwsgöl aimag, Tsetserleg sum, *Tesiin khüree* or *Düüregch wangiin khüree* (revived with the name of *Dashchilin* or *Dashlin*), and had been a *takhilch* lama in its *Jalkhanziin khural*, Ts. Dashdorj *da chowombo* (T. *mchod-dpon*) (born 1908), who had been a lama in the area of the present Dundgow' aimag, Saikhan owoo sum, *Ongiin khiid* or *Khutagt lamiin khiid*, being a *takhilch* lama in its different temples, and even acting in *Tsam* dances there for

four years appearing as different deities, and four old lamas who had been lamas in *Ikh khüree*: M. Luwsandamba, N. Dashtseren, M. Lkhamsüren and P. Luwsandanzan.

The *Dashchoilin* monastery *Tsam* dance can be considered as the revival of the old *Tsam* dance of the monastic capital, *Khüree tsam*, partly due to its old masters from *Ikh khüree*, and partly because the monastery is operating in the two remained yurt temples of the *Züün khüree* monastic part of the old capital.

Tsam Dance in Dashchoilin Monastery

After the re-opening of the monastery in 1990, the first *Tsam* dance was performed in 2002. All lamas of the monastery participate in the ceremonies and events of *Tsam*. In in 2004 there were about 40 dancers, in 2005 53 (these were the two years I had a possibility to observe the dance), which is a sign of the efforts to improve the performed *Tsam* little by little.

The *Tsam* dance, the special *Jakhar tsam* or *Khüree tsam* is one of the most spectacular events of the monastery, attracting many people. The preparational period of the dance lasts for almost two months, including learning of the movements by the participating lamas, meditation (*nyanba/ nyamba/ nyamb düwa*, T. *snying-pa sgrub-pa*) on *Jigjid* the main meditational deity (*yadam*, T. *yi-dam*) of the dance, and at the end of the one-week meditational period the fire-offering called *Jinsreg* (T. *sbyin-sgreg*). Four days before the *Tsam* dance, on the 6th of the month, the ceremonies start when the ritual cakes used at the dance and the masks and robes worn then and the other accessories are consecrated and blessed. On the 7th and 8th of the lunar month during the *Jakhar* ceremonies the special inner *tsam* dance (*dotor tsam*) is presented with only one dancer (*chambon*, T. *'cham-dpon*, 'the master of the *tsam* dance', the messenger of *Choijoo*) inside the shrine. On the great day (*düitsen ödör*, T. *dus-chen*) of the *Tsam* (which is, following the old traditions of *Ikh khüree*, the 9th of the last summer month), the ceremonies start during the night. There is an inner *Tsam* as well, and afterwards the outer *tsam* (*gaduur tsam*) takes place on the monastery's courtyard, with the dancers embodying different Buddhist deities. The *Tsam* dance ends with the ritual burning of the *sor* or *soriin balin* (T. *zor*), that is, the sacred cake and the sacred wooden construction which is used for combating the evil spirits. Then a special thanksgiving offering, *Choijoo danrag* is presented in the evening, and on the next day the last, closing ceremony is held. All these events and how they are performed today in *Dashchoilin* monastery are described in detail in the following.

Preparations for the Tsam Dance

The *Tsam* dance is held on the 9th of the last summer month (*zunii adag/ süül sariin* 9.) in *Dashchoilin* monastery. However, for all the participating lamas, the preparations start more than a month before the dance.

The exact date of the *Tsam* dance, the names of the lamas participating and the roles they will perform, the first day of the preparation are all according to the decision of the Monastery Council (*Khergemtnii khurliin shiidwer*), consisting of the Abbot and the most important ranked lamas of the monastery. After this decision, the preparation (*tsamiin deg*, T. *sgrig*, 'preparations, arrangement') starts, which means some hours of preparation for all the lamas participating in the dance itself, in one of the temples, learning of the movements of the dance every afternoon after the day's ceremony ended. To these preparations originally no one else is allowed to enter other than the dancers themselves. The preparation also includes a week long meditational section, and a fire-offering as its closing act. In the last fifteen days before the *Tsam* dance day, four of the lamas read the text of *Damdin Choijoo* (T. *dam-can chos-rgyal*) every afternoon. The participating lamas

also go for a some-day's preparation to the countryside with all of the lamas participating at the dance, when they first try the movements in the open air, in the field, but hidden from secular spectators. Some days before the dance, there are also rehearses at night on the monastery's courtyard, where the dance will be held.

The preparations and the ceremonies preceding the *Tsam* dance, as they were held traditionally in Ikh Khüree are described in Gangaa's book in details.¹⁵² As today the same source books are used, and all the rules of *Tsam* are kept according to the tradition, the events observed are in accordance with the events described by him. According to him, the preparations started at the 1st of the middle summer month, when the lamas gathered and started to recite tantric mystic formulas (*tarni*, T. *gzungs*, S. *dhāraṇī*), and the ceremonies started to invite the Buddhas and protector deities of the *Tsam* dance. On the 15th of the middle summer month the five *daamal* lamas (leaders, ranked lamas responsible for the dance) of the *Tsam* made decision on the participating lamas. The list of the names was appealed to the abbot of Ikh khüree and to the discipline master (*gesgüi*) of the *Tsogchin* temple. The final decision was confirmed by the *Bogd khaan* himself. From that time, the lamas participated in the preparational course (*deg*, T. *sgrig*, 'preparation, arrangement') held twice a day, where they acquired the rules of the dance based on the texts. The dress rehearsal (*goyo deg*) was held two days before the dance, without masks but with the special costumes. The ceremonies of the *Tsam* started some days before the *Tsam* dance day. Between the 1st and 10th of the last spring month sixteen lamas held the so called *towuumerzewegiin nyamba* (T. *khro-bo ... rtsegs-pa bsnyen-pa* [exact Tibetan equivalent is unknown]), in *Shaddüwlin khiid* (T. *bshad-sgrub gling*, a meditational monastery north of the capital at the foot of the Chingeltei Mountain in the valley of Bumbat), where sixteen fully ordained lamas (*gelen*) and four novices (*getsel*) lived), where they prepared the incense and holy water (*arshaan / rashaan*, S. *rasayāna*) which was used later to purify the field of *Tsam* dance, and where they meditated on the meditational and protector deities (*yadam choijin sakhius*, T. *yi-dam chos-skyong bstan-bsrung*). After the announcement of the names of participating lamas, a ceremony called *Damdinchoijoo khural* (*Damjan choijoo / Damjin choijoo*, written erroneously as *Damdin choijoo*, T. *Dam-can chos-rgyal cho-ga*) were held every day. The *tsorj* lama who was responsible for the *Tsam* dance, and the five *daamal* lamas held *Jigjidiin nyamba* (T. *jigs-byed bsnyen-pa*, 'meditation on Yāmāntaka') which lasted for a week.

This is exactly how the preparations are executed today, though adapted to today's conditions, as are described in detail in the following.

The Meditational Period, Nyamba

As a special aspect of the preparations for the *Jakhar tsam*, those lamas who participate in the dance start meditating (*nyamba düwa*, T. *bsnyen-pa*¹⁵³ *sgrub-pa*, practice of approaching the meditational deity) many days before the *Tsam* dance, visualizing on the Huge Terrifying¹⁵⁴ Yāmāntaka (*Jigjid*, T. *Jigs-byed*) deity. This meditation procedure lasts for one week, with the participation of only those dancers who have got the special initiation (*wan / awshig*, T. *dbang*, S. *abhiṣeka*, 'empowerment, initiation') into *Jigjid* (*Yamandagiin awshig / Jigjidiin wan*). The number of meditators was thirty three in 2005 out of the 55 dancers. The lamas are meditating on *Jigjid baawoo jigpa* (T. *Jigs-byed dpa'-bo gcig-pa*), that is, the single form of Yāmāntaka without consort (*yuum / ekh*, T.

¹⁵² Gangaa 2003, pp. 29-30.

¹⁵³ T. *bsnyen-pa*, 'approach, come near, recitation, familiarization'. *Bsnyen-pa sgrub-pa* is special type of meditation in tantric practice, that of approach to the tutelary deity where one recites the mantra.

¹⁵⁴ *Ikh Ayulgagch*

yum, S. śakti), who is not only the meditational deity of the monastery, but of the dance, too.

During the seven days of meditation the participators are confined to a separate room in one of the monastery's buildings. They are not allowed to leave the room, and nobody, except from the two *tsamyog* lamas (T. 'cham-g-yog, 'Tsam servants'), the Tibetan lama teacher of the monastery, Sonomdorj *gewsh* (T. *dge-bshes* Bsod-nams rdo-rje), the doctor lama, and the main chanting master (*umzad*) of the monastery, are allowed to enter into. These five people could also participate in the meditation, and their lack is represented by five pebbles put in their seats in the meditational room. This limitation is shown by the so called *tsamta* (T. *mtshams mtha'*, 'end of retreat, boundary line') placed on a shelf above the door. *Tsamta* is a special cylinder shaped object, filled with seeds and covered by blue textile with the seed syllable DZAH written on it. It protects the place of meditation in the name of *Chojoo*.

The reciting and the meditation last from early morning till late in the evening, with only some hours allowed for sleeping every night. Every day during the meditation, the lamas wake up at four thirty, the recitation starting at five o'clock. The ritual text (*chogo*, T. *cho-ga*) being read during the days of practice is divided into four sessions (*tun*, T. *thun*, session, meditation / practice session) every day. In every session the recitation of the appropriate part of the *chogo* takes up about half an hour, then the lamas recite the required amount of mystic formulas (*tarni*, T. *gzungs*, S. dhāraṇī) to themselves in meditation, finishing it according to their own rate within 40 minutes to two hours. The first session is read between five o'clock and seven thirty. After, tea and breakfast is served. Then the second part is read between nine and twelve. After the lunch, the third session starts, from two o'clock to five. After a small dinner, the last part is read from seven to ten. Then the lamas are allowed to have a rest till four o'clock, but with the lack of any comfort, blankets or beds.

As a closing act of the one-week meditation, there follows a special fire-offering.

The Fire-Offering, Jinsreg

The *Jinsreg* (T. *sbyin-sreg(s)*, S. *homa*) ritual is a kind of fire offering rite completed by burning different types of food and precious things. The term *Jinsreg* itself means 'burnt offering', being the combination of the words *sbyin* 'to give, donate, confer' and *sreg* 'roast, broil, fry, burn'.

The ritual text read during the ceremony and describing the proper method of the fire offering is entitled '*dpal rdo-rje 'jigs-byed dpa'-bo gcig-pa'i bsnyen-pa'i skabs kha-skong-gi sbyin-bsregs bya-tshul sdig-ltung mun-pa 'jom-pa-shing dngos-grub 'od-dkar 'byed-pa'i zla-gzhon zhes-bya-ba 'di ni sku-gsum gzhal-med-khang-du bgrod-pa'i bē-dhur zhun-ma'i them-skas-las bcu-pa'o*' [The way of doing the fire puja offering for amending faults of duplications and omissions during the approaching of the glorious Vajrabhairava yidam deity, 'The full moon subjugating evil deeds, sins, and obscurities and opening the white light of perfection', being the tenth of the purified steps of lapis lazuli leading to the celestial palace of the three Buddha bodies] and is 30 folios.

At the ceremony only those lamas of the monastery (in 2005 33 lamas) participate who previously sat in the meditation itself. The ceremony was led by the *lowon* (T. *slob-dpon*, 'teacher, master', one of the high ranks in a monastery) lama in both years the ceremony was observed, fulfilling the *lamtakh lam* position. This leading lama sits on a throne on the north of the fireplace, and his role is to put all the offerings into the fire accompanied by the appropriate hand gestures. The burning ritual observed in *Dashchoilin* monastery belongs to the so called *kha-skong sbyin-sreg* type of fire-offering. *Kha-skong sbyin-sreg* is a fire offering liturgy to amend (*kha-skong*, 'amendment, addition, anything

that makes up a shortage or deficit') faults or to make up for defects in the practice of mantra and ritual.

This type of *Jinsreg* must be performed in case of *nyamba*, to correct the faults defects and omissions that may have been committed during the meditation. As *nyamba* can be performed by a single lama alone at his home as well, in which case *Jinsreg* is needed similarly, in this case four other lamas must help him in making the smaller fire offering, which is performed in his home. Apart from the size of the fire, all the offerings are the same. However, in case of *nyamba* made by more lamas of one monastery, the *Jinsreg* is performed outside on the monastery's courtyard, with a big fire.

In *Dashchoilin* monastery *Jinsreg* was performed on the courtyard, between the two temples. On one side there was the fireplace and the throne of the lama leading the ceremony, and at the other three sides there were the seats of the participating lamas.

The preparation of the fireplace (*tab*, T. *thab*, 'cooking stove, fireplace') is carried out with great attention. The type of fireplace that has to be prepared is called 'the fireplace for the peaceful fire offering' (T. *zhi-ba'i sbyin-sreg-gi thab*), and the way of its preparation and the maṇḍala is described in details in the text. The base of the fire and the fire screen (*meyol*, T. *me-yol*) is prepared from concrete on the previous days, on the west side of the field. On the day of the offering, early in the morning the maṇḍala which makes the base of the fire is drawn on it by white, red and blue powder. It is drawn by means of sticks and measuring threads following the guidance of the Tibetan master and the chanting master of the monastery. The syllable *BAM* is written on the fire-screen. When the fireplace is ready, pieces of fire wood are arranged around it in a circle.

On the west side of the fire place the throne and the table of the ceremony's leader lama is put after the fireplace is prepared. The lamas's seats and tables are carried out from the shrine and arranged on the other three sides of the fireplace. They are now arriving leaving the confinement of the meditational period and put on the special robes and caps needed for the ceremony (these are described below). On the south of the field are placed two big tables on which the thirteen kinds of offerings to be burnt, the ceremonial cakes (*balin*) of the fire offering and the other required offerings are arranged in rows.

The offerings to be burnt are placed at plates arranged in a row. All the thirteen kinds of offerings are offered by the leading lama three times during the ceremony. When one of them has been offered, the plate is filled again with the same kind of offering and prepared to be offered again. The thirteen kinds of burnt offerings are the following:

- Fire wood (*yamshin* or *burgas*, T. *yam-shing*)
- Melted butter, clarified butter (*markhu* or *shar tos*, T. *mar-khu*) (this is used to dip the ends of the firewood in it and to sprinkle it on the fire)
- Black sesamum (*tilnag* or *günjid*, T. *til nag*)
- Straw, weeds (*durwa* or *ders*, T. *dur-ba*)
- Rice (*brai* or *tsagaan budaa*, T. 'bras)
- Tsampa, roasted/parched barley flour (*zambaa*, T. *zan / rtsam-pa*), or the same with curds (*taragtai zambaa*, T. *zho-zan*)
- Kuśa grass, sacred grass used in certain religious ceremonies, poa cynosuroides (*güsh*, T. *ku-sha*, grass with long stalks and numerous pointed leaves)
- Unhusked grain, barley, millet (*sowa* or *khöts budaa / üst arwai*, T. *so-ba*)
- Barley (*nai* or *arwai*, T. *nas*,)
- White mustard (*yungar*, T. *yungs-kar/ yungs-dkar*)
- Peas/dry peas (*sran* or *buurtsag*, T. *sran-ma*)
- Wheat (*do* or *buudai*, T. *gro*)

- ‘Supreme/ special offering substances’ (*chadwarchanjizai*, T. *khyad-par-can-gyi rdzas*) [the term means the three following items: camphor, the three sweets¹⁵⁵, and betel, T. *ga-bur*, *mngar-gsum*, *so-rtsi*]

As it is clear from the above, most of the offerings are different kinds of grains (five kinds of them are called together T. *bru lnga*, ‘five grains’: *nas*, *bras*, *gro*, *sran*, *so-ba* (‘barley, rice, wheat, peas, millet’)). The other offerings are the fire wood, melted butter in which piles of fire wood are dipped in to burn easily, straw, the sacred kuśa grass, tsampa and the supreme offerings (camphor, the three sweets, and betel).

The fire wood (*burgas* / *yamshin*) is placed at the table in three piles tied together by a *khadag*. One pile is on a plate, and once it has been offered the next is placed in its place. From the weeds or straw (*ders* / *durwa*) a small bunch is placed at the plate. From the other offerings, the grains, heaps are placed on plates in a row. The melted butter (*shartos* / *markhu*) is in a big container. The kuśa grass (*gūsh*) is tied in small bundles and placed in the row in its place between the row of plates. The ‘supreme offering substances’, *chadwarchanjizai*, which can be substituted by fruits, is also arranged on plates.

There are three kinds of sacrificial cakes (*balin*, T. *gtor-ma*, S. bali) needed for the performance of *Jinsreg*. The *Melai dorom* (T. *me-lha'i gtor-ma*, ‘offering cake for the fire god’) is placed before the fireplace as an offering to the fire god (T. *me lha*, S. Agnideva) who lives in the fire and is also the protector of South-East direction as one of the ten guardians of the directions (*chogjon chu*, T. *phyogs skyong bcu*). The second sacrificial cake is *shawdagdorom* (T. *gzhi-bdag-gi gtor-ma*, ‘offering cake to the local spirits’). Of the third one, *jinsreg dorom* (T. *sbyin-sreg-gi gtor-ma*, ‘offering cake for the fire-offering’) there are two, both to throw into the fire during the ceremony. This last one is a sacrificial cake placed on a plate, decorated by four petals on its neck and one on its top with a six leafed flower decoration.

The fire is lighted by a torch called (*galan*) *bambar* (T. *dpal-'bar* - ‘blazing with brilliance/splendor’, torchlight with oil-soaked cloth). Its end is wrapped in *khadag* ceremonial scarfs. When it is lighted, it is the task of the ceremony leading lama and the Tibetan master of the monastery to light the fire by it and furthermore to execute the offerings. Once the fire is light, the thirteen kind offerings are put into the fire ceremonially, all of them three times (except the melted butter which is poured into it many times to keep it blazing). The offering plates are given to the leading lama by the *unzad* (who is among the main helpers of the ceremony) one by one at the appropriate time. The leading lama puts the heap of offering from the plate into the fire, with the appropriate hand gestures and formulas. When a kind of offering is offered, all the lamas beat the skull drums called *damar* (T. *ḍa-ma-ru* or *rnga-chung*, S. damaru). Then melted butter is poured into the fire.

There are two long spoons or landles used as tools to pour melted butter to the fire at burnt-offerings. These two equipments together are called the ‘fire offering implements made of cast metal’ (*ganlūg*, T. *dgang-blugs*). These are the *ganser* (T. *dgang-gzar*, S. patri), that is, the ‘filler’ with which butter is poured into the other landle, and the *lūgser* (T. *blugs-gzar*, S. śruva) the ‘pourer’, or ritual ladle with a long handle to pour clarified butter in the sacrificial fire. The melted butter is poured to the *lūgser* by the *ganser*, and from the long beak of the *lūgser* it is poured into the fire. This is repeated many times during the ceremony to keep the fire burning in flames.

¹⁵⁵ The three sweets are the following: melasses, sugar, honey (*buram*, T. *bu-ram*, *chikher*, T. *bye-ma ka-ra*, (*zögiin*) *bal*, T. *sbrnag-rtsi*).

The two sacrificial cakes called *Jinsreg dorom* (T. *sbyin-sreg-gi gtor-ma*) are also burnt. The first is placed on the *ganser* and put into the fire by it, the same repeated again with the second *jinsreg dorom*. Also white *khadags* are offered by putting them into the fire at the end of the thirteen offerings. From a vase (*bumba*, T. *bum-pa*) with peacock feather (being the type called *namjil bumba*, T. *rnam-rgyal bum-pa*, 'all victorious vase') sacred water (*arhsaan*) is sprinkled to the fire, too.

When the *Jinsreg* ends, the lamas are served their food, rice with milk, and from it they also offer some, putting into the fire.

In the case of the *Jinsreg* ceremony the lamas have to wear special kinds of garment, a colourful robe made of brocade and silks. It consists of two pieces of clothing. The *dod'ig/ dodyog* (T. *stod-g-yog(s)* 'upper cloth') is a cape-like piece of clothing, worn only at special tantric ceremonial occasions. Its decoration is the lotus decoration (*badam khee*), that is, four embroidered petals. The other piece of garment is called *mat'ig/ madyog* (T. *smad-g-yog(s)*, 'lower garment, skirt'), and is a square shaped apron. It is decorated by a pattern called *doshil / doshal* (or *zee bad*, T. 'dod-zhal), an embroidered monster or demon head. The heads of the participating lamas are decorated with a five-lobed crown called *rigana* (T. *rigs lnga, rigs-lnga cod-pan*, 'crown of the five families') or *jodwon* (T. (*rigs-lnga*) *cod-pan*). The five petals of the crown show the five tathāgata buddhas in their own colours. The crown has a conical shaped, black coloured part, a crest or prominence above the crown of the head, called *banzai* (T. *ban-gzan/ban-rdzas*?) or *jügder* (T. *gtsug-tor*, S. *uṣṇīṣa*). The eyes are protected by a magic screen of loosely hanging black coloured threads hanging down from this conical top. Two long pieces of silk ribbon (*jawdar*, T. *rgyab-dar* ('silk of the back')) hang down from the two back sides of the crown.

When the fire-offering ends, the lamas return once again to the place where they held the meditation, and as a closing of the meditational period they perform the so called *Tsogchid* (T. *tshogs-mchod*, S. *gaṇapūjā*, 'accumulation of offerings', feast offering) offering to Jigjid (*Jigjidiin tsogchid*), to express their thanks to him. Then they read the book of *Choiजू dūgjūū* (T. *chos-rgyal drug-bcu*)¹⁵⁶, and the meditational section ends during the morning or early afternoon of the eighth day.

Adislaga Ceremony of the 6th: Consecration of the Tsam Robes, Accessories, and the Sor

According to Gangaa¹⁵⁷ the ceremony called *Jakhariin adislag* ('consecration of the *jakhar*') was held in *Baruun örgöö*, which was a huge yurt palace of Awtai sain xan situated beside the Yellow Palace or *Shar ordon* (the palace of the Bogd and the centre of *Züün khiiree*). During this ceremony the triangular shaped *sor*, the huge seven storey palace called *jakhar*, the offering cakes (*balin*, T. *gtor-ma*), and the different offerings were consecrated by the power of the dhāraṇīs. The accessories and the weapons used for destroying the effigy were consecrated during the ceremony.

As for today's events, four days before the *Tsam* dance itself takes place, the ritual ceremonies of the *Tsam* start, with the first ceremony taking place inside the temple of the protectors (*Sakhiusnii dugan*) in *Dashchoilin* monastery.

The first ceremony, called consecration or blessing (*janlaw* or *orshookh adislaga*, T. *byin-rlabs*) held four days before the *Tsam*, is aimed at consecrating the ritual cakes used at the *Jakhar tsam*, the masks and robes worn then and the other accessories.

¹⁵⁶ The *Dūgjūū* ceremony otherwise is read four times a month in the monastery, on the 9th, 19th, 25th and 29th of the lunar month, offered to Choiजू. It is considered useful in removing obstacles and difficulties and clearing away sins. The text recited on this occasions in the moantery is entitled *chos-gyi rgyal-po'i drug-bcu-pa bzhugs-so*, 'the Sixteen Ceremonial Cakes to Yama' and is of 15 folios.

¹⁵⁷ Gangaa 2003, p. 29.

Before the ceremony starts in the afternoon, the *Tsam* masks, robes and other accessories are brought in the shrine and placed at the two sides on the altar, and in the cupboards behind the altar. The offerings for the *Tsam* were prepared by the two *takhilch* lamas of the monastery, and placed at three tables placed side by side at the main central place before the throne. The offerings are prepared, and before the ceremony starts, they are curtained off by a black curtain, decorated with the so called ‘wet / humid heads’ (*noiton tolgoi*) painted inside the temple just before the ceremony by orange coloured paint with the help of stencils. The offerings are not displayed at all, so normal people, and even lamas other than the *takhilch* lamas themselves (who goes inside the curtain at certain parts of the ceremonies, arranges the offerings and takes out what is necessary at that time) or the *gesgüi* can not see them during the ceremonies of the four days. After the *Tsam* dance and the closing *Danrag* offering ends on the 9th of the month, and people leave the temple, the offerings are taken apart.

On three conjoining tables the following offerings are placed: At the big table in the back row six *balin* offering cakes (with two petals) are put as offerings for Gombo, Gongor, Chojoo, Lkham, Jamsran and Jigjid. In front of these *balins*, a row of nine offering cups are placed, containing different offerings, called together *lamiin takhil*. This variety of offerings consists of four sacred waters (drinking water, T. mchod yon, S. argham and washing water, T. zhabs gsil, S. padyam), a flower (T. *me tog*, S. *puspe*), incense (T. gdug spos, S. dhūpe), butter lamp (T. mar me, S. aloke), water representing fragrant perfume (T. dri chab, S. gandhe) and a small offering cake (*shalsai*, T. *zhal-zas*, S. *naividyā*, ‘sacrificial cake, food offering’). In front of this row of offering cups, other offering cups are arranged at nine parallel rows. In one row, one can find the same seven pieced row four times. The seven offerings are the following: two sacred waters, a flower, incense, butter lamp, water, and a *shalsai*. These offerings are for the same deities as the *balins* at the back row. The offerings of Gombo, Gongor, Chojoo, Lkham and Jamsran consist of four such offerings, that is, one-one row of this fourfold offering. The offering placed for Jigjid consists of sixteen of them, that is, four such rows. He has more offerings than the other five deities, his text is read in more details during the ceremonies of *Tsam*, and during the *nyamba* lamas are meditating on him, as he is the main *yadam* (T. *yi-dam*, ‘meditational deity’) of the monastery and its dance. The *dagjid* (T. *bdag-bskyed*, ‘self generation, self visualisation’) part of the ceremony is also on Jigjid. At the left side of the table, beside these offering rows is placed another type of *balin*, called *shawdag dorom*.

On a somewhat smaller table, at the left side of the before described one, other offerings are placed. From the left side, first there are sixteen pieces of so called *ürils* (T. *ril-bu*, ‘relic pill, small ball’) in a tray made of wood used for placing offerings. The *ürils* are used at the inner *Tsam* dances, and also during the outer *Tsam*, by fours. Next, there are 16 pieces of *yuügüü* (T. *dbyu(g)-gu*, ‘sixty’). *Yuügüü* is also a special kind of *balin*. It is triangular shaped, with cuts on its surface dividing it into sixteen pieces, and as there are four pieces of such, together making sixty four pieces. On the day of the *Tsam*, it is placed on the tray of the *sor* itself, during the recitation of the *Chojoo dügjüü* text. At the left of these *balins*, there are again rows of the sevenfold offerings, here in five rows. Next to them, there are two skull caps, one of them full of blood (*tsus*, T. *khrag*), the other full of salt (*daws*, T. *tshwa*).

The third table, placed in front of the biggest table in the centre, is covered with a piece of cloth or artificial fur, substituting the skin of a tiger or leopard. On that is placed a ritual bell (*khonkh*) on the right side. During the first day’s ceremony, when the *sor* is taken in the temple and placed inside the black curtain, it is placed at this skin cover on this small table.

The last of the tables holds an important object used at the *Tsam*, the effigy. At this small triangular table, which is covered by a black table-cloth, is put an also triangular shaped black box, covered also by black cloth. This box contains the *lingka* (T. *ling-ga*) effigy used during the *Tsam* dances (also at the inner dances).

The ceremony starts at around 6 o'clock in the afternoon. The importance of this and that the *Tsam* ceremonies start is shown by the lamas participating all, dressed in their special lama robes worn on great days only. On the great day of the outer *Tsam*, they are supposed to wear red robes, but on the other *Tsam* days it is not prescribed. Also devotees come in greater number, giving donations to the lamas, which will reach its summit at the *Tsam* dance day. Certain other differences sign the importance of this starting ceremony. For example, the *takhilch* lamas wear a black mask (at other ceremonies they wear a yellow or red one), the lamas are called to the ceremony by a gong (*kharanga*, T. *mkhar-rnga*) and not by the usual conch shell (*dun*, T. *dung*) from the platform called *büreen shat* (platform used for calling lamas to ceremonies). The musical instruments used are in concordance with the ceremony's character, that it is for the wrathful deities, and are the same as used in the monthly *Sakhius* ceremonies: the skull drums called *damar* (T. *ḍa-ma-ru* or *rnga-chung*, S. damaru), the big drums (*khengerge*, T. *rnga*) beaten now by the curved drum stick (*dokhiur*, T. *rnga-yog/dbyug*), the trumpet or flute called *bishgüür* (T. *gling-bu*), the bone trumpet called *ganlin* (T. *rkang-gling*, thigh-bone trumpet) and the huge trumpets called *ükher büree* ('oxen trumpet'). The ceremony, and all other ceremonies of the *Tsam* are lead by the *soriin lam*, being one of the high ranked lamas of the monastery, mostly the abbot, the *tsorj* or the *lowon*. In *Dashchoilin* monastery it was the *lowon* lama in both years the ceremony was observed. During the *sor* ceremony, and all the ceremonies of the *Tsam* (from the *Adisлага* on) he has to wear the so called *güzüg malgai* (also called as *yesün üzüürt* or *lowon malgai*, T. *rtse-dgu*, 'the nine peaked'), which was the hat worn by Padmasambhava (*Lowon Badamjunai*, T. *slob-dpon pad-ma 'byung-gnas*).

The ceremony starts with the text of *Itgel* (T. *skyabs-'gro*, 'taking refuge'), which must be read at the beginning of any ceremony. Then the text *Gegdor* (T. *bgegs-gtor*, 'hindrance food offering for the obstructing forces or harmful spirits') is read, during which the *takhilch* takes the *gegdor* offering out of the temple and offers it to the local spirits by throwing it away. The *gegdor* is a kind of sacrificial cake consisting of three similar brown-coloured cakes with two-two petals placed on a small plate with three small flat ritual balls made also from barley dough (T. *ting-lo*) with three round balls at their tops (T. *changs-bu*, 'pinch of barley dough, barley dough squeezed out between the fingers'). (This is also offered at every *Lkhogo* ceremony and at other occasions.)

The so called *bainzen* (T. *spos-'dzin*), a wooden staff decorated with a dragon head with incense sticks attached to its end is used at the beginning of the ceremony, when the *gesgüi* goes around the temple to purify the site with it.

Then the first part of *Lamiin chodow* (T. *bla-ma'i mchod-pa*, S. gurupūjā, 'Offering to the master', ceremony for Tsongkhapa, the teachers and masters who transmit the Buddhist Teaching) is recited, till the part called *ansol* (T. *mnga'-gsol*, 'benediction') or *shinchi(g) dampa* (T. *zhing-mchog dam-pa*, 'The excellent pure fields', beginning of the 84th stanza). Then the *Püntsoḡ güsüm* text (T. *phun-tshogs sku-gsum*, 'The three perfect buddha bodies', the biography, praise of Tārānātha, the predecessor of the *Bogds*, and a prayer to him) is read.

The *Tsam* masks, robes and other accessories, and the *sor* itself, which are all brought in the shrine and placed at the two sides behind the altar before the ceremony starts, are all blessed at the first day's ceremony. After the first part of the *Lamiin chodow*, lamas start to read the four blessings or consecrations (*dörwön janlaw*, T. *byin-rlabs bzhi*).

These are for blessing the offering cakes (*dorom janlaw*, T. *gtor-ma byin-rlabs*), the offerings (*chodow janlaw*, T. *mchod-pa byin-rlabs*), the fulfillment articles (*ganzaa / ganzai*, T. *bskang-rdzas byin-rlabs*), and the ‘six mystic formulas and six hand gestures’ (*andüig chandüig*, T. *sngags-drug phyag-drug*, S. mantra and mudrā). While these are recited, the cymbals (*tsan*, T. *zangs*) are beaten for 108 times resulting in a wonderful melody.

At the end the remaining parts of the *Lamiin chodow* are read, the *yerööl* (T. *smon-lam*) *zoriulakh / zoriulga* (T. *bsngo-ba*, ‘dedication’), *dodsol* (T. ‘*dod-gsol*’, ‘request, petition’), and the *sodsol* (T. *bzod-gsol*, ‘apology’). The ceremony ends with *magtaal* (T. *bstod-pa*, ‘praise’), and *Dash* (T. *bkra-shis*, ‘auspiciousness’, verse of auspiciousness) and *Megzem* (T. *dmigs-brtse-ma*, ‘loving kindness’, a prayer to Tsongkhapa). The ceremony ends in the evening, around 10 o’clock.

The Jakhar Ceremonies of the 7th and 8th with the inner Tsam and the destroying of the Lingka

According to Gangaa¹⁵⁸, three days before the *Tsam* performance the ceremonies called the ‘three days of *Jakhar*’ (*Jakhariin gurwan ödör*) started. During this period the protector deities were worshipped and invoked by various types of offerings offered to them. The *ded chambon* (‘vice master of the dance’) performed the inner *tsam*, and danced through the night of the 8th and the 9th of the month till dawn.

Today, during these three days of *Jakhar* ceremonies there is similarly a *Tsam* dance every day inside the temple called *dotor tsam*. During the *Jakhar* ceremonies the lamas meditatively (*düwlekh*, a Mongolian verb derived from the Tibetan *sgrub*, ‘accomplish / practice’) prepare the *khot mandal*, the residence of Erleg nomun khaan or Chojil, that is, the so called *jakhar* and the *soriin balin*.

On the days of 7th and 8th of the month the ceremonies held are similar. The ceremony lasts from early in the morning till late afternoon / evening. There is a *tsam* dance held inside the temple in the afternoon (and on the outer dance day the same but in the morning), lasting for about one hour. When it ends, the ceremony lasts for about one more hour.

The readings of the second and third day (7th and 8th) are the following. As in every ceremony, the texts are read for the trinity of the lama (*lam*, T. *bla-ma*), the tutelary or meditational deities (*yadam*, T. *yi-dam*) and the protectors (*choijin / sakhius*, T. *chos-skyong*, *bstan-bsrung*). In case of the *Tsam* the lama is the lama who leads the ceremonies and the burning of the *sor*, the so called *lamtakh / lamdakh lam* or in case of *Tsam* ceremonies, *soriin lam*. In *Dashchoilin* monastery (in both years the ceremonies were observed) it was the *lowon*, but it can be any of the high ranked lamas, such as the *khamba* or the *tsorj*. The meditational deity (*yadam*, T. *yi-dam*) of the *Tsam* dance is Jigjid (the highest yidam of tantric Buddhism), and the protector (*choijin*, T. *chos-skyong*) is Chojoo.

The first and the closing parts of the recitation are for the lama. It is the text of *Lamiin chodwo* (T. *bla-ma'i mchod-pa*). First the *Itgel* (T. *skyabs-'gro*, ‘taking refuge’) is read, as the beginning. Then the first part of *Lamiin chodwo* is recited, till the part called *Shinchi(g) dampa* (T. *zhing-mchog dam-pa*). Then the *Püntsog güsum* (T. *phun-tshogs sku-gsum*) is read.

Then the text of *Gegdor* (T. *bgegs-gtor*, ‘hindrance food offering for the obstructing forces or harmful spirits’) is recited.

Then follows the part read for the tutelary deity, namely the *Jigjidiin chogo* (T. *jigs-byed cho-ga*, ‘ritual of Yāmāntaka’), as he is the main tutelary deity of the *Tsam*

¹⁵⁸ Gangaa 2003, p. 29.

dance held there. The two skull cups containing salt (*daws*, T. *tshwa*) and blood (*tsus*, T. *kharg*) are shown to all the lamas by the *takhilch* on the 7th, 8th and 9th day when the mystic formula (*tarni*, T. *gzungs*, S. dhāraṇī,) of Jigjid is read. The skull cups are stored with the other offerings behind the black curtain.

The part of the readings for the protector means parts from the text of the *Arwan khangal* (T. *bstan-bsrung chos-skyong*, 'ten protectors'). Parts relating to Gombo, Gongor, Lkham, Chojoo and Jamsran (the six wrathful deities (with Jigjid being the sixth) worshipped during the *Tsam*) are read. The parts read now from their texts are the following: *zoriulga* (T. *bsngo-ba*, 'dedication'), *takhil* (T. *mchod-pa*, 'offering'), *magtaal* (T. *bstod-pa*, 'praise'), and *shagwa / shawog* (T. *bshags-pa*, 'confession').

Then the *Dashchiraw san* (T. *bkra-shis char-'bebs bsangs*, 'incense offering causing rainfall of auspiciousness') is recited.

After this, other parts of the *Arwan khangal* are read, from the *shagwa / shawog* on. These parts are the *gansol* (T. *bskang-gsol*, 'fullfillment ritual') and then *magtaal* (T. *bstod-pa*, 'praise'), till the part called *ansol* (T. *mnga'-gsol*, 'benediction'). Here the recitation of *Arwan khangal* is interrupted, and will be finished only after the inner *Tsam* dance and its text, at the close of the ceremony.

Once the lamas got to the text of *jandan* (T. *spyen-drangs*, 'invitation' or *chuulganii oron zaalgakh*, T. *tshogs-zhing spyen-'dren*, 'inviting the field of refuge, invocation, invitation') in the readings, the *chowombo* (T. *mchod-dpon*, 'master of the offerings') or the *takhilch* stands between the two main rows of lama seats, with his back to the altar, facing the door of the shrine from where the dancer will arrive, and starts the calling ceremony. He holds the so called *yandar* (T. *g-yab dar*, 'silk used to signal / to beckon', silk fan), a five coloured silk with a knot at its end and makes calling movements with it, circling it in the air with his right hand. During this he holds an incense pot in his left hand, which hangs down on a chain. This calling part, which is aimed at inviting Chojoo and Jigjid, the protector and the tutelary deity of the dance, lasts for about half an hour.

After the *jandan*, the lamas start too read the *Jakhar choijil* text (T. *lcags-mkhar chos-rgyal*, 'the metal palace of Chojoo'), during which the inner *Tsam* takes place. Before the dancer arrives to the shrine, the *gesgüis*, two *bishgüürch* lamas ('lamas blowing the trumpet or flute'), and two helper lamas go out to fetch him and the dancer arrives in their accompany. The *gesgüi* holds the *bainzen* (T. *spas-'dzin*) ritual incense holder in his hands to purify the way. The two *bishgüürch* lamas go on the two sides, and the helpers hold the dancer under his armpit to support him. When they enter the shrine the dancer starts to dance and the two *gesgüi* lamas remain standing near the door at the two sides. As soon as they enter, the doors of the shrine are closed, and for a while no one is allowed inside from outside.

First the *shanag* dancer pours blood from the skull cup held in his hands into another skull cup held in front of him by the *takhilch* lama. This inner *Tsam* (*dotor tsam*) is performed by only one of the dancers, one of the main important *shanags* (T. *zhwa nag*), the messengers of Chojoo, that is, the *chambon*, the *argamba* (*argam*, S. argham, T. *mchod-yon*, 'offering water', *argamba* is 'the lama offering *argam*') or the *serjimba* (T. *gser-skyems*, 'golden drink libation or offering', *serjimba* is 'the lama performing the offering of golden beverage'), any of these three alone. On the three subsequent days they appear one by one, or, one of them can appear in more occasions. In *Dashchoilin* monastery the three took turns during the three days, each appearing on one of the three inner dances.

The appearance and garments of these three is similar. The dancer's face is decorated by three black coloured spots, symbolizing ashes. He wears a black hat, similarly

to the other Balck Hat dancers (*shanag*), with wide brim. It is decorated by five skulls and golden flames. On the two sides of his head, from the hat black threads are hanging down. In his right hand he holds his ritual dagger (*pürew*, T. *phur-bu*) and a skull cup with blood (*band*, *gawal*, *tsustai todow*, T. *thod-khrag*) in his left. His blue coloured garment has wide sleeves ornamented by flames, white skulls and vajra motives. He wears a bone necklace and apron, and red boots.

The essence of this dance or this special ceremony is the destroying of the effigy (*lingka/ lyanga ewdrex*, T. *ling-bsgral*) through meditation, symbolically by the ten weapons and by stabbing the ritual dagger into it (T. *ling-ga-la phur-pa gdab*). The *lingka* (T. *ling-ga*) is the effigy of devil or enemy, which is used in wrathful rituals (the word also means ‘sign, mark, male organ or phallus’). It is an ugly human like figure (*zoling*) made of barley dough, his legs in fetters, his arms in shackles, with tousled hair, long thin neck and a big belly. It is placed on a triangular shaped tray. Every bad thing and evil, the enemies of the Teaching are made to dissolve into it during the ceremony, and with its destruction every bad thing is considered to be cleared off. The type of effigy destroyed by the inner *Tsam* dancer is a *lingka* made of barley dough called *baglin / baglam* or *guril(an) lingka / lyanga* (T. *spag-ling*¹⁵⁹). The act of the destroying of the *lingka* made of barley dough is called *guril(an) lingka / lyanga ewdekh*, *gurilan balin ewdekh* or *baglin ewdekh* in Mongolian.

Before the symbolic destroying of the effigy by the ten weapons, first the dancer gets four small balls made of barley dough (*ürel*, T. *ril-bu*) one by one from the *takhilch*, puts it in a cup held in his hand, performs a dance with it and then poures it into a vessel held by the *takhilch*. He performs it four times with the four balls one by one (this is substituted in other monasteries by a fourfold *serjim* offering). The *takhilch* covers the vessel with the balls by a black cloth.

When this part ends, the ten weapons which are placed on a tray covered by a black cloth are brought out from behind the black curtain, when it is stored together with the offerings and the *sor*. The tray is placed near the door, between the two central rows of seats, on a small table. Other offerings and accessories, such as *nanchid* (T. *nang-mchod*, ‘inner offering’, a sort of potion, S. *rakta*) or *serjim*, stored in a small skull shaped container standing on three feet are placed beside it. The dough effigy is brought out as well from behind the curtain. It is inside the black coloured triangular box (T. ‘*brub-khung/brub(s)-khung*¹⁶⁰, ‘triangular pit, triangular hole or box for destruction ritual’), covered by black cloth. The triangular box with the effigy is placed near the door, on its low triangular table also covered by a black cloth. Below this table a tiger skin is spread.

For destroying the effigy, the dancer uses ten types of accessories or weapons (*arwan bagaj / dalchog*, T. *bsgral-chog*). These are the following:

- hook (*jagjü*, T. *lcags-kyu*)
- noose, lasso (*shagwa / shawag*, T. *zhags-pa*)
- iron chain (*jagdog*, T. *lcags-sgrog*)
- bell (*delbü*, T. *dril-bu*)
- hammer (*towoo / towa*, T. *tho-ba*)
- ax (*dasta / dasdaa*, T. *dgra-sta*)
- trident (*zesüm*, T. *rtse-gsum*)
- ritual dagger (*pürew*, T. *phur-bu*)

¹⁵⁹ Synonyms for *spag-ling* in Tibetan are *zan-ling* (small dough *ling-ga*, effigy made out of dough) and *bag-ling* (barley dough *ling-ga*, T. *bag*, ‘dough of roasted barley flour’).

¹⁶⁰ Synonyms for ‘*brub-khung* in Tibetan are *ho-ma khung/ hom khung* (‘destruction pit, fire-pit for burnt offerings’), *lcags-sgrom* (‘metal box, iron cage’), *e-sgrom* (‘the E box’) and *lcags-hom* (‘iron fire-pit, iron pit’).

- sword (*arild / raldi*, T. *ral-gri*)
- hooked knife (*digüg*, T. *gri-gug*)

On the tray of the weapons two pieces of feather are placed to keep the weapons clean. These are the 'black feather' (*khar öd*) being the feather of a scrow (*kherree*) and the 'yellow feather' (*shar öd*) being the feather of an owl (*shar shuwuu*).

The dancer makes movements with these ten weapons one by one after each other, given into his right hand by the *takhilch* lamas, with the ritual dagger being held in the meanwhile in his left hand. After dancing for a while with the first weapon, he throws it on the box of the effigy. Then his own attributes, the ritual dagger (*pürew*, T. *phur-bu*) made of wood and the skull cup (made of plastic, its upper part being painted in red as if it would be full of blood) are given back to his hands for dancing with them. Then the second weapon is given to him, then again his own attributes, every time he finishes his dance with the next of the ten weapons and threw it on the box. His dance has a deeper meaning, as he meditatively destroys the *lingka* with his dance by the ten weapons. During his dance incense is burned near him on a small table and musical instruments are played, being in this case the *ganlin* (tigh bine trumpet), *ükher büree* (huge trumpets), and the skull drums called *damar*. During his performance, which lasts about an hour, he is dancing between the two central rows of the lamas' benches, between the offerings curtained off and the door of the shrine, or more punctually, the small table placed before it with the tray containing the weapons and the other accessories. During his dance, the two *gesgüi* lamas, the *takhilch* lamas and some other lama helpers are standing beside this table to help him and to keep devotees away. They all wear a black or yellow coloured mask to keep the accessories pure, and to prevent breathing on them.

After he performed his dance with the ten weapons, uttering magical formulas he throws seeds and scatters *serjim* on the box containing the effigy. Then his wooden ritual dagger (*modon pürew*) is put in his right hand. In his left hand there is his bell. With the dagger he stabs the effigy many times with fierce movements, but as it can not be seen by anybody, the *takhilch* lamas hide the box from the spectators' eyes, covering it by their *orkhimj* (one of the lama robes, red coloured scarf worn over the left shoulder) from the two sides. During this a frightful screaming can be heard, and also all the musical instruments are played loudly.

When the effigy has been destroyed, it is covered again by the black cloth. Then the dancer holds its triangular box in his two hands, and dances towards the black curtain, behind which it is placed again by the *takhilch*. The remainings of the effigy are placed by him on the triangular base of the *sor*, in front of the *sor*, with which it will be burnt, too.

After he performed all his tasks and dance, the inner *Tsam* dancer finishes his performance and leaves the shrine with the same accompany.

The ceremony continues with the text of *Arwan khangal* read on now from the *ansol*. Then the remaining parts of *Lamiin chodow* are recited, the *yerööl* (T. *smon-lam*), *zoriulga* (T. *bsngo-ba*, 'dedication'), *dodsol* (T. 'dod-gsol, 'request, petition'), and the *sodsol* (T. *bzod-gsol*, 'apology'). The ceremony ends with *magtaal* (T. *bstod-pa*, 'praise'), *Dash* (T. *bkra-shis*, 'auspiciousness') and *Megzem* (T. *dmigs-brtse-ma*, 'loving kindness').

The Events of the Tsam Dance Day (9th), The Outer Tsam

The ceremony of the *Tsam* dance day (being the 9th of the month) starts from around 2 o'clock at night. On this day the most significant events of the whole *Tsam* procedure are performed, like inner and outer *Tsam* dance (the inner one for the third time this day), the burning the effigy drawn to paper (*tsaasan lingka/ lyanga shataakh* sometimes as *tsaasan balin ewdekh*), the burning the *sor* (*sor zalakh* or *sor shataakh*, *soriin balin shataakh*) and the thanksgiving offering to Chojoo (*Chojoo danrag*).

The readings of the *Tsam* dance day are the same as the readings of the two preceeding days. The same books are read, but, because of having the inner *Tsam* dance and also the longer outer dance after it (during which the text of *Jakhar Chojoo* is recited again, for the second time that day), in order to achieve to perform all the readings and performances in one day, the ceremony starts not at 7 o'clock in the morning but five hours before, during the night.

Field of the *Tsam* Dance

As every feature of the *Tsam* dance the preparation of the dance field is also determined by standard rules laid down in the text. The field should form the palace of Chojoo, a *thangka* should be hanged in the south, the *soriin asar* ('tent for the *sor*') should be placed in the middle of the dance field and tents for lamas and guests should be put up in the two sides of the temple.

In *Dashchoilin* monastery with the first rays of dawn, when the ceremony is still in process inside the temple, first the spot of the outer dance is cleaned in front of the temple. Then, on the south of the dance field, huge pictures of *Senggera* / *Senggiin araw* (T. *(rgyal-ba) seng-ge'i nga-ro*, 'lion's roar', name of a buddha) and the White Tārā (Tsagaan Dar' ekh) are put on a frame (this is called in Mongolian *burkhan delgekh*, 'to spread out the Buddha('s image)').¹⁶¹

Then the field of the *Tsam* dance, namely the square based, seven storey maṇḍala - shaped palace of *Chojoo*, is drawn on the ground by white powder (powder made from bone or white chalk). With the help of sticks and measuring-threads the circles (*gortig*, T. *skor-thig*) of the dance of the different types of characters are marked as follows (from the outest circle to the inner ones):

- empty line (T. *stong thig*)
- square line (T. *gru-bzhi thig*)
- line of the black hat dancers (*shanag*) (T. *zhwa-nag thig*)
- line of the masked dancers (*bag*) (T. '*bag thig*')
- line of the *chambon* (T. '*cham-dpon thig*')
- line of the *sor*, or line of the metal palace or *jakhar* (T. *zor thig-gam lcags-mkhar thig*)
- line of the *sor* palace (T. *zor-khang thig*)

Consequently, the *shanag* dancers move between the first and second lines from outside (T. *zhwa-nag thig*), the masked characters between the next two lines (T. '*bag thig*') and the *Chambon* in the inner circle (T. '*cham-dpon thig*').

In the same time four tents or pavilions are also put up. As in a maṇḍala, the most internal circle means the most upper floor of the palace of Chojoo. A yellow pavilion (*soriin asar*) is put up there, where the *sor* and other offerings are placed on a table. Outside the dance field, a blue coloured tent is put on the left side of the temple. Here the high-ranked lamas and musicians will take their seats during the outer *Tsam*. There are two additional tents on the right side for lamas and guests.

In front of the temple door, where dancers approach the dance field, a shell (*lawai* / *dün*, T. *dung*) was drawn symbolysing the revival of the *Tsam* tradition in 2002 (first performed in *Dashchoilin* monastery in that year), a lotus (*lyankhua*, T. *pad-me*) symbolysing the spreading of the tradition in 2004, and a sword (*selem*, T. *ral-gri*) symbolysing the protection of the Teaching in 2005.

¹⁶¹ According to the Ts. Altankhüü, the *ikh gesgüi* of the monastery the time of research, originally, when the dance was revived the picture of *Tsewegmid* (Amitāyus) was also hanged. In 1999 when the *Tsam* dance was revived in *Gandan* monastery, the picture of the *Bogd gegeen* was spread. According to Gangaa, in *Ikh Khüree* the picture of *Ochirwaan* (Vajrapāṇi) was hanged (Gangaa 2003, p. 39.).

Garments of the Tsam dance

In the case of the outer *Tsam* the participating lamas wear special kinds of masks, garments, and hold different kinds of attributes in their hands as determined in the texts in accordance with the Buddhist iconography. There are main and secondary characters in the dance.

The main figures of the dance should wear a colourful robe made of brocade and silk. This robe has triangular-shaped sleeves (*shoshiw/shüshiw*, T. *phod-ka*, ‘wide sleeved robe or garment’) decorated by symbols like skulls, flames, jewels or vajra. The *dod’ig/dodyog* (*tseejnii ömsgöl*, T. *stod-g-yog(s)* ‘upper cloth’) is another piece of garment, a cape-like piece of clothing, worn only at special ceremonial occasions. It is decorated by the lotus ornament (*badam khee*), that is, four embroidered petals in the form of vajra. It can also be decorated by a golden or silver mirror or wheel. According to Gangaa¹⁶² its decoration could be vajra, sword, flower or *chandman*’ (T. *yid-bzhin nor-bu*, S. *cintamāṇi cintamāṇi*, wishfulfilling jewel). The *mat’ig / madyog* (*khormogchin*, T. *smad-g-yog(s)*, ‘lower garment, skirt’) is a square shaped apron. The *mat’ig / madyog* of the *shanag* dancers is decorated by a pattern called *doshil / doshal* (or *zee bad*, T. ‘*dod-zhal*), an embroidered monster or demon head. The garments are held by a special belt (*büs / gerag*, T. *ska-rags*), which are decorated by figures of peaceful deities. A type of ornament made of bone or bone-like material, such as white plastic is called *ürüüjin* or *rüijin* (T. *rus-rgyan*, ‘bone ornament’). It can be either an apron or a necklace decorated by the Dharma Wheel, with a golden or silver mirror and 12-16 pieces of bells. The masks (*bag*, T. ‘*bag*) of the deities are of the same colour as the deity itself according to the specifications of iconography. The main characters have three eyes, flamed eyebrows and a moustache. They wear big earrings decorated by colourful *khadags* (white, red, yellow, blue). Their heads are topped with a diadem with five skulls, and the top of their helmets there is a decoration called *uzuur chimeg* or *zejin* (T. *rtse-rgyan*, ‘top decoration’).

A long piece of silk ribbon (*jawdar*, T. *rgyab-dar* ‘silk of the back’) is hanging down from the back sides of the cap or mask of the main role dancers (cap in case of the *shanag* dancers and mask for the other dancers). According to Gangaa¹⁶³ this is (or used to be) signed by the seed syllable of the deity, and decorated by wheel, *chandman*’ jewel and vajra. Another silk ornament is hanging down from the two sides of the caps or masks. It is called *darjin* (T. *dar-rgyan*, ‘silk ornament’)¹⁶⁴.

The main characters (like Jamsran, Gongor, Zamundi and Chojoo) wear red boots with green crocodile-shaped toe (*matar*) and thick white sole, similar to the boots of heroes of ancient times and wrathful deities.

Names of Steps and Movements

In the dance every character has its own determined movements (*Tsamiin khödölgöön*) with their own name and symbolism. Music has significant role during the whole dance, and different movements are accompanied by different music. The steps of the figures are said to destroy the living place of the enemies, while their jumpings and roundings are said to deceive and pursue them. By movements of their right legs all male demons (*er chötgör*) are said to be destroyed and by movements of their left leg all witches (*em shulmas*, T. *ma-mo*) are said to be annihilated.

¹⁶² Gangaa 2003, p. 38.

¹⁶³ Gangaa 2003, p. 38.

¹⁶⁴ This decorates the cap called *rigana* (T. *rigs lnga*, *rigs-lnga cod-pan*, ‘crown of the five families’) or *jodwon* (T. (*rigs-lnga*) *cod-pan*) worn at the *Jinsreg* ceremony, and also the skull drums called *damar* (T. *ḍa-ma-ru* or *rnga-chung*, S. *damaru*). Also the huge sculptures of peaceful deities are decorated by this.

D. Namjid dancer (*ulsiin gawiat jüjigchin*) determined the special Mongolian terminology of the different movements or steps¹⁶⁵: *tawan taslaliin* ('five breaks or tears'), *doloon khölnii taslal* ('seven footed break or tear'), *doloon ikh tsomorlog* ('seven great bunches'), *tsetseg delgerekh* ('spreading out flowers'), *khilentiig darakh* ('subjugating the sinfulness'), *dörwön zügiig boolchlon erkhsheekh* ('controlling the four directions'). However, as for the dance the Tibetan source book is used, lamas call the steps in their Tibetan names, as follows (in the order of performing them):

- *lamdoi sürwa*, T. *lam 'gros zur-ba* ('bent / angular approach gait')
- *lamdoi dalwa*, T. *lam- 'gros dal-ba* ('easy / slow approach gait')
- *beer dam shi*, T. *sber sbram bzhi* (four steps)¹⁶⁶
- *awad ma*, T. *lnga rbad-ma* (five steps)
- *yemchün / yömchün*, T. *yom-chung* ('small unsteady')
- *lūwa*, T. *bslu-ba* ('deception')
- *yem chen / yömchen*, T. *yom-chen* ('great unsteady')
- *beer dam shi*, T. *sber sbram bzhi*
- *güügar nyi*, T. *dgu-bskor gnyis* ('nine circles twice')
- *aa tsamjad*, T. *lnga mtshams gcod* ('cutting five corners')
- *chogshi düdülma*, T. *phyogs-bzhi'i bdud 'dul-ma* ('subdueing the demons of the four directions')
- *dün ganjad*, T. *bdun rkang bcag* ('breaking seven legs' (??))
- *dün tsonjid*, T. *bdun mtshon 'gyed* ('distributing seven fingers' (??))
- *beer dam shi*, T. *sber sbram bzhi*
- *shindoi*, T. *bzhi- 'gros* ('four stances / jumps')
- *beer dam shi*, T. *sber sbram bzhi*
- *deree shü tsamjad*, T. ? *shrī shu mtshams gcod* ('cutting corners')
- *jesüm*, T. *rtse-gsum* ('three points')
- *dagig būnjam*, T. *dgra bgegs dpung 'jom-ma* ('susiding troops of enemies and demons')
- *piwaanshi*, T. *pheb-pa'i bzhi* ('four departing')
- *gü dung*, T. *dgu brdung* ('nine beats')

Figures and Order of the Outer Tsam

After the inner *Tsam* the believers are sent out of the temple and the ceremony continues behind closed doors. It is also the time for the lamas to have a lunch and to put on the clothes, garments and masks of the dance. The *yüügjüü* (T. *dbyu-gu*) is placed around the base of *sor* with special magical gestures (this is executed in the same way during the *sor zalakh* before *Tsagaan sar*) while the text of *Chojjoo dügjüü* is read (the *sor* itself being essentially a bigger variation of *dügjüü*). During this, the dancers stand in front of the *sor* wearing their masks and clothes.

After finishing the *Chojjoo dügjüü* text, the dancers and the lamas fulfilling other duties come out one by one or in pairs from behind a yellow curtain drawn previously in front of the door. This outer *Tsam*, the most attractive part of the whole *Tsam* period, starts at about noon. The main figures of the dance come out to the dance field preceded by their messengers or consort (*yuum*, T. *yum*, S. śakti). They perform their dance in their own prescribed circle of the field. The measure of masks, the colourfulness of garments and the quantity of bone and other ornaments show the significance of the given characters, who are all dressed and equipped with attributes in accordance with the rules of iconography.

¹⁶⁵ Gangaa 2003, p. 40.

¹⁶⁶ Some of the dance steps being so special were not identified.

There are also additional characters appearing during the dance to make the whole performance closer to the sense of the audience and to make them laugh at some points.

The number and type of characters appearing depends on the tradition followed in the dance. Nyambuu gives, for example, a detailed list¹⁶⁷ of the characters who appeared in the *Tsam* of Erdene zuu (25 types of characters)¹⁶⁸ and Ikh Khüree (31 types of characters)¹⁶⁹, unfortunately without naming his sources. Pozdnev also describes a *Tsam* dance detailing the characters.¹⁷⁰

In the following the detailed description of the dance as observed in Dashchoilin monastery follows.

First of all, the two skeletons, the **Lords of the Cemetery** (*khokhimoi*, *dürted dagwa* / *dürted dawag* / *dürtet dagwa*, T. *dur-khrod(-kyi) bdag-po*, S. *Citpati*) come out and dance in a circle to clean and bless the ground. During their performance there is no music. They dance in the outest circle. They wear a white costume decorated with red lines symbolizing bones. Their masks form white skulls with three round red holes as eyes and four sharp eye-teeth in their mouth. Five skulls decorate their foreheads as a diadem. In both side of the mask there is a five coloured rainbow-fan and a flag (*jaltsan*, T. *rgyal-mtshan*) on the top of their heads. In their hands there is a red stick (*mod*) which they put to the ground before they start to dance. After their dance until the dance ends they protect the way the deities enter and field of the *Tsam* standing and then sitting on the two sides of the door with the stick in their hand and with arm akimbo.¹⁷¹

¹⁶⁷ Nyambuu 2002, pp. 142-144.

¹⁶⁸ Here I confine myself only to copy his list here, without explanations. Many of the characters appear in Dashchoilin monastery's dances today, these will be explained, the other characters and the comparison can be a topic for further study. The list is as follows (numbers in parenthesis mark the number of dancers of the same type): Buga sogoo; Gombomakhagal (6); Azar (4); Gongor (6); Tokhog (4); Büdmed (10); Gelen; Shanag; Baatar (4); Khüchten 4 (bar, arslan, nokhoi, baawgai); Khuushaan khaan (7); Gombogür (8); Lkham (7); Shar öwgön; Namsrai (10), Namsrai ööröö, 9 zambal; Shalch (Shalshi) (6), Gombo 1, nökhör 5; Dyetajad 8 (Namsrai); Luijan (buga sogoo); Lachin gamba (khökh öwgön); Jazin (tsereg) (14); Shang Tsegmed (Yamandag) (1); Shanag (Yamandagiin nökhöd) (21); Zamundi or Yum choijal; Choijal; Shawia (laikhan shawia).

¹⁶⁹ The list is the following (my comments are in square brackets, but the list is similarly given without explanations, for further study): Choijin (orniig khamgaalagch): 4 yellow, 2 red, 1 green, 4 black, 3 white, 1 whitish (all in all 15); Dürtod dagwaa (shariliin ezen); Naidan jüdüg [T. gnas-brtan bcu-drug, 16 arhat] Burkhonii nökhöd; Khashin khaan; 2 baatar (bawuunii [T. dpa'-bo gnyis]); Kheree jaarag (jaroglümjanag [T. bya-roq]; Gugor (ikh nöölölgch) – white-yellowish [perhaps Gongor, T. mgon dkar]; Lüwa; Jiroi (myagmar marbo [T. mig dmar dmar-po?]); Dünjadma (doloön dordog), ükher tergüünt; Namsrai; Sondonma (Arslan khonshoort ex [Sendom, T. seng gdong-ma]); 13. Tagdonma (Bar khonshoort ekh [tagdonma, T. stag gdong-ma]), Dondonma (Baawgai khonshoort ekh, [domdonma, T. dom gdong-ma]); 5. Laikhan srogdagwo (üil büttegch eten [T. las-mkhan srog bdag-po]); Chidrabal chinag (khökh khar manaach); Zinamidra marnag (baraan khüren nökhör [T. ... dmar-nag]); Dagiraza chinogwa (takiin khar khökh khaan); Dagjadnagwa; Machig lkham nagwo (khar okhin tenger, gants ekh [T. ma-gcig lha-mo nag-mo]); 21. Gombo chinagwo (khar khökh iweegch, ikh khar, choijil [T. mgon-po ? nag-po]); 22. Mangas (khün idegch); 23. Srinpo (shulam [T. srin-po]); 24. Chidon (nokhoi nüürt [T. khyi gdong]) – Chingeltei uuliin ezen; 25. Pagdom (gakhain nüürt [T. phag gdong]) – Bayanzürkh uuliin ezen; 26. Dünjingarbo – Bogd uuliin ezen; 27. 4 Azar (Atsarshi [T. ácarya bzhi]) Dörwön bagsh; Lkhachintseren – Üürdiin ikh tenger [T. lha chen tshe-ring]; Jowu nagchambon – büjig udirdagch khökh malgaitai; Zamündii nagbo – Erleg khaanii ekhner; 31. Damjanchoijalbuu chinag – Erleg nomun khaan – khar khökh.

¹⁷⁰ Pozdnev 1978, pp. 505-520. As the dance he describes does not differ considerably from the one held in Dashchoilin monastery, I give only the list of characters in the *Tsam* he observed as given by him: 2 *khokhimoi*, 2 *azar*, *Khashin khaan* and his children, Choijoo and his 8 attendants, *Shiwa* and *Makhe*, *Ochirwaan*, Gombo, Lkham, Sendom (Lion-headed) and the Crocodile-headed (T. chu-srin gdong-can), namsrai, Gombu gür, jamsran an dhis 8 attendants, 32 *shanag* dancers.

¹⁷¹ Gangaa 2003, p. 31. writes that they encircle the *sor* six times and they have a whip ending in a snake head in their hands.

Half an hour after the Lords of the Cemetery appear, the high ranked lamas wearing *owoodoi* cap and the musicians come out¹⁷². Firstly, the two big trumpets (*ükher büree*) are placed in the pavilion that had been set up in the right side of the temple. The two disciplinary masters stand at the left side in front of the gate holding their *beree* in their hands. Then, two lamas wearing *sashir* stand at the right side in front of the gate. Their task is during the dance to blow their trumpet (*bishgüür*) every time a new deity appears. Two other lamas wearing an *owoodoi* like cap and holding a five-coloured *yandar* stand on the right side of the gate to invite the deities one by one by making calling movements with the *yandar* when a new deity appears. Following them, the *khamba*, *tsorj* and *lowon* (the high ranking lamas) take a seat in the pavilion. The two chanting masters beating cymbals come out and the two *takhilch* wearing black masks bring out the *soriin balin* from the temple accompanied by the two disciplinary masters¹⁷³. It is placed in the *sor* pavilion (*soriin asar*, T. *zor khang*) that had been set up in the middle of the circle, on the tiger-skin that is spread below it. Then the *lunnemba* (or *salkhi daragch*, *salkhi boroo daasan lam*, T. *rlung gnyen-pa*), who is responsible for the protection of the *sor* also takes a seat at the pavilion to protect the *sor* from wind and hail. In *Dashchoilin* monastery it was the *chowombo* (T. *mchod-dpon*, ‘offering master’) lama who fulfilled this duty.

Then two heroes, namely **Büüwei baatar** or **Beil baatar** and **Shijir baatar**, the two Mongolian heroes connected to Öndör Gegeen Zanabazar and Awtai sain khan appear, dressed in armour clothes and helmets. They, equipped by shield and sabre, come to protect the *sor* by their yak-tailed lance from the tasting of the **Raven** (*kheree*, T. *bya-rog*).

Simultaneously, the patron (*öglögin ezen*, T. *sbyin-bdag*) **Khashin khaan** (Khuushan/Khashin/ Khuushin khaan, T. hwa-shwang rgyal-po, Chinese he-shang, ‘buddhist lama’) comes in the circle together with his sons¹⁷⁴. They sit down on a bench in the left side pavilion. Khashin khaan represents the Manchu emperor, Kang-xi (Enkh Amgalant in Mongolian, 17th century), who supported the dissemination of the Yellow Sect tradition of Tibetan Buddhism in Mongolia. He had a great role in spreading the Teaching, that is why his figure appears in the *Tsam*. Khashin khaan welcomes the main characters of the dance by bowing his head and binding a ceremonial scarf (*khadag*, T. *kha-btags*) to their neck.¹⁷⁵ His yellow mask (with a wide smile on his face) is twice as large as a head of a normal man and it has a *jawdar* hanging down at the back. He wears a yellow *deel* and holds a sack in his hand to throw candies to the believers when he goes around the dance field from time to time during the performance. The mask of the children are similar to his one¹⁷⁶.

In the same time, 15 lamas arrive to protect the *Tsam* ceremony from any harm. They act as the **15 direction protectors** (*zügiin tetgegch* / *sakhigch*, *tugchin*, *chogjon* (*jon'a*), T. *phyogs-skyong* (*bcu-linga*), that is, the protectors of the cardinal and

¹⁷² Gangaa 2003, pp. 31-32. describes the order how participants and high lamas appeared in the following: 2 two *khaalgaach* (‘doorkeepers’) holding tiger tails (*bariin süül*) to drive people away who may come too close, two lamas with *bishgüür*, two lamas with *duudaram*, two lamas holding incense (*ünertiin barigch*) and purifying the way (*zam ariutgagch*), then among the ranked ones the *donir* lama (T. *don gnyer*, secretary of economic affairs) of the *Bogd* and the disciplinary master (*gesgüi*) of the *Dechingalaw datsan* (the Kālacakra monastic school).

¹⁷³ Where the *jakhar salakh* is performed paralelly to the *sor zalakh*, the *jakhar* is brought out similarly.

¹⁷⁴ Four children in 2004, and six children in 2005.

¹⁷⁵ According to Gangaa 2003, p. 31., he welcomes the wrathful deities by giving a scull cup filled with blood, and the peaceful deities by giving a flower.

¹⁷⁶ Gangaa 2003, p. 31. describes them as holding cymbals (*tsan*), bells (*khonkh*), small drums (*damar*) and trumpets (*büree*).

intermediate directions.¹⁷⁷ They stand up in a circle, in their own fixed places around the square shaped outline of *Tsam* field. All are wearing *shashir* and holding banners and flags with different Buddhist symbols in their hands.¹⁷⁸ They are young novices of the monastery.

In the same time two lamas who had taken the *gelen* vow come out wearing *shashir* and *lagai* (T. *bla-gos*, a yellow cloured upper robe or shawl). Their task is to clear the field of *Tsam* and to bless the deities coming. One of them wearing black mask holds the ‘all victorious’ vase filled with holy water (*namjil bumba* / *namjal bumba*, T. *rnam-rgyal bum-pa*) in his hand and sprinkles holy water from it by the peacock feather as he goes. The other holds a lion-headed incense holder (*bainzen*, T. *spos-’dzin*) decorated by yellow and blue silks as a means of purification.

Then, the *argamba* (T. *mchod-yon*, S. argham), one of the Black Hat dancers (*shanag*), called ‘the one bringing sacred blood’¹⁷⁹ appears supported by two helpers and pours blood (*argam*, S. argham) from a scull cup to the base of the *sor*.

The next *Tsam* dancers are the messengers of Erleg nomun khan or Chojoo, namely the **deer** (*buga, shiwa*, T. *shi-ba*), and the **bull** (*bukh, makhe*, T. *ma-he*). They are said to oppress and frighten away the enemies of the Teaching, kicking by their legs and dancing with nimble quick movements. Another name of these is *mojad* or *em naiman elch* (T. *mo brgyad*), which relates to the fact that in the old times eight of them appeared instead of two. *Shiwa* has a green mask with yellow beard, a yellow striped brocat cloth, red boots and bone apron. *Makhe* has a blue mask and garment and a bone apron. Their triangular shaped sleeves are decorated by vajra. They move in the the second circle (from outside), the circle of the masked dancers with huge jumps but not circling the *sor* pavilion. After their dance they leave the dance field and return to the temple.

Following them, the two peaceful deities, **Gongor** (T. *mgon-dkar*, S. *Sitamahākāla*) and **Namsrai** (T. *nam-sras* or *nam-thos sras*, S. *Vaiśravaṇa*) arrive, who are said to increase fortune and wealth and therefore are considered to clean up every kind of obstacles, especially the sufferings of the needy and the poor. Namsrai is the peaceful yellow-coloured god of wealth, one of the ten protectors of the Teaching and is one of the guards of the four directions (*dörwön makhranz*, T. *rgyal chen bzhi*, S. *catvāri mahārāja*), namely the guard of the northern quarter. He holds a banner (*erdene jantsan*, T. *rgyal-mtshan*, S. *dhvaja*) in his right hand and a mongoose vomiting precious gems (*khulgana*, T. *rigs-med/ ne’u-le*, S. *nakula*) in his left. His golden mask is decorated by five golden jewels forming a diadem. He is wearing yellow boots. Gongor is holding a wish-fulfilling jewel (*chandman’ / zendmene, khüsliig khamgagch erdene*, T. *yid-bzhin nor-bu*, S. *cintamāṇi*) in his right hand, and a skull cup filled with precious gems (*erdeneer düürsen gawal khumkh*) in his left. His white mask is decorated by five white jewels forming a diadem. He is

¹⁷⁷ Namely, the four cardinal and four intermediate directions, up and down, past, present and future, and the two ‘of the doors’.

¹⁷⁸ Kimura Ayako 1997, pp. 20-21. describes the following direction protectors: one wearing yellow robes and holding a vajra (*ochir*, T. *rdo-rje*), one wearing black robes and holding a wheel (*khrol*, T. *’khor-lo*), one wearing black robes and holding a wooden stick (*beree*, T. *ber-ka*), one wearing yellow robes and holding a snake-lasso (*mogoi tsalam*, T. *klu zhags*), one wearing green robes and holding *salkhin daawuu* (‘wind cloth’ (?)), one wearing yellow robes and holding a lotus (*lyankhua*, T. *pad-me*), one wearing yellow robes and holding a mongoose (*khulgana*, T. *ne’u-le*), one wearing white robes with elephant-head (*zaan tolgoitai khuwtsas*) and holding *luuwan* (must be erroneous, as *luuwan* means ‘carrot’), one wearing white robe and holding a triśūla (*seree*, T. *rtse-gsum*), one wearing white robe and holding a flower (*tsetseg*, T. *me-tog*) and one wearing a yellow robe and holding a lotus (*lyankhua*, T. *pad-me*). Unfortunately she does not state her sources or what type of *Tsam* she is writing about.

¹⁷⁹ This is a kind of offering called ‘drinking water’. It has different forms if it is offered to a peaceful or a wrathful deity.

wearing bone necklace and bone apron and red boots. They both wear the *dod'yog* and *madyog* robes and their triangular shaped sleeves are decorated by colourful jewels. These two deities move in the 3rd circle of the dance field.

After that the two attendants of the Red Wrathful deity, Jamsran, namely **Rigbii lkhamo** (Rigbii / Regwii lkhamo, T. rig(s)-pa'i lha-mo or Donmaraw / Don marwuu, T. gdong dmar-po ('red faced'), also known in Mongolian as Selamchid ('the one with sabre') or Ditogjad (T. sde-brgyad, 'eight kinds of violent deities?') and **Laikhan** (Laikhan sorogdag / Laikhan srogdokh, T. las-mkhan srog-bdag) arrive to the field. They start their dance to clear and purify the road where Jamsran is to come. Rigbii lkham is wearing a red armour robe with a flame like apron. She is holding a sword (*arild*, T. *ral-gri*) in his right hand and a lasso (*tsalam*, T. *zhags-pa*) in her left. Her red mask is decorated by one skull. Laikhan is wearing blue garment, with white skulls as decoration on its triangular shaped sleeves, bone apron, bone necklace, and holds a curved sword (*chüdi*) in her right and a ritual dagger (*pürew*, T. *phur-bu*) in her left hand. Her red mask is decorated by five skulls. Their triangular shaped sleeves are ornamented by white skulls and both are wearing red boots. They move in the circle of the masked dancers, which is the 2nd circle.

After this, the Red Wrathful deity (*Dogshin ulaan sakhius*), **Jamsran** himself comes in, and goes in the circle making movements 'to threaten and tear into pieces the various enemies and hindering obstacles'. His triangular shaped sleeves are decorated by flames and skulls. He is wearing a red armour robe with red flaming apron and a huge red mask decorated with five flags. His mouth is opened wide, showing his teeth out in anger. He holds a flaming sword (*arild*, *rild*, T. *ral-gri*) in his right hand, and a lung and heart (*zükhx*, T. *snying-po*) of an evil spirit in his left hand. An arrow and a bow (*num sum*, T. *mda' gzhu*) also hang down from his neck. Khashin khaan welcomes him by binding a ceremonial scarf to his neck. He dances together with Rigbii lkhamo and Laikhan before they withdraw to the temple together.

The next *Tsam* dancer is Makhgal or Gombo, who comes into the *Tsam* following his four accompanying deities, the four spirits (*nodjin / nojin shi*, T. *gnod-sbyin bzhi*, 'four spirits', S. yakṣa) with red hair (actually in *Dashchoilin* monastery three of them wore blue and one wore brown costume), namely **Chandraa bala**, **Zina midra**, **Daggi raza** and **Daragchid**. They are wearing bone necklace (but not the bone apron) and their masks are decorated by one skull on their top. Their triangular shaped sleeves are decorated by white skulls. Chandraabal / Chadraa bala / Chadraabal (T. zhing skyong¹⁸⁰ / Ksh.a-tra-pā-la / Ksh.ē-tra-pā-la, S. Kṣetrapāla) is wearing dark blue (T. *mthing-nag*) mask and garment, and is holding a hooked-knife (*digüg/ degüg*, T. *gri-gug*) in his right and a scull (*gawal*, T. *thod*) in his left hand. Zina midra/ Zinamidraa (T. Dzi-na-mit-rā, S. Jinamitra) is wearing brown or dark red (T. *dmar nag*) mask and garment, and is holding a skull cup (*damar*) and a scull filled with blood (*tsustai gawal*, T. *thod khrag*) in his hands. Daggi raza/ Dagiranzaa (T. T.a-kki-rā-dza, S. Takkiraja) is wearing dark blue mask and garment, and is holding a curved sword (*jad*) in his right and a small drum (*dalir*, T. *chang-te'u*) in his left hand. Dargishid / Daragshid / Daragchid (nagwuu) (T. bdud-mgon chen-po / Tra-kshad (nag-po), S. Tra kṣad) is wearing red mask and garment, and holds a little flag (*khiur*, T. *ru-mtshon*) in his right and a scull filled with blood (*gawal*, *tsustai todow*, T. *thod-khrag*) in his left hand. One of the four is holding a red cloured sword (*selem*) and is holding a human head (*notion tolgoi*) in his hand.

At the end of their dance **Gombo** is coming. He is wearing a bigger dark blue mask decorated with five dry skulls and a jewel on its top, with the usual *jawdar* hanging from it.

¹⁸⁰ The origin of the name *Chandraa bala* is not clear, but he must be identical with Kṣetrapāla out of the four attendants.

He has brownish hair. He is wearing a blue garment decorated by skulls and frames, bone necklace and bone apron, and crocodile-shaped (*matar*) boots and is holding a hooked-knife (*digüg*, T. *gri-gug*) with blue and yellow *khadags* on it in his right hand and a skull filled with blood (*gawal*, *tsustai todow*, T. *thod khrag*) in his left. His triangular shaped sleeves are decorated by flames and white skulls. *Khashin khaan* welcomes him by binding a ceremonial scarf to his neck. He is moving between the 2nd and 3rd circles. With his dance he aims to defeat the enemies of the religion and to clear off all the obstacles and hindrances. He is dancing together with his four submitters. Then, they withdraw to the temple.

After that come out the two long-haired Indian teachers, the **two Azars**¹⁸¹ (*azar*, T. *a-tsarya* / *a-tsa-ra*, S. *ācārya*, Indian wandering mendicant, *ācārya* ‘teacher’), who are representing the religious scholars of the holy India. They wear golden coloured silk shirt, skirt (*khantaaz*, *tanshin*), belt with tassels (*tsatsag*), and big earrings decorated by silks in different colours. They hold a red stick (*mod*) in their right hands. One of them has red mask and an Indian turban on his head, while the other has yellow mask and a prominence above the top of his head.

After the two *Azars*, the elderly **White Old Man** (Tsagaan öwgön, T. *rgan-po dkar-po*) called in his Tibetan-origin name Lkhachintseren (Tengeriin ikh urt nast, T. *lha chen tshe-ring*) comes out, dancing in a friendly way. The two *Azars* help him, getting his cap and dragon-headed stick from his hand. He is wearing a yellow mask with wide smile, white brocat dress and tiger-skin boots. He has white long hair and beard. He throws grains to the ground in front of him and lies down to sleep. One of *Khashin khaan*’s children tries to wake him up by beating cymbals near his ear but succeeds in fleeing from him when he gets up and tries to catch the boy. Finally, he catches the tricky child and put his own cap on his head and hangs his own rosary in his neck. He is considered to bring long life, long-lasting happiness, good luck and well-being to the spectators by his dance, giving blessings and making the audience smile by throwing candies to them when he goes round the dance field from time to time.

After the White Old Man, the **lion** (*arslan*, T. *seng-ge*), represented by two people in one green costume, comes out. He has a white mask with a big red tongue hanging down. He goes around the dance field from time to time, opening his mouth and growling at the audience making them laugh. This character appeared in *Dashchoilin* monastery dance first in 2005.

After these funny episodes the messengers of Erleg Nomiin Khaan, namely the 21 **shanag dancers** (T. *zhwa nag*)¹⁸² arrive.

Among them, firstly the **Chambon** (*tsamiin noyon*, T. ‘*cham-dpon*), the head of the *Tsam* dance arrives accompanied by the two *Azars*. He is wearing a red hat with black brim decorated by five skulls and golden flames. From the two sides of the hat black strings are hanging down, reminding of long black hair. Three spots are painted at his face and forehead symbolizing the ash of the cemetery. He is holding a ritual dagger (*pürew*, T. *phur-bu*) in his right hand and a skull filled with blood (*band*, *gawal*, *tsustai todow*, T. *thod-khrag*) in his left. He has a colourful blue dress, with its triangular shaped sleeves decorated by flames and white skulls and vajras. He is wearing bone necklace, bone apron and red boots. *Khashin khaan* welcomes him by binding a ceremonial scarf to his neck and bowing to him. He starts to dance. Finally he crosses his hands in front of his chest and waits for the next dancer.

Following him, the **argamba** (S. *argham*), a main Black Hat dancer ‘bringing sacred blood’¹⁸³ is coming out again, and starts to dance together with the *Chambon*. The

¹⁸¹ Nyambuu 2002, p. 149. states that originally there were four *Azars* in the Mongolian *Tsam* dances.

¹⁸² Eleven dancers in 2004 and twenty one dancers in 2005 in *Dashchoilin* monastery.

other important *shanag* dancer ‘bringing the sacred spirit’, the *serjimba* (T. *gser-skyems-pa*) is coming, too. Their garments, clothes and equipments are completely the same as that of the *Chambon*.

The other Black Hat messengers are coming in pairs. Their clothes are not as colourful as the garments of the above-mentioned three main *shanag* dancers, though very similar, and there is only one skull on the top of their hats. They hold smaller ritual daggers (*pürew*, T. *phur-bu*) in their right hands, and black-haired skulls (*band*, T. *thod-khrag*) in their lefts. They join in the dance in pairs, firstly the two wearing yellow garments, then those pairs wearing green, yellow, blue, orange, reddish, dark green, and whietish costumes. All of them wear bone necklace and apron. Their triangular shaped sleeves are decorated by flames and white skulls. Finally, all the 21 *shanag* dancers are dancing together with the same movements. In the way they move, it is said that they oppress and defeat the various vicious ghosts (*ad*), wicked spirits (*don*, T. *gdon*), devils (*büdi*, S. *bhūta*, T. *‘byung-po*), and evil spirits (*shimnus*) living in the four cardinal and the eight intermediate directions. The *Chambon* himself is moving in the most internal circle of the dancers (between the third and the fourth line), while the other black hat dancers in the outest (between the first and second lines from outside). Then, they all take a seat in the chairs placed for them around the *Tsam* field (theirs is the outest circle in the dance field).

The next *Tsam* dancer is the consort (*yuum*, T. *yum*, S. *śakti*) of Erleg Nomun khaan Choijal, called **Zamundi**. She is wearing a blue coloured mask and robes, bone necklace and apron. His triangular shaped sleeves are decorated by flames and white skulls. She holds a trident (*zesüm*, T. *rtse-gsum*, S. *triśūla*) in her right hand with a black flag and a vajra on its top and a black-haired skull cup (*gawal/ todwa*, T. *thod-pa*, S. *kapāla*) in her left. She is wearing a blue mask decorated by five skulls and a golden vajra on its top and crocodile-shaped (*matar*) boots. She is dancing in the 3rd circle (between the second and third lines from outside), of the masked dancers.

Finally, the Lord of the Death, **Choijoo** (Erlig nomun khan, Damdinchoijoo, Damjan Choijal, T. Chos-rgyal, Dam-can chos-rgyal, S. Yama) comes into the field as the main figure of the *Tsam*, defeating and driving away the enemies of the religion. He is wearing a dark blue bull-shaped mask, with three eyes and two horns, a skull diadem, and a blue vajra on the top of it and *matar*-shaped boots. He has a dark blue coloured robe covered by bone ornaments, including a bone bracelet. His triangular shaped sleeves are decorated by flames and white skulls. He is holding a lasso (*tsalam*, T. *zhags-pa*) in his right hand and a skeleton (*arag yas*, T. *keng-rus*) in his left.

The *serjimba* holding a silver cup filled with *serjim* in his right hand comes in front of the *sor* and poures it on it as an offering while the ranked lamas recite the text.

After the dance of **Zamundi** and **Choijoo**, the reciting of the text of the ritual destroying of the *lingka* (*lingiin unshlaga*) starts. The *lingka* and the ten weapons (*arwan bagaj*) are then brought out from the temple. After making offerings, and offering sacred spirit to Erleg Nomuun khaan all of the masked deities return in reverse order in how they appeared on the field (Gombo and his accompany, Jamsran, Laikhan, Donmaraw, Gongor, Namsrai, Shiwa, Makhe). They are blessed again by holy water and they all start to dance together with the 21 *shanag* dancers. The *shanag* dancers move between the first and second lines from the outer (T. *zhwa nag thig*), the masked characters between the second and the third lines (T. *‘bag thig*) and the *Chambon* between the third and the fourth (T. *‘cham-dpon thig*), in front of the *sor* pavilion which faces the temple door.

¹⁸³ S. *argham*, T. *mchod-yon* is a kind of offering called drinking water. It has different forms if it is worshipped to a peaceful or a wrathful deity.

Simultaneously, the *Chambon* executes the *lingka ewdekh*, that is, the destruction of the dough effigy again, in front of the *sor* pavilion, in front of the temple, in exactly the same way as it was performed during the inner *Tsam* dances.

The Burning of the Lingka Drawn to Paper

Another way of destroying the effigy (*lingka ewdrekh*, T. *ling bsgral*) is the burning of the *lingka* drawn to a paper (*shoglin*, T. *shog-(g)ling*, 'paper *lingka*'). This act is called *tsaasan lyanga shataakh* ('burning the paper *lingka*') or sometimes *tsaasan balin ewdekh* ('destroying the paper *balin*', here *balin* (sacrificial cake) is used in the meaning of *lingka*) in Mongolian. It is performed during the outer *Tsam* dance by the *chambon*, with the help of the *takhilch* lama. At the appropriate part of the dance and its text, the dancers stop dancing and the *chambon* leaving them there dances to the fireplace (*tulga*, the traditional three or four legged stand used in Mongolian yurts) set up on the south-west of the *Tsam* field. He is accompanied by the *gesgüi* of the monastery, one of the *duganch* lamas and the *takhilch* lama. On the top of the *tulga*, a big cauldron is placed, full of boiling melted butter. The *chambon* pours a skull cup of *serjim*, given to his hands by the *takhilch* (an other helper stand at their back with a *bumba*, T. *bum-pa*), into the cauldron to make it flaming. Then the *takhilch* holds the *shoglin* (the paper with the effigy drawn to it) which is attached to a wooden frame with a long handle into the fire. Afterwards, even the fire stand is knocked over to get a bigger fire in which the *lingka* burns completely. After completing this task, the *chambon* dances back to the dance field and the dance continues.

The Burning of the Sor (Sor zalakh)

The next event is the burning of the *sor* (*sor jalakh*, T. *zor 'phen pa* or *sor shataakh*, *soriin balin shataakh*). At the end of the *Tsam* dance, the *soriin balin* is throwned into fire, with the aim of combating the evil spirits. Also the droughts, destructions in the animal stock due to harsh winter cold (*zud*) and other natural disasters and conflagrations are supposed to get rid of. With this, the ceremony of the *khüree tsam* is approaching its end.

The *sor* itself is a triangular based wooden construction painted in orange, decorated by red flames and containing an offering cake inside. Its top is decorated by a skull and a blue coloured half vajra. The offering cake placed inside is the *dügjüü*, the triangular shaped *balin*, with the *yüügüüs* and the remains of the *lingkas* that were destroyed during the inner *Tsam* dances and the outer *Tsam* around it. Its lower parts are tied around by ropes resembling bowels. It can be as high as a human body. By means of mystic formulas (*tarni*, T. *gzungs*, S. dhāraṇī), all the bad things of the year are dissolved into it, and are all cleared away with its burning.

This ceremony is lead by the the same *soriin lam*, one of the high ranked lamas of the monastery, who leads all *Tsam* ceremonies. During the *sor* ceremony, and all the ceremonies of the *Tsam* (from the *Adislaga* on) he has to wear the so called *güzüg malgai* (also called as *yesün üzüürt* or *lowon malgai*, T. *rtse-dgu*, 'the nine peaked').

All the dancers, the ranked lamas and all other lamas go out of the monastery in a procession to the fireplace (*soriin owoo*), a some metres high pile of firewood which has been set up previously for this purpose of burning the *sor* always taking place outside the monastery. In the procession dancers and lamas parade in the prescribed order. First go the the skeletons, than goes a lama who carries the triangular shaped table of the *sor*, and the tiger skin, on which it is put when they stop to recite. Then the two purifiers with the *bainzen* and the *bumba* go on the two sides and also the offering cakes of *sor* are carried by lamas. The two *gesgüis* go on the two sides, and the two *bishgüürch*. Then follows the *soriin lam*. Then the two *takhilch* wearing black masks and *shashir* carry the *sor* itself. The

two *Baatars* go on the two sides with the Rawen near them. Chojoo and Zamundi lead the dancers, with the *shanags* and then all the other masked dancers following them. All kinds of musical instruments, among them drums and two big trumpets (*ükher büree*) are also carried and played (other instrument played during the ceremony include *bishgüür* trumpets, *khengereg* drums, *tsan* cymbals, *ganlin* bone trumpets, *dünbüree* conch shells and *damar* skull drums).

Before they reach the *soriin owoo*, they stop twice, arrange the *sor* on its table and recite texts. For each year a suitable place is found outside the monastery walls to build the fire (there is no fixed direction for this).

When they reach the fireplace, the lamas stop and start reciting, with the *soriin lam* standing in the front. Chojoo stands beside him, crossing his hands in front of him. The lamas stand beside him carrying the offering cakes of the *sor* ceremony and other equipments (like a *bumba* and a *tsögts*). One of the *takhilch* lamas standing behind the *soriin lam* holds the arrow with the image of Ochirwaan' hanging down from it: This arrow was leant against the *sor* till now, being a part of it, but now it is not burnt with it. The two disciplinary masters and the two purifiers stand on the two sides, and *duganch* lamas direct away from the fireplace the people gathered there. Behind them stand the high ranked lamas, the abbot, the *tsorj* and the two chanting masters with two cymbals. Behind them are standing the masked dancers and the *shanags*, dancing.

During the recitation, the *soriin lam* holds his bell and vajra in his hands and makes the appropriate hand gestures (*mūdra*) during the recitation. His right wrist is bind in a black piece of cloth.

The fire is light. First the *soriin lam* throws the *shawdag dorom*, which was placed till now on the tray of the *sor*, in front of it, to the ground, in front of the fire. It is offered to the *lus* (T. *klu*, S. *nāga*, 'spirits of the water') so it is not burnt in the fire.

There are two other offering cakes called *denchig dorom* (T. ? *gtor-ma*) and *lanchig dorom* (T. *lan-gcig gtor-ma*) or *soriin balin* ('sacrificial cake of the *sor*') and *choijoogiin balin* ('sacrificial cake to Chojoo') which are thrown into the fire by the *lowon* (that is, the *soriin lam*).

When they get to that part in the readings, the *lowon* throws the *sor* into the fire, holding it in front of him by two hands for a while during the recitation.

When the *sor* is thrown into the fire, the lamas pour petrol on it so it starts burning in big flames. As previously small fireworks were also placed in the fireplace, their explosions make the spectators withdraw from the fire a bit. Notwithstanding this, the devotees try to hold on and throw their wishes written on small pieces of papers into the fire. This is not 'part' of the ceremonial events so the disciplinary masters and lamas try to prevent them from doing it. The black coloured triangular base of the *sor*, a metal tray, is taken out of the burning fire (this is used again the next year).

Then the lamas and dancers go back to the monastery, going in the same order they went to the fire. They all stop in front of the monastery gate to recite. Here the *shanags* dance again, at music. The *soriin lam* makes hand gestures again with the vajra and the bell, the black coloured cloth being tied to his wrist, stepping in the meanwhile with his right leg on the triangular shaped base of the *sor*.

Then the dancers go back to the dance field. The dancers dance again, dancing around their own line three times, then with the text of *ansol* (T. *mnga'-gsol*, 'benediction'), *dash* (T. *bkra-shis*, 'auspiciousness'), *sodsol* (T. *bzod-gsol*, 'apology') and *molom yerööl* (T. *smon-lam*) the dance ends.

At the end the dancers lead by Chojoo and Zamundi leave the *Tsam* field and enter into the shrine. All the dancers, before entering, speed up their dance movements as the

music is speeded up as well with the cymbals being beaten quickly. This quick dance is called *khurda tsesem / zese*.

The dancers leave the field in the same order they came out. After Chojoo and Zamundi, Gombo and his accompany, then Gongor and Namsrai, Jamsran and his accompany, then Shiwa and Makhe, and finally the shanag dancers. Of them, first the ordinary shanags, then the *argamba*, *serjimba*, and finally the *chambon* leaves the field. The secondary characters, such as Khashin khaan and the White Old Man, the direction protectors and also the musicians and the high ranked lamas go inside the temple after all the dancers had left.

When the devotees are finally let in, all lamas had taken off their costumes and masks, and are sitting in their lama benches in lama robes, where the ceremony is continued.

The Chojoo Danrag Offering

Then, as a closing event of the day, in the evening hours, a special thanksgiving offering (*Danrag*, T. *gtang-rag*, S. subharman; *Danrag dorom*, T. *gtang-rag gtor-ma*; *achlax takhil*, achlakh balin, T. *gtang-rag gtor-ma*), called *Chojoo danrag* is presented to the Lord of Death in the evening. This sort of thanksgiving offering belongs to the called 'spreading *Danrag*' type (*Jaiw danrag*, T. *rgyas-pa gtang-rag*, *delgerekh danrag*). The *Chojoo danrag* itself (T. *Chos-rgyal-gyi gtang-rag*) is performed twice a year here, connected to the *sor zalakh* ceremony: in the summer during the *Tsam* dances and in winter on the 29th of the last winter month, when the central deity of the *Sakhius* ceremony is Chojoo and there is also the burning of the *sor*. When they got to this part in the texts, the offerings are placed and arranged in a table in the middle of the temple, offered and then taken outside, arranged there again on a table, and offered again. Only after that are the offerings and the three main *balins* taken back to the temple, where two of them are divided into pieces and given to the lama community together with their portions of cakes and sweets and meat, while the third *balin* is burnt¹⁸⁴.

After the *Danrag* offering, the ceremony ends with the remaining parts of *Lamiin chodow*, the *yerööl*, *zoriulga*, *dodsol*, and the *sodsol*, similarly to the *Adislaga* ceremony or the other two *Jakhar* ceremony days and the ceremony ends with *Dash* and *Megzem*.

The Chojoo Ceremony of the 10th

In *Dashchoilin* monastery as a closing ceremony of the *Tsam* procedure the *Chojoo khural* is held in the afternoon of the 10th of the month, after the everyday ceremony has ended, in the *Tsogchin* temple. This is not frequented by devotees, and is a shorter ceremony.

Tsam Dance in Amarbayasgalant monastery and the beginnings of revival in Bulgan

In 2005 I had the opportunity to observe the *Tsam* dance in *Amarbayasgalant* monastery (Selenge aimag, Baruun Büren sum), and in *Dashchoinkhorlin* monastery, Bulgan aimag centre as well. In both places, they follow the rules (*deg*, T. *sgrig(s)*) of the old *Wangiin khüree tsam*, as they learnt the way and methods of *Tsam* from the same old lama, named Uran Danzan, who was once a lama in the present Bulgan aimag, *Wangiin khüree*, which was revived under the name *Dashchoinkhorlin* monastery. After the revival of Buddhism in Mongolia, he was the lama of *Amarbayasgalant* monastery after its reopening, before going to Ulaanbaatar, to the *Düinkhor datsan* of *Gandan* monastery,

¹⁸⁴ This and the parts of the *Danrag* offering had been already described in detail in the chapter on the monthly *Sakhius* ceremonies.

where he spent his last years as its honourable chanting master and *lowon* (*darkhan unzad* / *lowon*).

In *Amarbayasgalant*, the dance is held on the 29th day of the last summer month (in 2005 it was the 3rd of August). In *Dashchoinkhorlin* monastery the dance is on the 29th day of the middle autumn month (the 2nd of October in 2005). In both monasteries, *Tsam* is performed again since 2001.

None of the two monasteries held *Nyamba* and *Jinsreg* in 2005. In *Amarbayasgalant* monastery, according to the informants it was only held when the *Tsam* was first performed in 2001, and then all the dancers and participating lamas did it. *Jinsreg* was performed just in 2001, in front of the *Zuu* temple, following the *nyamba*. In Bulgan *Nyamba* and *Jinsreg* were held in 2001 and 2002.

In *Amarbayasgalant*, preparations started a month before the *Tsam* dance. As the monastery has considerably few lamas, around 20, and many of them are children, there were young novices, aged around ten, acting in the dance as well as in 2005 there were three dancers from *Düinkhor datsan* of *Gandan* monastery (acting that year as *Tsamundi* and *Chambon*). These dancers arrived some days before the dance, and they practiced together with the lamas of *Amarbayasgalant* for some days. Every year the same lamas come to participate, the students of *Uran Danzan*. Also the *unzad* of *Düinkhor datsan* and the *unzad* and *gesgüi* of *Dashchoinkhorlin* monastery come to participate and lead the chanting of the *Tsam* ceremonies. In Bulgan, as it has a community of only around ten lamas, with only a few being old and trained enough, the dance could be revived only partially, with no masked dancers and the outer *Tsam* being held by only one *Chambon*. Here the lamas of *Amarbayasgalant* and *Düinkhor datsan* help the work of preparation and help to perform the ceremonies, but the whole dance is still impossible to perform.

Considering the *Tsam* ceremonies, these are the same as in *Dashchoilin* monastery and as in the old days: *Adislaga* is held three days before the *Tsam*, and the *Jakhar* ceremonies with the inner *Tsam* last for three days starting two days before the day of the outer *Tsam*. Also all the events of the *Tsam* dance day and the elements of the outer dance are similar: *lingka ewdekh*, *tsaasan lingka shataakh*, *sor zalakh*, *Chojoo danrag*. However, the day following the *Tsam* day, *Chojoo* ceremony is not held. The *Tsam* ceremonies end with the *Chojoo danrag* performed in the evening of the outer *Tsam*. An important difference is that while in *Dashchoilin* monastery only the *Sor* is burnt, in both countryside monasteries the so called *Jakhar* is also burnt.

However, the following differences were observed in comparison with the same type of *Tsam* held in *Dashchoilin* monastery: differences in melody and movements, in the number and type of characters appearing in the dance, and in the order they came out to dance. For example the four accompanies of *Gombo* and the two consorts of *Jamsran* did not appear, also *Shiwa* and *Makhe*, and there were just 11 *shanag* dancers. An additional character, *Lkham* appeared as a pair of *Gombo*. In *Amarbayasgalant* monastery 26 characters appeared at all. As *Amarbayasgalant* monastery has only a few lamas, it resulted in several necessary changes, for example very young lamas, about ten years old, participating in the dance and some lamas performed more than one tasks during the ceremonies. In Bulgan, there was no real outer *Tsam* dance held, apart from the inner dance during the three ceremonies (after the *Adislaga* held in the first day), only the *Chambon* performed his dance outside as well, with the same readings, and all the parts (*lingka ewdekh*, *tsaasan lingka shataakh*, *sor jalakh*, *Chojoo danrag*) of the *Tsam* ceremony were performed.

Concerning the offerings placed inside the black curtain, the offerings were only for *Chojil* (these seven offerings being the following: two sacred waters, a flower, incense, butter lamp, water, and a *shalsai*). The offerings were placed at the same manner as in

Dashchoilin monastery, in front of the throne in the middle of the temple, similarly curtained off. In Bulgan these were placed on the *Adislaga* day at the left of the altar, as there there was not enough place for it in the small temple in front of it. The *Jakhar* and the *Sor* were placed inside the two triangular dust maṇḍalas called *Sakhar* made of coloured powder. The triangular based red and black coloured *Sor* was decorated by a blue vajra in its top similarly. The *Jakhar* was placed on a round shaped metal tray, and was covered by a black cloth. The *Jakhar* itself was a round shaped construction, was decorated with figures of human corps and skulls, and was tied around by ropes symbolizing intestines and had a blue vajra on its top. In *Dashchoinkhorlin* monastery the consecration of the *Sor* and *Jakhar* was executed inside the temple similarly as in *Dashchoilin* monastery, but here devotees were allowed to stay in during this.

The same kind of black curtain encircled the offerings, with the top of the *sor*, *jakhar*, and the *sum* (arrow) visible above the curtain. The curtain was decorated with human skulls with red eyes (the same *noiton tolgoi*, 'humid heads', decoration as in *Dashchoilin* monastery), lungs and hearts hanging down from the skulls, the skulls interconnected with garlands.

The role of *soriin lam* was fulfilled by the *da lam* in *Amarbayasgalant* monastery and by the abbot in Bulgan. They wore *güzüg* just on the last day of *Tsam* (in *Dashchoilin* this was born for all ceremonies of the *Tsam*).

In these two monasteries the inner dance was performed by the three main Balck Hat dancers in turns on the three days, these being the *Chambon*, the *Argamba* and the *Dalchid* (T. ?). In *Amarbayasgalant* monastery the first day the *Chambon*, the second day the *Argamba*, and at the *Tsam* dance day the *Dalchid* performed the dance. In Bulgan the first inner *Tsam* and the outer *Tsam* was performed by the same *Chambon*, while on the other two occasions by two other lamas.

Concerning the inner *Tsam* dances, the following differences were observed. The dance lasted longer. The lamas who participated in the inner *Tsam* procedure as helpers of the dancers were wearing *owoodoi* decorated with red ribbon, and they more actively helped the dancer. During the performance of the inner *Tsam* the calling of the deities were executed by two lamas wearing *shashir* and the dancer himself. Before the inner *Tsam* started four lamas wearing *owoodoi* with red ribbon went out. One of them was the dancer himself, one performed the calling standing outside the temple door till the dancer arrived, and the other two was who accompanied the dancer. At the same time all the the lamas inside the temple put on their hats. Two of them wearing a *shashir* stood on the two sides of the inner row of seats. When the dancer arrived, one lama wearing an *owoodoi* with red ribbon held the *bainzen*.

There were some differences in the way of the *lingka ewdekh* but the main features were the same as in *Dashchoilin* monastery.

The dancer's garments were of the same type as in *Dashchoilin* monastery dance. The apron (*madyog*) was decorated by a monster head, the *dodyog* by a viśvavajra, its edges by skulls and *noiton tolgois*, the *jawdar* by the eight auspicious symbols. There was a separate red piece of clothing covering the neck decorated by a vajra. His bone apron and necklace had many small bells tinkling as he danced.

Firstly, accompanied with a strange screaming the dancer poured blood offering (*argam*) in front of the curtain into the cup held by the *takhilch* lama, and then got his equipments from him, the ritual dagger (*pürew*, T. *phur-bu*, S. *kila*) and the skull. Taking these in his hands he started to dance inside the rows of the seats. One of his accompany helped him to perform some special movements such as higher arm-movements and crouching (seeming as a collapse), supporting him.

Inviting the deity was performed by the two lamas wearing *shashir* and holding *ganlin* bone trumpet in their left hand and the *yandar* in their right hands.

Then, the alcohol offering of *serjim* was performed by the dancer with moving in a slow way to the slow music and pouring the content of the cup to a pot. Then he started to dance again holding his attributes. The offering of *serjim* was repeated four times in the same way. This fourfold *serjim* offering corresponds to the fourfold *ürel* offering of *Dashchoilin* monastery.

The black triangular shaped box of the *lingka* covered by a black cloth was placed in the middle of a carpet representing a tiger, with its head to the south, just like in *Dashchoilin* monastery.

During his dance the 10 weapons (*bagaj*) were placed on a small table. Following the *serjim* offering the dancer took these one by one in his hands and presented destroying movements to the direction of the *lingka*. The order of using the different weapons was the same as observed in *Dashchoilin* monastery. He circled a white coloured cup containing grain around at the high off his waist three times, then he spitted on the grains and threw them on the *lingka*, also sprinkling *nanchid* on it. Then, the dancer holding the hammer (*towa*, T. *tho-ba*) in his right and the ritual dagger (*pürew*) in his left hand performed a quick movement like that of driving a nail in, hitting the dagger by the hammer. Then, accompanied by loud music, he executed the *lingka ewdekh* by the hook (*jagjü*, T. *lcags-kyu*) and the ritual dagger, cutting it into pieces.

In *Amarbayasgalant* monastery during the night preceding the outer *Tsam* dance the lamas did a practice on the *Tsam* dance field. From the roof of the monastery lamas played the so called *ükher büree* trumpets. This is called *yansan* (T. *dbyangs bzang?*, ‘nice melody’).

As concerning the outer *Tsam*, the *Tsam* dance field, in *Amarbayasgalant* monastery the dance took place in front of the monastery, outside the wall, between the main gate and the *yampai* (protecting screen wall), the traditional site for the dance in monasteries of this type. The dance *tigs*, mainly the same as in *Dashchoilin* monastery, were drawn days before the *Tsam* dance. There were four circles inside the outer square line, and a separate circle for the *Chambon*, and another for the *Sor* tent, both inside the inner circle. The tents were put up at dawn, as well as the fireplace for burning the paper *lingka*. On the *yampai* the scroll *thangka* of *Chojoo* was hanged. The place for burning the *tsaasan lingka* was on the south west corner of the field, but inside the outer field-line (the square-shaped *tig*). In *Bulgan*, the *tigs* were drawn on the day of the outer *Tsam* dance. The flags of the direction protectors were held by devotees in both monasteries being not enough lamas for this.

The ceremonies of the third day in both countryside monasteries started at night, so the inner *Tsam* was performed in the morning and the outer *Tsam* itself started about 11 o’clock.

As for the main differences of the outer *Tsam*, these present themselves mainly in the different melodies, different movements and in the number of lamas participating as well as in deities appearing and in the order they appear. These result from the different traditions followed.

The outer *Tsam* involved only one dancer, the *Chambon* in *Bulgan*, and as such he performed the burning of the paper *lingka*.

In *Amarbayasgalant* monastery 26 lamas participated in the outer dance. The main differences in terms of characters from the dance of *Dashchoilin* monastery were: the four attendants of *Gombo*, the two consorts of *Jamsran*, the (*Shiwa*) and the bull (*Makhe*) did not appear in the dance, and there were only 11 *Shanag* dancers. However, *Lkham* goddess

as the pair of *Gombo* appeared. All the other characters were the same, including the different deities and *Khashin khaan* with his two sons and also the White Old Man.

When new deities (or pairs of deities) appeared on the scene, through the southern main gate, two lamas blew their trumpets (*bishgüür*) to welcome them. After the two *Dürtoddagwa*, *Lkham* and *Gombo*, then *Gongor* and *Namsrai*, *Jamsran*, the two *Ajars*, then the white Old Man, the *Chambon* and the other ten Black Hat dancers appeared, followed at last by *Zamundi* and *Choiजू*. Then all characters who had left the dance field after their circles of dance, appeared again together and performed a dance together.

In both countryside monasteries the *Chambon* presented his dance outside similarly to the inner dance, then got his hammer into his hands, but did not execute the destroying of the *lingka* as inside or as in *Dashchoilin* monastery's outer dance, but only the burning of the paper *lingka*. This was similar to that seen in *Dashchoilin* monastery. During this, all other deities stood on the dance field without moving. When the burning was finished, they all marched to the *soriin owoo* on the south (in Bulgan it was the south-west, in *Amarbayasgalant* south-east) to execute the burning of the *Sor* and *Jakhar*. The menet was lead by *Choiजू*. In both places the *Jakhar* was thrown into the pile of wood before lighting the fire by lay people torn into pieces. The lamas placed the *Sor*, the *yüügüü* and the arrow (*sum*) on a table, while the *soriin lam* executed a recitation and finally it was him who threw the *Sor* into the fire. In *Amarbayasgalant* the dancers started a new dance then (in Bulgan the only *Chambon*), returning to the monastery, to the dance field. Here, they again danced, with the *Chambon* in *Amarbayasgalant* dancing separately to the south from the other dancers. In *Amarbayasgalant* the dance ended at about five o'clock with the dancers returning to the temple in reverse order how they appeared at the beginning.

Then, in both countryside monasteries in the temple as a closing event of the *Tsam* procedure, *Choiजू danrag* was prepared and offered, inside and outside.

Reviving the *Tsam* dance, such a complicated tantric ritual has an outstanding importance in the revival of Mongol Buddhism. Though all three dances revived till now belong to the same *Jakhar tsam* category, in their performance specialities can be observed, and also deficiencies compared to each other or especially to the dances of the old times. *Tsam* is, however, much more than a spectacular event, the main emphasis is on the ritual behind it, so in terms of tantric practice, all three dances are complete. Bringing the performance to perfection is still in process: In *Dashchoilin* monastery once one of the old masters transmitting it criticized losing his temper the dancers when they happened to make a mistake unperceivable to the spectators. The monastery plans to prepare and burn the *Jakhar* as well in the future, and the involvement of more characters gradually. They also sent some of their ranked lamas to Tibet to Tashilhunpo monastery in 2007 to make further study the dance. What is the most important is that in spite of the suppression of more decades the old lamas succeeded to a certain extent in reviving at least one of the traditional Mongolian *Tsam* forms (of which a great variety of different types existed once in Mongolia), passing over the instructions they had got from their own masters in their youth. As currently with the passing away of the old master who organized the dances in *Amarbayasgalant* and in Bulgan and with the masters in *Dashchoilin* monastery also reaching an old age, it is in all three places the younger generation now having different monastic ranks in the assemblies who continue organizing and improving that. So the tradition was successfully revived and hopefully won't be broken again but will remain performed in these three monasteries.

The Oath-Taking Period of Summer (Khailen)

The *Khailen* (T. *khas-len*, ‘promise, accept, acknowledge, admit, accept’) or *Yar khailen* / *Zunii khailen* (T. *dbyar khas-len*, ‘undertake the summer retreat acceptance’), the special oath-taking retreat period in which only the lamas with *gelen* or *getsel* vows take part, lasts for 45 days in every summer from the 15th of the last summer month (*zunii adag* / *süül sariin* 15) till the 29th of the first autumn month (*namriin ekhen sariin* 29). Usually it is in August and September. As the basic requirement for performing this rite is having at least four lamas with *gelen* vows, it is possible to hold nowadays only in a very few Mongolian monasteries, such as *Züün Khüree Dashchoilin*, *Gandan* and *Betüw* monasteries in Ulaanbaatar, and perhaps a same number of other monasteries countrywide.

During this period the participating lamas confirm their vows, confess their possible mistakes and amend their negative effects. The practice originates from Buddha, who practiced *Khailen* in the Realm of the 33 Gods. It also has roots in the old tradition of the summer confinement or retreat of lamas (T. *dbyar-gnas*, ‘summer residence in religious confinement, solitary summer fasting of the lamas’¹⁸⁵, the summer or rainy-season retreat of lamas, S. Varṣika) in India for the wet summer months. The original cause was to spend the rainy period in a retreat but with the additional aim of avoiding accidentally killing any insects. Originally, it lasted for three months during the summer (T. *dbyar-gsum*, ‘the three months during which Buddhist lamas remain confined for religious contemplation’¹⁸⁶), when lamas remained confined to their monasteries for religious meditation and contemplation. In other Buddhist countries, like in Burma, Tibet or the Tibetan monasteries and monastic schools in India it is still held for 90 days. However, the duration is reduced now in Mongolia to 45 days, and also the rules are modified to be kept easier in lack of residential monasteries. However, this is not a recent degeneration in Mongolia. Pozdnev describes the ceremony¹⁸⁷ as being 45 days long, and all the old lamas interviewed personally in 2006 and 2007 in Ulanbaatar and in the countryside related to the same length, which proves that both at the end of the 19th century, and at the beginning of the 20th century, and right before the 1937 purges, *Khailen* was held only was 45 days in Mongolian monasteries. In Ikh khüree, the old monastic capital, according to the oral history, there were 10,000 lamas with *gelen* vow (*tümen gelen*, ‘ten thousand fully-ordained lamas’, the expression meaning also generally multitude of lamas). As at this ceremony all of them, and also, according to the rules, all lamas with *getsel* vow were supposed to gather, the *Khailen* was not held in the main assembly hall of *Gandan* district, but in the main assembly hall (called variably as *Rebogejai Gandanshaddüwlin*, T. *ri-bo dge-rgyas dga’-ldan bshad sgrub gling*, *Tsogchin dugan* / *Ikh Tsogchin*, T. *tshogs chen* ‘*du-khang*, or *Bat tsagaan*, ‘enormous white’ referring to its shape and form) of the *Züün khüree* part, which was also the usual place for other annual great fests such as the Tsam dance ceremonies, the *Maidar ergekh*, the circumambulation of the sculpture of Maiteya, the future Buddha and the presentation of *Danshig* offering (*bat orshil* (*örgökh*), T. *brtan bzhugs*, ‘firmly established’, blessing ceremony performed for someone’s long life) for the longevity of the *jewtsündamba khutagt*. For these occasions especially for the *Khailen*

¹⁸⁵ Das 1995, p. 914.

¹⁸⁶ Das 1995, p. 914.

¹⁸⁷ Pozdnev 1878, pp. 381-383. It is described by him as *Yar* (T. *dbyar*) service or written Mongolian *jun-u orushil* (*zunii orshil*, ‘summer place’) or *jun-u takil* (*zunii takhil*, ‘summer offering’).

taking place exclusively inside the temple with the great number of lamas gathered, the temple space was enlarged by the use of felt-covered temporary extensions¹⁸⁸.

Originally all the lamas of the monastery holding *gelen* and *getsel* are supposed to participate, and on the other hand, only they are allowed to be present, meaning that not only devotees but even *barmarawjun* lamas are deprived off the right to participate. Though, in *Dashchoilin* monastery when the ritual was observed on several subsequent days in 2004 summer and once in 2005 summer, apart from the four *gelens* necessary (the monastery had at that time four or five *gelens* in all), in both years only three other lamas with *getsel* vow participated (one of them being a young novice aged around ten in 2005), being far less than all the *getsel* lamas of the monastery.¹⁸⁹ On the other hand, the *jandag* (T. *sbyin-bdag*) or donor people who donate the food for the participating lamas were present at the ceremony, and I was also let in several times to observe it. In *Gandan* monastery, where it is held in the *Tsogchin* temple, devotees are let in.

For the participating lamas there are very strict regulations to keep, these being called *khural changarakh* ('tightening ceremonial restrictions'). One of them is that it is not possible to leave the prescribed area (*gortig*, T. *skor-thig*, 'line for encircling' or *goroo*, T. *skor*, 'circle, encircle, circumambulation'), which means the closer surroundings of the monastery, in case of *Dashchoilin* monastery determined as the area between Sūkhbaatar square on the south, Züün ail district on the north, the east side of *Gandan* monastery on the west and Selbe river (or the Sansar district) on the east. Originally, the regulations were stricter, and lamas were not allowed to leave the monastery at all¹⁹⁰, but nowadays in Mongolia with the lack of residential monasteries, this was not possible to revive it in the same way. The participating lamas are only allowed to eat once a day, in the morning, while it is forbidden to eat in the afternoon or even drink milk (though permission for this may be gained in case of health problems, to be enabled to participate). As the lamas are supposed to live in festing the things donated to the participating lamas during the 45 days are collected and written in a list called *Khailengiin dans* ('*Khailen* list'), and are distributed among the lamas only when the retreat period ends. For this a Tibetan origin expression is used, *lonjodloddoggüi* (*lonjodlokh* being a verb derived from T. *long-spyod*, 'enjoyments, wealth, possessions, wealth of enjoyment'). For the whole period, it is not possible to put on clothes other than the lama robes (originally an ordained lama should always wear his lama robes but this is rarely kept in today's Mongolia, whereas many lamas tend to change their clothing after finishing with the ceremonies), and wearing the *lagoi* (T. *bla-gos*, a yellow cloured upper robe or shawl)¹⁹¹ is required, too.

In *Dashchoilin* monastery, and also in *Gandan*, the *Khailen* is held in the afternoon, after the daily chanting, staring such at around noon or 13pm, lasting for about two hours. In *Gandan* it is held in the *Tsogchin* temple, while *Dashchoilin* lamas hold it in the monastery's library, which is a small yurt shaped building on the right of the *Sakhius* temple. This is a small place, but still enough for the small number of participants.

On the first day's morning, which is the 15th of the month, before dawn, the usual time for this, the participating lamas undertake the *Sojin* (T. *gso-sbyong*, S. *poṣadha*,

¹⁸⁸ Tsültem claims in his introduction (Tsültem 1988), that the main assembly hall had 108 columns, its square form was 42×42 m and accommodated 2,000 lamas during the daily chanting.

¹⁸⁹ Even in the old times not all *getsel* lamas participated. Pozdneyev 1978, p. 382.: „in Mongolia it is performed only at great khutukhtu monasteries, and even then far from all lamas take part in it. This circumstance is conditioned first and foremost by the fact that by the rules the Yar service must be performed only by *gelongs* and *getsüls*, but of these latter not all participate in that service because of the strict requirements of temple rules concerning that service.”

¹⁹⁰ Pozdneyev 1978, p. 383.: „Nowadays the lamas who have taken vows to perform the Yar service [...] spend the entire 45 days in the idol temple, going to their cells only at night.”

¹⁹¹ On the terminology concerning hats and pieces of garments worn by Mongolian lamas, see: Majer 2005.

‘restoring purification’, confession of sins, purifying the precepts / vows). This ritual of fasting performed for mending and restoring vows and purifying breaches by confession must traditionally be observed ceremonially at the 15th and 30th of every month¹⁹², with also only *gelen* and *getsel* lamas participating (as the main aim of it is to keep purity of the vows taken), but this is very rarely observed in present-day Mongolian monasteries, and also not in *Dashchoilin* monastery (in *Gandan* it is held). During the *Khailen* period, however, it is held here, and it means four *Sojin* ceremonies during the 45 days. During this, the one-day eight precepts (*naiman sakhil*, ‘eight precepts’, *neg ödriin sojin awakh*, ‘restoring purification for one day’) are taken by the lamas. This is also called *Nünnai* / *Nügnai* (T. *smiyung gnas*, S. *upavasatha*, ‘fasting ritual’) and means a day’s fasting and eight precepts that can be taken by devotees, too, on prescribed days, but for lamas participating in the *Khailen* it is necessary on these days. For the *Sojin* no one else than the participating lamas are allowed to enter and this is kept strictly even today.

The text of the *Sojin* or *Sojingiin do* (T. *gso-sbyong-gi mdo*, ‘the sūtra of purifying the precepts / vows, also called *Khailen awakh nom* in Mongolian) should be recited by the *lowon* lama of the monastery, but as in *Dashchoilin* monastery the *lowon lam* was a married lama, instead of him, one of the *gelen* lamas of the monastery performed the reading and took the *lamtakh lam* role in both years the ceremony was observed. For the repentance of sins and downfalls the *Sosortarwii do* (T. *so-sor thar-pa’i mdo*, S. *Prātimokṣa*, ‘Sūtra of the individual liberation’) is used¹⁹³. The ceremony leading lama reads aloud all vows and precepts taken by the lamas at their ordination, for *getsels* as a *getsel* and for *gelens* later as a *gelen*, and all the lamas repeat these, confessing their sins before the assembly in this way. First those precepts are mentioned that relate both *getsels* and *gelens*, with the first four being the most serious ones as in case breaking one of them one loses his vows from the root and it means expulsion from the Sangha (*bamb shi*, T. *pham-pa bzhi*, ‘four defeats, four root downfalls’), these being followed by less serious downfalls (*nügel*) that can be purified by confession. Then the *getsels* leave before the vows taken by only *gelen* lamas at the *gelen* ordination are read (all in all amounting to 253 precepts). Then those *gelens* not having the bodhisattva vow (*janchüüsembiin domb*, T. *byang-chub sems-dpa’i sdom*) leave, too, and precepts connected to this vow follow for those having taken it. Then, in the end only those remain who have also the tantra vow (*agjiin domb* / *agiin domb*, T. *gsang-sngags-kyi sdom*). These equal to the three kinds of vows (T. *sdom-gsum*), with the first being *sotorji domb*, T. *so-thar-gyi sdom* or *so-sor thar-pa’i sdom-pa*, *Prātimokṣa* vows of individual liberation). In this way every participating lama remains only as long as his ordination and vows permit or make necessary.

For the *Khailen* ceremony lamas are called or summoned in a way different from other ceremonies (usually it happens by blowing the *dun*, conch shell and on some other special occasions by the *kharanga*, gong, *bishgüür*, trumpet or *ükher büree*, ‘oxen trumpet’). During 41 of the 45 days the *kharanga* (T. *mkhar nga*, gong) is used for this. On the days of *Sojin*, however, a special device or instrument called *gandi mod* (T. *gan-di*, a hardwood beam gong), a square shaped beam is used which is struck by the so called *ganyig* (T. *gan gyog*, beating stick for *gandi*) stick, a small round stick made of wood, too. This happens similarly to other days from top of the *büreen shat* (wooden platform used for calling lamas to the ceremonies). These are used for this purpose of calling lamas to the ceremony only on the 8th, 15th and 30th or the great days (*düitsen* / *düichin*, T. *dus-chen*) of the month but exclusively during the *Khailen* period.

¹⁹² Pozdneyev 1978, pp. 447-478. gives a description of the rite.

¹⁹³ Its contents are described with the groupings and list of sins and downfalls in Pozdneyev 1978, pp. 455-478.

During the afternoon *Khailen* ceremonies the following texts are chanted, in order, according to Baatarzundüi *gelen* lama (Luwsanzundüi by his monastic name, returned to the monastery in 2005 after learning for seven years in Gomang monastic school of Drepung monastery in South India), one of the participants being the *lamtakh lam* (leader of the ceremony) in 2005: *Dülwa jamtso* / *Dülba jamtso* (T. 'dul-ba rgya-mtsho, 'Vinaya ocean') or *Dülbaan jamtsoin ninba* / *Dülwa jamtso ninba* (T. 'dul ba rgya mtsho'i snying po, 'essence of the Vinaya ocean') composed by Tsongkhapa, *Naidangiin magtaal* (T. *gnas-brtan* (*bstod-pa*), '(Eulogy of) the sthaviras or arhats'), *Ganjuur* (T. *bka*'-'gyur, of this every day three volumes are recited, when all the 108 volumes are finished, it is started again from the beginning, with the first three volumes again), *Manziin nom* (*Manj*, T. *mang-ja*, 'many tea', tea for the assembly', must relate to the *Ja chod*, T. *ja-mchod*, 'tea offering' which is recited before tea), *Dagwa nidan* (T. *dag-pa gnyis-dang* (beginning of the text), 'twofold purity/ two types of purity', also known as *Shawdan soldew*, T. *zhabs-brtan gsol*-'debs, 'Long life prayer/ prayer for stability of life', a long life prayer for the *Bogd lamas*), *Gawsüm* / *Gawsümb* (T. *skabs-gsum* (beginning of the text), 'The three times [past, present and future]', an eulogy of Buddha composed by Tsongkhapa), *Demberel dodow* (T. *rten*-'brel *bstod-pa*, 'Eulogy of the interdependent connection', an eulogy of Buddha composed by Tsongkhapa), *Yondan jünai* (T. *yon-tan* 'byung-gnas, 'Source of merits', beginning of the 43rd stanza of *Lamiin chodow*, T. *bla-ma chod-pa*, here the stanzas 43-54 are recited), *Jinlaw tsogzol* (T. *byin-rlabs mchog-stsol*, 'Giving the greatest blessing', the most well known prayer composed by Öndör Gegeen Zanabazar), *Nürzed* (or *Gombo perenlei* (T. *myur-mdzad* (beginning of the text), 'Immediate performance'/ *mgon-po* 'phrin-las, 'duties of Mahākāla'), *Gonchig jidan* (T. *dkon-mchog rjes-dran*, Sūtra on the 'Recollection / remembrance of the Three Jewels', Triratna Anusmriti sūtra), [food (*tsaw*, T. *tsha-ba*) is served to the lamas]. Then the *Shawdag dorom* ((T. *gzhi-bdag gtorma*, 'Sacrificial cake offering to the local deities') is offered. On the plate of this sacrificial cake there are as many small ball mad of dough and called *ürel* (T. *ril-bu*), as many lamas participate, and after consuming their food they are given one such *ürel* to take it into their mouth and chew it and knead it with their fingers. This is aimed at cleaning their mouth after eating. Afterwards they put the dough balls back beside the *balin* cake and the *takhilch* lama carries it out and throws it away for the local spirits (*shawdag*, T. *gzhi-bdag*). Then the recitation continues with *Gorzon* (T. *dkor-zan*, 'devourer of donations, taking remuneration'), *Tsagaan Dar' Ekh* (T. *sgrol-dkar*, 'white Tārā', an eulogy of (the White) Tārā) and *Nogoon Dar' Ekh* (T. *sgrol-ma*, 'Green Tārā', an eulogy of (the Green) Tārā). Then different *San* texts and texts requested by the given day's donators (*jandag*) are recited. This is followed by *Sanjaa günla* (also known as *Maidariin yerööl* / *Jambiin yerööl*, T. *sangs-rgyas kun-la* (beginning of the text), 'To all Buddhas ...', *byams-pa*'i *smon-lam*, 'Prayer to Maitreya'), *Dambaram* (T. *bstan*-'bar-ma, 'alight Teaching') and *Dambjewii monlam* (T. *bstan-pa rgyas-pa*'i *smon-lam*, 'prayer of the spreading of the teaching'), *Pünson tsogwa* (T. *phun-tshogs tshogs-pa*, 'accumulation of excellence'). Then the ceremony ends with *Dash* (T. *bkra-shis*, 'auspiciousness/ benediction', 'auspiciousness/ benediction') and *Megzem* (T. *dmigs brtse-ma*, 'Pure loving-kindness').

After finishing the 45 days ceremonies, on the morning of the 46th day, the text of *Gaya* / *Gaye* (T. *dgag-phyé* / *dgag-dbye*, 'stopped, obstructed', lifting of retreat conditions, the ceremony ending the summer retreat)¹⁹⁴ is recited as the closing act, with which the summer retreat rules and restrictions are released. This ceremony is also called *Khorio tailakh* 'ending the restrictions'. On the next day *Sojin* is held again, being the 30th of the month and the ceremonies end.

¹⁹⁴ Pozdneyev 1978, p. 383.: *Gag-i* (T. *dgag-dbye*) or written Mongolian *qayalya negekü* (*khaalga neekh*) 'open the doors': „this means the vows taken by the lamas when beginning the long service”.

The only other place I had the possibility to get informed on *Khailen* ceremonies, is *Gandan* monastery. It is held in *Betüw* monastery in Ulaanbaatar, too. In the countryside *Khailen* is impossible to be held even in bigger monasteries and temples, in lack of lamas especially those with proper vows and the at least four *gelens* that are necessary. In *Amarbayasgalant* (Selenge, Baruun Büren sum) and in *Erdene zuu* (Öwörkhangaï, Kharkhorin) it is held every year, and probably in a few other monasteries I have no information on.

As for the specialities of this ritual period in *Gandan*, D. Lkhagwasüren (aged 28), the main chanting master provided data in 2005. All the basics of the ceremony are the same as described above, so it is held similarly for 45 days by the participation of *getsel* and *gelen* lamas only, and starts at the similar date. Here, however, due to the greater number of the assembly, around 40-50 lamas gather every year, including lamas (mainly old ones) from countryside temples coming for the occasion. About ten of the participants have *gelen* ordination, the others only *getsel*. The area (*gortig*, T. *skor-thig*) within the participants of *Gandan Khailen* are allowed to move during the 45 days is: the Khayaa river or Dund river in the south, Selbe river on the east, the 3rd Hospital in the west and Tasganii owoo on the north (actually this is on the north-east of *Gandan*, very near). The farthest point is the hospital, which was included for practical purposes in case any health problems would occur with any participants. According to the main chanting master of the monastery, the following texts are chanted during the *Khailen* ceremonies in *Gandan*: *Gonchig jidan* (T. *dkon-mchog rjes-dran*, Sūtra on the 'Recollection / remembrance of the Three Jewels', Triratna Anusmṛiti sūtra) and *Gorzon* (T. *dkor-zan*, 'devourer of donations, taking remuneration'), this only if there is food served to the participating lamas by donors (*jandag*) that day, *Naidan* (*naidan jüdüg*) or *Naidan magtaal* (T. *gnas-brtan (bstod-pa) / Gnas-brtan bcu-drug-gyi bstod-pa*, '(Eulogy of) the (sixteen) sthavas or arhats'), *Gawsüm / Gawsümb* (T. *skabs-gsum* (beginning of the text), 'The three times [past, present and future]', an eulogy of Buddha composed by Tsongkhapa), *Dülwa jamtso / Dülba jamtso* (T. 'dül-ba rgya-mtsho, 'Vinaya ocean') or *Dülbaan jamtsoin ninba / Dülwa jamtso ninba* (T. 'dül ba rgya mtsho'i snying po, 'essence of the Vinaya ocean') composed by Tsongkhapa, *Dagwa nidan* (T. *dag-pa gnyis-dang* (beginning of the text), 'twofold purity/ two types of purity', also known as *Shawdan soldew*, T. *zhabs-brtan gsol-'debs*, 'Long life prayer/ prayer for stability of life', a long life prayer for the *Bogd* lamas), *Ganshig soldew* (T. *bskang-bshags gsol-'debs*, 'fulfilment and confession prayer'), *Jinlaw tsogzol* (T. *byin-rlabs mchog-stsol*, 'Giving the greatest blessing', the most well known prayer composed by Öndör Gegeen Zanabazar), *Demberel molom*, *Lamrim molom*, *Dambjewii molom* (T. *bstan-pa rgyas-pa'i smon-lam*, 'prayer of the spreading of the teaching'), *Dambarma* (T. *bstan-'bar-ma*, 'alight Teaching'), *Dash* (T. *bkra-shis*, 'auspiciousness/ benediction', 'auspiciousness/ benediction'), *Pünson tsogwa* (T. *phun-tshogs tshogs-pa*, 'accumulation of excellence') and *Pünsonsiwiin dash* (T. *phun-tshogs gsum-gyi bkra-shis*, 'auspiciousness of the three perfections'). Similarly to Dashchoilin monastery, *Ganjuur* (T. *bka'-'gyur*) is recited, in its shortened form, *Jadamba* (T. *brgyad-stong-pa*, Prajñāpāramitā in eight thousand verses). Parts of *Danjuur* (T. *bstan-'gyur*) are recited daily, too. *Sojin* (T. *gso-sbyong*, S. poṣadha, 'restoring purification', confession of sins, purifying the precepts / vows) is held similarly on the 15th and 30th, but in this monastery, *Gandan*, this is the usual practice for these days of every month, as traditionally. During the *Sojin*, *Sosortarwii do / Sosordambiin do* (T. *so-sor thar-pa'i mdo*, S. Prātimokṣa, 'Sūtra of the individual liberation') is recited similarly for the confession of sins and downfalls. According to the chanting master, *Chirjoo* or *Shirchoo* (*Khoitnii zasal*, T. *phyir-bcos*, 'repairing broken vows') is also recited for confessing transgressions and

downfalls and for amending these. As the closing act, *Gagiya* (the same as *Gaya* / *Gaye*, T. *dgag-phyee* / *dgag-dbye*) is held in the same way.

According to the same chanting master, D. Lkhagwasüren, with whom an article appeared in *Bilgiin melmii*¹⁹⁵, the *Yar khailen* was first held in Ikh khüree during the time of the 3rd *Jewtsündamba khutgat*, Ish dambii nyam (T. ye-shes bstan-pa'i nyi-ma, 1758-1773), in 1767-ben. At that time the *gelen* and *getsel* lamas had separated Khailen ceremonies as it was not possible for them to hold it together. Later *Shaddüwlin khiid* (T. *bshad-sgrub gling*, a meditational monastery north of the capital at the foot of the Chingeltei Mountain in the valley of Bumbat), where sixteen fully ordained lamas (*gelen*) and four novices (*getsel*) lived, all being contemplative lamas (*diyanach*, from the Sanskrit word *dhyāna*), became the place for holding *Khailen*, with these *gelen* and *getsel* lamas participating together. According to this article, it was at the time of the 8th *Bogd* that 10,000 *gelen* lamas held the *Khailen*, and it was moved to *Gandan* (as stated above, it was in fact not the *Tsogchin* temple of *Gandan* but the *Tsogchin* temple of *Züün khüree* district where these ceremonies were held).

The same article contains data on the revival of *Khailen* ceremonies, which were ceased similarly to any other religious ritual during the purges for decades. After the partial reopening of *Gandan*, in 1947 during the time of *gawj* N. Erdenepel as the abbot (1887-1960, he was the first abbot) the plans for its being restarted were first considered. During this time, efforts were made to ensure more lamas had the full vows. Consequently the abbot of the *Barga aimag* (one of the 30 residential districts of Ikh khüree with own temples), *dooromboo* Luwsangetsog, and Garamsed lama gave *gelen* ordination to eight lamas and the *getsel* ordination to many other lamas in 1961. It was in this way that the *Khailen* ceremonies could be restarted and also within the next years the number of lamas owning the appropriate vows grew. Since that time *Khailen* is held in *Gandan* annually.

The Anniversary of Tsongkhapa's Death or the Festival of Butter Lamps: Bogd lamiin chogo Ceremony

On the 25th of the first winter month (*öwliin tergüün/ekhen sariin 25.*) is held the anniversary of Tsonkhapa's death. As the Gelukpa sect is the most widespread in Mongolia, it is widely held. This is a whole-day long ceremony known as *zuliin 25-n* ('the 25th of the butter lamps'), or *Bogd (Zonkhawa) lamiin ikh düitsen ödör* ('The great day of Tsonkhapa'), or *Zonkhowiin taalal bolson ödör* ('the anniversary of the passing away of Tsonkhapa'). The name *Zuliin 25-n*, that is, 'the 25th day of butter lamps', reflects the tradition is to light hundreds and thousands of lights in honour of Tsonkhapa. The ceremony held on that day is known as *Bogd lamiin chogo* or *Bogd Zonkhow lamiin chogo* (T. *tsong-kha-pa'i cho-ga*, 'the ceremony of Tsonkhapa'). In the evening butter lamps are lit outside and the *Migzem* (T. *dmigs-brtse-ma*), prayer to Tsonkhapa, is recited many times.

Pozdnev describes the ceremony under the name *jula-yin qural (zuliin khural, 'ceremony of the butter lamps')*¹⁹⁶, which he did not see in Bogdiin khüree (Urga) but in a countryside khushuun monastery (*khoshuu*, administrative division). As he describes: „On the 23rd and 24th of the same month one grand khural [*khural*, 'ceremony'] is performed each day, and on the 25th two khurals are performed. During all three days the so-called *jula-yin qural* is performed, which literally means „thanksgiving of the lamps”. The khural no doubt got this name by reason that when performing it is the temple, a thousand lamps

¹⁹⁵ Khailangiin dans 2005.

¹⁹⁶ Pozdnev 1978, pp. 479-491.

must be lighted. They are put on the tables, starting with the takil-un sirege [*takhiliin shiree*, ‘altar, offering table’], up to the entrance doors of the idol-temple. The hymns sung in that khural praise Tsong-kha-pa and the khural itself is performed in memory of his death.”¹⁹⁷ His description adds that the “onset of the feast is due in the evening, at the rise of the Pleiades. As soon as it starts getting dark, young bandis begin to look for the appearance of the constellation, and when it appears, they light lamps at once, both inside and outside their yurts, so that the entire monastery seems to be engulfed in fire from the shine of burning lamps. At the same time, before the doors of the cathedral temple (tsokchin) the sound of khengeres [*khengerge*, drum], is heard calling the lamas to the khural ceremony. The interior of the sūme [*sūm*, temple] then offers an unusual sight, too.”¹⁹⁸ In the following he gives the translation of the ceremonial text.

The text recited in *Dashchoilin* monastery on this occasion is entitled ‘*jam-mgon bla-ma tsong-kha-pa chen-po-la mchod gsol-'debs ji-ltar bya-ba'i chog-bsgrigs yid-dga' chos-'dzin du bgrod-pa'i them-skad zhes bya-ba bzhugs-so*, ‘Ritual arrangement of the way of offerings and prayers to the gentle protector great lama Tsongkhapa, steps of the travel to the Teaching that makes hearts happy’, and consists of 38 folios. The author is ngag-dbang dpal-ldan.

The text itself follows the sevenfold structure as the texts of *Jambiin choga* and *Tüwiin choga* analyzed above. It starts with the description of the offerings and the necessary things for performing the ceremony (1B-2B), and an other part also not recited is the part describing the tradition of undertaking the *Sojin* (T. *gso-sbyong*, S. *poṣadha*, ‘restoring purification’, confession of sins, purifying the precepts / vows), observed ceremonially at the 15th and 30th of every month, with also only *gelen* and *getsel* lamas participating, but rarely observed on these days in present-day Mongolian monasteries, and also not in *Dashchoilin* monastery (in *Gandan* it is held). During this, the one-day eight precepts (*naiman sakhil*, ‘eight precepts’, *neg ödriin sojin awakh*, ‘restoring purification for one day’) are taken by the lamas, also called *Nünnai* / *Nügnai* (T. *smyung gnas*, S. *upavasatha*, ‘fasting ritual’) meaning a day’s fasting and eight precepts. This is taken on days of great ceremonies (*chogo*, *düitsen*) by all ordained lamas (*getsel* and *gelen*) individually when day day starts, at dawn, at home (as this is for the whole day) (2B).

Then starts the ritual text itself with the preliminary part including the taking of refuge (*itgel*, *jawdo*, T. *skyabs-'gro*) and generating Bodhicitta (*bod' setgel üüsgekh yos* / *semjid*, T. *sems bskyed*, ‘arousing / generating enlightened attitude’) (4A-8A). The main part involves the invocation and visualization (*jandan*, T. *spyang-drangs*, ‘to invite; invitation’ or *chuulganii oron zaalgakh*, T. *tshogs-zhing spyang-'dren*, ‘inviting the field of refuge, invocation, invitation’) (8B-10A). Then starts the sevenfold part (*doloon gishüün*, T. *yan-lag bdun-pa*): prostration / paying homage (*mörgöl(iin gishüün)*) (10A-13A), offerings (*takhil (örgökhüün gishüün)*) (13A-24B), confession (of negative actions) (*khilintsee namintslakh* / (*nügel khilintsee*) *naminchlakh(iin gishüün)*) (24B-25A), rejoicing (in the virtue of others) (*dagan bayasakh(iin gishüün)*) (25A), requesting to turn the Wheel of Dharma (*nomiin khürdiig ergüülekhüig sanuulakh(iin gishüün)*) (25A), dedication (of the merit to the enlightenment of all sentient beings) (*zoriulakhiin gishüün* / *zoriulgiin gishüün*) (25B), requesting to have a stable life (*muu gaslangaas ül nökhtsüülekh soyorkholiin gishüün* / *soyorkholiig talbikhiin gishüün*)¹⁹⁹. Then follows verbal thanksgiving part (*Danrag*, T. *gtang-rag*) (36B) and then the *yerööl* (T. *smon-lam*) and the

¹⁹⁷ Pozdneyev 1978, p. 385.

¹⁹⁸ Pozdneyev 1978, p. 479. My remarks or explanations are given in square brackets.

¹⁹⁹ See these at the description of the *Jambiin choga* ceremonies at the Maitreya festivals.

sodsol (T. *bzod-gsol*, ‘apology’) parts are recited (36B). as usual, the ceremony end with *Dash* and *Megzem*.

This is the only annual ceremony I did not observe in *Dashchoilin* monastery, at least not its spectacular details, having been present only at the morning parts. In *Gandan*, however, I observed the evening events, when butter lamps and incense sticks were lit outside in the main courtyard of the *Tsogchin* temple (*Zuugiin süm*) and *Ochirdariin süm* (Vajradhara temple), as well as in front of the monastic schools, on tables arranged on their steps, and the *Migzem* was recited many times at all places at the same time. In addition, a maṇḍala offering was made outside the main assembly hall late in the evening, with no lights around only that of the burning butter lamps.

I also took part that day in the recitations at an association for devotees, Tarema Association, lead by *gewsh* Sonomdorj (T. *dge-bshes* bsod-rnams rdo-rje), a Tibetan lama from Ladakh, which has lessons and prayer sessions for devotees on every Saturday and Sunday, and great ceremonies on certain particular days of the month. On this occasion of the anniversary of Tsonkhapa’s death, there a *Lamiin chodwiin tsogchid* (T. *bla-ma mchod-pa’i tshogs-mchod*, gurupūjā (offering to the masters) with a feast offering (gaṇapūjā)) was performed (held here on the 10th of every month otherwise), and in the evening similarly to the events in the monasteries, many butter lamps were lighted outside by a group of the devotees present till the recitation still went on inside. Later the ceremony leader lama, Sonomdorj *gew*s and other lamas who participated, followed by believers also came outside and a longer session of chanting the *Megzem* (T. *dmigs-brtse-ma*, ‘Pure loving-kindness’) paryer in a slow and melodious way started standing beside the butter lamps. This is how this anniversary is celebrated Mongolia-wide, lighting butter lamps outside in the monasteries and temples.

The Ceremonial Events of the Year End

The ceremonial year ends with the rituals connected to the farewell to the Old Year, before the Lunar New Year, *Tsagaan sar*. In most bigger monasteries the schedule of the ceremonies is the same as described below, consisting of five days of great ceremonies. However, smaller temples may not hold all of these or only in a shortened form, not as whole-day ceremonies, and with no burning of the *Sor* and no *Choiyoo danrag* offering. *Tsedor danrag*, however, is more widespread on the Eve of the New Year. The prescribed garments for the lama community during the Year-end ceremonies is as follows: yellow coloured *deel* for the *Adislaga*, also yellow for the first of the *Khuuchin khural* ceremonies (on the 27th), while red for its two other days (28th, 29th). Then, again, yellow for the *Tsedor lkham* ceremony on New Year’s Eve. Apart from the prescriptions related to the colour of robes to be put on, the other specialities as for the great days relate for these ceremonies, too, and lamas participate in full number of the assembly.

Blessing of the Yearly Ceremonial Cakes on the 26th: Balin adislaga

The ceremonies start with the consecration (*Adislaga*, T. *byin-rlabs*) of the new ritual offering cakes (*balin* or *dorom*, T. *gtor-ma*, S. bali) on the 26th of the last winter month (*öwliin adag / süül sariin* 26.) Preparations for its start about a month earlier as the making of the new *balins* which will be placed on the altar for the whole year to come takes much time. These *balins*, called (*lodar*, T. *lo-gtor*) are even one meter high and with various forms and decorations. These are prepared by the *takhilch* lamas of the monastery under the leadership of the *chowomb* lama (T. *mchod-dpon*, ‘offering master’), and according to the need *ex-takhilch* lamas, that is, lamas who had fulfilled the *takhilch* duty previously and are therefore trained in this art also participate. Other lamas are not allowed to see the

preparations. By the Adislaga ceremony the new *balin* cakes are already placed at the altar, together with many smaller *balins* prepared by individual lamas of the assembly. These are also consecrated at the ceremony, and then they take them home, and place them on their altars.

For this ceremony, which starts in the afternoon, after the daily chanting, at around 4pm, lamas are summoned by a gong (*kharanga*). As the New Year is now approaching, the biggest holiday for Mongolians, the lamas of the assembly are all in a high mood. The *gesgüi* lamas go around, at first to the highest ranked lamas, and offers them a sniff from his traditional snuff-box called *khöörög* in Mongolian. This is practiced between the other ranked lamas and adult ones, laughing and gerating each other. During the ceremony, which lasts till the evening, cymbals are played 108 times in a very slow and melodious way, being a special feature introduced by Öndör Gegeen.

The ‘Old Year Ceremonies’ (*Khuuchiin nomiin khuraluud*): the *Sakhius* Ceremonies of the 27th, 28th and 29th

On the following three days of the old year (the 27th to 29th), three *Sakhius* ceremonies called the ‘Old ceremonies’ (*Khuuchin nomiin khural*) are held to honour the wrathful deities. These are held in many of today’s temples, too. Usually, the ceremonies are for all of the ten wrathful protectors, with the main protector(s) of the given temple being the central one(s), usually in turns of the three days. The name of these ceremonies, ‘Old ceremonies’ derives from the fact that these are the last ceremonies of the Old Year. In *Züün Khüree Dashchoilin* monastery, on the first day Gombo, on the second Lkham and on the third Chojoo is the central deity of the ceremony from among the wrathful ones. In *Gandan*, however, on the 27th the main deity is Gombo (with Gongor, Shalsh and Jamsran, and the main deity of 28th is Ochirwaan’ (with Lkham, and Namsrai), and on the 29th Chojoo (with Tsamba). Other monasteries and temples worship their own protectors. All three ceremonies are all day long in big monasteries, for example in *Dashchoilin* they last from 6-7 in the morning till 8 in the evening. The chanting in these *Sakhius* ceremonies differ from the other *Sakhius* ceremonies of the year in that the *Arwan khangal* text is recited in a slower and more melodious way (*ikh yan(gaar)*, T. *dbyangs chen*, ‘(with) great melody/tune’). On the evening of the third day, when Chojoo is the central deity, the ritual burning of the triangular based pyramidal shaped sacred wooden construction and sacred cake (*Sor zalakh*, T. *zor ‘phen*) is performed in *Dashchoilin* monastery (this rarely takes place but only in some present-day temples), with the aim of averting and clearing away all troubles and misfortunes and relieving natural disasters such as droughts, harsh winter cold (*zud*), or contagious diseases and other negative phenomena. This tradition of *Sor zalakh* was performed again first in 1999 in *Züün Khüree Dashchoilin* monastery and is held since than twice a year, once in winter, before the New Year ceremonies, and again in summer during the *Tsam* dance period. This is followed by a special thanksgiving offering to Chojoo, the *Chojoo danrag* (T. *chos-rgyal gtang-rag*), which is performed similarly twice a year: on the 29th of the last winter month and at the day of the *Tsam* dance in the summer (on the 9th of the last summer month), on both occasions after the burning of the *sor*.²⁰⁰ As for the devotees, they are not present in greater number as for example on the monthly *Sakhius* ceremonies, but in the evening of the *Sor zalakh* however a greater number arrives to see it, even if it takes place outside late evening in a temperature being around -40 degrees and lasting for hours. When the ceremony of the third of these *khurals* end, and the ranked lamas leave the temple first, they, starting with the abbot, greet all the others

²⁰⁰ See the *Chojoo danrag* at the description of the monthly *Sakhius* ceremonies and *Danrag* offering, where this subtyped had already been analyzed. The *Sor* burning ritual is described at the *Tsam* dances, and is executed in the same way in the winter.

ceremonially, saying “*Khuuchin khuraldaa saikhan khuraw uu*”, ‘Did you (all) gathered well in the Old Ceremonies?’, with all the lamas answering in high spirit and they all leave for home.

The Tsedor Ikham Ceremony of the New Year’s Eve with the Tsedor Danrag Offering (Night of the 30th)

The New Lunar Year’s Eve (*Bitüün*, the 30th of the last winter month, *öwliin adag / süül sariin* 30.) counts as an annual festival day (*düitsen ödör*), and on it a special *Sakhius* ceremony is held in honour of Baldan Lkham (shortly for Baldan Ikham, T. *dpal-ldan lha-mo*, S. Śrīdevī). It is the *Tsedor Ikham* or *Jiliin dorom* (T. *tshes-gtor lha-mo*, ‘the yearly ceremonial cake offering to Baldan Lkham’) ceremony, which starts in most temples at 11.00pm and lasts until the morning of the New Year’s Day (*khawriin ekhen / tergüün sariin* 1.). The ceremony is special among the *Sakhius* ceremonies in that, on this occasion, only the parts relevant to Lkham are recited from the *Arwan khangal*²⁰¹. The reason of this ceremony being held on this day is that, according to the legends, Lkham arrives in Mongolia in this day as she travels around the world (the three thousand worlds) every year riding on her mule. In the old times there was a tradition practiced to throw around ashes in front of the temple and hold the ceremony until they did not see the footsteps made by the mule of the goddess marking that she has arrived. A special thanksgiving offering, called *Tsedor danrag* or *Jiliin dorom* (T. *tshes-gtor gtang-rag*, ‘yearly thanksgiving offering’) is performed to her during the dawn hours²⁰². This part is recited with the ‘new melody’ (*shine yan(gaar)*), which was introduced during the time of the 5th *Jewtsündamba khutagt*; while the previous parts of the ceremony are recited with the ‘old melody’ (*khuuchin yan(gaar)*), which was introduced during the time of Öndör Gegeen Zanabazar.

The Ceremonial Greeting of the High-Ranked Lamas (zolgokh) on the Morning of the New Year

In the morning, after the *Danrag* offering is over, a maṇḍala offering is performed, in which many lamas participate. Afterwards, the ceremony ends with the tradition of paying homage to or ceremonial greeting of the lamas (*zolgokh*). *Zolgokh* is a traditional homage practiced on the first some days of *Tsagaan sar* when people visit and greet their older relatives in a ceremonial way. In the temple *zolgokh* has to be made firstly to the highest ranked lamas, then to the remaining ranked lamas and an individual’s teachers, after which everyone greets everyone, always the younger the older, in the prescribed order. The *gesgüi* starts it greeting the abbot, *tsorj* and *lowon* and the *unzad* lamas, then other adult lamas greet the ranked ones similarly. In *Dashchoilin* monastery even presents consisting of calendars, desserts and other things were handed out by the abbot for all lamas of the assembly greeting him in the prescribed order, and later, till they ended, to the devotees, too. Later the younger ones can do the same, also greeting their own teachers. In the end, devotees are allowed to enter the temple. At least in one year the ceremony was observed

²⁰¹ On every other *Sakhius* ceremony, though there is a central deity (Gombo, Choijoo or Lkham), all of the ten wrathful deities are honoured, and the *Arwan khangal* is read in its completeness. During the *Tsedor Ikham* ceremony, apart from the short compulsory part dealing with Jigjid (this part is called *dagjid*, T. *bdag-bskyed*, self-visualization, visualizing oneself as the deity) when the lamas are meditating on this deity, no other parts are read than those of Baldan Lkham.

²⁰² The ceremonila texts used int he monastery for this offering are: ‘*dod-khams dbang-phyug dpal-ldan lha-mo-la tshes-gtor ‘bul-ba’i ‘don cho-ga bzhus-so*, ‘The Way of the recitation and Ritual of the Yearly ceremonial Cake to Śrīdevī, the Lord of the Desire Realms’, 32 folios and *lo-gsar-kyi tshes-gtor gtang-rag rgyas-ba ‘bul-tshul dpal-ldan lha-mo’i dga’-ston rol-pa’i rgya-mtsho zhes bya-ba bhugs-so*, ‘The Way of Performing the Spreading Yearly Ceremonial Cake Offering to Śrīdevī, Ocean of Festivals’, 22 folios.

they were sent out for a while, and let in again later, perhaps as there were so many people present arriving in the dawn hours. In the other year, however, devotees were let to stay inside, but had to sit in their places till lamas performed the ceremonial greetings, and were let to greet the lamas only later. By this time it is well in the morning, and devotees who wish to start the New Year in a virtuous way arrive in masses for *zolgokh*.

THE EVERYDAY CEREMONY (TSOGCHIN) OF THE MONASTERY AND ITS CONSTITUTING PARTS

Apart from the various ceremonies analyzed above, all monasteries have daily chantings, which is a set of texts chanted invariably every day. Hereby the *gorim* (T. *gorim*, ‘sequence, order’, meaning the set of these texts), that is, the texts of *Dashchoilin* monastery’s *Tsogchin* readings and their recitation order is analyzed, giving a list of all texts recited in the order of recitation providing their name variations and full titles as well as short explanations on each. This was made easy by the fact that the monastery published in 2004 in modern book form the textbook of its everyday chantings²⁰³ with a list of contents and clear separation of each text with text titles²⁰⁴. This gives an overall picture of what an everyday chanting ritual consists of in a bigger monastery.²⁰⁵

The *gorim* consists of 54 different titles (counting parts of *Lamiin chodow* recited at different parts of the ceremony as different texts and counting texts like *Shawdag dorom* and *Nogoon dar’ekh* that are recited twice during the everyday chanting as separate ones).

The ceremony begins with the recitation of *Itgel* or *Jawdo semjed* (T. *skyabs-’gro / skyabs-’gro sems-bykyed*, pp. 5-7.²⁰⁶, ‘Taking refuge’ / ‘Taking refuge and generating bodhicitta / enlightened attitude’), the short basic prayer of taking refuge. The next text is *Gandanlkhawjaa / Gandanlkhawjamaa* (T. *dga’-ldan lha brgya(-ma)*, pp. 8-9., ‘Hundred Deities of Tuṣita’), a seven branched prayer (*doloon gishüün*, T. *yan-lag dbun-pa*) and invocation of Tsongkhapa from Tuṣita heaven composed by the fifth Dalai lama. Afterwards, *Dashchiiraw san* (T. *bkra-shis char-’bebs(-kyi) bsang(s)*, full title: *bsang-mchod bkra-shis char-’bebs*, pp. 10-20., ‘Incense offering to cause rainfall of auspiciousness’), an incense offering performed for purification and for attaining virtue and good fortune is chanted. A part of this text is *Dagjig shijai* (T. *bdag-cag gzhi-byes*, pp. 16-20.), during which barley grain is distributed to the lamas by the *gesgüi* for scattering it about at the appropriate parts. It is followed by *Lamaadan* (T. *bla-ma dang* (beginning of the text), (no title given), p. 21., ‘Lamas and...’), a short prayer to Mañjuṣa, is recited for attaining sharp mind and improving wisdom. The next text is *Jambal tsanjid* (T. *’jam-dpal mtshan-brjod*, Sanskrit title in Tibetan transliteration as given in the text: *ārja manydzu shri nā ma sam gī ti*²⁰⁷, full title given in the text after the Sanskrit title: *’phags-pa ’jam-dpal-gyi mtshan yang dag-par brjod-pa*, pp. 22-45., ‘Enumerating/reciting the names of Mañjuśrī’ / ‘The noble enumeration of the names of Mañjuśrī’), a text to Mañjuśrī usually recited to remove obstacles and to awake intelligence and wisdom. Then

²⁰³ Jambal – Mönkhsaikhon 2004.

²⁰⁴ Other *Tsogchin* textbooks like that of *Gandan* monastery are available in Tibetan sūtra (pothi) form, often without individual text titles and, causing most difficulties for the researcher, without separating the texts from each other. The smaller temples seem to use the textbook of *Gandan* or *Dashchoilin* or the widely available small prayerbook (*bstod smon* 1996) or for some texts another one (*bkra-shis brtsegs-pa* 2000).

²⁰⁵ Everyday chanting ceremonies of other Mongolian temples, including that of *Gandan*, the main monastery is analyzed later in the comparative part, included in the descriptions of temples where the details on daily chantings could be gained, and the text titles themselves in the appendices.

²⁰⁶ All page numbers in this subchapter refer to the monastery’s published textbook. This is given to provide an impression of the given text’s length.

²⁰⁷ All Sanskrit titles here are given in the Tibetan transliterated form as they appear in the Tibetan texts.

Dodüidwa / Doodüidwa (T. *mdo sdud-pa*, Sanskrit title in Tibetan transliteration as given in the text: *ārja pradnyā pā ra mi tā ratna guṇa sanytsa ya gā thā nā ma ārya manydzu shrī ya*, full title: *‘phags-pa shes-rab-kyi pha-rol-tu phyin-pa yon-tan rin-po che sdud*, full title given in the text after the Sanskrit title: *‘phags-pa shes-rab-kyi pha-rol-tu phyin-pa yon-tan rin-po che sdud-pa tshigs-su bcad-pa*, pp. 46-112., ‘Abridgement, summary’, ‘Summary / abridgement of the noble Prajñāpāramitā (perfection of wisdom) jewel’), an abridged version of the Prajñāpāramitā (perfection of wisdom) sūtra is recited. After this text, the *gesgüi* makes prostrations (on his *janch* (T. *gzan*, a yellow coloured sleeveless monastic shawl with 108 pleats²⁰⁸) spread on the ground) and the text of the tea offering (*Ja chod*, T. *ja-mchod*) is recited before tea (*manj*, T. *mang-ja*, ‘many tea’, tea for the assembly) is consumed. One of the longest texts to be chanted is *Lamiin chodow / chodwa* (T. *bla-ma mchod-pa*, Sanskrit title in Tibetan transliteration as given in the text: *gu-ru pū dza sya kalpa nā ma*, full title: *bla-ma’i mchod-pa’i cho-ga*, pp. 113-121., ‘Offering to the masters’ / ‘Ritual of the offering to the masters’), the ritual of worship of the masters composed by paṇ-chen blo-bzang chos-kyi rgyal-mtshan (the fourth Panchen lama) is recited here, but only the beginning parts till the 43rd stanza, with the continuation recited later, after several other texts inserted. The next text to be chanted is *Nogoon Dar’ Ekh* (T. *sgrol-ma*, full title: *rje btsun ‘phags-ma sgrol-ma-la bstod-pa*, pp. 122-129., ‘Green Tārā’ / ‘Eulogy of the precious noble Green Tārā’), an eulogy of (the Green) Tārā. This text includes the twenty-one prostrations to the forms of Tārā (*khörin negen mörgöl*, T. *phyag-’tshal-ba ni shu rtsa gcig*, pp. 122-125.). Afterwards, the ablution ritual and the maṇḍala offering is performed after one another (*Tüi mandal* (T. *khrus, maṇḍala*, full title: *spyen-’dren khrus gsol-dang/ maṇḍala*, *Tüi*: pp. 130-138., *Mandal*: pp. 138-143., ‘Ablution (cleansing ritual)’ and ‘Maṇḍala offering’, translation of full title: ‘Invocation for the cleansing ritual and maṇḍala offering’). These are followed by an essential prayer by Öndör Gegeen Zanabazar entitled *Jinlaw chogzol / tsogzol* (T. *byin-rlabs mchog-stsol* (beginning of the text), full title: *dus-bstun-gyi gsol-’debs*, pp. 144-145., ‘Giving the greatest blessing’, translation of full title: ‘Prayer in accordance with the time’, which is the most well known prayer composed by Öndör Gegeen Zanabazar, chanted in every Mongolian monastery every day. The mandal offering is always followed by the chanting of the book of prostrating, chanted to clear away sins and stains by confessing them. During this text the four lamas who performed the maṇḍala make prostrations facing the altar. This text is entitled *Dünshig* or in Mongolian translation *Mörgöliin nom* (T. *ltung-bshags*, title given at the end of the text in another textbook²⁰⁹: *‘phags-pa phung-po gsum-pa zhes bya-ba theg-pa chen-po’i mdo*, pp. 146-151., ‘Confession of downfalls’. Another text for confession is *Jiwshig*, also known for the beginning of the text as *Ekhalaa* (T. *spyi-bshags / u-hu-lags* (beginning of the text), (no title given), pp. 152-154., ‘general confession’, (*u-hu-lags* meaning: ‘Oh, my...’). The title *Jiwshig* (T. *spyi-bshags*) is translated as *Yerönkhii namchikh* to Mongolian, and the text is sometimes mentioned by this name. Then a text aimed at pleasing the local deities by a sacrificial cake offering and other offerings to them is chanted. It is *Shawdag dorom* (T. *gzhi-bdag gtor-ma*, full title: *gzhi-bdag gtor-ma ‘bul-tshul*, pp. 155-156., ‘Sacrificial cake offering to the local deities’, translation of full title: The way/ method of the sacrificial cake offering to the local deities’). Afterwards an eulogy of the sixteen sthaviras or arhats, the main disciples of Buddha follows, entitled *Naidan magtaal* (T. *gnas-brtan (bstod-pa)*, full title: *gnas-brtan bcu-drug-gi bstod-pa*, pp. 157-165., ‘(Eulogy of) the (sixteen) sthaviras or arhats’, translation of full title: ‘Eulogy of

²⁰⁸ It also exists in a brown coloured type, which is used for certain tantric ceremonies such as *Sanduin jüd* (T. *gsang-’dus rgyud, Guhyasamja tantra*) or and in tantric monastic schools (*jüd datsans*).

²⁰⁹ *bstod smon* 1996, p. 11.

the sixteen sthaviras/arhats'). The text was composed by dge-'dun rgya-mtsho'i dpal, the second Dalai lama. Part of the *Sanjid molom* (or *Yeröoliin khaan*) text, which is recited later in its fullness, is recited here inserted within this text of *Naidan* at page 164. The next text chanted is *Barchad lamsel* (T. *bar-chad lam-sel*, pp. 166-174., 'Clearing obstacles [of the Path] away'), a text chanted to clear away obstructions, troubles and difficulties that hinder the path to enlightenment. The text *Tündügiin naljor* (T. *thun-drug-gi rnal-'byor*, pp. 175-176., 'Yoga of the six sessions') is the Yoga of the six sessions of the development and completion practice, (T. *bskyed rdzogs*, *bskyed-rim* and *rdzogs-rim*), being a tantric vow or precept (*agiin domba / tarniin sakhil*, T. *sngags-kysi sdom-pa*) and is recited to amend downfalls. Afterwards *Gawsüm / Gawsümb / Gawsümba* (T. *skabs-gsum* (beginning of the text), 'The three times [past, present and future]', full title: *bstod-pa byin-rlabs nyer-'jug-ma*, 'Eulogy and blessing entering nearby', pp. 177-181.), an eulogy of Buddha composed by Tsongkhapa (rje tshong-kha-pa blo-bzang grags-pa) is recited. The next text, *Demberel dodwa / Demberel dodow / Demberel dodba* (T. *rten-'brel bstod-pa*, 'Eulogy of the interdependent connection', pp. 182-190.) is an eulogy recited in order to revive spiritual strength and spirit and to gather virtues and good fortune and was composed by Tsongkhapa (rje tshong-kha-pa blo-bzang grags-pa). The next text is *Püntsog güsüm* (T. *phun-tshogs sku-gsum* (beginning of the text), 'The three perfect buddha bodies', full title: *rje-btsun tā-ra-na-tha'i 'khrungs-rabs gsol-'debs smon-lam dang bcas-pa*, 'Stories on previous life, invocation and prayer of the noble Tārānātha', pp. 191-200.), a biography and praise of Tārānātha (the predecessor of the *Bogds*), and a prayer to him by ngag-dbang bstan-'dzin. Then several prayers are performed for the *Bogd lams*, first the one called *Dagwa nidan* or in Mongolian translation of the full title *Ölmii bat magtaal* or *Ölmii bat orshikh* (T. *dag-pa gnyis-dang* (beginning of the text), 'twofold purity/ two types of purity', title: *zhabs-brtan gsol-'debs*, 'Long life prayer/ prayer for stability of life', pp. 201-202.), which is a long life prayer for the *Bogd* lamas composed by shākya'i dge-slong blo-bzang dpal-ldan bstan-pa'i nyi-ma phyogs-las rnam-rgyal dpal-bzang-po. The other such text is *Nürjon soldew* (T. *myur-byon gsol-'debs*, 'prayer for the swift return [of a lama]', full title: *myur-byon gsol-'debs re-'bras lhun-grub-ma*, 'Prayer for the swift return [of a lama], self-originated wish', pp. 203-204.), a prayer for the swift return of the *Bogd lam* composed by tā-khu ral mkhan-po sprul ming kō shi ka ratna artha siddhi bdzra, one of the abbots of Ikh khüree. This text is followed by a short long life prayer of four lines for the ninth (present) *Bogd* lama, entitled *Shawdan soldew* or in Mongolian translation *Ölmii bat orshikh magtaal* (T. *zhabs-brtan gsol-'debs*, 'prayer for stability of life', full title: *rje-btsun dam-pa sku-phreng dgu-ba'i zhabs-brtan gsol-'debs*, 'Long life prayer of the ninth Jewtsündamba khutagt', p. 205.).

Afterwards an eulogy of Sitātapatrā (also included in its full in the text of *Tsagaan shükhert* chanted later) is recited, entitled *Tsagaan shükhertiin magtaal* (T. *gdugs-dkar(-gyi bstod-pa)*, '(Eulogy of) Sitātapatrā', full title: *gtsug-tor gdugs-dkar-can-gyi bstod-pa*, 'Eulogy of Sitātapatrā Uṣṇīṣa goddess (goddess with white parasol and prominence above the crown of her head)', pp. 206-208.). This text was composed by blo-bzang grags-pa'i dpal. Then an eulogy of Mañjuśrī is recited. It is known as *Shija khayan / Shijaa khayan* (T. *shes-bya mkha'-dbyings* (beginning of the text), 'Sphere of knowledge', full title: *rje-btsun 'jam-dpal dbyangs-kyi bstod-pa*, 'Eulogy of the noble Mañjuśrī', pp. 209-212.). The next is an eulogy of Vajrapāṇi known as *Sandag dorj* from the beginning of the text (T. *gsang-bdag rdo-rje* (beginning of the text), 'Vajrapāṇi', full title: *dpal phyag-na rdo-rje'i sku gsung thugs-la bstod-pa*, 'Eulogy of the Body, Speech and Mind of the noble Vajrapāṇi', pp. 213-215.) and composed by las-kyi rdo-rje. Then a prayer being a shortened 'version' of *Lamrim* (T. *Lam-rim*), the gradual path to enlightenment composed by Tsongkhapa is chanted. This basic prayer is *Yondan shirjürma* (T. *yon-tan gzhir gyur-ma*,

‘The base of merits’, pp. 216-218.), and was also composed by Tsongkhapa (rje tshongkha-pa blo-bzang grags-pa). The title ‘the base of merits’ is translated as *Erdemiin suur*’ in Mongolian, therefore sometimes it is mentioned by this title.

Afterwards the continuing parts of *Lamiin chodow* are chanted, starting from the part *Yondan jünai* (T. *yon-tan* ‘byung-gnas, ‘Source of merits’, beginning of the 43rd stanza of *bla-ma chod-pa*, here the stanzas 43-54 are recited, pp. 219-220.). After this text there is a break in the *Tsogchin* ceremony. After the break, the next parts of *Lamiin chodow* are chanted from the part *Shinchi dampo* (T. *zhing-mchog dam-pa*, ‘the excellent pure fields’, beginning of the 84th stanza of *bla-ma chod-pa*, here the stanzas 84-115 are recited, pp. 220-227.).

The next text, *Dawkhai tügj* (T. *thabs mkhas thugs-rje* (beginning of the text), ‘ingenious compassion’, (full title is not given), pp. 228-236.) contains the dhāraṇīs of Buddha (Burkhan bagsh, T. *shākya*’i rgyal-po), Kālacakra (Düinkhor, T. *dus*’-khor), Amitāyus (Tsewegmed, T. *Tshe-dpag-med*), Bhaiṣajyaguru (Manal, T. *sman-gyi bla*), Maitreya (Maidar, T. *dga*’-ldan bzhugs-pa), Vijayā (Biz’yaa, T. *rnam*(-par) rgyal-ma), Mañjuśrī (Manzshir, T. ‘jam-pa’i dbyangs), Avalokiteśvara (Janraiseg, T. *spyan-ras-gzigs*), Vajradhara (Ochirdar’ / Wachirdara, T. *rdo-rje* ‘dzin), Tārā (Dar’ ekh, T. *sgrol-ma*), the consort of Kālacakra (Düinkhor, T. *dus* ‘khor) named Viśvamata (T. *kun-tu zhi mdzad-ma*) and the consort of Hayagrīva (Damdin, T. *rta-mgrin*) named Marici (Osorjin / Odserjamaa, T. *lha-mo* ‘od-zer-can), and Samayavajra (Damtsigdorj, T. *dam-tshig rdo-rje*). The next eulogy is *Ganjid dodwa* / *dodow* / *Ganjidiin dodow*, also known by its Mongolian name as *Naiman gegenii magtaal* (T. *rkang-brgyad-ma*’i *bstod-pa*, ‘Eight-footed eulogy’, ‘Eulogy of the celestial deities’, pp. 237-238.). The next text is the dhāraṇī of Vajravidhāraṇa, the Vajra subjugator. This is entitled *Dorj namjom* / *Dorj namjim* and is also known shortly as *Namjom* or *Namjim* (T. *rdo-rje rnam*’-joms, ‘Vajravidhāraṇa, full title: *rdo-rje rnam-par joms-pa zhes-bya-ba*’i *gzungs*, ‘Dhāraṇī of Vajravidhāraṇa, Sanskrit title in Tibetan transliteration as given in the text: *badzra bi dā ra ṇa ma dhā ra ni*, pp. 239-244.).

Then two of the six texts known by the collective name *Zurgaen yerööl* (T. *smon-lam drug*, ‘six prayers’) are chanted²¹⁰. These are *Sanjid molom* or *Yeröölin khaan* (T. *bzang-spyod smon-lam* / *bzang-spyod smon-lam-gyi rgyal-po*, ‘Prayer of good actions’, full title: ‘*phags-pa bzang-spyod smon-lam-gyi rgyal-po*, ‘King of the prayers, the noble prayer of good actions’, Sanskrit title as given in Tibetan transliteration in the text: *ārya pha dra tsa rya pra ni dha na rā dzā*, pp. 245-255.), a prayer considered useful in removing the effects of white gossips and cursing, and a prayer to Maitreya, entitled *Sanje gūnla* / *Sanja(a) gūnla* also known as *Maidariin yerööl* / *Jambiin yerööl* (T. *sangs-rgyas kun-la* (beginning of the text)²¹¹, ‘To all Buddhas ...’, *byams-pa*’i *smon-lam* (as given in the title), ‘Prayer to Maitreya’, ‘*phags-pa byams-pa*’i *smon-lam-gyi rgyal-po* (given as Tibetan title after the Sanskrit title and also at the end of the text), ‘The noble king of the prayers to Maitreya’, Sanskrit title as given in Tibetan transliteration in the text: *ārja mī tri pra ṇi dhā na rā dzā*, pp. 256-260.). The next prayer is *Lagwii molom* (T. *lhag-pa*’i *smon-lam*, ‘superior prayer’, full title: *lhag-pa*’i *smon-lam them-skas* (as given in the title) / *lhag-pa*’i *smon-lam them-skas-ma* (as given at the end of the text), ‘superior prayer of steps’, pp. 261-264.), composed by dpal-mgon ‘phags-pa klu-sgrub. This prayer is aimed at saving all beings from the bad rebirths and to help them to be reborn in the Blissful Realm, Sukhāvātī

²¹⁰ All the six prayers are chanted during the *Oroin yerööl* ceremonies held weekly on every Saturday in Dashchoilin monastery, and also during the *Choinpürel molom* ceremonies of fifteen days on 1-15 days of the Lunar new year.

²¹¹ In fact, it is the second line of this text version, as it begins, after giving the Sanskrit and Tibetan titles: *sangs-rgyas-dang byang-chub sems-dpa*’ *thams-cad-la phyag-*’*tshal-lo/ sangs-rgyas kun-la phyag-*’*tshal-lo/*

(*Diwaajin*, T. *bde-ba-can*), the pure land of Buddha Amitābha (Awid, T. ‘od-dpag-med, ‘Boundless light’, One of the five dhyāni buddhas).

Then a sacrificial cake is offered, by the text of *Dorwül / Dorwul / Dorbul* (known by the longer title as *Sakhiusnii dorwül / dorwul / dorbul* or *Khangaluudiin dorwül / dorwul / dorbul*, T. *gtor-'bul*, ‘Sacrificial cake offering (to the wrathful protective deities)’, full title: *chos-skyong-rnams-la gtor-ma 'bul-tshul*, ‘The way / method of the sacrificial cake offering to the protective deities’, pp. 265-270.). This is basically a part of the text to Lkham, but includes sacrificial cake offerings to other wrathful deities, such as Jigjid, and Namsrai. Next a dhāraṇī is recited to purify body and mind and to attain success in work. This dhāraṇī is entitled *Lüi ag id sümiin jindol* (T. *lus ngag yid gsum(-gyi) bcings-grol*, ‘Liberation from the bondage of the body, speech, and mind’, full title: *lus ngag yid-gsum bcings-ba-las rab-tu grol-par byed-pa zhes-bya-ba'i gzungs*, ‘Dhāraṇī named ‘completely liberating from the bondage of the body, speech, and mind’, Sanskrit title as given in Tibetan transliteration in the text: *ka ā ba ki tshi pri ta stam bha na bi dza ā dhā ra ṇi*, pp. 271-274.). Then an incense offering entitled *Dodgür chilwiin san / Dodgür chilwa san* (T. ‘*dod-dgur 'khyil-ba'i bsangs*, ‘Incense offering to gather all that is desired’, full title: *bsangs-mchod 'dod-dgur 'khyil-ba'i dga'-ston*, ‘Feast / festivity of the incense offering to gather all that is desired’, pp. 275-278.). This incense offering was recited traditionally in *Choir datsans*, philosophical monastic schools, so it is also known as *Choiriin san* (T. *chos-grwa-yin bsangs*, ‘incense offering of the philosophical monastic schools’). Another incense offering called *Khiimoriin san* or *Lündai san* (Tibetan title in Mongolian distorted form) or sometimes as *Madjün jinlaw* after the beginning of the text (T. *rlung-rta'i bsangs*, ‘Incense offering for spiritual strength / vitality [represented by wind horse]’, *rmad-byung byin-rlabs* (beginning of the text), ‘Excellent blessing’, pp. 279-280.) composed by Öndör Gegeen Zanabazar himself is recited next to revive people’s spiritual strength.

Afterwards *Shawdag dorom* (T. *gzhi-bdag gtor-ma*, pp. 280-281.) is recited here for the second time during the *Tsogchin* ceremony (see data above). It is followed by a text of golden drink libation as offering to the local spirits (*lus sabdag / sawdag*, T. *klu, sa-bdag*) of the four mountains surrounding Ulaanbaatar (Bogd khan, Chingeltei, Bayanzürkh, Songino khairkhan mountains) to conciliate them, to ask their approval and to ask fortune from them. This is the text called *Dörwön uuliin serjim* (T. *ri-bo bzhi'i gser-skyems*, ‘Golden drink libation to the four mountains [surrounding Ulaanbaatar]’, pp. 282-287.).

Next the three texts known as *Gurwan gürem* or *Gürem namsum*, ‘three protective rites’ (T. *sku-rim rnam gsum*) are chanted one by one. The first of these is *Shirnen* or *Shiirew / Shiiraw / Sharaw nyambuu / nyamba*, also known shortly as *Do* (T. *sher snying / shes-rab snying-po / mdo*, ‘Heart Sūtra, Heart / Essence of wisdom, Sūtra’, full title: *bcom-ldan-'das-ma shes rab-kyi pha-rol-tu phyin-pa'i snying-po*, ‘The Heart Sūtra / the Heart of Transcendent Knowledge’, Sanskrit title as given in another textbook’s text: *Bha ga wa ti pra dznyā pā ra mi tā hri da ya*, pp. 288-294.). This text, being a short version of Prajñāpāramitā (perfection of wisdom) sūtra is recited to clear away hindrances and the ten kinds of sins. The second *gürem* text is *Tsagaan Shükhert*, also known as *Düger / Dugar* and as *Seded* (T. *gdugs-dkar*, ‘Goddess with the white parasol (Sitātapatrā)’, full title: *gdugs-dkar mchog-grub-ma*, ‘The totally fulfilling Sitātapatrā’, Sanskrit title in Tibetan transliteration as given in the text: *ārja ta thā ga to ṣṇī ṣa si tā ta pa tri a pa rā dzi ta mahā pra dyam gī ra pa ra ma siddha nā ma dha ra ṇi*, pp. 295-321.). This text to Sitātapatrā is considered useful against natural disasters such as droughts, harsh winter cold or earthquakes, illnesses and also against gossips. It contains a part of 3 four-lined stanzas, an abridged version, which is recited as many times as many people requested the text on the given day (pp. 314-315.). It also contains the part (pp. 319-321.) called *dowgo /*

dowog (T. *bzlog-pa*, ‘reverse, turn back, avert’), when lamas are clapping their hands as a practice for preventing harmful spirits. The third *gürem* prayer is *Nogoon Dar’ Ekh* (T. *sgrol-ma*, pp. 322-329.), chanted for the second time here during the *Tsogchin* ceremony (see data above).

The next parts are dedicated to the wrathful deities. First a part of the texts to Gombo (T. *mgon-po*), also being a part of the *Arwan khangal* text to the ten wrathful deities is chanted. This part, *perenlei* (T. *phrin-las*), literally meaning ‘actions/activities’, is a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents. This part of the Gombo text is entitled *Nürzed / Nurzed / Nürsed* or *Gombo perenlei* (T. *myur-mdzad* (beginning of the text), ‘Immediate performance’/ *mgon-po* ‘*phrin-las*, ‘duties of Mahākāla’, pp. 330-331.). Next a similar part (*perenlei*) of the texts to Lkham (T. *dpal-ldan lha-mo*), also being a part of the *Arwan khangal* text to the ten wrathful deities is chanted, called *Semnid perenlei/ prinlei* or *Lkham perenlei* (T. *sems-nyid* ‘*phrin-las* (beginning of the text), *lha-mo* ‘*phrin-las*, ‘Duties of Śrīdevī’, ‘mind-essence (buddha-nature) duties’, pp. 332-333.). The third similar text is to Choijoo (T. *chos-rgyal*), also a part of the *Arwan khangal* text. This is entitled *Namshir / Namshir* or *Choijoo perenlei* (T. *na ma shrī* (beginning of the text), [na ma shrī is the dhāraṇī of Dharmarājā, epithet of Yama, the ‘Lord of Death’], *chos-rgyal* ‘*phrin-las*, ‘Duties of Dharmarājā’, epithet of Yama’, pp. 334-336.).

Afterwards the closing part of *Lamiin chodow* known as *Dider jewii* (T. ‘*di-ltar bgyis-pa*’i, ‘such deeds’, beginning of the 116th stanza of *bla-ma chod-pa*) is recited²¹²).

Next the mantra of Samayavajra (*Damtsig dorj*) and two four-lined stanzas being a shortened version to a text to him are chanted. This text is called *Damtsig dorj daiw/ Damtsigdorjiin daiw* (T. *dam-tshig rdo-rje*’i *bzlas-pa*, ‘Recitation of [the mantra of] Samayavajra’, full title: *dam-tshig rdo-rje*’i *snying-po*, ‘essence of [the text of] Samayavajra’, p. 337.). This is followed by two texts chanted in order to ensure the Teaching remain flourishing. The first is *Jelwa malü(i)* (T. *rgyal-ba ma-lus* (beginning of the text), ‘all victorious ones’, full title: *dge-ldan lugs-bzang rgyas-pa*’i *smon-lam bden-tshig* ‘*grub-pa*, ‘prayer spreading piety and good morals, establishing the truth’, pp. 338-340.) which was composed by gung-thang bstan-pa’i sgron-me and is a prayer recited for the Teachings to flourish for a long time. The other text is *Dambarmaa / Danbarmaa* known variably also as *Sanjai / Sanje namseg* and *Dambjewii molom* (T. *bstan-’bar-ma* (short title), ‘alight Teaching’, *sangs-rgyas rnam-gzigs* (beginning of the text), ‘name of the first of the six buddhas preceding Śākyamuni Buddha’, *bstan-pa rgyas-pa*’i *smon-lam*, ‘prayer of the spreading of the teaching’, pp. 341-343.) which is a prayer to the seven buddhas who have already appeared in our kalpa (T. *sangs-rgyas dpa’-po bdun*) praying for the Teaching to remain alight for a long time.

The everyday chanting ends by *Dash* (T. *bkra-shis*, ‘auspiciousness/ benediction’, full title: *bkra-shis bcu-gcig-ma*, ‘eleven [stanzas of] auspiciousness/ benediction’, pp. 344-345.). This version of the auspiciousness or benediction prayer consists of eleven four-lined stanzas. And at the end, the short and essential prayer to Tsongkhapa, *Megzem* (T. *dmigs brtse-ma* (the beginning of the four-lined stanza is: *dmigs-med brtse-ba*’i *gter-chen...*), ‘Pure loving-kindness’, pp. 346.) is chanted, in *Dashchoilin* monastery the four-lined version.

²¹² This part is not included in the textbook of the monastery, but is recited here. The text can be found in any textbook containing *bla-ma mchod-pa*, for example in *bstod smon* 1996, pp. 40-41.

POSSIBILITIES FOR READING TEXTS ON REQUESTS IN DASHCHOILIN MONASTERY

Again another part of the ritual practice is, apart from the various annual, monthly and weekly ceremonies and the daily chanting, the recitations performed on request of individuals asking for it in one of the monasteries and temples. As what texts can be requested in a given temple varies considerably, containing the same basic texts everywhere combined with special ones adjusted to the temple's ceremonial practice, this also worth an analysis. Therefore hereby *Dashchoilin* monastery's texts are looked into in detail.

The list of *Dashchoilin* monastery's readings contains 127 texts (including some texts that are double-listed by their different titles). Besides, other special texts, not included in the list, can be requested as well, on the advice get from a lama after consultation (most believers request the recitation following the advice of a lama). In most cases the lama determines which text or, more often, which texts would be effective in the given situation. The monastery also has a list of everyday readings (*khurliin ödör tutmiin medee*) for internal use, which contains more titles than on the other list and from that only those that can be requested every day.

In *Dashchoilin* monastery there are no fixed prices or tariffs for sūtras to be recited. This is one of the factors of the monastery's popularity among the people. It should also be mentioned here that, as there are no fixed prices, usually several sūtras are ordered together for the same purpose at the same time by the same requester. When believers request the reciting of a text and pay their donations at the monastery's office for the reception of orders (*khural nomiin ailtgal khüleen awakh gazar*), they are given a sheet of paper confirming which texts were ordered and what amount was paid. They are informed on when the text requested is read, because some of them are read only on fixed occasions or during certain ceremonies. In case of ordering a text contained in the list of everyday readings, it is usually the next day. However, in an urgent case, such as an operation or exam on the request's day, people can beg the lamas to read the everyday text on the same day of request if they arrive early enough in the morning. Other texts, which are not recited every day, can be ordered to be read only on the day of the ceremony, or in advance. These include quarterly, monthly and weekly ceremonies, namely the following texts: *Maaniin chogo* (once in every season, possibly in the middle month, on a Friday), *Awidiin chogo / Diwaajingiin chogo* (once in a month, on a Wednesday), *Manaliin donchid* (on the 8th of every lunar month), *Manaliin lkhogo* (part of *Manaliin donchid* ceremony), *Khajidiin chogo* (on the 10th and 25th of the month), *Naidan chogo* (on the 30th of the month), *Chojoo dügjüü* (9th, 19th, 25th and 29th of the lunar month), *Oroin yerööl* (on Saturdays), *Lkhogtoi günreg* (on Sundays), *Günregiin lkhogo* (part of *Lkhogtoi günreg* ceremony) and *Ganjuur* (on Thursdays).

In case of texts that can be ordered to be read every day there is a difference in who reads them. A part of the texts (*Itgel, Gandanlkhawjaa, Dashchiiraw san, Lamaadan, Jambal tsanjid, Dodüdwä, Lamiin chodwa Nagoon dar' ekh, Tsagaan dar' ekh, Tüi, Dünshig, Shawdag dorom, Naidan, Bartsad lamsel, Demberel dodwa, Ganjid dodwa, Dorjnamjim, Sanjid molom, Lüi ag id sümiin jindol, Khiimoriin san, Dörwön uuliin san, Shirnen, Tsagaan Shükhert, Tsagaan dar' ekh, Nürzed, Semnid perenlei, Damtsig dorj daiw, Gurwan gürem*) are included in the texts of the daily chanting (*Tsogchin, T. chogschen*)²¹³. These are read anyway during the *Tsogchin*, even if that day none orders them. Some of them, if requested by anyone that day, are in addition to read separately by one of

²¹³ These titles (and all other titles not analyzed in this subchapter) are all analyzed in the previous chapter on the texts of daily chanting, so are not explained here. They can also be found in the monastery' text list in Appendix 2.

the lamas participating in the *Tsogchin* ceremony, who recite them sitting in their own seat while the ceremony is going on (for example the text of *Tsagaan shükhert*, which has a shortened version and this shortened text is recited separately as many times as the number of requesters that day).

However, the main part of the texts on the list is recited by a separate group of lamas, whose duty is exactly to perform the readings on individuals' request. This group consists of four lamas, and is called *Jasaa* (T. *spyi-sa*, 'Periodic duty, turn of duty', lamas perform this duty in turns)²¹⁴. On the left side of the shrine there is a separate desk and seat for the four lamas (*jasanii dörwön lam*), and the believers can sit down in front of them while the reciting is under way (this group of lamas can be found in most bigger monasteries). They start reciting the texts in the mornings, informing the requesters sitting on rows of benches in front of them which text is chanted next. People who requested the given text, must follow their instructions. Among the texts read by the *jasaa* there are some, being the *San* (T. *bsangs*, 'incense offering') texts, the texts of the wrathful deities, the *Serjims* (T. *gser-skyems*, 'golden drink', libation) of the wrathful deities, the other *Serjims* and the *Dallaga* (T. *gyang-'gug*, 'calling', a ritual calling prosperity) texts, which require the presence of the requester. Otherwise, it is not necessary to be present during the reciting. Any of the texts are recited by the *jasaa* lamas more times, according to the number of believers who requested the same text for the same day. Before a new text comes in the recitation, the *jasaa* lamas say the title and ask if there is anyone present who requested it, as otherwise the text is not chanted, but is omitted from the sequence of the 145 texts used to be performed by the *jasaa* in the monastery²¹⁵. Every afternoon, after closing the reception office, the orders handed in on the given day are collected in a list and counted by texts. For correcting the accidental mistakes of counting, the lamas usually add some to the result, in fear of omitting someone's request. The next day, these texts are recited as many times as was counted necessary.

In those cases when the requester must be present during the recitation, they are asked to sit in front of the *jasaa* group on a separated bench and follow their instructions. There may be other rules to be kept, for example, for the reciting of texts of the ten wrathful deities, and certain texts such as *Dalkha* (T. *dgra lha*, the deity of the enemy or war-god, one of the five great kings (*Tawan khaan*)), *Gowiin lkha* (or *Zayanii tawan tenger*, T. 'go-ba'i lha, the five patron deities), *Tawan khaan* or the *Dallaga* texts one must take with themselves a plate with food offerings (biscuits, dairy products and sweets) and offer it personally during the reading. For the reciting of the *Serjim* texts they have to take spirit, milk or black tea with them in a special offering cup (*tsögt*), also to offer it.

The activity of the *jasaa* starts in the same time as the everyday ceremony. There is a strict order in which the texts are recited. Firstly, the *San* texts are read, by all of the four lamas, with circulating an incense vessel around among the believers as a means of purification. The other texts read by the *jasaa* are divided between them, they read them in

²¹⁴ Pozdneyev 1978, p. 370. uses this term in a different meaning: „the Mongols distinguish the yeke qural, i.e., „Grand Service”, performed only on special days designated for it, from the baya qural, i.e., minor everyday service. The lamas of both Khalkha and Chahar, as well as the Buriats, more often call this latter a „jisa” [*jasaa*], which means a „regular”, ordinary service”. Another time he calls Jisa „a daily scheduled service” (p. 404.) and a minor everyday religious service (p. 679.). Though he uses it in the meaning of *Tsogchin*, daily chanting, he gives the same Tibetan parallel (*spyi-sa*) for it. From our interviews it seemd also that *Jasaa* ceremonies had a different meaning originally, but the details had to be analyzed later.

²¹⁵ The book of the *Jasaa* texts used in the monastery is the one issued by *Gandan* monastery: *Spyi-sa* (date unknown). This includes 66 titles.

twos, parallelly. The texts of the *jasaa* are shortened texts, some of them consisting of only some lines, but are considered as powerful as the original, full texts.²¹⁶

In *Dashchoilin* monastery members of the *jasaa* perform the duty in ten days turns. One of the texts, the *Chaa süm* (or *Chaa süm dorom/dorma*, T. *cha gsum* (*gtor-ma*), ‘three parts’, the threefold (sacrificial cake) ritual) is read only once in ten days, on the last day of the four lamas on duty of *jasaa*. The *Sür* (T. *gsur*, ‘burnt offering’, burning flour mixed with pure food and sacred substances, offered to hungry ghosts) is read during the nights by the so called night guard lama on duty. The texts of *Tüi* and *Lamiin chodwin tsogchid* are recited by all of the four *jasaa* lamas. At the end the *Dallaga* and *Sakhius* texts are read, by the four lamas together, three times each, not depending on the number of requesters, as in case of other texts.

A characteristic of ordering texts recited is that many of the texts are parts of longer texts or grouped texts, and can be requested as parts or together. For example, *Sanjid molom*, *Sanja günla*, *Dagii janchiw* are all parts of *Zurgaana yerööl* (‘Six prayers’), while *Tsagaan Shükhert*, *Nogoon Dar’ekh* and *Shirnen* belong to *Gurwan gürem* (‘Three rites’). Many other separate texts are parts of *Sundui* (T. *gzungs bsduis*, ‘collection of mystic formulas’), the collection of tantric mystic formulas, as *Niwa günsel* (T. *nyes-pa kun sel*, ‘clearing every faults away’) or *Sayan nyambu / Sayeininbu / Sayan nyambuundo* (T. *sa-yi snying-po* (*mdo*), S. Kṣitigarbha, ‘the (sūtra of the) essence of earth’), while other texts like *Lkham* (T. *lha-mo*, S. Śrīdevī) or *Gongor* (T. *mgon-po*, S. Sitamahākāla, ‘the white protector’) are included in the book of *Sakhius* or *Arwan khangal* to the wrathful deities.

The text of the 100 000 versed Prajñāpāramitā can be requested as well, which has a particular significance if read in the monastery, as *Dashchoilin* monastery owns a unique copy of it, written in maroon and called *Ulaan yum* (T. *yum*, ‘Red Prajñāpāramitā’). This is a special inheritance from the old *Züün khüree’s Wangain aimag*, one of the surviving *aimag* temples use now by the monastery as a temple.

The most popular texts are the *Sans*, *Serjims*, *Gurwan gürem*, *Tsagaan dar’ekh*, *Nogoon dar’ekh*, *Shirnen*, *Tsagaan shükhert*, *Khiimoriin san*, *Sakhiusnii perenlei/perenjal* (T. ‘*phrin-las*, literally meaning ‘actions/activities’, a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents), *Semnid perenlei* (the same type of text to *Lkham*) and *Ganshig* (T. *bskang-bshags*, ‘fullfilment and confession’, parts form the text to the wrathful deities).

The texts recited in *Dashchoilin* monastery on request are all listed and analyzed in Appendix 2. The list has all texts included on the two lists of the monastery, one being the original list of the monastery’s readings displayed for devotees to chose from (containing 127 items), and the other being the one including titles of the daily recitations, all in all amounting to 170 different texts. The excel table attached gives the titles and title variations with their Tibetan equivalents, Sanskrit title (if known), author, title translations as well as the explanations as given on the monastery’s list²¹⁷. The occasions or rules for the recitation of individual texts are included, too, giving the dates as well as listing who performs the recitation (the *Jasaa* lamas, one of the lamas of the daily chanting, etc.) and if anything (food offering or offering spirit) is required to be brought when requesting and also whether presence of the requester is needed or not.

²¹⁶ For example, the text of Prajñāpāramitā has the following versions, all being shorter than the previous: *Yum* (in 16 volumes), *Jadamba* (in one volume), *Dodiüwa* (a shorter sūtra), *Shirnen* (an eulogy), *Gadi* (a mystic formula).

²¹⁷ For some titles when the explanation on the monastery’s list seemed insufficient these were supplemented by the explanations as given in other temple’s lists or as given in a small booklet published for believers giving explanations of 276 titles (Arwis (date unknown)).

CEREMONIAL PRACTICE AND READINGS IN OTHER MONGOLIAN MONASTERIES

ULAANBAATAR MONASTERIES AND TEMPLES AND THEIR ACTIVITY

GELUKPA (YELLOW SECT) TEMPLES

Gandantegchenlin khiid / Gandan khiid

As for the historic origin of the present *Gandan* or *Gandantegchenlin* (T. *dga'-ldan theg-chen gling*, *Tögs bayasgalant ikh khölgöniin süm* in Mongolian translation, 'The joyous mahāyāna monastery', *Gandantegchenlin* Monastery, *Gandan* monastery), the main monastery, this works in what remained of the Western part of the old capital, Ikh Khüree, which was called *Gandan* or *Baruun Khüree*, where the special monastic schools were established to train lamas mainly in Buddhist philosophy, the most recent at the beginning of the 20th century. The first philosophical temples in this area were established in 1809. The 5th *Jewtsündamba khutagt* had the *Gandantegchenlin* monastery complex built on Dalkh Hill (Dalkhiin denj) in 1838 (before that, due to the continuous movings of the monastic centre, it was located at different places). This became the centre of Buddhist learning in Mongolia with around 2,000 lamas and numerous eminent Buddhist scholars graduated from its Buddhist Institutes. In the complex, apart from the *Tsogcin* temple called *Gandantegchenlin*, the philosophical temples *Dashchoimbel* and *Güngaachoinlin*, *Badma yogo datsan*, *Idgaachoinzinlin datsan* and *Lamrim datsan* were situated, together with *Migjid Janraiseg datsan* and other buildings, such as residences and relic temples. Parts of the monastery complex had survived the purges, with only the *Tsogchin* temple and other temples in the main courtyard and *Janraiseg* temple surviving, but none of the *datsans*²¹⁸.

As for today, many of the old monastic schools are rebuilt and revived. Moreover, other monastic schools situated in the old times not in *Gandan*, but in the Züün khüree part were also revived here. *Gandan* monastery is located in today's Bayangol distict, 16-17th khoroolol, Dalkh Hill (Dalkhiin denj, GPS: N 47°55.242', E 106°53.689').

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. Its operation was maintained exclusivley from donations from devotees, but the monastery did not paid taxes.

On its reopening in 1944, *gawj* N. Erdenepel (1887-1960) became the new abbot (*khamba lam*). According to Soninbayar²¹⁹, Erdenepel lived in *Sangain aimag* and studied in *Dashchoimbel datsan* before the purges. He was the director of the State Library

²¹⁸ On the detailed history of *Gandan* monastery and any other old monastery or temple of the Ulaanbaatar area, details are included in Majer – Teleki 2006 and in the PhD dissertation of Krisztina Teleki (Teleki 2008).

²¹⁹ Soninbayar (ed.) 1995, pp. 13-14.

between 1927-28 and worked for the Ministry of Religious Affairs from 1929. He edited the Magazine of the Lamas (*Lam nariin setgüül*) together with Shadüw és Rinchinkhorloo which was a bulletin in Mongolian language but written in Tibetan letters (containing, in fact, communist propaganda as a way of spreading it among the lamas). 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 Pürew's book²²⁰, 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 (*gesgüi*). R. Garamsed became the *lowon* lama and *angi gewsh* G. Bat-Ochir and Luwsansüren 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 Soninbayar²²¹, 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 (*gesgüi*), and *gewsh* S. Shadüw, *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.).

After the re-opening of *Gandan* in 1944, Parliament decreed that Buddhist texts should be recited in Mongolian language, as one of the conditions 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, Mönkhsaikhān²²² lists these texts: *Itgel* (T. *skyabs-'gro*, 'taking refuge'), *Dashchiiraw* (*san*) (T. *bkra-shis char-'bebs* (-*kyi bsangs*), 'incense offering to cause rainfall of auspiciousness'), *Khiimoriin san* (or *Lündai san*, T. *rlung-rta'i bsangs*, 'incense offering for spiritual strength'), *Gandanlkhawjaa / Gandanlkhawjamaa* (T. *dga'-ldan lha brgya-ma*, 'hundred deities of Tuṣita'), *Dar' ekh* (T. *sgrol-ma*, a text to Tārā), *Gawsüm/Gawsümba* (T. *skabs gsum*, 'the three times', the beginning words of an eulogy of Buddha written by Tsongkhapa), *Manzshiriin magtaal* (T. *'jam-dpal-gyi bstod-pa*, 'eulogy of Mañjuśrī'), *Janraisigiin magtaal* (T. *spyān-ras-gzigs-kyi bstod-pa*, 'eulogy of Avalokiteśvara'), *Ochirwaaniin magtaal* (T. *phyag-na rdo-rje'i bstod-pa*, 'eulogy of Vajrapāṇi'), *Tüi / Tüisol* (T. *khrus(-gsol)*, ablution, cleansing ritual), *Dünshag* (T. *ltung bshags*, confession of sins or downfalls), *Shiwdagdorma* (T. *gzhi-bdag-gi gtor-ma*, 'sacrificial cake offering to the local spirits'). According to the article in *Bilgiin melmii*²²³, in 1951 the abbot N. Erdenepel, the chanting master Ts. Luwsangombo, Yadamsüren, T. Danzan-Odser and Sh. Ishtawkhai

²²⁰ Pürew 2004, pp. 73-74.

²²¹ Soninbayar (ed.) 1995, pp. 14-15.

²²² Mönkhsaikhān 2002. pp. 1-12., pp. 9-10.

²²³ Mörgöliin süm 2005.

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 *Choiijin lamiin süm* and other places were taken to *Gandan* monastery to enrich the collection of religious artefacts in the monastery.

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. 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. Gombojaw (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 Soninbayar²²⁴, 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. Pürewjamts, and Chogjaw participated as teachers, and, later, D. Tsermaa, Ö. Gündsambuu, 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 source texts²²⁵.

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* ordination to eight lamas and the *getsel* ordination 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.

However, it is also a fact that this was the period, from the 1970's on, when gradually the restrictions became a bit looser, and more lamas were allowed to be chosen and taken to *Gandan*. By 1990 the number of lamas reached around 100, but still old ex-lamas were not allowed to enter only perhaps a very few of them after going through different exams and inspections. By 1990 the number of lamas reached 100.

Also in 1970 the Asian Buddhist Peace Conference (*Aziin Buddistuudiin Enkh Taiwanii Baga Khural*) was founded by abbot Gombojaw, Bakula rinpoche of India and doctor Jügder in cooperation with other Asian Buddhist countries. Gombojaw abbot 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.

²²⁴ Soninbayar (ed.) 1995, pp. 16-17.

²²⁵ Nomiin niileg 2005.

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 1981/82 (till then after the death of Gombojaw, the *ded khamba*, Ch. Dambajaw fulfilled the duties) and was in this position until 1990, in which year he and Bakula rinpoche received the delegations attending the Asian Buddhist Conference for Peace meeting that took place in Ulaanbaatar. Gaadan was succeeded by S. Dagwadorj between 1990-1991 and T. Damdinsüren as abbot between 1991-1993.

The Present Situation

Currently D. Choijamts is the abbot of the monastery (*tergüin khamba*), and of all the Mongolian Buddhists. Other ranks in the monastery are the vice abbot (*ded khamba*, Yo. Amgalan), *tsorj* (G. Dewaasambu) and *lowon* (B. Erdenekhöü). There are many other administrative ranks and positions performed by lamas. D. Choijamts, the current abbot became a lama when the Buddhist school (later University) opened in 1970, and was in the first group of students to graduate from it six years later. Later he was among those very few Mongolian lamas who were allowed to study in India, Dharamsala for some years in the 1980's. Upon returning, he became a *ded khamba* in 1986, which he fulfilled till 1990. He was among the first lamas who, when the democratic change came, took *gawjiin damjaa* in Mongolia. He is the abbot since 1993.

The 9th *Jewtsündamba khutagt*, Jambal namdol choiji jaltsan (T. 'jam-dpal nman-grol chos-kyi rgyal-mtshan, 1933-) who currently lives in Dharamsala, is considered, as the reincarnation of the first *Jewtsündamba khutagt*, to be the leader of Mongolian Buddhists, while the abbot of *Gandan* monastery, the main monastery, is currently referred to as the head abbot of the whole of Mongolia, and of Mongolian monastic establishments. The *Jewtsündamba khutagt*, also called *Bogd gegeen*, Tibetan Buddhism's third highest incarnation after the Dalai and Panchen lamas, was the highest Buddhist dignitary in Mongolia up to 1924. The 9th incarnation was officially recognized in Mongolia in 1991, after the democratic change, though he was originally recognized in 1932 by the Reting Rinpoche in Tibet. The 9th *Jewtsündamba khutagt* has visited Mongolia only once until now, in 1999.

Today, *Gandan* monastery is the centre for Buddhists in Mongolia with its 9 main buildings and around 500 lamas belonging to the different temples and monastic schools in the complex²²⁶. After the 1990 democratic change, *Gandantegchenlin* monastery has rebuilt the three Buddhist Philosophical schools, *Dashchoimbel datsan*, *Güngaachoinlin datsan*, *Idgaachoinlin datsan*, and also revived the old *Dechingalaw* or *Düinkhor datsan* which originally was part of Züün Khüree, the eastern monastic district of the old capital. The huge 16m high statue of Janraisig has been reconstructed in the original temple building and the *Badma yogo datsan* was re-established in a building in the former *Geser süm* complex nearby. *Jiud datsan* (originally in the old Züün Khüree, presently in a yurt next to the Zanabazar Buddhist university) and *Manba datsan* (originally in Züün Khüree, presently just outside the walls of the complex) have also been revived within *Gandan*.

The *Gandan* complex is situated on Dalkh Hill (Dalkhiin denj). *Janraisig* temple stands on the north of the complex, and from the main gate on the south the main road leads up to it. The temples *Tsogchin* temple, *Ochirdariin süm*, *Zuugiin süm*, *Didinpowran*, the library and the building serving as reception for requesting texts are situated in the

²²⁶ The contact data for the monastery is: Gandan Tegchenlin Monastery, Ulaanbaatar-38, Mongolia. Tel: 976-11-360337 / 976-11-360354. Fax: 976-11-360354. E-mail: mbcgandan@magicnet.mn.

fenced off courtyard, on the east of the road leading to *Janraiseg* temple. This courtyard can be reached either from the south or from the west. On the west of the main road there is another courtyard, with small houses as lamas' dwellings, a bigger residential building and the building of The Mongolian Institute of Buddhist Art inside. The *datsan* buildings (except from *Badma yogo datsan* and *Manba datsan* that are situated outside the complex) are situated on the north part, on the south and east of *Janraiseg* temple. *Güngaachoinlin datsan* is on the south with *Dashchoimbel datsan* on its east, and *Düinkhor datsan* with *Idgaachoinjinlin datsan* on its east are on the north of the above two *datsans*. The yellow coloured two-storey administration building of *Gandan* with Zanabazar Buddhist University is to the left of the *Janraiseg* temple. The yurt of *Jiid datsan* is on the west of the university. Apart from the main gate on the south of the complex, it can be reached through the eastern and western gates, too. Since 2006 tourist are to pay an entrance fee if entering *Gandan* monastery. There is an additional fee for visiting *Janraiseg* temple. As an innovation in 2007 summer, information boards were put up at every temple and building in the *Gandan* complex, giving essential information on the buildings in Mongolian and English.

Tsogchin temple or **Gandantegchenlin**

The temples as *Tsogchin* temple, *Ochirdariin süm*, *Zuugiin süm*, *Didinpowran* and the library are situated in a courtyard on the east of the road leading to *Janraiseg* temple. All their buildings are old ones that survived the purges.

In 1944, when *Gandan* monastery re-opened, the chanting was done according to the old tradition, to the degree that the restrictions allowed. At present, about 40 lamas belong to both the main assembly and *Ochirdariin süm*. Though the name of this temple is 'main assembly hall', which is usually the main temple of a monastery complex where the daily chanting is held, in *Gandan* this takes place in the Vajradhara temple next door. However, the special monthly and annual ceremonies of *Gandan* are held in the *Tsogchin* temple with the participation of not just the lamas belonging to this temple but also of young novices from the monastic schools.

The high-ranking lamas of the monastery like the Abbot, Vice Abbot, *tsorj*, and a *lowon* gather in the temple only on the most special occasions. There are two chanting masters and two disciplinary masters. There are also lamas with lesser duties, such as the six chanters (*golch*), shrine keepers (*duganch*) and offering preparers (*takhilch*).

Ochirdariin süm (Vajradhara temple)

After the death of the 5th *Jewtsündamba khutagt* this building housed his relics until 1838. At present the daily chanting service for *Gandan* monastery is performed in this temple from 9.00 – 11.00 am every day. Pictures of the four direction guards are on either side of the entrance hall. The main deity worshipped in *Gandantegchenlin* is Ochirdar' (T. rdo-rje 'dzin-pa, S. Vajradhara), a statue of whom sits on the main altar. The statue, made by Zanabazar in 1683, was originally in *Ochirdariin süm* in Züün Khüree before it was destroyed in 1938. However, it was found in *Choijin lamiin süm* in 1945 along with other precious artifacts and taken to *Gandan* by Erdenepel and Gombodoo lamas. There are many other old statues and thangkas in the temple also brought here from various old monasteries destroyed in 1937-1938. For example, Logshir Janraiseg, the primary object of worship in the old *Dambadarjaa* monastery was also found in *Choijin lamiin süm*. In front of the temple there is an old incense burner.

Zuugiin süm (Buddha temple)

The Buddha temple stands alongside *Ochirdariin süm* and is reached from within it through a corridor. Originally this temple housed the relics of the 7th *Jewtsündamba khutagt*. The images of Buddha (T. jo-bo, 'Lord') and his main disciplines, and Ayuush or Tsewegmed / Tsegmid can be seen here. This is the place where the *Jasaa* is conducted i.e. where the lamas do the readings requested by individuals on a daily basis. Outside this temple, on the left side, there is the large plaster statue of Tsongkhapa surrounded by prayer wheels, and the stūpa containing the relics of Gombojaw, the famous abbot of *Gandan*. There are prayer-wheels surrounding it and the two temple buildings.

Didinpovran / Didanpowran / Dedanpowran

The 14th Dalai Lama visits this temple *Didinpovran* (T. *bde stong pho-brang*, 'Palace of bliss and emptiness') when he comes to *Gandan*, as the 13th Dalai Lama lived here in 1905 when he had to escape from Tibet from the invading British forces led by Younghusband. At present before starting the daily chanting in *Gandantegchenlin* or Vajradhara temples, the high ranking lamas wearing their ceremonial hats, read morning prayers here, and then go into the shrine. Today the building serves as a place of astrology and readings for the benefit of believers from 9.00am to 5.00pm.

Library

The relics of the 8th *Jewtsündamba khutagt* were kept in this building until 1938. Later, after the *Gandan* reopened in 1944, it became a library. The library has a rich collection of philosophical, historical, and scientific sources and texts. It contains many thousands of sūtras written in Tibetan, Mongolian and Sanskrit. The Derge-version (T. *sde-dge*) of the Kanjur is also kept in the library. Furthermore, the works of Indian, Tibetan and Mongolian scholars are in this library such as: Tsongkhapa and his two disciples Khaidūw je (T. *mkhas-grub rje*, 1385-1438) and Jaltsaw je (T. *rgyal-tshab rje*, 1364-1432); the works of the Dalai Lamas; the Panchen Lamas; and famous Mongolian philosophers like Agwaanbaldan (T. *ngag-dbang dpal-ldan*, 1797-1864); Agwaantüwden (T. *ngag-dbang thub-bstan*, known as *Wangain agramba* (*agramba* of *Wangai aimag*, one of the 30 residential districts of Ikh khüree with own temples), 18-19th century); Damtsigdorj or Bar' lam/ Bragri lam/ Bragiriin gegeen (T. *brag-ri bla-ma dam-tshig rdo-rje*, 1781-1848); and Zawa lam Damdin (T. *rtsa-ba bla-ma rta-mgrin*, 1867-1937). Some of the rare books have elaborately jewel encrusted front covers and are written in gold, silver or with inks made from the powder of the nine jewels. Moreover, there are many texts written in both Sanskrit and Tibetan. There are also some surgical instruments from the 16th century exhibited here. On the altar there are many old sculptures.

There is a newer building in the right corner of the courtyard, which is the reception for individuals requesting text readings (with a fixed price list). A large yurt serving to receive guest is situated inside its own fence on the south-east corner of the courtyard. The platform used for calling lamas to the ceremonies (*büreen shat*) stands there, too.

Zanabazar Buddhist University

The Mongolian *Gandan* abbot, S. Gombojaw, and the Buryat abbot, Gomboyev Jambaldorj established the Mongolian Buddhist University in 1970. It is situated today in the yellow two-storey administration building to the left of the *Janraiseg süm*²²⁷.

In its first semester there were thirty students, about ten of them from Buryatia. At that time the curriculum included six year's study, today it is four-five years. During the

²²⁷ The contact phone number of the University is: 976-11-360164.

socialist era, however, the training included more general subjects, like Mongolian history, linguistics, archeology, literature and philosophy in a modern form. Even Marxism was taught. However, famous scholars taught there like Byambiin Rinchen professor, Ts. Damdinsüren, Sh. Luwsanwandan or Perlee, so on the other hand students were educated at a high level.

It was officially named Öndör Gegeen Zanabazar Buddhist University by a decree issued by the Mongolian Government in 1995. Today the university combines the modern education system with traditional Buddhist teaching methods. After four years study a Bachelor's Degree can be obtained. There are two departments: the Department of Internal Sciences which includes majors in Buddhist philosophy and chanting, and the Department of Common Knowledge which includes Tibetan, Sanskrit and English language majors, traditional medicine and astrologic majors. Several teachers, all Mongolian, have studied abroad and currently almost all the teachers hold a Masters Degree or Ph.D. Mainly lamas study in the university although laymen have been admitted since 2001. (However, during the communist period ten lay students also graduated from it.) Furthermore, from September 2002, the university opened a class for the Buddhist female lamas in the *Tögs Bayasgalant* community (see at *Tögs Bayasgalant* women's centre).

Foreign lamas from the Russian Republics of Buryat, Kalmuck and Tuva also apply for the university to study Buddhism. After returning to their homeland they make efforts to propagate Buddhism there. From its opening in 1970 thirteen graduation ceremonies have been held, and 400 lamas with Bachelor's or Master's degree have graduated from the university, some of whom have founded temples in Ulaanbaatar.

Offices and Administration

The offices of the main lamas starting with the abbot himself are situated in the same building, as well as the different administrative offices, such as the Education Office with *Daa Lam* Kh. Byambajav in office, the Foreign Affairs Office with B. Mönkhbaatar and the Public Affairs Office with M. Gankhuyag.

On the west of the main road inside the complex (the courtyard with the *Tsogchin* temple, *Ochirdariin süm*, *Zuugiin süm*, *Didinpowran* and the library being situated on the east of it), there is a fenced-off area, which houses lamas'dwellings and the Mongolian Institute of Buddhist Art. These are in old buildings. On the courtyard of lama dwellings, there is a new three storey building (finished in 2007), which serves as lecture and conference rooms, with also rooms for lama dwellings in its left wing.

The Mongolian Institute of Buddhist Art

G. Pürewbat lama founded the Mongolian Institute of Buddhist Art (*Mongoliin Burkhanii Shashnii Urlakhuin Ukhaanii Deed Surguul'*) in 1993. It is part of *Gandan* monastery, and provides graduate and post-graduate courses for lamas and lay people all of whom work at a high artistic level. They receive structured instructions in all aspects of Buddhist art according to the traditional methods and texts: how to create Buddhist images; thangka painting; sculpture; appliques; carvings; constructing stūpas and other objects of worship²²⁸.

²²⁸ See details on their homepage: <http://www.purevbat.mn> or www.miba.mn. There is an English version for only some parts of the very detailed homepage. The contact data of the Institute is: Tel: 976-11-363-831, 99888774. 99178963, Fax: 976-11-362-008. E-mail: mibapur@yahoo.com.

Religious life in Gandan monastery

As *Gandan* monastery is the main centre of Mongolian Buddhism, and the biggest monastery in Mongolia, which remained a functioning monastery (though heavily controlled) for all but 6 years in the Communist era, traditional ceremonial activities could be revived here more easily than in smaller temples and monasteries. Accordingly, many monthly and annual ceremonies are held in *Gandan* once again. Among these, there are the most important ones, such as the ceremonies of the Lunar New Year, the Great Days of Buddha or the Tsongkhapa anniversary, which are held in most other Mongolian monasteries. However, there are others that are only held in the bigger monasteries such as *Züün Khüree Dashchoilin* monastery, while yet others are only held in *Gandan*. On the ceremonial life and events Awidiingerel, the *golch* (chanter) of Gandan monastery and S. Nasantogtookh (aged 19), shrine keeper (*duganch*) provided information, and also *Gandan* being the main monastery of Mongolian Buddhism, printed sources are abundant in detailed data as well²²⁹.

Monthly Ceremonies

The monthly ceremonies are as follows: on the 8th of the lunar month as is traditional the ceremony of the Medicine Buddha is held (*Manal*), although in *Gandan* it follows the ceremonial rules and melodies of the old *Manba datsan* of *Züün Khüree*; the Four Maṇḍalas of Dar' ekh (*Dar' ekhiin mandal shiwa*, T. *sgrol-ma'i mandala bzhi-ba*) is also performed on this day; on the 15th, the Guhyasamāja tantra (*Sanduin jüd*, T. *gsang-'dus rgyud*) is recited, again using (and preserving) the ceremonial rules of the old *Züün Khüree Jüd datsan*; the ceremony of the ten wrathful deities (*Arwan khangal* or *Sakhius*) is held on the 29th whereby in every first month the main deity of this ceremony is Gombo (with his text and the text of Gongor and Shalsh recited in a special melody, and the parts of the others in a simple way), in the middle month Ochirwaan' (together with Choijoo's and Jamsran's parts of the text with the special melody) and in the last month Lkham (with Jamsran's part with the special melody) (the parts of Tsamba are recited in the melodious way either in the middle or in the last month); every first month a *Tsogchid* offering (T. *tshogs-mchod*, S. gaṇapūjā, 'accumulation of offerings', feast offering) is performed and in every second month a *Danrag* (T. *gtang-rag*) thanksgiving offering is performed at the *Arwan khangal* or *Sakhius* ceremonies; the ceremony in honour of the sixteen arhats or main disciples of Buddha (*Naidan chogo*) is on the 30th using the commentary entitled, 'the sevenfold offering' by the 19th century philosopher, Yonzin Ishjantsan (T. yongs-'dzin ye-shes rgyal-mtshan); on the 23rd of the middle month of every season there is a special ceremony called "32 *kharanga magtaal*" ('thirty two eulogies'), during which eulogies of buddhas, bodhisattvas, saints, Tibetan and Mongolian masters are recited. Every Saturday *Günreg* is performed, the ceremony of *Günreg* (shortly for *Günreg Nambarnanzad*, T. kun-rig(s) (rnam-par snang-mdzad), S. Sarvavidyā Vairocana, a form of Vairocana Buddha) for the deceased. *Oroin yerööl* ceremony is held regularly at the request of individuals. On the 15th and 30th of every month *Sojin* (T. *gso-sbyong*, confession of sins, purifying the precepts / vows) is held by the lamas.

Many novices of the different *datsans* of *Gandan* participate on these ceremonies.

Annual ceremonies

²²⁹ *Bilgiin melmii*, 2005 february, 2005 March-April, 2005 August, 2005 September-October, 2006 February, and an article [by unknown author] in the conference volume of *Northern Buddhist Conference on Ecology and Development* held in 2005 (Gandantegchenlin khiid 2005). The other issues of *Bilgiin melmii* must also contain useful information, but only the above issues were available to the author.

The cycle of the annual ceremonies held in *Gandan* starts with the ‘great festival days of Buddha’s miracle showing’ (*Burkhan bagshiin (tersüüdiig nomkhotgon) rid khuwilgaan üzüülsen ikh düitsen ödrüüd*, T. *cho-’phrul chen-po’i dus-chen* or *Choinpürel jon aa*, T. *chos-’phrul bco-nga*, ‘Fifteen miracles’), which are conducted for fifteen days in the first two weeks of the Lunar New Year. They commemorate Buddha’s defeat of the six masters, holders of heretical doctrines (*tersüüd*, T. *log-par lta-ba*), by mysterious methods of showing miracles. This 15 day festival is one of the so called ‘great festival days of the Buddha’ (*Burkhan bagshiin ikh düitsen ödrüüd*). Over the fifteen days the *Ikh yerööl* or *Oroin yerööl* (‘great or evening prayers’, T. *smon-lam, smon-lam chen-po*) or *Choinpürel molom yerööl* (T. *chos-’phrul smon-lam*, ‘prayers of miracle showing’) ceremonies are held every afternoon from 2.00pm (more exactly from 16 o’clock between the 1st and 4th, and from 14 o’clock between the 5th and the 15th). Sixty different texts, like the 32 eulogies (*magtaal*) and the six prayers (*Zurgaam yerööl*, T. *smon-lam drug*) are recited in a very melodious way.

The 14th of the first spring month is the Great day of Öndör Gegeen (*Öndör Gegeenii ikh düitsen ödör*), commemorating his death, when the ceremony called *Dawkhar yerööl*, ‘double prayer’, which commemorates his death, is held. This differs from the other *Ikh yerööl* prayers of *Tsagaan sar*. On this day the prayer is recited (*maan’ tatakh*) by the main chanting master (*ikh unza*), and, on the other days of the fifteen days of the *Yerööl* ceremonies he and the second chanting master (*baga unza*) along with the chanters (*golch*) take turn to recite the prayers. It is also special that during this ceremony a *Tsogchid* (T. *tshogs-mchod*, ‘accumulation of offerings’, *gaṇapūjā*) feast offering is offered without *lagdor* (T. *lhag-gtor*, ‘residual cake offering’) while the text *Umlai daye* (T. *om-las bgrang-yas*) composed by Öndör Gegeen is recited. During this ceremony, as a speciality, in *Gandan* the food for the lama community is arranged from cakes prepared by the moulding shapes (*khew*) made by Öndör Gegeen himself.

The next festival day is the *Düinkhor* anniversary (*Düijid nyamba / nyanba / nyam* ceremony, T. *dus-rgyud bsnyen-pa*), or the great day of *Düinkhor* (*Düinkhoriin düitsen*), which is held on the 15th day of the last month of spring. It commemorates the day when Buddha first taught the Kālacakra system (‘the wheel / cycle of time’, *Düinkhor* or *Tsagiin khüird*, T. *dus-kyi ‘khor-lo*) of Buddhism. Therefore it is also called ‘the festival day of Buddha’s first preaching of the Kālacakra tantra’ (*Burkhan bagsh tsagiin khüirdnii ündesiig nomloson ikh düitsen ödör*).

After this is the great Maitreya Festival, celebrating the future Buddha, Maidar, which is usually held in the first summer month. High-ranking lamas and astrologers determine the exact date of the festival. The ceremony itself is called *Jambiin chogo* (T. *byams-pa’i cho-ga*, ‘ceremony held in honour of *byams-pa*’). In it the lamas and the lay population gather together and process around the monastery following the statue of Maitreya, which is mounted on a cart with a green horse head all the while praying for his coming. This great festival called *Maidar ergek* (‘circumambulating [the monastery] with Maitreya’s statue’) is celebrated only in a few Mongolian monasteries today.

On the 14th of the first summer month, a ritual is held in honour of the highest tantra deity, Jigjid, called *Jigjid danjüg* (T. *bdag-’jug*, ‘self-empowerment’).

The next festival in the annual cycle is on the 15th or full moon of the first summer month and is the second of the four great festival days of the Buddha (*Burkhan bagshiin ikh düitsen ödrüüd*) on each of which a special ceremony called *Tüwiin chogo* (T. *thub-pa*, a name of Śākyamuni Buddha) or *Burkhan bagshiin chogo* (‘ceremony in honour of Buddha’) is held. This festival for the Buddha commemorates three events of his life on the same day: his birth; the day he reached enlightenment or became a Buddha; and the day when he died, his parinirvāṇa (*Burkhan bagsh mendelsen khiigeed ilt tuulsan Burkhanii*

khutgiig olson, nirwaan düüriig üzüülsen ikh düitsen ödör, T. *mngon-par byang-chub-pa'i dus-chen*).

The 17th of the first summer month is the anniversary of the death of the 8th Bogd *Jewtsündamba khutagt*. On this day there is a ceremony called *Uuliin lamiin chogo*, when the ritual text for the 8th Bogd, written by Luwsan (T. *blo-bzang*, known as Uuliin lam, 'the lama from the mountain'), is recited. Luwsan meditated in a cave in Chingeltei Mountain where he is said to have obtained nirvana, which is shown by his footprints in the rock, which are said to have disappeared suddenly indicating that he had entered nirvana (and disappeared from this world). His text, dedicated to the worship of the *Jewtsündamba khutagts*, is a specialized version of the *Lamiin chodwa / chodow* (T. *bla-ma'i mchod-pa*, 'offering to the Master'). A special thanksgiving offering (*Danrag*, T. *gtang-rag*) is offered on this day as well.

The third festival for the Buddha is held on the 4th of the last summer month. It commemorates the day when Buddha first preached the Dharma, often referred to as 'the festival of his first turning of the wheel of Dharma' (*Nomiin khüird ergüülekh / (Burkhan bagsh) nomiin khüird ergüülen düitsen* or *Choinkhor (düitsen)*, T. *chos-'khor bskor-ba/ chos-'khor dus-chen*). There is again a *Tüwiin chogo* or *Burkhan bagshiin chogo* ceremony on this day.

On the 5th of the last summer month, the *Jasaa Ikh Ganjuur* or *Altan Ganjuur* ceremony is one of the annual ceremonies only held in *Gandan*.

There is another kind of festival dedicated to Maitreya the future buddha (*Maidariin düitsen ödör*) on the 6th of the last summer month with a *Jasaa Jambiin chogo* (T. *byams-pa cho-ga*, 'ceremony held in honour of Maitreya') ceremony.

A three-day ceremony is held from the 23rd to 25th of the last summer month called *Wantai günreg* (T. *kun-rig-gi dbang*). The Günreg Buddha and his 37 attendants are worshipped with his seed syllable recited many times.

On the 3rd of the first autumn month, the ceremony called 'the Great Consecration' (*Ikh arawnai (rawnai*, T. *rab-gnas*, 'consecration')) or 'Consecration on the fortunate day' (*Dashnyam arawnai*, T. *bkra-shis nyi-ma*, 'fortunate sun') is held. On this day all the objects of worship, statues, thangkas and the shrines are re-consecrated in *Gandan* with the aim of renewing the effects of the original consecration. This day a fire offering (*Jinsreg*, T. *sbyin-sgreg*) is performed as well.

The next festival on the 22th of the last autumn month is the fourth of the great days of the Buddha called the *Lkhawawiin düitsen (Burkhan bagsh tengeriin ornoos buuj irsen ödör*, T. *lha-las babs-pa'i dus-chen*, 'the festival of descending from the gods') festival. It is the day when Buddha descended from the god realms, where he had spent 90 days teaching and performing the *Khailen* (T. *has-len*, 'oath-taking') retreat. A *Tüwiin chogo* or *Burkhan bagshiin chogo* ceremony is performed to commemorate this important event. On the same day the *Demchog* ceremony is also held in honour of Demchog / Demchig (T. *bde-mchog*, S. Cakrasamvara) tutelary deity.

On the 25th of the first winter month there is the anniversary of Tsongkhapa's death called 'the great day of Zonkhawa / Zonkhow' (*Zonkhowiin düitsen*, T. *tsong-kha-pa'i dus-chen*) or 'The day he passed away' (*Zonkhowiin taalal bolson/tögssön ödör*), 'The day he was born and passed away' (*Zonkhowiin mendelsen mön taalal bolson/tögssön ödör*) or, as often referred to, as *Zuliin 25-n*, 'the 25th day of butter lamps', reflecting the tradition of lighting countless butter lamps and burning incense sticks in his honour. There is a *Bogd (Zonkhawa) lamiin chogo* ceremony ('ceremony in honour of Tsongkhapa') held during the day and in the evening butter lamps are lit outside and the *Migzem* (T. *dmigs-brtse-ma*), prayer to Tsongkhapa, is recited many times. A maṇḍala offering is made outside the main assembly hall in the evening.

The annual *Khajid* (T. *mkha'-spyod*, 'goddess, 'sky goer', 'sky traveller', S. *ḍākinī*) ceremony is held on the 25th of the last winter month. In many Mongolian monasteries, including *Gandan*, the *Khajidiin chogo* ceremony is held only once a year. However, in some temples, especially in Red Sect temples, it is held monthly on the 25th and on the 10th days. Narkhajid (T. *na-ro mkha'-spyod*, S. *Sarvabuddhaḍākinī*) was the main tutelary deity of the 5th *Bogd*. It is said that when he was meditating on this goddess, he saw a red light above the Bogd Khan Mountain and Tuul River. Thus, this ceremony has been held ever since then.

The ritual year ends with the ceremonial events of the last days of the Lunar New Year, *Tsagaan sar* in Mongolian. The farewell to the old year starts on the 26th of the last winter month with the consecration (*Adisлага*, T. *byin-rlabs*) of the new ritual offering cakes (*balin* or *dorom*, T. *gtor-ma*). During the ceremony cymbals are played 108 times, a feature introduced by Öndör Gegeen. On the following three days of the old year (the 27th to 29th), three *Sakhius* ceremonies called the 'old ceremonies' (*Khuuchin nomiin khural*) are held to honour the wrathful deities. These ceremonies are held in *Gandan* from 6.00am to 11.00pm and differ from the other ceremonies for the *Sakhius* in that the *Arwan khangel* book is recited in a slower and more melodious way (*ikh yan(gaar)*, T. *dbyangs chen*, '(with) great melody/tune') than usual. In *Gandan*, on the 27th the main deity is Gombo (with Gongor, Shalsh and Jamsran, and the main deity of 28th is Ochirwaan' (with Lkham, and Namsrai. On the evening of the third day (29th), when Chojoo is the central deity (with Tsamba), there is a ceremonial burning of the triangular based pyramid shaped sacred 'cake' and the sacred wooden construction (*Sor zalakh*, T. *zor 'phen*), which aims to avert and clear away all troubles and misfortunes. On the next day, the Eve of the New Lunar Year (*Bitiün*), a special *Sakhius* ceremony called *Tsedor lkham* (T. *tshes-gtor lhamo*, *Jiliin dorom* in Mongolian translation) 'the yearly ceremonial cake offering to Baldan lkham' is held from 11.00pm to the morning of the New Year in honour of Baldan lkham. The reason this ceremony is held on this day is that, according to the legends, Lkham arrives in Mongolia in this day as she travels around the world riding on her mule. A special thanksgiving offering, called *Tsedor danrag* (T. *tshes-gtor gtang-rag*) is performed to her during the dawn hours. This part is recited with the 'new melody' (*shine yang(aar)*), which was introduced during the time of the 5th *Jewtsündamba khutagt*; while the previous parts of the ceremony are recited with the 'old melody' (*khuuchin yang(aar)*), which was introduced during the time of Öndör Gegeen Zanabazar. The ceremony ends with the tradition of paying homage to or ceremonial greeting of the lamas (*zolgokh*). *Zolgokh* is a traditional homage practiced on the first some days of *Tsagaan sar* when people visit and greet their older relatives in a ceremonial way. In the temple *zolgokh* has to be made firstly to the highest ranked lamas, then to the remaining ranked lamas and an individual's teachers, after which everyone greets everyone, always the younger the older, in the prescribed order.

As well as the festivals described above, there are some other special annual events held in the monastery. A principal one of these is the oath-taking retreat period (*Khailen* or *Yar khailen*, T. (*dbyar*) *khas-len*, '(summer) oath-taking', also called *Yarnai*, T. *dbyar gnas*, 'summer retreat'), which begins on the 15th of the last summer month and lasts for 45 days. Only *gelen* and *getsel* lamas are allowed to take part in this retreat, during which they confirm their vows, confess their possible mistakes and amend their negative actions. It requires the participation of at least four *gelen* lamas, and the practice originates from Buddha, who practiced *Khailen* in the Realm of the 33 Gods. It also has roots in the old tradition of the confinement or retreat of lamas (*Yarnai*, T. *dbyar-gnas*) in India for the wet summer months, the original cause for which was to spend the rainy period in a retreat also with the aim of avoiding the accidental killing of insects. Originally, it lasted for three

months during the summer, when lamas remained confined to their monasteries for religious meditation and contemplation. However, the duration has been reduced in Mongolia and the 'retreat' period lasts for only 45 days. *Khailen* is held only in those Mongolian monasteries where there are at least four lamas with *gelen* vows, for example *Züün Khüree Dashchoilin* monastery and *Amarbayasgalant* monastery (Selenge aimag, Baruun Büren sum). In *Gandan* forty lamas with *gelen* and *getsel* vows participated in 2005.

In 1999 the masked ritual dance called *Khüree tsam* (T.'*cham*) or *Jakhar tsam* (T. *lcags-mkhar* 'cham) was revived in accordance with the rules, techniques and choreography used in Ikh Khüree. To date this was the only occasion the dance was revived. However, there are plans for the student lamas of the teachers, R. Sereeter and D. Danzan, who have both passed away, to bring back the tradition in full using the training they have received.

Gandan monastery has external relations with Tibetan monasteries in India, where many lamas have been given the opportunity to study and attend Buddhist Teaching at high level in order to pass on their knowledge and understanding to a generation of younger Mongolians. Many Tibetan Rinpoches and teachers have been, and, continue to be invited to *Gandan*, to support the revival of the old Buddhist traditions and to help ensure the continuation of a living tradition.

In 1990 it was mainly the surviving lamas, who were young novices before the events of 1937-1938, that were the driving force in reviving from memory the original and distinctive features of Mongolian Buddhism. Within the last fifteen years many have passed away. Fortunately, at the time of the research, some are still contributing to the rituals and educating the young generation. One such is Garjidiin Diwaasambuu, *tsorj* lama (born 1927, who had been a lama in the assembly (*Khuuchid*) *Khambiin süm* in present Sükhbaatar aimag, Erdenetsagaan sum, after moving there with their congregation (*Khuuchid Khambiin khiid*) from Inner Mongolia, Shiliin gol aimag, Baruun khuuchid khoshuu. This assembly assimilated into *Gandan* in 1960. He also gathered at *Aya Zandan Bandid gegeenii khiid* in Zuun Abaga khoshuu or Zuun Beisiin khoshuu, Inner Mongolia). Others are: J. Dorjijantsan, *shunlaiw* of *Idgaachoinzinlin datsan* (born 1918, *Luu güngiin Khüree*, present Arkhangai aimag, Battsengel sum); Gonchig, main disciplinary master of *Dashchoimbel datsan* (born 1916, *Gendenpeljeelin* or *Norowligbaalin* monastery, present Zawkhan aimag, Tsetsen uul sum and also *Dashchoimbel datsan* in Bogdiin Khüree, where he lived in *Shüteenii aimag*); T. Altangerel, main disciplinary master of *Idgaachoinzinlin datsan* (born 1924, Yaruugiin khüree, Zawkhan aimag, Elderkhan sum); Tsegmediin Luwsan, lama of *Dashchoimbel datsan* (born 1914, Khowdiin shar süm / Ööldiin shar süm, present Khowd aimag center, Khowd). In addition the following old lamas of the present *Tsogchin* temple were interviewed: Lojin Ishjamts (born 1915, *Ööldiin Khüree* / *datsan* or *Gandanpuntsoglin*, present Khowd aimag, Erdenebüren sum); B. Süren (born 1911 in the year of pig, *Tsakhiurtiin khural* / *Dorjdamba datsan*, present Dundgow' aimag, Delgertsogt sum and *Delgerchoiriin khiid* / *Zawa bagshiin Khüree*, Dundgow' aimag, Delgertsogt sum); Mönkhnyamiin Menddawaa (born 1920 in the year of hen, *Sain noyon (khanii) Khüree* / *Sain khanii Khüree* or *Khan khögshnii Khüree*, present Öwörkhangai aimag, Uyaanga sum centre); Möriin Samdan (born 1918, (Borjignii) *Baruun choir* / *Tsagaandelgeriin choir*, Dundgow' aimag, Tsagaandelger sum), Chimiddorj (*Baruun-Sönödiin Khar airagiin süm* / *khural* or *Gandandanjailin khiid*, present Dornogow' aimag, Airag sum, after moving there with their congregation from Baruun Sönöd khoshuu, Inner Mongolia in 1945. This assembly assimilated to *Gandan* in 1963.), and Luwsangüngaa (born 1924, *Dashgendunjambaalin khiid* / *Bügsiin khüree* / *Teeliin khural*, Khöwsgöl aimag, Tömörbulag sum). Prior to the purges these old lamas were attached to different

monasteries and assemblies in different parts of Mongolia (some originally in Inner Mongolia), and were interviewed on their old temples and the old way of religious life, but this could not be included in here as is out of the scope of the present dissertation.

Daily chanting (Tsogchin)

The modern version of the *Tsogchin* texts of *Gandan* monastery is printed in traditional Tibetan sūtra (pothi) form on modern paper (20x7 cm, the double-lined text frame is 17x5,5cm for pages 1-11., and 14,5x5,5cm and 16x6cm variably for pages 12-411., 6 lines/page except from title pages), consisting of 411 pages. There is no title given for the textbook, and the different texts follow each other in most cases unseparated, without separate title pages for the individual texts. Besides the European pagination, the pages are paginated in Tibetan as well (recto, left margin), but not continually, as at page 27 the Tibetan pagination is restarted. The pages 1-11 (with numbering in European and Written Mongolian (recto, left margin)) contain the Mongolian version of the texts *Itgel* (Written Mongolian title: *Itegel*, pp. 1-7., 1B-4A) and *Gandanlkhawjamaa* (Written Mongolian title: *Tegüis bayasyulangtu olan tengritü*, pp. 7-11, =A-6A) in Written Mongolian, then the actual texts of daily chanting in order of recitation come as follows (the Tibetan pagination therefore starts at page 13).

The textbook contains the following texts in the following order: *Itgel* or *Jawdo semjed* (T. *skyabs-'gro / skyabs-'gro sems-bykyed*, 'Taking refuge (and generating bodhicitta / enlightened attitude', the short basic prayer of taking refuge, pp. 13-21., 1A-5A); *Gandanlkhawjaa / Gandanlkhawjamaa* (T. *dga'-ldan lha brgya(-ma)*, 'Hundred Deities of Tuṣita', a prayer and invocation of Tsongkhapa from Tuṣita heaven by the fifth Dalai lama. This version is different from that chanted in *Dashchoilin* monastery, with some of the four-line stanzas being different, pp.22-26., 5B-7B); *Dashchiiraw san* (T. *bkra-shis char-'bebs(-kyi) bsang(s)*, full title: *bsang-mchog bkra-shis char-'bibs mchod sbrin rgya-mtsho dang bsang-chog shin-tu bsodus-pa rnam*, 'Incense offering to cause rainfall of auspiciousness', 'The supreme incense offering causing rainfall of auspiciousness and ocean of clouds of offerings and the abridged supreme incense offering', an incense offering performed for purification and for attaining virtue and good fortune, pp. 27-46., 1A-10B [the Tibetan pagination is restarted here]); *Lamaadan* (T. *bla-ma dang* (beginning of the text), 'Lamas and...', a short prayer to Mañjuśa í, for sharp mind and improving wisdom, pp. 47-48., 11A-11B); *Jambal tsanj* (T. *jam-dpal mtshan-brjod*, Sanskrit title as given in the text: *ārja manydzu shri nā ma sam gi ti*, long title given in the text as Tibetan title: *'phags-pa 'jam-dpal-gyi mtshan yang dag-par brjod-pa*, 'Enumerating / reciting the names of Mañjuśrī', 'The noble enumeration of the names of Mañjuśrī', a text to Mañjuśrī usually recited to remove obstacles and to awake intelligence and wisdom, pp. 49-97., 12A-36A), *Lamiin chodow / chodwa* (only the beginning parts till the 43rd stanza are recited here, T. *bla-ma chod-pa*, Sanskrit title as given in the text: *gu-ru pū dza sya kalpa nā ma, bla-ma'i mchod-pa'i cho-ga*, , 'Offering to the masters', 'Ritual of the offering to the masters', ritual of worship of the masters by paṇ-chen blo-bzang chos-kyi rgyal-mtshan (the fourth Panchen lama), pp. 99-113., 37A-44A [the beginning parts, the continuation is recited later]); *Nogoon Dar' Ekh* (T. *sgrol-ma, rje btsun 'phags-ma sgrol-ma-la bstod-pa*, 'Green Tārā', 'Eulogy of the precious noble Green Tārā', an eulogy of (the Green) Tārā. The text includes the twenty-one prostrations to the forms of Tārā (*khörin negen mörgöl*, T. *phyag-'tshal-ba ni shu rtsa gcig*, pp. 113-121., 44A-48A, pp. 113-129., 44A-52A); *Tüi mandal* (T. *khrus, maṇḍala*, 'Ablution (cleansing ritual)' and 'Maṇḍala offering', performed after one another, pp. 129-156., 52A-65B (*Tüi*: pp. 129-147., 52A-61A, *Mandal*: pp. 147-156., 61A-65A)); *Dünshig* (T. *ltung-bshags*, 'Confession of downfalls', the book of prostrating, chanted to clear away sins and stains by confessing

them. The four lamas who performed the maṇḍala make prostrations facing the altar during this text, pp. 157-167., 66A-71A); *Jiwshig* (T. *spyi-bshags*, ‘General confession’, a text for confession. This text variation is shorter than that chanted in *Dashchoilin* monastery, containing only the second part of that, pp. 167-168., 71A-71B); *Shawdag dorom* (T. *gzhi-bdag gtor-ma*, *gzhi-bdag gtor-ma* ‘*bul-tshul*, ‘Sacrificial cake offering to the local deities’, ‘The way/ method of the sacrificial cake offering to the local deities’, a text to please the local deities by a sacrificial cake offering and other offerings to them, pp. 169-171., 72A-73A); *Naidan magtaal* (T. *gnas-brtan*, *gnas-brtan bcu-drug-gi bstod-pa* (not given in the text), ‘(Eulogy of) the (sixteen) sthaviras or arhats’, an eulogy of the sixteen main disciples of Buddha by dge’dun rgya-mtsho’i dpal (the second Dalai lama), pp. 171-195., 73A-85A); *Gawsüm / Gawsümb / Gawsümba* (T. *skabs-gsum* (beginning of the text), ‘The three times [past, present and future]’, an eulogy of Buddha composed by Tsongkhapa, pp. 196-205., 85B-90A); *Demberel dodwa / Demberel dodow / Demberel dodba* (T. *rten-’brel bstod-pa*, ‘Eulogy of the interdependent connection’, an eulogy recited in order to revive spiritual strength and spirit and to gather virtues and good fortune, composed by Tsongkhapa, pp. 205-224., 90A-99B); *Baldan saa süm* (T. *dpal-ldan sa gsum*, ‘The glorious Three Realms’ by Tsongkhapa, pp. 225-238., 100A-106B); *Püntsog güsüm* (T. *phun-tshogs sku-gsum* (beginning of the text), ‘The three perfect buddha bodies’, a biography and praise of Tārānātha (the predecessor of the *Bogds*), and a prayer to him by ngag-dbang bstan-’dzin, pp. 239-252., 107A-113B); *Yondan shirjürma* (T. *yon-tan gzhir gyur-ma*, ‘The base of merits’, a prayer being a shortened ‘version’ of *Lamrim* (T. *Lam-rim*), the gradual path to enlightenment composed by Tsongkhapa, pp. 253-257., 114A-116A); *Dombo / dambo lanaa* (T. *ston-pa bla-na med-pa* (beginning of the text), ‘The unsurpassable Buddha’, pp. 258-270., 116B-122B); *Shija khayan / Shijaa khayan* (T. *shes-bya mkha’-dbyings* (beginning of the text), *rje-btsun* ‘*jam-dpal dbyangs-kyi bstod-pa* (not given in the text), ‘Sphere of knowledge’, ‘Eulogy of the noble Mañjuśrī’, an eulogy of Mañjuśrī, pp. 270-276., 122B-125B); *Chogjü jalwa* (T. *phyogs-bcu’i rgyal-ba* (beginning of the text), *thog-mtha’ bar-gyi smon-lam*, Title given at the end of text: *rgyal-ba thams-cad-kyi thugs-rje’i rang gzugs* ‘*phags-pa* ‘*jig-rten dbang-phyug spyan-ras-gzigs-la bstod cing thugs-rje bskul-bali gsol-’debs dang bcas-pa phan-bde’i char-’bebs*, ‘The victorious one of the ten directions’, ‘Prayer from beginning to the end’, one of the Six Prayers (*Zurgan yerööl*), pp. 276-290., 125B-132B); *Sandag dorj* (T. *gsang-bdag rdo-rje* (beginning of the text), title given at the end of text: *dpal phyag-na rdo-rje’i sku gsung thugs-la bstod-pa*, ‘Vajrapāṇi’, ‘Eulogy of the Body, Speech and Mind of the noble Vajrapāṇi’, An eulogy of Vajrapāṇi by las-kyi rdo-rje, pp. 291-296., 133A-135B); *Jinlaw chogzol / tsogzol* (T. *byin-rlabs mchog-stsol* (beginning of the text), *dus-bstun-gyi gsol-’debs* (not given in the text), ‘Giving the greatest blessing’, ‘Prayer in accordance with the time’, the most well known prayer composed by Öndör Gegeen Zanabazar, chanted in every Mongolian monastery daily, pp. 297-300., 136A-137B); *Yondan jünai* (continuation of the text of *Lamiin chodow*, here the stanzas 43-54 are recited, T. *yon-tan* ‘*byung-gnas* (beginning of the 43rd stanza), ‘Source of merits’, pp. 300-305., 137B-140A); *Shinchi dampo* (continuation of the text of *Lamiin chodow*, here the stanzas 84-115 are recited, T. *zhing-mchog dam-pa* (beginning of the 84th stanza), ‘The excellent pure fields’, pp. 305-316., 140A-145B); *Dawkhai tügj* (T. *thabs mkhas thugs-rje* (beginning of the text), ‘Ingenious compassion’, the text contains the dhāraṇīs of different deities, pp. 317-331., 146A-153A); *Ganjid dodwa / dodow / Ganjidiin dodow* or *Naiman gegenii magtaal* (T. *rkang-brgyad bstod-pa*, ‘Eight footed eulogy’, ‘Eulogy of the celestial deities’, pp. 331-333., 153A-154A); *Sanjid molom* or *Yeröölün khan* (T. *bzang-spyod smon-lam*, *bzang-spyod smon-lam-gyi rgyal-po*, ‘*phags-pa bzang-spyod smon-lam-gyi rgyal-po* (not given in the text), Sanskrit title: *Ārya pha dra tsa rya pra ni dha na rā dzā* (not given in the text,

known from other version), ‘Prayer of good actions’, ‘King of the prayers, the noble prayer of good actions’, one of the Six Prayers, pp. 333-356., 154A-165 B); *Sanje gūnla* / *Sanja(a) gūnla* or *Maidariin yerööl* / *Jambiin yerööl* (T. *sangs-rgyas kun-la* (beginning of the text in this version), *byams-pa*’i *smon-lam* (as given in the title in an other version) / ‘*phags-pa byams-pa*’i *smon-lam-gyi rgyal-po* (not given in the text, known from other version), Sanskrit title: *ārja mī tri pra ñi dhā na rā dzā* (not given in the text, known from other version), ‘To all Buddhas ...’, ‘Prayer to Maitreya / The noble king of the paryers to Maitreya’, a prayer to Maitreya, pp. 356-364., 165 B-169A); *Choiiji gūnla* (T. *chos-kyi sku-la* (beginning of the text), ‘Dharmakāya / Dharma-body’, pp. 365-373., 170A-174A); *Sanjai chodtor* (T. *ōm bsangs-rdzas mchod-gtor* (beginning of the text), ‘Incense offering articles and sacrificail cakes’, pp. 373-396, 170A-185B); *Dider jewii* (continuation of the text of *Lamiin chodow*, T. *di-ltar bgyis-pa*’i (beginning of the 116th stanza), ‘Such deeds’, pp. 396-398., 185B- 186B); *Jelwa malü* (T. *rgyal-ba ma-lus* (beginning of the text), *dge-ldan lugs-bzang rgyas-pa*’i *smon-lam bden-tshig* ‘*grub-pa* (not given in the text, known from other version), ‘All victorious ones’, ‘Prayer spreading piety and good morals, establishing the truth’, a prayer recited for the Teachings to flourish for a long time by *gung-thang bstan-pa*’i *sgron-me*, pp. 398-402., 186B-188 B); *Dambarmaa* or *Sanjai* / *Sanje namseg* or *Dambjewii molom* (T. *bstan-’bar-ma* (short title) / *sangs-rgyas rnam-gzigs* (beginning of the text), ‘Alight Teaching’, a prayer to the seven buddhas who have already appeared in our kalpa praying for the Teaching to remain alight for a long time, pp. 402-407., 188B- 191A); *Dash* (T. *bkra-shis*, *bkra-shis bcu-gcig-ma*, ‘Auspiciousness/ benediction’, ‘Eleven [stanzas of] auspiciousness/ benediction’, this version of the auspiciousness prayer consists of eleven four-lined stanzas, pp. 407-411., 191A-193A); and *Megzem* (T. *dmigs brtse-ma*, ‘Pure loving-kindness’, a short and essential prayer to Tsongkhapa, this version chanted at *Gandan* is the five-lined stanza, p. 411., 193A)²³⁰.

Reciting texts in the monastery on request

Being the main monastery, it attracts masses of people daily who come for worship and makin prostrations and offerings, but also request texts here. The monastery has a list consisting of 147 items with fixed prices. There is also a separate list for believers’ use that contains explanations for 140 titles. Also there is an explanation hanged on the same notice board on the tradition of reading texts on request in return to donations, and this explains the reasons of it and also draws attention to the fact that the prices for the individual texts depend on the length of the given text, the amount and types of the raw materials needed for performing it, the other accessories needed and the length of time needed to perform the given recitation. In 2007 the lists were unchanged after a restoration of the building where readings can be requested, though the lists were redesigned and reprinted. The following texts can be requested in *Gandan* monastery²³¹: *Altangerel* 500, *Ariun san* 300,

²³⁰ In the following when giving daily chanting texts of other monasteries and temples, the titles are simply listed, without any explanation or Tibetan equivalent, as all titles that are chanted daily in any Ulaanbaatar monasteries and temples where the *Tsogchin gorim* was available can be found with explanations in Appendix 4 (List of Daily Chanting Texts of Ulaanbaatar Monasteries and temples) in alphabetical order and can be checked there.

²³¹ Here and in the followings when giving list of texts of other Ulaanbaatar temples, only the titles are listed. All explanations (Tibetan title, Sanskrit equivalent, translation of titles and purpose of reading or explanation) are given for each title in Appendix 2 and Appendix 3. The texts that are possible to request in *Dashchoilin* monastery are given without underlining and are in Appendix 2 (List of *Dashchoilin* Monastery’s Texts Read on Request of Individuals and Their Indications); and explanations for the texts underlined, as these are not included in *Dashchoilin* monastery’s list, can be found in Appendix 3 (List of Other Texts Read on Request in Ulaanbaatar temples). Some text titles, however, remained unsolved, as in a

Altan ganjuur 10 000, *Banzragch* 500, *Barchid lamsel* 500, *Badam khatan* 500, *Bumchin* 500, *Burkhan bagshiin dalchog* [must be the same as *Burkhan bagshiin nalchog* / *nalchig*] 700, *Bardo soldew* 500, *Gawsüm* 300, *Gamgaajined* (Miyeegombo) 500, *Ganjidiin dodwa* 300, *Dashcharwewiin san* 500, *Dorjderem* 500, *Dorjnamjom* 500, *Damtsegdorjiin daiw* 300, *Ulaan yum* 2000, *Yum jaibrin düi süm* 2500, *Ganshiguud* 500, *Lamrim* 500, *Shirnen* 500, *Semnid* [perhaps the same as *Semnid perenlei* or *Semnidma*] 300, *Dodijajaa* 500, *Dodigalsan* 500, *Do zamlun* 500, *Jadamba* 500, *Dadog sersüm* 1500, *Jir tüi* 300, *Janag gagdog* 700, *Jambaltsanchod* 500, *Jantsanzemü bunjen* 600, *Jinlaw tsogzol* 500, *Joiwii choijad* 1000, *Lusiin san*, *Zurgaan yerööl* 1200, *Zagd züsüm* 500, *Lüi ag id süm jandol* 800, *Lümbüingaraw* 500, *Seded* 1000 *udaa* 1000, *Dogsüm* 500, *Demberel dodwa* 500, *Manal* 500, *Tsambum* 500, *Sayannyanbo* 500, *Pagdod* 500, *Sanjod* 500, *Maan' yerööl* 300, *Mandal shiwa* [Dar' ekhiin mandal shiwa] 1500, *Maan' gambüm* 500, *Nogoon Dar' Ekh* 300, *Norjimiin sün* [the same as *Lkham norjmo sün* / *Lkham norjmiin sün*] 500, *Nolsol* 300, *Nitiin 4 bot'* 1000, *Nanjid* 500, *Namjai nyambuu* 500, *Sanjod monlam* 1000, *Ochirdariin tüi* [the same as *Ochirdar' burkhand tüi örgökh*] 500, *Ondagjan* 500, *Seded* 500, *Nogoon dar' Ekh* 1000 *udaa* 1000, *Dashdondüw* 500, *Nürzed* 300, *Yambii donchir* 500, *Tarwa chenbo* 500, *Toidol* 500, *Arwan gurwan san* 300, *Dörwön uliin san* 300, *Umanjüg* 500, *Khamchu nagwa* 500, *Tsagaan Dar' Ekh* 300, *Tsagaan öwgönii san* 300, *Tsend* 500, *Chogjümunsal* [Ayan zamiin yerööl] 500, *Cha süm* 700, *Khiimoriin san* 300, *Bekhen ganjuur* 5000, *Dünshig* 500, *Püljün* 500, *Sanduin jüd* 500, *Tsagaan Dar' Ekh* 1000 *udaa* 1000, *Doo düdwa* 500, *Lamaadan* 300, *Shawdag dorma* 500, *Namshir* 300, *Gurwan gürem* 900, *Samba lkhündew* 700, *Danjuur* 5000, *Tsewegmediin chogo* 1500, *Maan' chogo* 1500, *Sünchen deniin / denain chogo* 1500, *Khajidiin chogo* 1500, *Tarwa chimbiin chogo* 1500, *Awidiin chogo* 1500, *Naidan chogo* 1500, *Jambiin chogo* 1500, *Tüwiin chogo* 1500, *busad choguud* (other *chogo* texts) 1500, *Lkhogtoi güngereg* 1500, *Oroin yerööl* 1500, *Manaliin donchid* 2500, *Ikh manal* 1500, *Jügdornamjil donchod* 1000, *Tselkha namsüm donchod* 1500, *Choiwoo dügjüü* 1500, *Lamiin chodwiin chogo* 1500, *Sundui* 500, *Sendom* 500, *Wantai günreg* 2500, *Jamsran* (presence with food offering is needed) 500, *Dalkha* (presence with food offering is needed) 500, *Altangereliin dallaga* (presence with food offering is needed) 500, *Aduunii dallaga* (presence with food offering is needed) 500, *Namsrain dallaga* (presence with food offering is needed) 500, *Dar' Ekhiin dallaga* (presence with food offering is needed) 500, *Dashzegwiin dallaga* (presence with food offering is needed) 500, *Dashcharwewiin dallaga* (presence with food offering is needed) 500, *Gombo* (presence with food offering is needed) 500, *Jigjid* (presence with food offering is needed) 500, *Gongor* (presence with food offering is needed) 500, *Tsanba* (presence with food offering is needed) 500, *Lkham* (presence with food offering is needed) 500, *Namsrai* (presence with food offering is needed) 500, *Shalshi* (presence with food offering is needed) 500, *Choiwoo* (presence with food offering is needed) 500, *Chagdar* (presence with food offering is needed) [Ochirwaan'] 500, *Jamsrangiin serjim* 500, *Lkhamiin serjim* 500, *Namsrain serjim* 500, *San serjim Dörwön uul serjim* [maybe the same as *Dörwön uuliin san* and *Dörwön uuliin serjim*] 500, *Dürted dagwiin serjim* 500, *Balgan donoin serjim* 500, *Dewjid serjim* 500, *Lkham mam tügon* 1000, *Dorj zodwiin chogo* 1000, *Bogd lamiin chogo* 500, *Gegdor* 500, *Usan balin* 500, *Shambaliin yerööl* 500, *Sa yum gar yum* [Sa yum and Gar yum] 500, *Miyee Gombiin dodwa* 500, *busad san* (other *san* texts) 300, *Sür* 500, *Owuu maan'* 500, *Güsün tügiin mandal* 500, *Biziyaagiin donchod* 1500, *Lkhogo* 500, *Gowiin lkha* 500

few cases the Tibetan equivalent was not found out or in another few cases there was no explanation available.

Monastic schools of Gandan monastery and their ritual life

Janraiseg datsan / Migjidjanraiseg datsan

This imposing building, *Janraiseg datsan* or *Migjidjanraiseg datsan* (T. *mig 'byed spyan-ras gzigs grwa-tshang*, *Melmiigeeree bolgooson süm* in Mongolian translation, 'Monastic school of the open-eyed Avalokiteśvara', *Migjid Janraiseg Temple*, *Janraiseg Temple*, *Avalokiteśvara Temple*) which became a symbol of Mongolian independence, is a temple dedicated to the honour of Janraiseg, the Bodhisattva of Compassion. It stands in the northeast part of *Gandan* monastery's northern courtyard, in the middle (GPS: N 47°55.374', E 106°53.698'). This is one of the temple buildings that remained intact. The main road from the main entrance (on the south as usual) leads up to this temple.

The foundation of this temple, which is a mixture of Tibetan and Chinese styles stemmed from the time when the 8th Bogd khan's eyesight was seriously affected in 1911 and he declared if Mongolians built an eighty cubit high statue (c. 26 metres) of Janraiseg, the Bodhisattva who looks on all sentient beings with great compassion, his eyesight would improve. The Janraiseg statue was built in 1911 / 1912 and on the 13th of June 1913 it was consecrated. Ten thousand statues of Ayuush or Tsewegmed made by Mongolian and Polish masters surrounded the statue. The temple also contained one thousand copies of the *Prajñāpāramitā sūtra* (*Yum*, T. *yum*, 'Verses of Eight Thousand') printed by bronze blocks, and the eight stūpas marking the events in Buddha Śākyamuni's life. The main tutelary deity of the temple was Jigjid and its main protector was Gombo. The communists destroyed the original statue in 1938 and metal from it was used to make bullets for guns. The temple itself was not destroyed and, according to Pürew²³², it was used as a military barrack from 1938. From the 1950s it functioned as the State Archive.

In 1988, the Mongolian Culture Foundation initiated the reconstruction of the central statue, supported by P. Ochirbat who became the first President after 1990. The building of the present statue by Mongolian masters using copper from the Erdenet mines, began in 1991 funded in part by generous donations of around 350 million *tögrögs* from Mongolian devotees. His Holiness the 14th Dalai Lama consecrated the part-built statue in August 1995 when he was in Mongolia and conducted the *Kālacakra* initiation (*Düinkhoriin wan*), too. In 1996 the precious statue was completed under the leadership of G. Pürewbat lama and his students in the Mongolian Institute of Buddhist Art (*Mongoliin burkhanii shashnii urlakhui ukhaanii deed surguul*) with the formal opening ceremony led by President Ochirbat taking place on the 16th of the last autumn month²³³. A set of the *Ganjuur* and *Danjuur* and other religious scriptures, tons of herbs and incense, a complete yurt along with its furniture, and other objects were placed inside the statue, according to the requirements for the preparation and dedication of holy statues or stūpas. The eighty cubit or twenty-six metre high figure of Janraiseg is decorated with precious stones and is gilded in gold. It is surrounded by prayer wheels and numerous sculptures of Ayuush or Tsewegmed most of which are copies although some of the originals have been recovered. The 10th anniversary of the rebuilding was celebrated on 23rd October, 2006.

This temple is now a focal point for all Mongolians. It is a favourite place for everyone to have their pictures taken: for families from the countryside on their visit to the capital; for newly married couples, for newly graduated classes and so on. There are now several professional photographers in front of the temple building. On the north, east and west sides of *Janraiseg* temple there will stand soon three-three stūpas. On its west side

²³² Pürew 2004, pp. 73-74.

²³³ For a detailed story of the rebuilding of the temple and the statue, see Mend-Ooyoo 1997.

there is a yellow coloured stūpa and another one, with the third one being built in 2007. On the south of these three stūpas there is a stele erected as well. On the east of the temple there are again two stūpas with the third one being built behind them. On the north three stūpas are standing in a row. In front of *Janraiseg* temple, there is a small building made of glass, for burning butter lamps. On the west of the temple itself there is a small yurt-shaped building which belongs to Janraiseg temple. A number of lamas belong to this temple, who either guard the statue, look after the flocks of believers and tourists visiting and provide for the offerings, or perform chantings in the nearby yurt-shaped building. In the open area in front of *Janraiseg* temple flowers are arranged in flower-beds, which was also a nice novelty in 2007.

Dashchoimbel datsan

Dashchoimbel datsan (T. *bkra-shis chos-'phel grwa-tshang*, 'monastic school auspiciousness spreading the Teaching', in Mongolian translation *Ölzii khutgiin nomiig arwiuulagch*, *Dashchoimbel* monastic school) was revived in 1990 and the temple was rebuilt in 1994 on its original site. It stands in the north courtyard of *Gandan*, next to *Güngaachoilin datsan* (GPS: N 47°55.331', E 106°53.747') The Dalai Lama himself opened the temple building in 1995 when he was in Ulaanbaatar to give the Kālacakra initiation. At the time of the research, about one hundred lamas and disciples belong to it. Most of the lamas have *gelen* or *getsel* vows, but novices start with *genen* or *barmarawjun* vow and became *getsel* later. Co-operation with Tibetan institutions now in India has also been revived with around hundred lamas studying for a minimum of 5 years in the Tibetan Gomang monastic school of Drepung monastery (T. 'bras-spungs sgo-mang grwa-tshang, in South India, Mundgod, Karnataka state). Others study at Sera monastery (T. se-ra, South India, Bylakuppe, Mysore district, Karnataka state). From 1992, Tibetan teachers from Gomang monastic school, some of whom held the *gewsh* (T. *dge-bshes*, 'virtuous friend', high academic degree) and *lkhaaramba* (T. *lha-rams-pa*, the highest philosophical degree that could only be gained in Lhasa, once a year during the Lunar New Year) degrees were invited to teach in *Dashchoimbel datsan*, where they are improving the standard of the lamas' knowledge. Presently there are five Mongolian and two Tibetan teachers teaching the lamas. Some of the Mongolian teachers, such as *gawj* D. Luwsanjamts or *gawj* S. Gantömör, were among those lamas who went to study in Gomang monastic school of Drepung monastery in India and have now returned. Here Batbuyan, lama of the temple (born in 1977) was the main informant, who only served the basic data.

The curriculum is the same as in pre-communist times²³⁴, and this is the only monastic school in *Gandan* when the old philosophic education could be revived fully. It is 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 Pramāṇa, the intermediate classes the topic of Pāramitā. After nine years study it is possible to take an exam, called *domiin damjaa* (T. *sdom-pa'i dam-bca'*). 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 Vinaya, monastic discipline, is studied for a further five to ten years. Those who take a final exam in these special fields of study got the rank of *gawj*. The names of the 14 classes are the following: elementary studies: *khadag* (T. *kha-dog*), *shidiüw / shidew* (T. *gzhi-sgrub*), *jumbarai / jümbri* (T. *rgyu-'bras*), *yuljin / juljii* (T. *yul-can*), *dondonju* (T. *don bdun-chu*); intermediate studies: *ok* (*gzhung*) (T. 'og-ma), *gom* (*gzhung*) (T. *gong-ma*), *gawadamba* (T. *skabs-pa dang-po*), *dom* (*sdom*);

²³⁴ Sereeter 1999, pp. 57-58.

advanced: *uma sarwa* (T. *dbu-ma gsar-pa*), *uma ninwa* (T. *dbu-ma rnying-pa*), *jod* (T. *mdzod*), *garamba ok* (T. *bka'-rams-pa 'og-ma*); professional level or *garamba gom* (T. *bka'-rams gong-ma*).

Of the three philosophical monastic schools in *Gandan* monastery, it was only in *Dashchoimbel datsan* that the academic degrees of *domiin damjaa* and *gawjiin damjaa* could be obtained. Since 1990 it has been possible for lamas to take *domiin damjaa* and examinations have been held five times from this time, the latest being in January 2005 when five lamas took it successfully. The next graduation in this examination will be in five years time. The *gawjiin damjaa* was revived in 1989 December by *gawj* B. Osor of the old *Baruun Khüree* or *Skhankh* monastery, who was the *shunlaiw* (T. *gzhung lugs-pa / gzhung las-pa*, head of the monastic school) that time. The eighth *gawjiin damjaa* exam was held in 2006 during the *Tsagaan sar*.

Presently, the *shunlaiw*, S. Gantömör *gawj* leads the school. There are three chanting masters (*darkhan un zad*, *ikh un zad*, *baga un zad*) and two disciplinary masters. About three old lamas gather in this temple, for example the current main disciplinary master, Gonchig (born 1917), who had been a lama in the old *Dashchoimbel datsan* prior to 1937, after leaving his original monastery, *Gendenpeljeelin* or *Norowligbaalin* monastery (also known as *Tegshiin khüree*).

The main deities of the temple are Gombo, Sendom, and Nagoon Dar' ekh.

There are two kinds of monthly ceremonies: on the 8th of the lunar month the ritual in honour of Manla or Manal is celebrated (*Manal* ceremony). On the 29th of the month a ceremony to the honour of the wrathful deities, especially Gombo is performed (*Sakhius* ceremony). There is a special annual ceremony, called *Jamchoi derna / dena* (T. *byams chos sde lnga*), when the 'Five treatises of Maitreya' are recited.

Daily chanting is held from 9.00am. No information was gained on the texts of the daily chantings (*Sharjin*, T. *shar byung*, name of the everyday reading in monastic schools). There is a monastic debate every day in which the students hone their knowledge. It is usually in the afternoon.

Güngaachoilin datsan

The tradition of the old *Güngaachoilin datsan* (T. *kun-dga' chos gling grwa-tshang*, 'all joyful monastic school of the Teaching', in Mongolian translation *Khotol bayasgalant nomiin süm*, *Güngaachoilin* monastic school) was revived in 1990 in a classroom of Zanabazar University, where young lamas began their training. The temple was built in 2001 on its original site, in the north courtyard of *Gandan*, next to *Dashchoimbel datsan* (GPS: N 47°55.332', E 106°53.729'). At present, around 75 lamas belong to the *datsan*, among them about 10 have *getsel* vows and three young lamas have *gelen* vows. In the past the *Wanchin Sodnomdagwa* philosophical manuals (*Wanchin igchaa* (T. *pan-chen yig-cha*) or *Losalin igchaa* (T. *blo-gsal-gling yig-cha*) served as the basis of study in *Güngaachoilin datsan*. Although this philosophical system follows the system of the Tibetan Losaling / Loseling monastic school of Drepung monastery (T. 'bras-spungs blo-gsal-gling grwa-tshang), it is not possible currently for lamas to study there or in its Indian counterpart in South India, Mundgod (Karnataka state).

However, about 30 lamas are studying in other Tibetan monastic universities in India, such as the Gomang monastic school of Drepung monastery (T. 'bras-spungs sgo-mang grwa-tshang) in South India, Mundgod (Karnataka state) or in Varanasi University for between 2 and 12 years. The temple authorities feel that after obtaining deep knowledge of another philosophical system it is possible to observe the differences in *Wanchin Sodnomdagwa's* manuals, so that, in time, this philosophical view can also be

taught once again. At present no-one in this datsan has completed his training in this distinctive interpretation of Buddhist philosophy and there are no special classes in it.

The curriculum of the school in the old times was divided into 16 classes²³⁵. One year's study was required for each of the five elementary classes: *khadag* (T. *kha-dog*), *shidiüw* / *shidew* (T. *gzhi sgrub*), *dogwa oijin* (T. *ldog-pa ngos-'dzin*), *jumbrai* / *jumbarai* / *jümbri* (T. *rgyu-'bras*), *loirog* (T. *blo-rigs*) and the four intermediate: *uma nimba* (T. *dbu-ma rnying-pa*), *uma sarwa* (T. *dbu-ma gsar-pa*), *dulwa* (T. *'dul-ba*) and *garamba ok* (T. *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*. As for today, only the six lower classes could be revived till now.

The *shunlaiw*, Ö. Gündsambuu, has headed the school since 2001. There are two chanting masters and two disciplinary masters. Here Enkhbishtogtokh, the main disciplinary master of the *datsan* was the main and very willing informant with the *shunlaiw* himself also providing some data.

Unfortunately, there are no Tibetan teachers in this school, which is a consequence of the worship of a specific deity. The two protectors of the temple are Lkham and Shügden. The 14th Dalai Lama had forbidden the worship of Shügden so he does not support the activities of the present temple. The novices are trained by Tibetan teacher lamas in *Dashchoimbel datsan*, and by six Mongolian lama teachers.

The daily chanting is held between 9.00 and 11.00am. The texts of the daily chanting of the temple (*Sharjin*, T. *shar byung*, 'rose, appeared', name of the everyday reading in monastic schools) was printed for the use of its lamas in 2000 in modern *sūtra* (pothi) form²³⁶, and this was available for study. Based on the textbook, the everyday chanting in the temple consists of the following texts in the following order: *Itgel* (T. *skyabs-'gro*), *Gandanlkhawjaa* / *Gandanlkhawjamaa* (T. *dga'-ldan lha brgya(-ma)*); *Choiriin san* / *Dodgür chilwiin san* (T. *'dod-dgur 'khyil-ba'i bsangs*); *Lamaadan* (T. *bla-ma dang* (beginning of the text)); *Jambal tsanjid* (T. *'jam-dpal mtshan-brjod* (here given simply as *mtshan-brjod*)); *Jendüg chogni* (T. *rgyan drug mchog gnyis*, beginning of the text: *mkha'-mnyam 'gro-la*); *Je rinbüüchigiin soldew* (T. *rje rin-po-che gsol-'debs*); *Jamyaaan dodwa* / *dodow* (T. *'jam-dbyangs-kyi bstod-pa*); *Sengiin dodwa* / *dodow* (T. *seng-ge'i bstod-pa*); *Dodbrin* (T. *bstod sprin*); *Nogoon Dar' ekh* (T. *sgrol-ma*); *Tsagaan Dar' ekh* (T. *sgrol-dkar*); *Ja chod* (T. *ja-mchod*); *Düdwa* (T. *sdud-pa*), the same as *Dodüdwä* / *Doodüdwä* (T. *mdo sdud-pa*, [this text is not included in the printed *Tsogchin* textbook, but must be inserted here in recitation]; *Ondogjan* (T. *mngon-rtogs rgyan*, 'Ornament of Realization', Abhisamayālaṅkāra by Maitreya) [this text is not included in the printed *Tsogchin* textbook, but must be inserted here in recitation]; *Umanjüg* / *Umanjug* (T. *dbu-ma(-la) 'jug(-pa)*) [this text is not included in the printed *Tsogchin* textbook, but must be inserted here in recitation]; *Yondan shirjürma* (T. *yon-tan gzhir gyur-ma*); *Jinlaw chogzol* / *tsogzol* (T. *byin-rlabs mchog-stsol*); *Shawdan soldew* / *Ölmii bat orshikh magtaal* (T. *zhabs-brtan gsol-'debs*); *Nürzed* / *Nurzed* / *Nürsed* or *Gombo perenlei* (T. *myur-mdzad* (beginning of the text) / (*mgon-po* + *'phrin-las*); *Lam gombo* (T. *bla-ma mgon-po*) [this is listed in the list of contents of the textbook as an independent text, though is not a text but the beginning of the closing line of the previous one]; *Choijoogiin dodwa* / *dodow* (T. *chos-rgyal-gyi bstod-pa*, the same as *Namshri* / *Namshir* or *Choijoo perenlei*); *Lkhamiin shagwa* / *shawog* (T. *lha-mo'i bshags-pa*); (T. *sems-nyid*), must be the same as *Semnid*

²³⁵ Sereeter 1999, pp. 59-60.

²³⁶ *Kun-dga' chos-gling grwa-tshang-gi zhar-byung* 2000. Hereby when giving the list of texts the Tibetan equivalents are also given, as the Tibetan textbook served as a source of the list (explanations are to be found in Appendix 4 (List of Daily Chanting Texts of Ulaanbaatar Monasteries and temples).

perenlei / *prinlei* or *Lkham perenlei* (T. *sems-nyid 'phrin-las, (lha-mo + 'phrin-las*)) [the pages containing this text were missing from the copy available]; *Donwii rimwa* (T. *gdon-pa'i rim-pa*, 'prayer sequence'²³⁷); *Jügder* / *Jügdor namjilmaagiin sün* (T. *gtsug-tor rnam-rgyal-ma'i gzungs*); *Shirnen* or *Shiirew* / *Shiiraw* / *Sharaw nyambu* / *nyamba*, also known shortly as *Do* (T. *sher snying /shes-rab snying-po / mdo*); *Sanjid molom* or *Yerööliin khaan* (T. *bzang-spyod smon-lam / bzang-spyod smon-lam-gyi rgyal-po*); *Geleg dodgi* (T. *dge-legs 'dod-dgu'i*); *Dambarmaa* or *Dambjewii molom* or also known as *Sanjai* / *Sanje namseg* (T. *bstan-'bar-ma* (short title), *sangs-rgyas rnam-gzigs, bstan-pa rgyas-pa'i smon-lam*); *Jelwa malüi* (T. *rgyal-ba ma-lus*); *Dambarmaa* / *Danbarmaa* (T. *bstan-'bar-ma*) [here only the closing part of this text recited previously are repeated]; *Dash* (T. *bkra-shis*) [this is a version containing only 3 four-lined stanzas]; and *Megzem* (T. *dmigs brtse-ma*).

There are special monthly ceremonies, like the worship of Shügden on the 2nd of the month or a smaller ceremony in honour of Manal, on the 8th of the month. *Doodüid* (T. *mdo sdud-pa*, a short version of Prajñāpāramitā) is read on the 15th of the month, and a special ceremony in honour of Lkham goddess is held on the 30th of the month. On the occasions of bigger monthly and annual ceremonies the novices are sent to the *Tsogchin* temple to participate. Every year there is a special two-day ceremony performed to Lkham as the main protector of the school. It is held on 1st of the middle autumn month, when a thanksgiving offering (*Danrag*, T. *gtang-rag*) is also a part of the ritual. According to the lamas a horse is led to the shrine, symbolizing the vehicle of Lkham goddess.

The main statues on the altar are the following: a lama in debating posture, Tsongkhapa and his two disciples, Buddha, and some smaller statues. On the left of the altar the sculpture of Lkham is situated behind a curtain. It can be seen only on the 30th of the month when the *Sakhius* ceremony dedicated to her is held. Next to it, a cupboard contains the volumes of Tibetan *Ganjuur*. On the right of the altar there is another cupboard with curtains to hide the statue of Shügden. In front of it, various objects of worship are arranged. Next to the seat of the main disciplinary master there is a *thangka* covered by curtain, which shows different offerings to wrathful deities (this kind of composition is called *ganzai* (T. *bskang-rdzas*), 'articles of sacrificial offering, fulfillment offerings'), and, likewise, can only be seen on the day of the *Sakhius* ceremonies. From the ceiling hangs a silk banner with Lkham's mantra written on it.

The entrance of *Güngaachoinlin datsan* was re-designed in 2006 with red pillars, the wheel of the Dharma with the two gazelles and the traditional blue coloured board with the name of the monastery in Tibetan, Mongolian and English written in gold. In front of the *datsan*, a small building made of glass was put up in 2007, for burning butter lamps.

Idgaachoinzinlin / Yadgaachoinjenlin datsan

According to the information board in the temple, former lamas from the old *Idgaachoinzinlin datsan* (T. *yid-dga' chos-'dzin gling grwa-tshang, dul-khrims gtsang bsrung yid-dga' chos-'dzin gling, Setgeliig bayasgagch nomiig barigch* in Mongolian translation, also known as *Dültimzansüren datsan*, 'Monastic school, holder of the Teaching that makes hearts happy', Idgaachoinzinlin monastic school) including Tserendemchig and Naidan wished to restore their home *datsan* and revived it in 1990. With the leadership of Jambaldorj the monastic school was re-started on the 3rd of the first summer month in 1991. In 1992, with 34 novices in the monastery and donations from more than twenty believers the community was able to restart the education and

²³⁷ Text unknown to the author. Unfortunately the pages containing this text were missing from the copy available (the title is taken from the list of contents).

ceremonies. Jado rinpoche, that time the abbot of His Holiness the Dalai Lama's Namgyal monastic school (Namjira, T. rnam-rgyal grwa-tshang, Dharamsala), and Tüwdendash *gewsh* attended the opening ceremony of the *datsan*. The leader of the monastic school has the *shunlaiw* rank. Until now Sed *jorwan* (T. *skyor-dpon*, 'rehearsal teacher', leader of a monastic class), Ragchaa, Tsereendemchig and Dashtseren held this rank.

With the collaboration of the chanting masters, Naidan and Batsükh, and the disciplinary masters, Daanid zaan, Dorjpalam and Choimbol, the ceremonies began.

Zopa Rinpoche gave *genen* ordination to the novices on 31st August 2000 and came again in December 2003 to open the school in the new temple in 2003, which has been built on its former site. Today it stands in the north-eastern corner of the north courtyard of the *Gandan* complex (GPS: N 47°55.379', E 106°53.767'). Since 1994, with Jado rinpoche's help, many of *Idgaachoinzinlin*'s young lamas have been studying in Sera Jey monastic school (Ser je / Sera je, T. se-ra /ser byes) of Sera monastery, South India, Bylakuppe (Mysore district, Karnataka state). At the request of the novices studying in Sera Jey monastic school its abbot, Luwsandonoi *agramba* (T. *sngags-rams-pa*, doctor of tantric or Vajrayāna studies, name of a degree) gave *genen* and *getsel* ordination and initiations for the lamas and believers on 18 October 2001. In September 2002 His Holiness the Dalai Lama visited the temple, in June 2003 Zopa rinpoche gave initiations, in July Jado rinpoche came to give initiations. In 2004 they held lectures for one month to the lamas and believers.

Presently, the *shunlaiw* of the *datsan* is J. Dorjijantsan (born 1918, with *gelen* vow, had been a lama of *Luu güngiin Khüree* / *Luu günnii khoshuunii Ulaan chuluunii khüree* or *Gandanshaddüwlin* in Arkhangai aimag, Battsengel sum, later from 1967 on a lama of *Gandan* monastery), the main disciplinary master is Altangerel and the head of the classes (*jorwan*, T. *skyor-dpon*, leader of a monastic class) is Dorjpalam. There are two chanting masters and two disciplinary masters. Dashdemberel, disciplinary master of the temple and N. Sambuulkhündüw teacher (aged 40) were the informants on the details of the temple's activities.

In the old times, according to Sereeter²³⁸ the *datsan*'s curriculum was divided into 14 classes, which were as follows: elementary: *khadag* (T. *kha-dog*), *jumbarai* (T. *rgyu-'bras*), *yuljin* (T. *yul-can*), *dondonju* (T. *don bdun-chu*), intermediate: *ok* (T. *gzhung 'og-ma*), *gom* (T. *gzhung gong-ma*), *gawshiw* (T. *bka' bzhi-ba*), *dom* (T. *sdom*); advanced: *um sarwa* (T. *dbu-ma gsar-pa*), *uma ninwa* (T. *dbu-ma rnying-pa*), *dulwa* (T. *'dul-ba*), *garamba ok* (T. *bka'-rams 'og-ma*); professional level or *garamba gom* (T. *bka'-rams gong-ma*). After completing all their studies the lamas could obtain a *garamba* (T. *bka'-rams-pa*) degree, one of the highest examinations in a philosophical college. From 1914, every spring, summer and autumn the *gawj* rank (T. *dka'-bcu*, academic degree in philosophical studies, 'ten hardships') could be taken here, from 1916 also *domiin damjaa* (T. *sdom-pa'i dam-bca'*).

Currently, most of the 90 lamas belonging to the temple are boys under the age of 12. About 50 lamas have *getsel* vow. As for today's education, six classes (*khadag*, T. *kha-dog*; *shidüw* / *shidew*, T. *gzhi sgrub*; *jümbri* / *jumbrai* / *jumbarai*, T. *rgyu-'bras*; *yul*, T. *yul*; *yuljii* / *yuljin*, T. *yul-can*) operate in the temple. The aim of the *datsan* is to revive all the classes and train lamas for the exams of *domiin damjaa* and *gawjiin damjaa*. Presently, 32 lamas study in India.

The main protectors of the temple are Damjan Chojoo and Namsrai, while the main protector of the monastic school is Damdin yansan.

²³⁸ Sereeter 1999, p. 61.

There is a noticeboard with information in Mongolian of the *datsan*'s historical background and information on the annual ceremonies on the wall which was useful for this study, too. On the altar there are the Tibetan volumes of the *Ganjuur*, the large statues of Buddha, Tsongkhapa, Maidar and Nogoon Dar'ekh.

The monthly ceremony of the Four Maṇḍalas of Dar'ekh (*Dar'ekhiin mandal shiwa*) is held on the 8th day of the lunar month.

There are very special annual ceremonies like *Tarawchamba* (T. *thar-pa chen-po*) on the 15th of the middle spring month; *Seriin sanjid* (T. *se-ra bzang-spyod*) on the 15th of the first summer month; *Sakhius* on the dog day of the middle autumn month; *Lyankha dom* ('Lotus feast') on the 3rd and 4th of the last summer month; *Lkhawawiin dom* (T. *lha-las babs-pa'i ston-mo/sdom-pa* (?), 'festival of (Buddha's) descent from the god realms') on the 21st and 22nd of the last autumn month; *Lkhamchoinzad dom* (T. *bla-ma chos mdzod ston-mo*) on the 25th and 26th of the first winter month; *Züjii dom* (T. ?) on the 13rd and 14th of middle winter month; *Baga dom* ('small dom') on the 20th, 21th and 22th of the middle winter month. According to the disciplinary master in former times *gawjiin damjaa* could be taken in these special occasions. Nowadays there are no exams taken on these days but they perform the celebrations to maintain the tradition.

Another feast day is the 8th of the first autumn month when *Maaniin büteel* (T. *ma-ni sgrub*) is performed in *Töwkhön* monastery. The novices of the school have the possibility to study in *Töwkhön* monastery, Öwörkhongai aimag, in the magnificent meditation retreat of Öndör Gegeen. They spend time in the monastery of Rashaan, Arkhangai aimag, too. Furthermore, on 25 July, 2005, *Dechinpuntsaglin monastery* (T. *bde-chen phun-tshogs gling*) opened in Khoton sum, Arkhangai aimag to receive lamas of *Idgaachoinzinlin* monastery.

The novices are trained by two Tibetan gewsh, Nyamdorje (T. *nyi-ma rdo-rje*) and Danzandarjaa (T. *bstan-'dzin dar-rgyas*), from Sera Jey monastic school of Sera monastery. One of the most important aims of the schools is to train and prepare lamas in philosophy to obtain *gewsh* (T. *dge-bshes*) and *gawj* (T. *dka' bcu*) academic qualification. There is connection with the Foundation for Preserving the Mahayana Tradition in Mongolia.

The daily chanting of the temple (*Sharjin*, T. *shar byung*, 'rose, appeared', name of the everyday reading in monastic schools), according to the informants, consists of the following texts in the following order: *Itgel*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Lamaadan*, *Jambal tsanjid*, *Shirnen* or *Shiirew* / *Shiiraw* / *Sharaw nyambu* / *nyamba*, also known shortly as *Do*, *Sendom*, *Galdan soldew*, *Dodüdwä* / *Doodüdwä*, *Ondogjan*, *Umanjüg* / *Umanjug*, *Süngüüd* or *Tarniuud* [a collection of different dhāraṇīs], *Nogoon Dar'ekh*, *Tsagaan Dar'ekh Choiriin san* / *Dodgür chilwiin san*, *Datsangiin dorombül* [a kind of sacrificial cake offering recited in the given monastic school, here containing cake offerings to Yansan yadam, Chojoo and Tangag / Taog choijil (T. *tha-'og chos-rgyal*, attendant of Yansan yadam)], *Arwan khangaliin dorombül*, *Jelwa malüi*, and *Dambarmaa* / *Danbarmaa*²³⁹.

Dechingalaw datsan / Düinkhor datsan

The old *Düinkhor datsan*, which, before 1938 was situated in *Züün Khüree* was closed in 1937. The *Düinkhor* ceremony was re-instated in 1961 at *Gandan* monastery where it has been held every year since.

²³⁹ All titles and titles of daily chanting of other temples and monastic school are explained in Appendix 4 (List of Daily Chanting Texts of Ulaanbaatar Monasteries and temples).

D. Danzan, a *Gandan* monastery lama, visited the Dalai Lama in 1991 who declared after performing the Kālacakra Initiation at Varanasi in India that his next Kālacakra Initiation would be held in Mongolia at *Gandan* monastery. The tradition was revived in 1992 after which the new *Düinkhor* temple (*Düinkhor datsan* or *Dechingalaw datsan*, T. *bde chen bskal-pa, dus-'khor grwa-tshang, Ikh amgalant tsag* in Mongolian translation, 'Fortunate Aeon / Kālacakra monastic school', *Dechingalaw* monastic school) was constructed on the initiative of D. Danzan (honourable chanting master, *darkhan unzad*) and R. Sereeter (honourable disciplinary master, *darkhan gesgüi*) lamas in *Gandan* in 1994 based on the style of the pre-1938 temple. The temple stands between *Janraiseg* temple and *Idgaachoinzinlin* monastic school (GPS: N 47°55.379', E 106°53.743').

In the summer of 1995, His Holiness the Dalai Lama came to Mongolia to perform the Kālacakra Initiation in the temple. Before these two Tibetan teachers from the Dalai Lama's monastic school, Namgyal (Namjira, T. *nam-rgyal grwa-tshang*), situated in Dharamsala, India, came to instruct the Mongolian lamas on the rituals especially the making of the sand maṇḍala. Since that time, the *datsan* chants the *Düinkhor* ritual every year on the fifteenth of the last month of spring of the Lunar Calendar.

The head of the *datsan* is the abbot of *Gandan*, with the title *dorj lowon* (T. *rdo-rje slob-dpon*). The other ranking lamas in the temple are the *lowon* (N. Dawaasüren), a chanting master and a disciplinary master. At present, there are about 35 lamas in the *datsan*, some of them have *getsel* or *gelen* vows. Here D. Jagargardüü, the chanting master of the temple (aged 17) was the informant serving mainly data on the revival of the temple and its special ceremonies. Some information was also found in printed form²⁴⁰.

The ceremonies being held in this *datsan* follow the system of the tantric Namgyal monastic school. Currently, eight lamas are studying in India at the Tibetan *Jüd datsan* and a Tibetan teacher came from there to train the Mongolian novices.

The main deity of the *datsan* is the Buddha with the main tutelary deity being *Düinkhor* and the main protector deities being *Dorjshügden* and *Jamsran*. The Kālacakra teachings, the 'Wheel of time' (T. *dus-'khor*, pronounced as *Düinkhor* in Mongolia, *Tsagiin khüird* in Mongolian translation), is one of the secret tantric teachings given by Buddha Śākyamuni to the first King of the legendary kingdom of Shambhala, called Suchandra (T. *zla-ba bzang-po*, *Diwaasambuu/ Dewaasambuu* in Mongolian pronunciation). It became widespread in the 11th century showing the interrelationship between the phenomenal world, the physical body and the mind animated nature or living beings. It serves as a base for astrology and temporal cycle. *Düinkhor* (T. *dus-'khor*, S. Kālacakra), the Kālacakra deity is a higher tutelary tantric deity, being one of the five wrathful tutelary deities of the Gelukpa tradition. He is depicted in standing form embracing his consort while treading on evil spirits. He has four faces (blue, red, yellow, white), which symbolize the four seasons or the four elements while his twelve eyes symbolize the twelve months, his 24 arms the 24 hours, and his finger joints symbolize the 360 days. As you enter to the temple, the *Düinkhoriin mandal* (Kālacakra maṇḍala) is on display behind glass on the left. The maṇḍala represents all the 722 deities in the Kālacakra system.

On the altar there are various statues, such as that of the four-faced *Dorjshügden*, the protector deity of the *datsan*, and the picture of the Tibetan Yellow sect master of the 4th *Jewtsündamba*, *Jalsrai gegeen* (Lkhokh or Lkhakh *Jalsrai Galsan Tüwden Jigjid Gegeen*, Lkhokh *jalsrai gegeen*, T. ? *rgyal-sras bskal-bzang thub-bstan 'jigs-byed*), who was the main Kālacakra tantra lama (*Düinkhoriin jüdwiiin / jüdbiin lam*, T. *dus-'khor-gyi*

²⁴⁰ Printed information sheet of the temple (in Mongolian); Sükhbaatar – Byambasüren – Batsanaa 2005.

rgyud-pa'i bla-ma) of the 4th *Jewtsündamba* and the Dalai Lama (presumably the 8th 'Jamdpal rgya-mtso, 1758-1804).

The Dalai Lama's throne (*sentii*, T. *seng-khri*, 'lion throne'), which he used when he gave the Kālacakra initiation, is situated in the middle of the temple on the north wall. This now displays an image of the 9th *Jewtsündamba khutagt* who came to Mongolia for his first, and so far, only visit in 1999 and performed an initiation of Tsagaan Dar' ekh in this temple. On the left side there are the statues of Buddha, Dūinkhor and Dorjshüg. The ten special *balins* (T. *gtor-ma*, sacrificial cake) of Dūinkhor are on the right of the main altar and they are changed yearly before *Tsagaan sar*, the lunar New Year. There are also seven *Dūinkhor* thangkas with the 722 Dūinkhor deities and thangkas representing the 32 Kings of *Shambhala* (*Shambal* in Mongolian, T. *sham-bha-la*, S. Śambhala).

Many of the above-mentioned artifacts of the temple were made by D. Danzan, the initiator of the re-erected temple, such as the statues of Buddha, Dūinkhor, Dorjshüg, Jalsrai gegegen and the throne of the Dalai Lama. Furthermore, he designed the interior of the library of *Gandan*, and the interior and thrones of the main assembly hall and other temples of the monastic complex²⁴¹.

The daily chanting starts at 9.00- 12 noon during which time believers can attend. The *Doodüid* (T. *mdo bsdus-pa*, short version of Prajñāpāramitā) is read during it, which contains different short versions of texts connected with the Kālacakra system. On the 2nd day of the lunar month there is a ceremony in honour of the wrathful deities, especially Jamsran. The other monthly and annual ceremonies all have a connection with the teachings of Kālacakra. Between the 4th and 16th of the first spring month there is a *Dūinkhor* ceremony (*Tügjil dūinkhor*, T. *thugs-dkyil dus-'khor*, 'Kālacakra ceremony with a maṇḍala'). The Kālacakra sand maṇḍala (*dültsen*, T. *rdul-tshon*) is prepared for three days, and on the completion of the ceremonies, it is destroyed with the sand being taken in a ceremonial procession to the source of Tuul River in Gachuurt (on the north-east of Ulaanbaatar, at Khar tokhoin am) where it is offered to the spirits of the land and water. On the 15th of the middle month of every season a *Dūinkhor* ceremony is held, called *Gandan dūinkhor*.

The last spring month is the special month of *Dūinkhor* throughout Mongolia. The sand maṇḍala for this ceremony is prepared on a larger scale than in the first month, taking 15 days to prepare. Prior to 1938, a number of different ceremonies were held during this month in Mongolian monasteries and temples with the main ceremony, *Dūinkhoriin chogo* (T. *dus-'khor-gyi cho-ga*), being held on the 15th. In the original *Dechingalaw* temple the sequence of ceremonies was as follows: the ceremony began on the 1st of the last spring month; and the ritual dance called *Sagar* or *Gazriin büjig* (T. *sa-gar*, 'Earth-dance') requesting the local spirits to allow the construction of the *Dültsen jinkhor* (T. *rdul-tshon-gyi dkyil-'khor*, coloured sand maṇḍala) in this location was held on the 2nd; from the 4th, the *Dültsen jinkhor* and the *balins* and offerings were prepared and consecrated and when completed, the Great *Dūinkhor* ceremony was started at the 13th; on the 15th, the ritual dance of *Chogar* or *Takhiliin büjig* (T. *mchod-gar*, 'Offering-dance') was held; on the last day of the ceremonies a fire-offering called *Dūinkhoriin jinsreg* (T. *dus-'khor-gyi sbyin-bsreg*, 'Kālacakra Fire-offering') was organized following which the sand maṇḍala of *dültsen* was destroyed the sand being taken in a ceremonial procession to the source of Tuul River in Gachuurt (on the north-east of Ulaanbaatar, at Khar tokhoin am) where it is offered to the spirits of the land and water.

The new temple aims to revive this sequence of *Dūinkhor* rituals in full. The lamas have learnt the *Chogar* dance from the prime mover in the revival, Danzan lama, who had

²⁴¹ Sükhbaatar – Byambasüren – Batsanaa 2005, pp. 169-171.

been a lama of the *Düinkhor datsan* in *Daichin wangiin Khüree* (present Bulgan aimag). Nowadays, fifteen lamas wearing special colourful robes made of silk and brocade, dance for about one and a half hours around the *Düinkhor* maṇḍala made of coloured sand on the 15th of the last spring month. The ceremonial dress is made of two pieces of clothing: a cape-like garment (*dod'ig* / *dodyog*, T. *stod-g-yog(s)*, 'upper cloth') and a square shaped apron (*mad'ig* / *madyog*, T. *smad-g-yog(s)*, 'lower garment, skirt'). It is decorated with a distinctive embroidered pattern, called *doshil* / *doshal* (T. 'dod-zhal'), which is a monster or demon head. The participating lamas wear a five-lobed crown or headpiece called *rigana* (T. *rigs lnga*, *rigs-lnga cod-pan*, 'crown of the five families') or *jodwon* (T. *cod-pan*, 'crown'). The five lobes of the crown show the five tathāgata Buddhas. The lobes surround a conical shaped black crown (*banzai*, T. *ban-gzan/ban-rdzas?* or *jügder*, T. *gtsug-tor*, S. uṣṇīṣa) and two long silk ribbons (*jawdar*, T. *rgyab-dar*, 'silk of the back') hang down from the back of the crown. They wear traditional boots with dragon-head design on its toe and they hold a vajra and bell in their hands.

Some of the *datsan*'s lamas also participated in the *Tsam* (T. 'cham) dance held in 1999 in *Gandan*. (To date this was the only occasion that it was performed here.) They learnt the rules (*deg*, T. *sgrig*, 'arrangement, order') from the lamas of the *datsan*, D. Danzan and R. Sereeter. *Tsam* is not performed regularly in *Gandan*, but some of these lamas are in close connection with *Amarbayasgalant* monastery (Selenge aimag, Baruun Büren sum), where *Tsam* is performed every year, and participate there in the dance. They also participate in the partly revived *Tsam* in Bulgan aimag's *Dashchoinkhorlin* monastery, which is a revived temple on the old monastery site of *Daichin wangiin Khüree*, Danzan lama's old monastery. All the lamas in the above two countryside monasteries learnt the *Tsam* rules from Danzan, too, so they are connected by having the same master.

On the Great Days of Buddha, where in other monasteries the *Burkhan bagshiin chogo* (or *Tüwiin chogo*), 'ritual of Buddha' is held or *Burkhan bagshiin magtaal*, 'eulogies of Buddha' are recited, the *Düinkhor* ceremony is performed in this *datsan*. There is a ceremony called *Shambaliin chogo* (T. *sham-bha-la'i cho-ga*) held on the 15th of the first autumn month. A bigger ceremony for the wrathful deities (*Sakhius*) is held on the 16th, 17th and 18th of the middle winter month. During the New Year the *Tsedor lkham* (T. *tshe(s)-gtor lha-mo*, 'yearly ceremonial cake offering to *Lkham*') ceremony is held during the night of the Lunar New Years' Eve, with all the other ceremonies being held in the *Tsogchin* temple.

No information was gained on the texts of the daily chantings (*Sharjin*, T. *shar byung*, name of the everyday reading in monastic schools) of the temple.

Jüid datsan

Before 1938 the *Jüid datsan* or Tantric *datsan* was situated in *Züün Khüree*. The tradition was revived in 1998 on the initiative of Gurudeva rinpoche (a highly esteemed lama originally from Inner-Mongolian who contributed greatly to the revival, restoration and re-opening of temples in Mongolia) and Yo. Amgalan, the vice abbot of *Gandan*. Today, *Jüid datsan* (T. *rgyud grwa-tshang*, *Tögs tsogt nuuts tarnii ikh amgalant oron* in Mongolian translation, Tantric monastic school) is situated in a yurt on the left of the building which houses the Zanabazar University as well as the offices of the abbot and other high-ranking lamas and officers (GPS: N 47°55.343', E 106°53.616'). The leader (with the rank of *dorj lowon*) of the temple is N Biz'yaa, who studied in Zuunmod and *Züün Khüree Dashchoilin* monastery in Mongolia, Sera monastery (T. se-ra, South India, Bylakuppe, Mysore district, Karnataka state) and Ganden (*Gandan*, T. *dga'-ldan*) monasteries in India. He was connected to an old lama, Ts. Dorj (1901-2007) who was in the old *Jüid datsan*. He was in

his last years a lama in *Dashchoinkhorlin* monastery in Zuunmod and Biz'yaa lama is trying to revive the *Jüid datsan* tradition based on the information geaned from the memories of this old lama. Biz'yaa lama himself was the informant of the temple's activity.

At present five other adult lamas belong to the temple and study there. There are no other ranked lamas in the temple. About 20 young novices belonging to the temple are being trained in chanting and translating, and, especially, in Tantric studies.

The three main protectors of the *datsan* are the three main tantric deities of the Gelukpa tradition, namely Sandui (T. gsang-'dus, S. Guhyasamāja), Demchig (T. bde-mchog, S. Cakrasamvara) and Jigjid (T. 'jigs-byed, S. Bhairava, epithet of Yāmāntaka) who are known as Sandejig süm (T. gsang bde 'jigs gsum) being a summary name consisting of the first syllables of their names.

Daily chanting is held between 7.00-8.30am when the text *Sandejig süm* is recited. Each afternoon between 1.00 and 2.00pm a shorter version of *Sanduin jüd* is read while on the 15th of every month it is recited in full. No other detailed information was gained on the texts of the daily chanting (*Sharjin*, T. *shar byung*, name of the everyday reading in monastic schools) of the temple.

A large sculpture of Sandui with his consort can be seen in the middle of the yurt temple in a glass box. On the altar there are the statue of Buddha, a thangka of Demchig, small thangkas of Janraiseg, Manal and Manzshir. The three main protectors of the temple can be seen in another picture.

Next to the yurt-temple there is another yurt belonging to *Jüid datsan*, which is where astrology is practiced.

In 2005 the building of a permanent *Jüid datsan* was started behind the University, although only the base had been dug. Fundraising is still being done from a yurt to the south-east of *Janraiseg* temple.

Manba datsan of Gandan monastery

A *Manba datsan* was situated in the area of *Züün Khüree* before 1938, but today three temples in Ulaanbaatar bear the same name and none has relations with the old one.

This temple, *Gandantegchenlin khiidiin Manba datsan* or simply *Manba datsan* (T. *Dga'-ldan theg-chen-gling-gi sman-pa grwa-tshang*, Medical monastic school of *Gandan* monastery) is the *Gandan* medical school, although the actual building is outside the north wall of the monastic complex (on the north-west, GPS: N 47°55.414', E 106°53.631'). The school itself was established in 1990 to train a new generation of skillful astrologists and physicians in traditional Buddhist medicine. Between 1990 and 2001 classes were held in the temple building which is now *Zurkhai datsan* (astrological temple) in *Geser süm*. The new temple building to house the *Manba datsan* community was built in 2001.

As it belongs to *Gandan*, the abbot of the temple is D. Chojamts, the abbot of *Gandan* monastery. A lama called J. Khoowoi (who was a lama in *Ömnögow*' aimag before 1937) initiated the building of the medical school. He held the *darkhan lowon* rank in the temple until he passed away in his 97th year in 2005. He was succeeded by D. Naranbaatar *lowon* who now leads the temple and who was the informant on the activities.

There are two chanting masters and one disciplinary master and 35 lamas belong to the temple, all of whom are adults, mostly with *genen* vows. A few have *getsel* vows. Some of the lamas are studying in Gomang monastic school of Drepung monastery (T. 'bras-spungs sgo-mang grwa-tshang) in South India, Mundgod (Karnataka state) and Sera monastery (T. se-ra), South India, Bylakuppe (Mysore district, Karnataka state).

As a medical temple the main deity is Manal, the Medicine Buddha, with the main tutelary deity being Jigjid, the main protector being Shanlan sakhuis. According to Sereeter²⁴², the Manba datsan that belonged to Züün Khüree prior to the purges had the same protector deities. In fact, Shanlan and Damjin are traditionally protectors of the doctors and medical schools.

A *Düinkhor* stūpa (Kālacakra stūpa) was erected on the left of the temple in 2002. The *büreenii shat*, the platform for calling lamas to the ceremonies, is in the south-east corner of the courtyard. Devotees can order the reading of texts according to a fixed price list in a building to the left of the main gate.

A large thangka of the eight Medicine Buddhas hangs in the middle of the temple along with a small thangka of Jigjid. On the altar there are the statues of Buddha, Manal, Tsongkhapa and an image of Dar'ekh. There are also numerous thangkas of wrathful deities, manifestations of Dar'ekh, and a statue of Ayuush or Tsewegmed. The volumes of *Ulaan yum* (Prajñāpāramitā) are placed on the left and the volumes of *Ganjuur* on the right of the altar.

Daily chanting (*Sharjin*, T. *shar byung*, name of the everyday reading in monastic schools) is held between 9.00am and 1.00pm. According to the informant, it consists of the following texts in the following order: *Shirnen* or *Shiirew* / *Shiiraw* / *Sharaw nyambu* / *nyamba*, also known shortly as *Do*, *Manaliin zajüd*, *Manal*, *Dashchiiraw san*, *Sanje günlä* / *Sanja(a) günlä* also known as *Maidariin yerööl* / *Jambiin yerööl*, *Sandüin molom*, *Dambarmaa* / *Danbarmaa*, *Ulaan yum*, *Dash* and *Megzem*.

As for the monthly ceremonies, on the 8th Manal is worshipped (*Ikh Manal*), on the 15th *Maaniin chogo* is held and on the 25th the Four Maṇḍalas of Dar'ekh is read (*Dar'ekhiin mandal shiwa*). There are other ceremonies as well, such as on the 29th the three wrathful deities called collectively as *Gonchoi lkhaa süm* / *Gonchoo lkhaa süm* (T. *mgon chos lha gsum*, summarizing name for Gombo, Chojoo and Lkham) are worshipped and on the 30th *Awidiin chogo* is performed for better rebirth in the paradise of Awid Buddha. Every Sunday there is the ceremony of *Ganjuur*. The annual ceremonies or big feasts are held in the *Tsogchin* temple of *Gandan*.

After the daily chanting, remedy prayers (*Zasal*) and other texts are read at the request of individuals. As this is one of the Medical temples, people usually came to the temple to pray for and have texts read for their own and members of their family's health, and also help the deceased to get better rebirth.

The temple's list with fixed prices contains 150 titles and an additional 17 titles are listed separately, these later being *Dogjir* texts, *Chiwül* texts, *Lüijin* and texts for deceased. Accordingly, the followings can be requested in the temple: *Altangerel* 200, *Altangereliin dallaga* 500, *Awidiin chogo* 1000, *Arwan khangal* (*Gonchoglasüm*) 1000, *Ayan zamiin yerööl* 200, *Badam khatan* 500, *Bazarsad* 200, *Balgandonoi serjim* 200, *Banzragch* 200 (*gurwan yanz baidag: khüükhdiin, ail geriin, maliin*) [There are three kinds of *Banzragch*: *Khüükhdiin banzragch*, *Ail geriin banzragch* and *Maliin banzragch*], *Bardsoldiw* 200, *Barchidlamsel* 200, *Bumchin* 200, *Burkhan bagshiin nalchig* 200, *Büjinkham* 500, *Bekhen Ganjuur* 3000, *Gar yum* 300, *Gaw süm* 200, *Gandanlkhawjaa* 200, *Gowiin lkhan-aa* (presence with food offering is needed) 500, *Gombo* (presence with food offering is needed) 500, *Gongor* (presence with food offering is needed) 500, *Gurwan gürem* 500 [the same as *Gürem namsüm*], *Güsüntügiin mandal* 500, *Gürem namsüm* 300 [*Gurwan gürem*], *Gentsenpliin dallaga* (presence with food offering is needed) 800 [*Genden pelcegiin dallaga*], *Dagijanchiw* 200, *Dalkha* (presence with food offering is needed) 500, *Damchoi badgar* 200, *Dadog sersüm* 500, *Dashdondow* 200, *Dashzegwe Naiman gegegen* 200

²⁴² Sereeter 1999, p. 66.

[*Dashzegwe, Nanjid*], *Dar' ekhiin mandal shiwaa* 1000, *Diwaajin chogo* 1000, *Dar' ekhiin chiwul* 2000, *Dashchiiraw san* 300, *Dogsüm* 200, *Dodi galsan* 500, *Doo-düdwa* 200, *Dodi jaja* 200, *Doo zamilan* 200, *Dorjderem* 200, *Dorj zodwa* 200, *Dorj namjin* 200, *Dörwön uuliin san* 200, *Dörwön uuliin serjim* (offering spirit and milk is needed) 200, *Dünshig* 200, *Dürtet dagwiin serjim* (offering spirit is needed) 200, *Dew san* 200, *Dewjid serjim* 200, *Demchig molom* 200, *Demberel dodwa* 200, *Dorj namjimiin jawtii* 500, *Jadamba* 200, *Jawtii choijid* 500 [must be the same as *Jaiwii choijid*], *Jambal sanjid* 400, *Jamsran* (presence with food offering is needed) 500, *Jamsrangiin serjim* 200, *Janog gagdod* 200, *Jünsh dorom* 800, *Janlaw tsogzol* 200, *Jigjid* (presence with food offering is needed) 500, *Jirtüi* 400, *Jügder* 200, *Jantsan zemoi bönjin* 200, *Zagd züsüm* 200, *Zambal* (presence with food offering is needed) 500, *Zasliin naiman nom* 800 [*Jaiwii choijid*], *Zügder garnig* [*Jügder garnag*] 800, *Zurgaan yerööl* 1000, *Itgel* 200, *Ikh Manal* 1000, *Lamaadan* 200, *Lüiwangan* 200, *Lüi ogid süm jün dol* 200, *Lu-san* [perhaps for *Lusiin san*] 200, *Lümbengaraw* [*Lkümbengaraw*] 200, *Lkham* (presence with food offering is needed) 500, *Lkham mama tügan* 500, *Lkham norjmoosün* 200, *Maaniin yerööl* 200, *Manaliin chogo* 1000, *Manal* 200, *Mani gambum* 300, *Mie Gombiin dodwa* 200, *Myargad nambar süm* 200, *Molom namsüm* 300, *Naidan* 300, *Naiman gegeen* 200 [the same as *Nanjid*], *Namdag san* 400, *Namsrai* (presence with food offering is needed) 500, *Namsarin dallaga* (presence with food offering is needed) 500, *Namnan* 200, *Namkhainyambuu* 200, *Niwa günsel* 200, *Nash dürsümiin zasal* 500, *Niti* 500, *Nitiin 4 bot'* 200, *Nogoon Dar' Ekh* 200, *Nolsan* 200 [the same as *Ariun san*], *Norjmaa sün* 200 [the same as *Lkham norjmaa sün*], *Nürzed* 200, *Owoo maan'* 500, *Oroin yerööl* 1500, *Ochirwaan'* 500, *Ochirdar' burkhand tüi* 400, *Rawnai* 200, *Sa- yum* 500, *Sambalkhündew* 200, *San serjim* [*San* and *serjim*] 200, *Sanduin jüid* 200, *Sanjid molom* 200, *Sanjid molomiin serjim* 200, *Sonsgood – toidol*, *Sundui* 200, *Sür* 200, *Seded* 200, *Sendom* 300, *Serj dotig* 200, *Ser-od* [*Altangerel*] 200, *Tarwachimbuu* 200, *Tüi* 400, *Palchin* 200, *Ulaan yum* 1000, *Ülgeriin dalai* [*Doo zamlin*] 300, *Khamchün nagwa* 200, *Khamchün nagwiin serjim* (offering spirit is needed) 200, *Khiimoriin san* 200, *Tsagaan Dar' Ekh* 200, *Tsagaan Öwgönii san* 200, *Tsagaan shükhert* 200 [*Seded* or *Düger* /*Dugar*], *Tsamba* (presence with food offering is needed) 500, *Tsedüw* 200, *Tsombon san* (*Naimaanii san*) [*Tsonlkha san*] 200, *Tsend* 200, *Tsonkhla jalbuu* 500, *Chagdar* (presence with food offering is needed) 500 [*Chagdor*, *Ochirwaan'*], *Cha-süm* 500, *Chilkha namsüm* 500 [the same as *Tse lkha namsüm*], *Chogju münse* [*Ayan zamiin yerööl*] 200, *Choiwoo* (presence with food offering is needed) 500, *Choiwoo dügjiüi* 1000, *Shawdagdorom* 200, *Shalshi* (presence with food offering is needed) 500, *Shirnen* 200, *Shiirewninbuu* [*Shirnen*] 200, *Shirnen düdeg* 300, *Shinj güdeg* 1000, *Yum jai beren düi süm* 1500, *Yambiidonchir* 200, *Yamandag* (presence with food offering is needed) 500 [*Jigjid*]. The 17 other titles listed separately are the following: *Khamchin nagwiin dogjir* 2000, *Tsagaan shükhertiin dogjir* [*Sedediin dogjir*] 2000, *Zurgaan yerööl* 1000, *Khünii khoid mör ailtgakh* 2000, *Lüüjin* 2000, *1000 Nogoon Dar' Ekh* 1000, *1000 Tsagaan Dar' Ekh* 1000, *1000 Tsend* 1000, *1000 Sanjidsmolom* 1000, *1000 Tsagaan shükhert* 1000 [the same as *1000 Seded*], *1000 Manal* 1000, *Sanjid molomiin chiwul* 1000, *Dar' Ekh chiwul* 1000, *Tsagaan shükhertiin dogjir* [*Sedediin dogjir*] 2000, *Dugariin dogjir* [*Tsagaan shükhertiin dogjir* or *Sedediin dogjir*] 2000, *Ikh Manal* 1000, *Süld* 1000.

Badma yogo datsan of Gandan monastery housed in the old Geser temple

Before 1937, the temple of *Badma yogo datsan* was situated in the *Gandan* complex alongside *Dashchoimbel datsan*. This new temple is named after that, but has no connections with the old one.

Today *Badma yoga datsan*, also known as *Gandantegchenlin khiidiin Badma yogo datsan* (written variably as *Badma yoga*, T. *gsang-sgrub theg-chen-gling pad-ma yo-ga grwa-tshang*, ‘Lotus yoga’ monastic school’, Badmayoga monastic school or ‘Secret sādhanā mahāyāna monastery’) is located in Chingeltei district, Tasgani owoo, in one of the remained buildings of the old *Geser sūm*²⁴³ (GPS: N 47°55.389’, E 106°53.953’).

The temple complex is enclosed by high walls and consists of a collection of pink and white temples and other buildings all with green ceramic tiled roofs. The script OM MANI PADME HUM is written in red on the wall. There are two entrances, with the main entrance on the south side and the other on the east. Inside there are two courtyards. Entering through the main entrance, there are the two small buildings on either side of the first courtyard with the *Badma yogo datsan* belonging to *Gandan* monastery at the far end, which has recently been repainted. The buildings on the sides are now classrooms for the Secondary School of *Gandan* monastery (*Shashnii surgaltai 112 dugaar surguul*, ‘112th School, providing religious training’), established in 1990 to educate a new generation of lamas aged 12-16. The Mongolian Government recognized it as an official school in 1991 whereby regular academic subjects following the national curriculum were taught, as well as classic Buddhist subjects. There are also consulting rooms for astrologers in these buildings.

Behind the temple, in the second courtyard, there are two yurts: one belongs to *Badma yogo datsan* being used for holding ceremonies; the other is the consulting room for a traditional doctor. At the head of this courtyard there are stairs leading up to the old brick building called ‘temple of the Heros’, now being used by *Zurkhai datsan*. Below the stairs in the second courtyard in front of *Zurkhai datsan* there are two wooden buildings one of which is used by astrologers, the other being a small shop selling religious articles as well as being the reception for ordering the text readings in the *Zurkhai datsan*. In front of this main building in the second courtyard there are fragments of stone statues and stūpas, prayer-wheels, and images of Ochirwaan’ and Namsrai painted on a stūpa in front of the building.

Recently, the wall of the complex was extended and renovated. On the front walls of *Geser sūm* complex, in 2007 a colourful neon floodlighting was placed: a mantra in Tibetan script in red colour, in the centre the name of one of the temples housed in *Geser sūm*, *Badma yoga datsan* written in white, blue and yellow, and on the two sides in Written Mongolian ‘*Gandang tegchenling dačang*’ in yellow and red. This is crowned with three green horse heads in the upper part.

From 16 January 2002 *Badma yogo (Badma yoga) datsan* began to operate in one of the two remaining temple buildings in the first courtyard of *Geser sūm*. Officially the temple belongs to *Gandan* monastery so follows the Gelukpa (Yellow Sect) tradition, though traditionally it also features aspects of the Nyingmapa (Red Sect) of Tibetan Buddhism. The main deity of the temple is Padmasambhava, the main tutelary deity is Damdin Yansan and the main protector is Jamsran, the Red Protector.

There are images of Awid and Padmasambhava, and on the altar a statue of Damdin Yansan with his consort, which is usually curtained off. Damdin Yansan is a four-faced and six-armed tutelary deity with wings, and a horse-head in his hair, embracing his

²⁴³ This was the Chinese Buddhist temple *Geser sūm*, named after Guan di, a Taoist god of war who is also respected by Chinese Buddhists, or Gesar / Geser, an epic hero in Tibetan and Mongolian folk literature, the figures of whom were fused in Mongolia. It was built in 1919-1920, with the *Dar’ ekhiin sūm* (Tārā temple) built behind the main assembly hall in the 1930’s while the two buildings of the Chinese School in 1932 on either side at the back of the main hall. The complex was not destroyed, but closed from 1933. It was used as a dormitory for state artists from 1937-1940, an office dealing with the revival of cultural heritage from 1950-1960, a library and archive for *Gandan* monastery from 1960-1970, and medical school (*Manba datsan*) of *Gandan* monastery from 1970.

consort. As Padmasambhava worshipped him he became the main tutelary deity in Nyingmapa (Red Sect) temples. There are also thangkas of Buddha, Gombo and Awid. On the left side of the temple there is the disciplinary master's room and on the right side, the room for making ceremonial cakes (*balin*). A Tibetan version of the *Ganjuur* is kept in the temple.

Before 2002 *Gandan* monastery's *Manba datsan* used this building. As it is administered directly by *Gandan* monastery, the abbot is D. Choijamts, the abbot of *Gandan*. The *lowon*, Ts. Günnchin-Ish, is the leader of the temple. There is one disciplinary master and two chanting masters. At present 30 lamas a number of whom have *getsel* vows, belong to the temple. Last year the first lama to have the opportunity to study to India went there for two years. The temple has an astrologer as well.

Jamiyengarwa, lama of the *datsan* (aged about 20) was the informant here, who was able to serve only basic data but was the only one available willing to serve information. According to him, in the temple ceremonies (*Sharjin*, T. *shar-'byung*, monastic school daily chanting) are held every day from 9.00am to 12 noon. Believers can visit the temple until 5.00pm.

On the 2nd, 10th, 16th and 25th of the lunar month there is a special ceremony in honour of the main tutelary deity of the temple, Damdin Yansan. On the 8th of the month the ceremony, called Four Maṇḍalas of Dar' ekh (*Dar' ekhiin mandal shiwa*) is performed, while on the 15th of the month the Guhyasamāja tantra (*Sanduin jüd*) is recited, and on the 30th the ritual (*Naidan chogo*) of the sixteen arhats or the main disciples of Buddha is held. Five volumes of the *Ganjuur* are read every morning. Every year, either in spring or in autumn (in 2005 it was held in autumn), the ceremony of *Yerööliin khaan* ('King of the prayers') or *Sanjïdmolom khural* (T. *bzang spyod smon-lam-gyi rgyal-po*, S. Ārya Bhadracharyāpranidhānarāja, 'king prayer of good actions') is performed for three days.

There are various other smaller rituals held monthly or weekly. For example, the *balin* offering called *Choijoo dügjüü* is presented to Choijoo on the 9th, 19th and 29th of the month. *Shirnen düdeg / düdog* (T. *sher-snying bdud-bzlog*, the Heart Sūtra exorcism ritual) is held on the 4th, 14th and 24th of the month. *Jawshi* (a kind of *Gürem* healing text to Choijoo) is recited on the 7th, 17th and 27th. Every Saturday the special tantric ritual, *Lüijin* is performed, and also the texts for long life (*Tsegmediin chogo*) worshipping Ayuush or Tsewegmed, the Buddha of Boundless life are recited. Every Sunday *Oroin yerööl* ceremony is read for the deceased. Individuals can request these rituals for fixed prices. The reception for ordering texts is on the right of the main entrance of the temple complex.

No detailed information was gained on the texts of daily chanting nor on the texts that are chanted on request.

Betüw khiid / Betüw danjai choinkhorlin khiid / Bakula rinbüüchiin Betüw khiid

This Gelukpa monastery, *Betüw khiid* or *Bakula rinbüüchiin Betüw khiid*, known also by its long name *Betüw danjai choinkhorlin khiid* (T. *dpe-thub bstan-rgyas chos-'khor gling*, 'Model Dharma wheel monastery spreading the Teaching', *Betüw / Pethub* monastery of Bakula Rinpoche, Pethub Stangye Choskhorling monastery) was founded in August, 1999 by Kushok Bakula Rinpoche (1917-2003), a Geshe Lharampa (*gewsh lkhaaramb*, T. *dge-bshes lha-rams-pa*, holder of the highest academic degree in Buddhist philosophy) from Tibet's Drepung Losaling (T. 'bras-spungs blo-gsal-gling) Monastery, the former Indian ambassador to Mongolia (from 1989). Preparations were started in 1991 when His Holiness the Dalai Lama laid the foundation of the monastery on 18th September. Bakula Rinpoche is considered to have been the incarnation of one of the sixteen arhats, Buddha's main disciplines (he was recognized by the 13th Dalai Lama). During his years as an

ambassador, he contributed immeasurably to the revival of Buddhism and Buddhist institutions in Mongolia. As such, he is well known and respected everywhere in Mongolia. During his time as an ambassador, apart from regular teachings in Ulaanbaatar, he spent his time travelling all over the country and visiting many of the newly established temples. In fact, his first visit to the country was in 1970, at the invitation of the Asian Buddhist Peace Conference (*Aziin Buddistuudiin Enkh Taiwanii Baga Khural*), well during the socialist period and religious repression, and he had been visiting the country and also Buryatia regularly since then able to give teachings even in those difficult times. He contributed to the Buddhist revival in Kalmykia as well. His monastery was named after his home monastery in Ladakh, and has the word ‘model’ in its name as he planned it to become a monastery that would serve as a model and example for Mongolian monasteries reopened and reestablished then.

The monastery was opened on 26th of august, 1999. The Vice-president of India, the Minister for education and Culture of Mongolia and several Buddhist leaders from various countries were present. At the opening ceremony, a *Tsam* dance was performed by lamas from Ladakh.

The monastery is located in Chingeltei district, on Ikh toiruu, opposite to *Geser süm*, below the hill to the east, called Dalkhiin denj beyond which is *Gandan* monastery (GPS: N 47°55.248', E 106°54.073')²⁴⁴.

According to Ishtsültem, the disciplinary master of the monastery, who was the informant there in 2006, and Sonom Wangchuk director, who served detailed data on the monastery in 2008, presently the monastery has about 40 lamas. By 2008 all are resident. About ten of them are studying in Gomang monastic school of Drepung monastery (T. ‘bras-spungs sgo-mang grwa-tshang) in South India, Mundgod (Karnataka state), undergoing higher studies in Buddhist philosophy. At average, they spend five to ten years there completing the traditional Gelukpa Buddhist studies before coming back to their monastery.

Currently there are three lamas from Bakula Rinpoche’s Monasteries in Ladakh, India in the monastery to teach and train the young lamas. Geshe Thupten Chozang (T. thub-bstan chos bzang) agramba was the abbot at the time of the research. He received his education at Gyume monastic school (Jüme, T. rgyud smad) of Sera monastery. The other teacher from Ladakh is Thupten Lotos (T. Thub-bstan blo-gros agramba), who also studied at Gyume monastic school. The third teacher, Thupten Dawa (T. thub-bstan zla-ba) was the late Bakula Rinpoche’s assistant. The monastery has a director as well, Sonam Wangchuk (T. bsod-nams dbang-phyug), who is not a lama himself but a former assistant of Bakula Rinpoche. There is a *lowon* lama, Norowbadam (in 2006 it was Dambatseween). The director looks after the external affairs of the monastery and organises its various projects. All other religious tasks and day to day management are fulfilled by ranked lamas of the monastery.

There are the following ranks in the monastery apart from the abbot: *lowon*, one chanting master and one disciplinary master. Unlike any other monastery in Mongolia today, almost all of the lamas in this monastery have taken *getsel* vows with others having *gelen* vows (about ten including the lama teachers from Ladakh). In addition all the lamas are resident in the monastery and strict monastic rules are applied.

²⁴⁴ The contact data for the monastery is: Pethub Buddhist Center, Sanbuu Street, Chingeltei district, Ulaanbaatar, Mongolia, PO. Box 38/105. E-mail: mail@pethub-mongolia.com, pethubmongolia@yahoo.com, Tel: 976-11-320676, 976-998762, 976-11-320676, 976-11-322336, Fax: 976-11-320676. Their homepage, pethubmongolia@magicnet.mn, contains detailed information on the monastery, its founder Bakula Rinpoche including a detailed biography of him, the school for lamas housed in the monastery, the Traditional Medicine Clinic and other activities.

Tibetan rinpoches who had been entrusted by Bakula Rinpoche himself to look after the monastery regularly visit the monastery and give teaching, ordinations and empowerments. These are Rizong Sras rinpoche from Rizong gompa (T. *dgon-pa*), Ladakh who is the Jangtse Choeje (T. *chos-rje*) title holder since 1995 and Jado rinpoche. The new reincarnation of Bakula Rinpoche was recognized in 2007 in a child in Ladakh, and the Dalai Lama officially recognized him on 26, February. Lamas from the temple keep in touch with him.

On entering the main temple, the images of the Guardians of the Four Directions can be seen, two on either side. The relics of Bakula Rinpoche, the founder of the monastery are inside a stūpa made of silver on the left side of the main altar. The stūpa was made by G. Pürewbat lama in 2004, and is 2.5 meters high and contains 110 kilograms of silver. There are also eight smaller stūpas, all 70 centimetres high, covered in gold, which also contain Bakula Rinpoche's holy relics. These 8 stūpas are on shelves on the wall on either side of the temple. Renzon Rinpoche of Ladakh performed rituals for the consecration of the stūpas.

The sidewalls of the temple are hung with painted scrolls including images of Nogoon Dar' ekh, Manzshir, Buddha, Tsongkhapa and his two disciples and the six-armed Makhgal. The main deity of the monastery is Buddha, the main protector deity is Jamsran (or Ulaan sakhius), the Red protector. The main sculptures on the altar are of Tsongkhapa, Buddha and Maidar. There are two thrones before the altar, one with the picture of His Holiness the 14th Dalai Lama, the other with a gold painted sculpture of Bakula Rinpoche.

The volumes of the Indian Śāta-Piṭaka Series are available in the monastery such as the Tibetan version of *Ganjuur* printed in Uрга and the volumes of the Mongolian *Ganjuur*.

The daily chanting ceremony starts from 9 o'clock. Unfortunately no information was gained on what texts are chanted daily. Afterwards, texts requested are chanted, till 13 o'clock. There are various monthly ceremonies: on the 8th of the month to the Medicine Buddha (*Manal*); on the 9th to the wrathful deities; on the 15th to the sixteen disciples of Buddha (*Naidan chogo*). On the 10th and on the 25th of the month gurupūjā is recited with a feast offering (*Lamiin chodwiin tsogchid*). On the 30th the Four Maṇḍalas of Dar' ekh (*Dar' Ekhiin mandal shiwa*) are read. On the 22th a special ceremony is held in honour of Lkham (*Lkham mamō tugon*, T. *lha-mo ma-mo 'khrugs-skong*) and on the 25th a special sacrificial cake (*balin*, T. *gtor-ma*) is presented to Chojoo, called *Chojoo dügjüü* (T. *chos-rgyal drug bcu*).

As in other monasteries, there is possibility to request recitations. The monastery's list contains 144 texts with explanations, and there is also a separate list for donators (*jandag*) who wish to pay for a whole ceremony giving information on what is needed for certain great ceremonies that can be sponsored. The following texts are recited in the monastery: *Altangerel*, *Altangereliin dallaga* (presence with food offering is needed), *Arwan gurwan san*, *Arwan khangal*, *Ariun san*, *Ayan zamiin yerööl*, *Badamkhatan*, *Bazarsad*, *Banzragch*, *Balgan Don-lan serjim*, *Bard soldiw*, *Barchid lamsel*, *Bumchin*, *Burkhan bagshiin nalchog*, *Burkhand tui örgökh*, *Gaw süm*, *Gandanlkhawjaa*, *Ganshigüüd*, *Ganjidiin dodwo*, *Gurwan gürem*, *Gombiin serjim*, *Güsentügiin mandal*, *Dagii janchiw*, *Dadog sersüm*, *Dalkha* (presence with food offering is needed), *Damchoibadgar*, *Dar' Ekhiin mandal shiwa*, *Dashdondow*, *Dashzewge Naiman gegeen* [*Dashzewge*, *Nanjid*], *Dashchiiraw san*, *Dogsum*, *Dodijajaa*, *Dodigalsan*, *Doodüdwā*, *Doo zamlin*, *Dorjderem*, *Dorjzodwa*, *Dorjnamjim*, *Dörwön uuliin san*, *Dörwön uuliin serjim*, *Düger* [*Seded* or *Tsagaan shükhert*], *Dünshig*, *Dürted dawgiin serjim*, *Dewsan*, *Dewjid serjim*, *Dewsel*, *Dembereldodwa*, *Demchigmolom*, *Jawsh*, *Jagchu*, *Jadamba*, *Jambaltsanjid*, *Jamsran*, *Jamsrangiin serjim*, *Janaggagdog*, *Janlawtsogzol*, *Jantsan zemoi*

bünjin, *Jigjid* (presence with food offering is needed), *Jir tüi*, *Jaiiwii choijid*, *Jügder*, *Jünsh dorom*, *Janjig*, *Zagdzüsüm*, *Zurgaan yerööl*, *Zügdorgarnag* [the same as *Jügdor garnag*], *Itgel*, *Ikh Manal*, *Lamaadan*, *Lusiin san*, *Lü-wangan*, *Lüi-ag-id süm jindol*, *Lkham norjmoon sün*, *Lkhümbengaraw*, *Maaniin yerööl*, *Manal*, *Manaliin donchid*, *Miyee gombiin dodwa*, *Mirgod namjimiin san* [*Myargad nambar/namjom(iin sün)*], *Naidan*, *Naidan chogo*, *Naiman gegeen* [*Nanjid*], *Namdag san*, *Namsrai* (presence with food offering is needed), *Namsrain dallaga* (presence with food offering is needed), *Namkhainyambuu*, *Nanjid* [the same as *Naiman gegeen*], *Niwa günsel*, *Nit*, *Nogoon Dar' Ekh*, *Nolsan* [the same as *Ariun san*], *Norjmaa sün* [the same as *Lkham norjmaa sün*], *Nürzed*, *Owoo maan'*, *Oroin yerööl*, *Otoch* [*Manal*], *Ochirwaan'*, *Ochirdar' burkhand tüi örgökh*, *Sayenyambuu*, *Sambalkhündew*, *Sanduin jüd*, *Sanjid*, *Sanjidlomolom* (1000-aar), *Sanjidlomoliin serjim*, *San serjim* [*San and Serjim*], *Sundui*, *Sür*, *Seded*, *Sendom*, *Ser-od* [*Altangere*], *Serj dotig*, *Palchin yerööl*, *Tarwachimbo*, *Tüi*, *Ulaan yum*, *Khajid chogo*, *Khamchin nagwo*, *Khamchinnagwiin serjim*, *Khiimoriin san*, *Tsagaan Dar' ekh*, *Tsagaan sükhert* [*Seded* or *Düger / Dugar*], *Tseween*, *Tsend*, *Tsend-Ayuush*, *Tsesün*, *Chaasüm*, *Shalshi* (presence with food offering is needed), *Chogjümünsel* [*Ayan zamiin yerööl*], *Chojoo dügjüü*, *Shawdagdorom*, *Shiirewnyamba* [*Shirnen*], *Shirnen* [*Shiirewnyamba*], *Yumjaiwran düisüm*, *Yambii donchir*, *Usan balin*, *Sawdag shagbum*, *Daasün*, *Lügsün* (lug), *Dorjnamjaniin jawtüi*, *Jawsh*, *Sanjidiin chiwel*, *Namjil tsechog*, *Jigjidiin jawtüi*, *Jigjidiin lkhogo* (a photo of the deceased is needed). The following ceremonies can be sponsored as a whole: *Shirnen düdeg*, *Jawshii* (*Jawsh*), *Dar' Ekhiin mandal shiwa*, *Ikh manal*, *Chojoo dügjüü* (on the 25th), *Lkham mama tugan*, *Lamiin chodwiin cogchid* (on the 10th), *Jawtüi* (on Tuesdays, at 18 o'clock), *Dallaga* texts, *Cha süm* (on Thursdays, at 18 o'clock), *Namjil che chogo*, *Serjim* texts, *Sanjidiin chiwel* and *Jigjidiin lkhogo*.

On the 4th November to mark the anniversary of the death of Bakula Rinpoche (2003), there is a special ceremony held to commemorate and honour him with the reading of eulogies, prayers and the text of gurupüjä (*Lamiin chodow*).

Lecture for laypeople interested are held on Wednesday and Friday evenings (6.00pm) and on Saturdays (2.00pm). They are given by one of the Tibetan teachers, and translated into Mongolian. In addition, every year Rinpoches from India and other scholars are invited to give public teachings. Currently the lessons are given by Geshe Thupten Chozang (T. dge-bshes thub-bstan chos bzang) agramba.

The reception room for ordering the reading of religious texts (with their lists hanged on the wall) and a small shop selling religious articles and books is on the left side of the main temple. On the right there are the rooms of the Tibetan teachers, and the entrance to the school (downstairs, in the basement).

There is a religious school bearing the name of Bakula Rinpoche in the monastery (*Bakula Rinbüüchiin Shashnii Surguul'*), with the classrooms and the teachers' rooms in the basement. In addition to the study of Buddhist texts, Mongolian and Tibetan languages, lamas are taught modern school subjects such as Science, Mathematics, Social Studies or English to provide opportunity for complete education to young lamas within the Monastic system without compromising on their monastic studies as this has become necessary in today's situation. The school is officially recognized by the Ministry of Education. It was started by Bakula Rinpoche himself in 1991 (and was inaugurated in 1992) well before the founding of the monastery, with the aim of preparing a new generation of Mongolian lamas. He himself taught here lama students aged 12-15. When the monastery was opened in 1999, in this way there was a group of lamas already prepared and trained to enter his monastery. Jado rinpoche, that time (till 2004) the abbot of His Holiness the Dalai Lama's Namgyal monastic school (Namjira, T. nmam-rgyal grwa-tshang, Dharamsala), and Geshe Thupten Tashi (T. dge-bshes thub-bstan bkra-shis) also taught at the school. To this time

there are 10 classes. After completing their monastic education here, some lamas go to Gomang monastic school of Drepung monastery in South India for higher studies.

The room of the monastery's fortuneteller is also in the basement. The monastery has a library as well, also in the basement. There is also a small shrine.

The monastic complex is surrounded by a high wall and has two entrance gates: one in the south and one in the east wall. Immediately outside the wall to the west of the temple there is a large stūpa built and consecrated in 1999. In the main courtyard below the main temple there are two stūpas.

On the west side of the courtyard a residence for the lamas was built and opened in 2006, according to the wish of Bakula Rinpoche who emphasized that proper environment enhances discipline among lamas and who wished the monastery to become fully residential and stand as an example for other Mongolian monasteries.

On the east side there is a two-storey building housing the *Naidan ardiin ulamjlalt emneleg* (T. *gnas-brtan sman-khang*), a Traditional Medicine Clinic with consulting rooms and a dispensary. The clinic was opened in 2002 and offers traditional herbal treatment and other traditional therapies, open from 09.00am to 6.00pm and is closed on Sundays. Traditional medicine doctors from India and Mongolia run the Clinic with lama Tsultim Gyatso (T. *tshul-khrims rgya-mtsho*) from Ladakh, India being the resident doctor and the director being *maramba* (T. *sman-rams-pa*, 'physician', academic rank which can be obtained in a medical monastic university) P. Oyunbaatar. According to the information gained from Sonom Wangchuk, as the quality medicine is very rare in Mongolia or China Tsultim Gyatso regularly travels to Ladakh to bring materials and medicine pills he himself prepares there. The upper floor is currently used as accommodation for the Head of the clinic and one of the two *lowon*. Tibet Foundation's Buddhism in Mongolia programme office is on the first floor.

Dambadarjaa khiid / Dambadarjaalin / Shashniig badruulagch

Dambadarjaa khiid (*Dambadarjaalin*, *Shashniig badruulagch* in Mongolian translation, T. *bstan-pa dar-rgyas gling*, 'Monastery spreading the Teaching', *Dambadarjaa* monastery,) is located in Sükhbaatar district, 16th khoroo, Dambadarjaa or Dar' ekh area (GPS: N 47°58.953, E 106°56.263)²⁴⁵.

As for its history shortly, *Dambadarjaa* monastery was founded north of Ikh Khüree, at the confluence of the Right and Left Selbe Rivers on the order of the Manchu emperor, Kien-lung (Tenger tetgesen) and dedicated it to the 2nd *Jewtsündamba khutagt's* memory. The Emperor's order was carved on stone steles in four languages (Mongolian, Tibetan, Manchu and Chinese). These language steles are still housed in the two Historical temples (*Tüükhiiin süm*). The complex was built between 1761 and 1765. For its site the area to the north of the present Ulaanbaatar, at the feet of Bogd Zonkhow uul (Bogd Zonkhow hill), where Tselkhiin gol meets the eastern branch of Selbe gol was chosen. The monastery complex was surrounded by walls, with different separate courtyards inside housing temples and other buildings, and the *aimags* (lama residential quarters with their own temples) situated outside. In the whole territory of *Dambadarjaa* there were about 25 temples. Several stūpas including *Jarankhashor* stūpa were situated around the monastery. Inscriptions in white stones of the three main Buddhist mantras in Tibetan script have been set into the hillside behind the monastery. To the north-west of the monastery, on the

²⁴⁵ The contact data for the monastery is: PO. Box 194, Ulaanbaatar 49, Mongolia. Tel: 976-11-357378, 357370.

south-western slopes of Zonkhow uul there was an image of Zonkhow scarved in stone, inside a small wooden temple²⁴⁶.

Philosophic studies were executed in this monastery at such a high level that even the examination (*gawjiin damjaa*) to attain the *gawj* (T. *dka'-bcu*) philosophical rank was taken here regularly. The *Tsam* dance was not held in this monastery although the Maitreya circumambulation (*Maidar ergekhe*) was performed every year. The main idol of the monastery was Logshir Janraiseg or Logiishurai (T. 'jig-rten dbang-phyug, S. Lokeśvara), the two-handed standing emanation of Janraiseg (T. *spyan-ras-gzigs*, S. Avalokiteśvara). The santal sculpture of Logshir was situated on the first-floor of the main assembly hall²⁴⁷.

The ceremonies continued uninterrupted until 1930. As a result of the political repression in 1937, the monastery was closed and many wooden temples within the monastery complex and also in the *aimags* outside were destroyed. A huge white building for a holiday resort was built in 1940-41 on the foundation platform of the Tsogchin temple, which was pulled down just before this. In 1939, the monastery and all its buildings were transformed into a hospital for the Japanese prisoners of war, with a Japanese doctor who tended to the Japanese prisoners. Some of the buildings were used as pharmacies or drug stores. According to Ölzi's book, following its use for the Japanese, the monastery was used as a tuberculosis hospital from 1946-47 while between 1987 and 1997 it was used as an old people's home. In 1971, all the remaining monastic buildings became strictly protected by the State.

Today, the whole territory of the yurt quarter, situated 8 km north of the capital, is called Dambadarjaa or Dar' ekh and the area surrounding the monastery fence has been built over. The inscriptions in white stones of the three main Buddhist mantras in Tibetan script remain on the hillside behind the monastery. A stūpa has been recently erected outside the monastery wall on the initiative of the monastery and a smaller stūpa also can be seen on the hill. On the top of the hill behind the monastery there is a large and several smaller *owoos*.

The main goal of the community today is to restore the monastery to the way it was in the past. The ten temples that survived in part or in full the destruction of 1937 are: *Jin khonkhonii süm* (the shrine of the bell, survived and renovated), *Jin khengeregiin süm* ('the shrine of the drum', survived and renovated)²⁴⁸, *Tüükhiin baruun süm* ('the right side historical shrine', survived and renovated, contains one of the steles), *Tüükhiin züün süm* ('the west side historical shrine', survived and renovated, contains the other stele)²⁴⁹, *Serüün Lawiran* or *Logshir süm* (the temple of Lokeśvara) (summer palace, survived and renovated in 2005), two *Jodkhan* temples (T. *mchod-khang*, 'shrine room, chapel', survived and renovated) or *Khantshans* (T. *khang tsan*, smaller regional section in a

²⁴⁶ This image is now kept in *Gandan*, in the courtyard of the *Tsogchin* temple (*Zuugiin süm*) and *Ochirdariin süm* (Vajradhara temple).

²⁴⁷ This original sculpture is presently kept in *Gandan* monastery (See Burkhani shashintnii töw 2005).

²⁴⁸ These stood once on the right and left sides of the way once leading to *Makhranziin süm*, the Temple of the four direction guards (Makhranz, T. *rgyal chen*, S. mahārāja) that was a second entrance leading to the main courtyard. In front of the monastery on the south a protecting wall (*yampai*, Chinese *yang pai*) was situated once and the *Khaalgan süm* ('Temple of Gate') as an entrance.

²⁴⁹ These once stood in the inner courtyard on the two sides of the way leading to the *Tsogchin dugan* (main assembly hall). The main assembly hall was a huge three-storey white coloured Tibetan-style building. Other temples that originally stood in the main courtyard but not survived were: *Tsanid datsan* (T. *mtshan-nyid grwa-tshang*, philosophical school), *Güremiin dugan* (T. *sku-rim-gyi 'du-khang*) for healing services, the relic temples (*Shariliin süm*) of the 2nd and 3rd *Jewtsündamba khutagts*, *Mamba datsan* (T. *sman-pa grwa-tshang*) for medical science, *Jüd datsan* (T. *rgyud grwa-tshang*) for tantric studies, the relics temple (*Shariliin süm*) of the 6th *Jewtsündamba khutagt*, *Zuugiin dugan / süm* (Buddha temple). In the two long courtyards on the west and south, some *jas* buildings and yurts were situated.

monastery)²⁵⁰, the main gate and two gates to the east and west (survived and renovated in 2005), outer fence (survived and renovated in 2005), inner fence surrounding the *Lawiran*. Two smaller buildings right and left outside of the fence of the *Lawiran's* courtyard also survived but they are in a very poor condition so there is an urgent need to renovate them. One of them to the left of the *Lawiran* is still used for reading requested texts to individuals. In 2004, the *Jarankhashar* stūpa was erected behind the yurt-shaped temple. A square-shaped stūpa-complex in honour of the Buddha was built in 2003 sponsored by a director of the Narantuul market at the site of the ruins of *Shariliin sūm*. It is surrounded by prayer wheels and functions as a chapel called *Isheepandelin dugan* (T. *ye-shes phan bde gling*). Photos showing the monastery before 1936 and statues made in Tibet and Nepal can be seen inside. It is also the place where the *Oroin yerööl* ceremony, performed in order to gain better rebirth for the deceased ones, is conducted. The *Serüün Lawiran* has been renovated. This two-storey building houses the new statue of Logshir Janraiseg (S. Lokeśvara), the two-handed standing emanation of Janraiseg (S. Avalokiteśvara). It is on the second floor. The statue was donated by Gurudeva rinpoche (a highly esteemed lama of Inner-Mongolian origin who has made a significant contribution to the revival, restoration and reopening of temples in Mongolia) It is similar to the one that was worshipped here before the purges, which can now be seen in *Gandan*. During the summer, ceremonies are also held in this building.

A shrine to the memory of Japanese soldiers who lost their lives in Mongolia was constructed in 2005. It bears the name of Khonshim bodhisattva (another name for Janraiseg). In the monastery complex of today, as well as the original and new temples, some of the white hospital buildings, built after the purges, remain. For example: the main building of the hospital (at the site of the old Tsogchin temple) and the hospital laundry, situated on the south-east of the yurt-shaped temple building.

Senior lamas, D. Dashrenchin and G. Ochirjaw, initiated the revival of the monastery in 1990. The lamas, who joined the community reconstructed the yurt-shaped temple of *Setsen toinii aimag* of *Dambadarjaa* monastery and began to hold ceremonies once again. D. Dashrenchin, who was born 1910 in the year of dog and had been a lama in *Yaruugiin khüree*, present Zawkhan aimag, Uliastai in his young age, is the current abbot. Though he was away to America at the time of the research in 2006, in 2007 a meeting was realized with him (when he was asked about his old monastery as well), thus he became one of the informants there, alongwith Kh. Enkhbaatar, the *lowon* lama of the monastery and B. Mönkhbold, lama of the monastery (about 20 years old). With their help satisfactory information was gained. A leaflet of the monastery entitled '*Danbadarjialin Monastery of Mongolian Buddhist's*' was also available.

At present, there are about 35 lamas in the community who live in or around the capital rather than residing near the monastery. There are lamas with *genen* and *getsel* vows and two old lamas in the community have *gelen* vows.

There are still some old lamas belonging to the monastery all of whom played a role in the revival. They include Gombojawiin Ochir-Danzan, the *tsorj* lama (born 1915 in the year of hare, a lama of (*Erdene-toin*) *Lamiin khiid* / *Noyon khutagt lamiin khüree*, in the present Bulgan aimag, Khangal sum, Erdenet khot) and Gombiin Galsan (born 1917 in the year of snake, *Usan züiliin khüree*, present Gow'-Altai aimag, Tonkhil sum). These two old lamas were also interviewed about their old monasteries. Some other old lamas, like Sadow, Jawsanjaw, and Khorjimsüren are not able to attend ceremonies any more, due to their health problems, their age, and living far away from the monastery.

²⁵⁰ These stand in the north courtyard. *Düinkhor datsan* (T. *dus-'khor grwa-tshang*), the Kālacakra temple was also situated here originally.

Today, daily chanting takes place (in the yurt-shaped temple) from 10.00am to 01.00pm. According to the informants, it consists of the following texts in the following order: *Itgel*, *Gandanlkhawjamaa*, *Dashchiiraw san*, *Lamaadan*, *Jambal tsanjid*, *Lamiin chodow*, *Nogoon Dar' ekh*, *Tsagaan Dar' ekh*, *Tüi*; *Mandal*, *Dünshig*, *Dodüdwä* / *Doodüdwä*, *Naidan* / *Naidan magtaal*, *Gawsüm* / *Gawsümb*, *Demberel dodwa* / *Demberel dodow*, *Püntsog güsüm*, *Shija khayan*, *Pagdod*, *Sandag dorje* / *Sandag dorj*, *Dagwa nidan*, *Jinlaw chogzol* / *tsogzol*, *Yondan jünai*, *Ganjid dodwa* / *Ganjidiin dodow* / *Naiman gegenii magtaal*, *Choiiji gүнlаа*, *Nürzed* or *Gombo perenlei*, *Kheree düisüm*, *Namshri* / *Namshir* or *Choijoo perenlei*, *Sanjid molom* or *Yeröoliin khan*, *Sanjaa gүнlаа* also known as *Maidariin yerööl* / *Jambiin yerööl*, [if any individual requested any of the following texts on the given day, these are chanted inserted here: *Oroin yerööl*, *Dagii janchiw*, *Chogjüü jalbaa*, *Püljin*, *Giwaandi*], *Lagwii molom*, *Lamrim molom*, *Jelwa malüi*, *Dider jewii*, *Dambaram* / *Dambarmaa* / *Danbarmaa*, *Dash* and *Megzem*.

Readings of requested texts are performed for individuals until 01.00pm. The monastery has two lists of texts. One contains strong remedy paryers (*gürem zasliin khatuu zan üilüüd*), listing 42 titles. The other lists 158 other titles. The remedy prayers performed are the following: *Shirnen düdog* 5000, *Choijoo dügjiw* 5000, *Lkham mam tugon* 5000, *Dorj namjim jawtüi* 3000, *Khaniin dallaga* 3000, *Amin zolig* 3000, *Nogoon Dar' ekhiin dogjur* 3000, *Khanchunagwiin dogjur* 2000, *Tsagaan shükhert dogjur* 2000, *Khar shükhertiin dogjur* 20000, *Shirnen giin dogjur* 2000, *Zagd jüsüiin dogjur* 2000, *Namsa nanjidiin dogjur* 2000, *Banzragchiin dogjur* 2000, *Nashidürsüm* 2000, *Shirnen güdog* 2000, *Khando diwsel* 2000, *Dar' Ekhiin chiwel* 2000, *Sanjid molomiin chiwel* 2000, *Jünshi dorom* 2000, *Shawdag dorom* 2000, *Süld duudakh* 1500, *Üüden tenger takhikh* 1000, *Balgan donoi serjim* 1000, *Sanjid molom serjim* 1000, *Dörwön uuliin serjim* 500, *Dürtod dagwiin serjim* 500, *Dewjid serjim* 500, *Gonbiin serjim* 500, *Jigjidiin serjim* 500, *Chagdariin serjim* (*Ochirwaan' serjim*) 500, *Choijiliin serjim* 500, *Lkhamiin serjim* 500, *Shalshiin serjim* 500, *Namsrain serjim* 500, *Jamsrangiin serjim* 500, *Gongoriin serjim* 500, *Menge zasakh* 500, *Öntsög zasakh* 500, *Suudal zasakh* 500, *Suudal salgakh* 500, *Usan balin* (*Chudar*) 200. Other texts recited in the monastery are the following: *Arwan khangal* 10 000, *Wantai gүнreg* 10 000, *Altan ganjuur* 5000, *Daanjuur* 5000, *Gүнregiin lkhogo* 5000, *Ikh manal* 5000, *Lkhogtoi gүнreg* 5000, *Chasüm* 5000, *Bekhen ganjuur* 4000, *Oroin yerööl* 3000, *Awidiin chogo* 2000 [*Diwaajingiin chogo*], *Diwaajin chogo* 2000 [*Awidiin chogo*], *Jambiin chogo* 2000, *Lamiran chogo* 2000, *Maanii chogo* 2000, *Mintü chogo* 2000, *Naidan chogo* 2000, *Uuliin lamiin chogo* 2000, *Khajidiin chogo* 2000, *Biz'yagiin donchid* 2000, *Jügdernamjil donchid* 2000, *Manaliin donchid* 2000, *Tselkha namsümiin donchid* 2000, *Yumjai birendüisen* 2000, *Sandüin jüd* 1500, *Lamiin tsogchid* 1500, *Yum* 1200, *Dadogsersüm* 1000, *Nit* 4 1000, *Gowii lkhaa* 1000, *Gombo* 1000, *Gongor* 1000, *Dalkh* 1000, *Jigjid* 1000, *Jamsran* 1000, *Lkham* 1000, *Jamsrai* 1000, *Tsamba* 1000, *Chagdor* 1000 [*Ochirwaan'*], *Choijoo* 1000, *Nit* 600, *Altangereliin dallaga* 500, *Namsrain dallaga* 500, *Dar' ekhiin dallaga* 500, *GendenPELLIIN dallaga* [*Genden pelcegiin dallaga*] 500, *Burkhan bagshiin nalchig* 500, *Dar' ekhiin 4 mandal* 500, *Ülgeriin dalai* 500 [*Doozamlin*], *Zasliin naiman nom* [*Jaiwii choijid*] 500, *Jirtüi* 500, *Sendom* 500, *Ganshiguud* 500, *Logashiriin tüi* 500, *Tüi örgökh* 500, *Rawnai örgökh* 500, *Zurgan yerööl* 500, *Owoo maan'* 500, *Sür* 500, *Güsüntügiin mandal* 500, *Namdag san* 350, *Gurwan gürem* 300, *Altangerel* 200, *Ayuush* 200 [the same as *Tsend*], *Ayan zamiin yerööl* 200, *Badamkhatan* 200, *Bazarsad* 200, *Banzragch* 200, *Bard soldiw* 200, *Barchid lamsel* 200, *Bümchin* 200, *Büjinlkham* 200, *Begz* [*Jamsran*] 200, *Gawsüm* 200, *Gar yum* 200, *Gans* 200, *Gandan lkhawjaa* 200, *Dagii janchiw* 200, *Damchoi badgar* 200, *Dasun* 200, *Dashdondow* 200, *Dashzeweg* *Naiman gegeen* 200 [*Dashzewge*, *Nanjid*], *Dobuch* 200, *Dogsüm* 200, *Dodi galsan* 200, *Dodi jajaa* 200, *Doo düdwaa* 200, *Dorj derem* 200, *Dorj*

zodwa 200, *Dorjnamjim* 200, *Düger* 200 [the same as *Seded* or *Tsagaan shükhert*], *Dünshig* 200, *Dewsel* 200, *Dembereldodwaa* 200, *Demchig molom* 200, *Jadamba* 200, *Jaiwii lamrim* 200, *Jambalnagwa* 200, *Jambalsanjid* 200, *Jaiwii choijid* 200, *Janagagdog* 200, *Janlaw tsogzol* 200, *Jantsan zemoi būnjin* 200, *Janjig* 200, *Zagd züsem* 200, *Zügdorgarnag* 200 [*Jügdor garnag*], *Itgel* 200, *Lamaadan* 200, *Lüi wangan* 200, *Lüi agid sümiin jandal* 200, *Lkham narjmaa süm* 200, *Lkhündengaraw* 200 [*Lkümbengaraw*], *Lüsengudoj* 200, *Manal* 200, *Mani gambum* 200, *Maaniin yerööl* 100, *Molom namsan* 200, *Miye gombiin dodwa* 200, *Naidan* 200, *Namkhainyambuu* 200, *Niwa günsel* 200, *Nogoon Dar' ekh* 200, *Namjim* 200, *Namnan* 200, *Nolsan* 200 [the same as *Ariun san*], *Norjmaa sün* 200 [*Lkham norjmaa sün*], *Nürzed* 200, *Saa yum* 200, *Sambalkhündew* 200, *Sanjid molom* 200, *Songoid toidol* 200, *Sundui* 200, *Serj dotig* 200, *Seded* 200, *Serod* 200 [the same as *Altangerel*], *Sanjid* 200, *Otoch* 200 [*Manal*], *Püiwal* 200, *Palchin* 200, *Tarwachimba* 200, *Khanchunagwa* 200, *Khar shükhert* 200, *Tsagaan shükhert* 200 [*Seded* or *Düger*], *Tsagaan dar' ekh* 200, *Tseween* 200, *Tsedüw* 200, *Tsend* 200, *Tsend ayuush* 200, *Chogjümünse* 200, *Shiirewnyambuu* 200, *Shirnen* 200, *Yanbii donchir* 200, *Ariun san* 150, *Dashchiiraw san* 150, *Dörwön uuliin san* 150, *Dew san* 150, *Lusiin san* 150, *Khiimoriin san* 150, *Tsagaan öwgönii san* 150, *Tsegmidiin chogo*, *Jawtüi*, *Choimaa dügjüü* [must be the same as *Chojoo dügjüü*].

Inside the yurt-shaped wooden temple, the roof is supported by eight outer red pillars and six inner red pillars all decorated with colourful dragons. On the main altar there is a statue of Buddha and his two main disciples, and a stūpa among other valuable artifacts. The volumes of the Tibetan *Ganjuur* and *Danjuur* and other holy books are kept in a closed cupboard decorated by double vajras (*natsagdorj*, T. *sna-tshogs rdo-rje*, S. viśvavajra, double vajras in the form of a cross). A throne with a picture of the Buddha (shown in red with an alms bowl in his right hand) is placed on the right. Thangkas of the assembly tree or assembly field (*tsogshin*, *chuulganii oron*, T. *tshogs-shing* or *tshogs-zhing*) and Tsongkhapa hang in the temple. Large thangkas representing Ochirwaan', Manzshir, Janraiseg, Buddha, Manal and Tsagaan Dar' ekh hang down from the middle of the temple. On the left of the altar there is the seat of the *Jasaa lam* (the lama who performs the reading of texts requested by individuals), with the picture of Jigjid behind him. There is also a picture of Jamsran or Ulaan sakhius, the Red Protector above the thrones of the two disciplinary masters (*gesgüi*).

The main deity of the whole monastery is, as in the old times, Logshir Janraiseg (T. 'jig-rten dbang-phyug, S. Lokeśvara, a form of Avalokiteśvara).

There are the following ranks in the monastery: *tsorj*, *lowon*, *daa lam*, two chanting masters and two disciplinary masters. As in most monasteries, there is a lama in charge of the offerings (*chowombo/ chombo*), and a shrine keeper (*duganch*).

Special ceremonies are held every month such as the Medicine Buddha ritual (*Manaliin donchid*) on the 8th of the month, Guhyasamāja tantra (*Sanduin jüd*) on the 15th, the ceremony in honour of the wrathful deities (*Arwan khangal*) on the 29th and the ritual of the sixteen arhats or Buddha's main disciples (*Naidan chogo*) on the 30th day of the month. As one of biggest monasteries in Mongolia, *Dambadarjaa* has several annual ceremonies. For example, *Sor zalakh*, a ceremony aimed at removing the bad influences of the old year, is performed once a year, on the 29th of the last winter month.

The reception for ordering texts (with a fixed price list available) by individuals is in a separate building on the right side of the old *Serüün Lawiran*. The building on the other side is used by the office holding lamas.

The 240th anniversary of the monastery was celebrated in August 2005, when 1,000 lamas came to perform and take part in a commemoration ceremony.

The *Logishura* foundation was established in 2004 named after Lokeśvara (Logshir Janraiseg), the main image worshipped in the monastery with its main purpose being to renovate the buildings, revive the traditions, provide education and training for lamas and maintaining external relations.

Lamrim datsan / Janchub lamrim datsan

Lamrim datsan or *Janchub lamrim datsan* (T. *(byang-chub) lam-rim grwa-tshang*, ‘Monastic school of the Gradual Path (to the enlightenment)’, *Lamrim* monastic school, also known by the Tibetan name *chos-sde chen-po dga’-ldan chos-’phel gling*, ‘Joyful monastery spreading the Teaching’) is situated on Zanabazar Street, which leads to *Gandan*, on the right side (GPS: N 47°55.132’, E 106°53.704’)²⁵¹.

Before 1938 a *Lamrim datsan* was situated in the *Gandan* complex on the left side of *Gūngaachoilin datsan*. However, according to the current head, S. Bayantsagaan, who was one of my informants there (the other being Lodoidamba, the main disciplinary master, about 30 years old, both serving very useful data in details) this new temple can not be considered as a revival of the old monastic school, it merely bears the same name and has the same purpose i.e. to spread the teachings of the *Lamrim*, Tsongkhapa’s great work on the gradual path to enlightenment, and to hold ceremonies in connection with this teaching.

The present temple was built in 1990 on the initiation of the Association of Mongolian Believers (*Mongol süsegtanii kholboo*) and S. Bayantsagaan, a lama, who is now the head of the monastery. Before 1990 the monastery was operating in a yurt. The *lowon* (T. *slob-dpon*) lama of the temple, Khishigtiin Gombo is an old lama (born 1914 in the year of tiger), who studied in *Baruun khüree* (also known as *Shankhnii khüree* / *Tüsheets khanii khüree* / *Ribogeki Gandanshadublin*), Öwörkhangaï aimag, Kharkhorin sum and *Nomgonii süm* or *Nomgonii Dar’ Ekh lamiin khiid*, also called *Puntsagdarjailin*, Arkhangai aimag, Khashaat sum. He was a disciple of Dar’ Ekh lamtan, Agwaantsülmjamts²⁵² in the 1920-1930’s and became a lama again in 1990. Since that time he has been the *lowon* lama of *Lamrim datsan*. The head, Bayantsagaan, is also the head of the Association of Mongolian Believers (*Mongol süsegtanii kholboo*), which initiated the foundation of about 85 monasteries and temples in Mongolia. Bayantsagaan studied and wrote his dissertation (at the Mongolian National University of Mongolia, MUIS) on the philosophy of *Lamrim*. As such he had a personal interest to establish a temple where studies of the *Lamrim* are emphasized.

The entrance of the complex is on the west of Zanabazar Street. Two rows of prayer wheels lead to the gate of the temple. To the south there is a stūpa, which was completed in October 2005 and is surrounded by prayer wheels. In the back courtyard there is a two-storey building. The reception for ordering texts by individuals is on the right side of the entrance hall. In this temple there are fixed prices and the list of texts available is hanged on the glass windows of the reception. Also detailed information boards are available in the entrance hall on the ceremonies held here.

At the time of the research this temple has the highest number of old lamas in Ulaanbaatar, who come from old monasteries in the countryside and the Ikh khüree temples. Many of those old lamas who joined *Lamrim datsan* after the revival were fortunately still attending the rituals. Some of them did not attend the ceremonies during the research period for a variety of reasons. However, nine of them could be met, namely:

²⁵¹ The contact data for the monastery is: Tel: 364913, Fax: 369201, 99196898. E-mail: lamrimdatsan@yahoo.com.

²⁵² On this lama see: Mönkhsaïkhan – Soninbayar (ed.) 2005.

the *lowon* lama called Gombo (see above); Nyamdorjiin Dashnyam, main disciplinary master (born 1913, had been a lama of *Bogdiin khüree*, *Idgaachoinzinlin datsan*, lived in *Düinkhor aimag*); Yondon Jambaa (1912-2007, *Zeerengiin khiid / khüree*, present *Öwörkhantai aimag*, Sant sum); Tüwdengiin Badamsed (born 1914, *Nömrögiin khüree / Samdanpuntsoglin / Khatawchiin khüree / Tsogtoi wangiin khüree*, present Zawkhan aimag, Nömrög sum); Ganjuuriin Tsendsüren (born 1927, *Baatar khoshuunii khiid*, present Khentii aimag, Jargaltiin am); Osoriin Indree (born 1924 in the year of rat, *Jadambiin khiid*, present Dundgow' aimag, Deren sum); Ambaagiin Tunaadegd (born 1921, *Arwaikheeriin khüree / Bandid lamiin khiid / Üizen wangiin khüree / Delgerekh bulgiin khüree*, present *Öwörkhantai aimag* centre, Taragt sum, Arwaikheer town); Ösökhii Bat-Ochir (born 1914, *Beliin khüree*, present *Öwörkhantai aimag*, Kharkhorin sum); Tsembeliin Gүнchin (born 1917 in the year of snake, *Mengetiin khüree / khural*, present Dundgow' aimag, Luus sum). In 2007 an additional lama was interviewed, Darjaagiin Gonchig (born 1916, *Mengetiin khiid / khural*, present Dundgow' aimag, Luus sum). The interviews with them concerned the old temples they belonged to and the details of religious life in them.

Presently, there are about 50 lamas in the temple. There is a *lowon*, two chanting masters and two disciplinary masters. There are three lamas with *gelen* vow. Four of the lamas have *gewsh* (T. *dge-bshes*) rank, an academic degree in philosophical studies requiring around 15 years of study. Four lamas were sent to study in Sera monastery, South India, Bylakuppe (Mysore district, Karnataka state) in 2003.

The main deities of the temple are Gombo, Chojjoo, Namsrai and Jamsran (or Ulaan sakhius).

The daily chanting is held from 9.30am and, according to the main disciplinary master, consists of the following texts in the following order: *Itgel*, *Gandanlkhawjaa*, *Dashchiiraw san*, *Nürzed* or *Gombo perenlei*, *Shirnen* or *Shiirew nyambu*, *Nogoon Dar' ekh*, *Tsagaan Shükhert*, *Lamaadan*, *Jambal tsanjid*, *Shija khayan*, *Lamiin chodow*, *Püntsog güsüm*, *Dagwa nidan*, *Jinlaw tsogzol*, *Güsüntügiin mandal*, *Dünshig*, *Lamrim düiden*, *Ülgeriin dalai / Doozamlin / Dozanlün*, *Umanjüg*, *Naidan / Naidan magtaal*, *Gawsüm / Gawsümb*, *Yondon jünai / Yondan jünai*, *Jalgon namja*, *Lamrim molom*, *Dider jewii*, *Dambarmaa* or *Dambjewii molom*, *Dash* and *Megzem*.

Various ceremonies are held monthly: on the 8th in honour of the Medicine Buddha (*Ikh Manal*, *Manaliin donchid*, T. *smān-bla'i stong-mchod* ceremony), and also the Four Maṇḍalas of Tārā (*Dar' Ekhiin mandal shiwa*) is offered; on the 10th and 25th Narkhajid ḍākinī (T. na-ro mkha'-spyod, S. Sarvabuddhaḍākinī) is worshipped (*Khajidiin chogo*); on the 29th the wrathful deities of the temple are worshipped (*Arwan khangal*); and on the 30th the ritual of the main disciples of Buddha, the sixteen arhats (*Naidan chogo*) is held.

The *Lamrim* ceremony, during which parts of the main work of Tsongkhapa, The gradual path that leads to the enlightenment, are read, is held in the middle month of every season from the 3rd to the 10th, in the other (first and last) months from the 3rd to the 5th of the month. On the 6th of every month, more detailed form of the *Lamrim* is read in a longer ceremony (*Delgerekh ikh lamrim*, 'detailed *Lamrim*'). During these ceremonies the *Lamrim* text of Damtshigdorj or Bar' lam Damtsigdorj (T. brag-ri bla-ma dam-tshig-rdo-rje, 1781-1848) is read. He was a great Mongolian lama and scholar, born in Gow' mergen wangiin khoshuu of Tüsheet khan aimag (present Dundgow' aimag, Saikhan owoo sum). He studied in Tibet as well as in *Dashchoimbel datsan* of Ikh khüree. Later he founded a monastery called *Bragiriin khiid* on the bank of Ong River on the Rocky Mountain (khatat uul, T. brag-ri). His work on *Lamrim*, entitled *Pandelamsan* (T. *phan-bde lam-bzang lamrim*, 'excellent beneficial gradual path of enlightenment') became a very important text in Mongolian monasteries. It is used as a main text in Sera (T. se-ra) monastery in Tibet.

On the 15th of every month the *Günreg* (T. *kun rigs*) ceremony is performed to *Günreg* (shortly for *Günreg Nambarnanzad*, T. *kun-rig(s)* (*rnam-par snang-mdzad*), S. Sarvavidyā Vairocana, a form of Vairocana Buddha) for the deceased. In the middle months of the year the initiation part is included, (*Wantai günreg*, T. *dbang*), while in the first and last months of the year the ceremony (*Lkhogtoi günreg*, T. *kun-rig-gi lho-sgo*) omits the initiation.

In this temple several special annual ceremonies are held. On the 16th of the first spring month *Danrag* (T. *gtang-rag*), a thanksgiving offering, is made to the wrathful protector deities. On the 17th of the first spring month the temple plans to revive the Maitreya procession, which, up to now, is only being held in *Gandan* and *Züün khüree Dashchoilin* monastery in Ulaanbaatar, and in a very few bigger monasteries in the countryside.

On the 8th of the first summer month, which is the great *düitsen* month (T. *dus-chen*, ‘great time, festival’), a thousand-fold offering is presented in honour of the Medicine Buddha (*Manaliin donchid* or *Donchidtoi Manal*, T. *sman-bla’i stong-mchod*). From the 13th until the 17th day of the month *Maaniin büteel* (T. *ma-ṇi sgrub*) is performed to Janraiseg for 5 days non-stop culminating with a water offering (*Usan takhil*, T. *chu gtor*, ‘libation (and *gtor-ma*) offering’). On the 8th and 15th of the first summer month, the meditation of Manal, the Medicine Buddha and Janraiseg are practiced with the participation of four to eight lamas. On the 3rd, 4th and 5th of the last summer month the *Ganjuur* is recited.

The *Shambalin chogo* (T. *shambha-la’i cho-ga*) ceremony for the deceased is held annually although there is no fixed date for it.

On the 22nd of the last autumn month, one of the Buddha anniversaries, when Buddha descended from the god realms (*Lkhawaw(iin) düitsen*, T. *lha-las babs-pa dus-chen*), a ceremony entitled *Jalbasengiin Ariin Donchid tsogchid* (T. *rgyal-ba seng-ge’i nga-ro’i stong-mchod tshogs-mchod*), ‘the fest-offering and thousandfold-offering to Jalba senge aro / Jalba sengiin ar(o) (‘victorious lion’s roar’, name of a buddha)’ is performed.

In this monastery there are two separate lists. One is for ceremonies (25 titles) that are performed on given days (*ailtgakh khural*, *ailtgakh ödör*) and for these the days when requests can be taken is given (there is no fixed price for these). However, there is possibility to sponsor these on different days as well. The other list contains 18 titles which can be requested on fixed prices (*tarifaar khurakh khuraluud*), and gives the price and as well as a list of things that are necessary to come prepared with in case requesting it. However, most of these titles are included on the other list as well. All in all, the following texts can be requested in the temple: *Lamrim* (on the 3rd and 13th), *Ikh lamrim* (on the 6th, 20th, food offering, butter), *Awidiin chogo* / *Diwaajingiin chogo* (on the 5th, 12th, 19th and 26th), *Naidan chogo* (on the 30th, 1500 food offering, butter), *Jambiin chogo* (on the 10th and 20th), *Narkhajid chogo* [*Khajidiin chogo*] (on the 25th, 1500 food offering, butter), *Maaniin chogo* (on the 9th), *Tsewegmediin chogo* / *Ayuushiin chogo* (on the 3rd, 10th, 12th, 24th and 28th, 1000 food offering), *Shambaliin chogo* (on the 10th and 20th), *Bekhen ganjuur* (on the 4th, 16th, 20th, and 26th, 3000 food offering, butter), *Arwan khangel* (on the 29th, 2000 food offering, butter), *Ikh manal* (on the 5th, 8th, 16th and 26th, 2500 food offering, butter), *Manaliin donchid* (on the 8th), *Jamsran sakhiusiin Ikh takhilga* (on the 19th), *Oroin yerööl* (on the 1st, 5th, 10th, 15th, 22nd and 28th, 2000 food offering, butter), *Choiyoo dügjüü* (on the 7th, 13th, 25th and 29th, 3000 food offering, butter, barley flour), *Sedediin dogjir* (on the 2nd, 11th, 19th and 27th, 2000 food offering, butter, barley flour), *Sendomiin dogjir* (on the 3rd, 9th, 13th and 23rd, 2500 food offering, butter, barley flour), *Sharawnyambiin dogjir* (on the 1st, 14th and 21st), *Khamchunagwiin dogjir* (on the 1st, 10th, 15th and 20th, 2500 food offering, butter, barley flour), *Shirnen düdeg* (on the 1st, 14th, 21st and 27th, 3000 food

offering, butter, barley flour), *Lkhogotoi gūnreg* (on the 2nd, 7th, 15th and 22nd, 2500 food offering, butter), *Wantai gūnreg* (on the 15th, 3000 food offering, butter), *Manaliin lkhogo* (on the 8th), *Gūnregiin lkhogo* (on the 2nd, 7th, 15th and 27th). Apart from the titles on the first list, the following can be requested, too: *Dar' Ekhiin dogjir* (1500, food offering, butter, barley flour), other *chogo* texts (*busad choguud*, 1000, food offering), *Manaliin donchid*, *lkhogo* (2500, food offering, butter), *Dalkh*, *Gowiin lkha* and other *dallaga* texts, for which presence with food offering is needed, and *serjim* texts for which milk or black tea is needed.

Lamrim datsan has a meditation retreat, founded by Bayantsagaan, near the Turtle Rock in Terelj (50 kms from Ulaanbaatar in the Nalaikh district). The temple bears the name of Aryaabal (T. thugs-rje chen-po, S. Āryapāla / Mahākaruṇā), that is 'the great compassionate one', an epithet of Avalokiteśvara (Āryapāla meditation and initiation center, *Ariyaabal Burkhanii Nomlöl Būteeliin Töw*, T. thugs-rje chen-po'i e-wam zung 'jug bshad-sgrub bstan-rgyas gling). It was founded in 1998 and completed in September 2004. According to the disciplinary master of *Lamrim datsan*, about twenty lamas go to the retreat centre from *Lamrim datsan* to celebrate the great feast days. They burn butter lamps, meditate and do the fourfold meditation practice called *Bumshi* (T. 'bum bzhi). During the visit in 2006 the two separate smaller shrines, topped with stūpas, on either side of the main building, were being furnished with the objects of worship though they were not yet open for use. Bayantsagaan established an exhibition in the basement of this temple with 200-300 illustrations illustrating the stages of the enlightenment, with inscriptions for the illustrations in five languages (Mongolian, English, German, Japanese, Chinese), which was opened by 2006 summer. There is also a small hut high on the rocky hillside, which is for meditation.

Manba datsan

A *Manba datsan* was situated in the area of *Züün khüree* before 1938. The head considers his temple to be its continuation and emphasizes this in the leaflet he has produced. However, currently there are two other temples bearing the same name, *Manba datsan*, in Ulaanbaatar (*Ikh khüree manba datsan*, and the one belonging to *Gandan*) and it can not be judged which has the closer connections with the old one, as seemingly none of them.

The abbot, D. Natsagdorj, founded this Gelukpa medical monastery, *Manba datsan* (T. *smān-pa grwa-tshang*, Medical monastic school') in 1990. The temple is also known as *Mongol ulamjlalt emneleg surgaltiin töw* ('Centre of traditional Mongolian Medical Science') and as *Busdad tustlakhui anagaakh ukhaanii Manba datsan khiid* ('medical monastic school temple of medicine for helping others'). He is also the director of the traditional Medicine College attached to the monastery. He graduated at Zanabazar University in *Gandan* and studied Traditional Medicine for several years in Dharamsala. He has the rank of *gewsh* (T. *dge-bshes*) and *maaramba* (T. *smān-rams-pa*), academic rank in medical studies and he also heads a traditional teaching hospital in the Sansar district in Ulaanbaatar. He was the main informant on the temple's activities, along with D. Jambadorj, 24 years old, who has been a lama of the monastery for 10 years. Some written sources were also available²⁵³, and in this way satisfactory data was gained.

²⁵³ Amarsaikhan 2005; printed leaflet produced by the temple (entitled *Mongoliin ulamjlalt emneleg surgaltiin töw manba datsan*).

The temple is located in Bayanzürkh district, 2nd microdistrict, on Ikh toiruu, near the Mongolian University of Science and Technology (GPS: N 47°55.731', E 106°56.436')²⁵⁴.

Yo. Amgalan, the Vice abbot (*ded khamba*) of the temple also holds this position in Gandan monastery. The *tsorj*, G. Diwaasambu, is also the *tsorj* of Gandan and the founder of the new Garma garjid Ürjin perenlailin monastery. There is also a *lowon*, two chanting masters, a disciplinary master, four *golch* or chanters. Furthermore, as in most temples, there is a *chombon* / *chowomb* (offering master who is in charge of the offerings) and *duganch*, a shrine supervisor. There is also a lama with the title *gergen* lama, 'old teaching lama' (T. *dge-rgan*) called Sosoriin Dagwa who was born in 1910. In the years immediately before the purges, he was a lama in *Dashchoimbel datsan*, Gandan in Ikh khüree, attached to *Toisamlin aimag*, and before that, he attended two countryside monasteries, *Mökhiiin khiid* / *Khuwilgaan khiid* (Luus sum) and Zawa lam Damdin's *Delgerchoir monastery* (Delgertsogt sum), both in the present Dundgow' aimag. He was also interviewed about the old temples to which he belonged and details of religious life in them.

Presently there are about 40 lamas belonging to the temple only one of whom is a *gelen*. Some of the lamas are studying at the adjoining Medical College. Unusually, four lamas are studying in Tibet, one of whom has arrived back after completing his studies there.

On the left side of the courtyard in front of the temple there is a circle of prayer wheels with a big one in the centre. On the right side of the main gate there is a stūpa with the sculpture of Manal, the Medicine Buddha.

The temple is in a two-storey building, with the consulting rooms of the traditional medical clinic and the classrooms of the Traditional Medical College at the second floor, and a drug factory in the basement.

Inside the temple itself, there are two shops selling religious articles on the right and left side of the entrance. The reception for ordering texts by individuals is on the left side. In this temple there are fixed prices for the recitation of texts, and a detailed list of these arranged in thematic groups is displayed. An astrologer is available in a small room is on the left side of the temple. On the right side of the temple there is the pharmacy selling traditional drugs and their component elements.

The main deity of the temple is Manal. The main protector deities are Shanlan (T. zhang-blön) and Damjan / Damjin, 'the black coloured smith', (T. dam-can, being a shortened name for Damjin garwanagwu, T. dam-can mgar-ba nag-po), who are traditional protectors of doctors and medical schools. According to Sereeter²⁵⁵, the old *Manba datsan*, which was part of *Züün khüree* had the same protector deities.

Inside the temple there are the following objects of worship: in the middle there is a huge relief of Mairdar, the future Buddha, which can also be seen through corridor windows on the second floor. On the altar the three main images are of Manal in the middle, and on his two sides Shanlan and Damjin, the two protector deities of the temple. Shanlan is a blue coloured wrathful deity with flaming hair, wearing red robe and holding a jewel in his right hand and an alms bowl in his left hand. Damjin is a blue coloured wrathful deity wearing a big round hat and riding a billy-goat. There are various thangkas as well: Manal; an

²⁵⁴ The contact data for the monastery is: Tel: 458489, 457489, Fax: 976-11-458489, E-mail: lama@magicnet.mn. The monastery has a homepage, www.manbadatsan.mn, only in Mongolian. It contains the same information as their leaflet, on the monastery itself, its drug factory, Medical College, hospital and laboratory.

²⁵⁵ Sereeter 1999, p. 66.

assembly tree; three pictures of Lkham; and a thangka of Nogoön Dar' ekh. A three dimensional maṇḍala or palace of Manal is on the right of the altar.

The daily chanting is held from 9.00am, and, according to Jambadorj lama, consists of the following texts in the following order: *Megzem*, *Itgel*, *Gandanlkhawjamaa*, *Dashchiiraw san*, *Khiimoriin san* / *Lündai san* / *Madjün jinlaw*, *Manaliin san*, *Shawdag dorom*, *Lamaadan*, *Yanjinmaan dodow* / *Yanjin lkhamiin magtaal*, *Jambal tsanjid*, *Lamiin chodow*, *Tsagaan Dar' ekh*, *Nogoön Dar' ekh*, *Tüi mandal*, *Dünshig*, *Naidan* / *Naidan magtaal*, *Gawsüm* / *Gawsümb*, *Demberel dodwa* / *Demberel dodow*, *Püntsog güsüm*, *Yondan shirjürma*, *Dombo lanaa* / *Dambo lanaa*, *Tsagaan Shükhert*, *Jinlaw chogzol* / *tsogzol*, *Baga manal*, *Zurgaen yerööl* [The prayers known under this collective name are the following: *Sanjid molom*, *Sanje* / *Sanja günla*, *Dagii janchiw*, *Chogjüü jalwa*, *Püljin* and *Gewaandi*]; *Shanlangiin dorwül*, *Dider jewii*, *Jelwa malüi*, *Dambaram* / *Dambarmaa*, *Dash* and *Megzem*.

If another ceremony is taking place at the same time, then the *Tsogchin* (daily chanting) is read by four of the lamas on the right side of the shrine, while the second ceremony takes place in the shrine read by all of the lamas. In this way all of the ceremonies can be held from 9.00am, despite the monastery having only one shrine. Lamas sitting separately on either side of the temple chant the readings requested by individuals.

People usually come to the temple to pray for and have texts read for their and their family member's health, and also in pray for their deceased kin to get a better rebirth. In this monastery a list is available in some copies in a binded form. It gives the text titles grouped into four categories. One is of 118 titles with explanations for each and fixed prices, an other contains 19 texts to the wrathful deities (*sakhiusuud*) listing as well what the requester must bring with him or her when requesting and the fixed price, the third list shows the 15 remedy texts (*gürem zasluud*) with prices, listing the things to be brought and the explanations, and the fourth lists 20 *serjim* texts that can be requested here, being 20 titles with fixed price, listing the necessary things and explanations. The main list contains the following titles: *Altangerel* 500, *Ariun san* 300, *Arwan gurwan san* 300, *Ayuush* 200 [the same as *Tsend*], *Ayan zamiin yerööl* 150, *Banzragch* 500, *Barchidlamsel* 500, *Bumchin* 500, *Burkhan Bagshiin nalchig* 700, *Bar'd-soldew* 500, *Baga manal* 300, *Bekhen ganjuur* 5000, *Büjin lkham* 500, *Galiin san* 300, *Gandanlkhawjaa* 200, *Ganzagiin san* 300, *Gawsüm* 300, *Güngereg* 5000, *Güsüntügiin mandal* 300, *Güimeg zasakh* 1500, *Gurwan gürem* 500, *Geser san* 300 *Dadogsersüm* 600, *Dagiijanchiw* 200, *Dalkhiin san* 300, *Damtsag dorj daiw* 200, *Dar' Ekhiin san* 300, *Dar' Ekhiin chiwel* 10 000, *Dar' Ekhiin mandal shiwa* 1000, *Dashzeweg* 500, *Dashdondow* 500, *Dashchirew san* 300, *Diw san* 200 [Dewsan], *Dodigalsan* 500, *Dogsüm* 500, *Dodijajaa* 300, *Dorjzodow* 300, *Dorjnamjim* 500, *Dorjderem* 500, *Doodüdwä* 300, *Dörwön uuliin san* 300, *Demchigmolom* 200, *Dembereldodwa* 500, *Dünshig* 500, *Yegjaa 1000 udaa* 1000, *Janraiseg dürtew* 200, *Jadamba* 500, *Jaiwiichoijid* 1000, *Janag gagdog* 700, *Jantsan zemü bünjan* 600, *Janlaw tsogzol* 500, *Jambaltsanjid* 500, *Zagdzüsem* 500, *Zurgaen yerööl* 1200, *Ikh manal* 1500, *Itgel* 200, *Lümben garwo* [Lkhümbengaraw] 500, *Lamaadan* 300, *Lkhagwiin monlom* 500, *Lkham norjmaa sün* 500, *Lkhamiin san* 300, *Lkhogtoi güngereg* 5000, *Lusiin san* 300, *Lü ag id sümiin jandal* 500, *Nürzed* 300, *Naidan chogo* 2000, *Nanjid Naiman gegegen* 500, *Namkhai nyambu* 500, *Nashidürsüm* 1500, *Niwagünsel* 200, *Niti* 1000, *Nogoön Dar' Ekh* 300, *Nogoön Dar' Ekh 1000 udaa* 1000, *Nolsan* 300 [Ariun san], *Norowsambu sün* 200, *Maaniin yerööl* 300, *Manaliin donchid* 2500, *Manaliin lkhog* 1500, *Manaliin chiwel* 10 000, *Manal 1000 udaa* 1000, *Meyeegombiin dodwa* 500, *Menge zasakh* 1000, *Ochirwaan' san* 200, *Oroin yerööl* 1500, *Sür* 500, *Saa yum* 500, *Sanjid molom* 500, *Sanduin jüd* 1500, *Sanjid monlom 1000 udaa* 1000, *Sanjid dansran* 200 [the same as *Sanjaa dansran*], *Sambal lkhündüw* 700, *Sayannyambu*, *Sosorbaramsün* 200, *Sundui* 500,

Suudal salgakh 1000, *Suudal zasal* 500, *Seded* 500, *Sendom* 500, *Ulaan yum* 2000, *Taraw chenbo* 500, *Tsagaan Dar' Ekh* 300, *Tsagaan shükhert* 200 [*Seded* or *Düger*], *Tsagaan Öwgönii san* 300, *Tsagaan shükhert 1000 udaa* 1000, *Tsagaan Dar' Ekh 1000 udaa* 1000, *Tseween* 200, *Tsegmediin chogo* [*Tsewegmediin chogo*] 1500, *Tsend-Ayuush* 200, *Tsend* 500, *Tsend 1000 udaa* 1000, *Chojoo dügjüü* 2000, *Chogjü münzel* 500, *Khamchu nagwa* 500, *Khiimoriin san* 300, *Shawdorum* 200 [*Shawdagdorum*], *Shirnen* 500, *Yambii donchir* 500, *Yumjai bereen düi süm* 2500. The texts to the wrathful deities (*sakhiusuud*) included on the second list are as follows: *Altangereliin dallaga*, *Gongor*, *Gowiin lkha*, *Gombo*, *Damjin*, *Dalkha*, *Dar' Ekhiin dallaga*, *Dash charwiin dallaga*, *Jigjid*, *Lkham*, *Namsrai*, *Namsrain dallaga*, *Ochirwaan'*, *Chojoo*, *Shalsh*, *Shanlan*, *Bünjinkham*, *Jamsran*, *Tsamba*. These can be requested for 500 tugrugs each and for all of them presence with food offering is needed. The healing prayers or remedies (*gürem zasluud*) performed on request are the following: *Tsagaan Shükhertiin dogjor* 2000 (500g barley flour), *Khamchu nagwiin dogjor* 2000 (500g barley flour), *Sendomiin dogjor* 2000 (500g barley flour), *Dorjnamjamiin jawtii* 3000 (200g barley flour), *Tsonlkha jalwo* 2000 (offering food, 100g offering spirit), *Süld duuduulakh* 2000 (one's own belt, food offering), *Usan balin* 1000 (100g millet), *Gentsen beltseg* 10 000 (food offering), *Shirnen düddog* 2000, *Üriin dallaga* 10 000 (the child's toy in a *dallaga* bag), *Dünser* 1500, *Nashiddürsüm* 1500 (nine black and nine white pebbles), *Güimeg* 1500 (nine black and nine white pebbles), *Lüijin* 10 000 (food offering, roasted meat), *Chasüm* 2000. Also the following *serjim* texts are recited (for 500 tugrugs each and offering spirit must be brought if requesting any of them): *Balgan donoin serjim*, *Gombiin serjim*, *Gongoriin serjim*, *Gowiin lkha serjim*, *Dürted dawgiin serjim*, *Dörwön uuliin serjim*, *Dewjid serjim*, *Dalkhiin serjim*, *Jamsrangiin serjim*, *Lkhamiin serjim*, *Namdag san serjim*, *Namsarin serjim*, *Ochirwaaniin serjim*, *Choijoogiin serjim*, *Tsambiin serjim*, *Shalshiin serjim*, *Khamchu nawgiin serjim*, *Sanjid monlom serjim*, *Sedediin serjim*, *Damjangiin serjim*.

There are various monthly ceremonies. The most important, given the temple specializes in traditional medicine and the Medicine Buddha, are the ceremonies for the Medicine Buddha (*Manaliin lkhogo*, *Manaliin donchid*, *lkh manal*) held on the 8th of each lunar month. On the 10th of the month texts of the protector deities, namely *Jigjid*, *Shanlan*, *Gombo*, *Gongor* and *Damjin* are recited. On the 14th *Ganjuur* is read and a ceremony is held for the deceased (*Oroin yerööl*). The ritual *Yum jai beren düisüm* (T. *yum rgyas* 'bring bsdus gsum, the collective name for three texts: (*Ulaan*) *Yum*, T. *yum dkar*; *Nit*, T. *nyi-khri*; *Jadamba*, T. *brgyad-stong-pa* in 21 volumes) is also read on the 14th. On the 15th *Guhyasamāja* tantra (*Sanduin jüd*) is read, while the 23rd is the day of reciting the *Lkhogtoi günreg* (T. *kun-rig-gi lho-sgo*, 'South gate of *Günreg*'), a ceremony performed in honour of Sarvavidyā Vairocana (*Günreg*), which is performed in order to help the deceased to a better rebirth - to help them enter the realm of Buddha through the south gate of his palace. On the 25th a ceremony is held in honour of *Ayuush* or *Tsewegmed*, the Bodhisattva of Longevity (*Tsegmediin chogo*, T. *tshe-dpag-med-kyi cho-ga*). On the 29th a special *balin* offering is presented to *Chojoo* called *Chojoo dügjüü*, and texts of the wrathful deities (*Arwan khangal*) are recited. On the 30th a ceremony is held in honour of Buddha's main disciplines, the sixteen arhats (*Naidan*).

A special ceremony is held once a year and is called the *Dewaajingiin chogo* (T. *bde-ba-can-gyi cho-ga*), the ritual of the Sukhāvātī Buddhafield, a paradise in the west or the pure land of *Awid* (T. 'od-dpag-med, S. Amitābha). This ceremony is aimed at clearing away all sins and praying for the deceased to take rebirth in the paradise of Amitābha Buddha.

Another annual ceremony is one held in honour of the Medicine Buddha (*Wantai Manal*, T. *dbang sman-bla*), in which a sand maṇḍala to him is prepared (*dültsen jinkhor*,

T. *rdul-tshon dkyil-'khor*). In 2005 it was held on from October 9th to the 11th (i.e. in the last autumn month 6-8.). At the end of the three day ceremony the maṇḍala is taken and offered into (*zalah*) the Tuul river, at the place called Khar usan tokhoi at Gachuurt. A fire offering (*Jinsreg*, T. *sbyin-sgreg*) is also performed during these days. This ceremony was last performed in Mongolia in 1937, and it was revived after 70 years in this temple by G. Diwaasambu, the *tsorj* lama of *Gandan* monastery, who taught the lamas how to perform it.

The Traditional Medical College (*Otooch Manramba Deed Surguul*') has operated on the second floor of the temple since 1991. Its director is D. Natsagdorj, the abbot of the temple. The college has around 250 students and 20 teachers. There are three departments: Department of Traditional Medicine, Department of European Medicine, and Department of General knowledge. The college has extensive foreign relations with institutions in England, Switzerland, Japan, USA, Russia, Korea, Germany and Italy. There is a medical library with about 15,000 books. There is also a museum of anatomy and history of medicine on the second floor of the temple building. The College has a small hospital nearby in Sansar district with 25 beds, which is used as a practice centre for the student doctors, and also a centre in the countryside for studying medicinal plants.

According to the leaflet produced by the monastery, they also have a countryside branch, founded in 2004, in Zamiin üüd, Dornogow' aimag, called *Dogdolgünsellin khiid* (T. *rtogs-grol kun-gsal gling*).

Zurkhai datsan / Tüwdenpeljeelin

Today, the *Badma yogo datsan* of *Gandan* monastery and another temple, *Zurkhai datsan* use the two extant temples of the old *Geser süm*, at the foot of Tasgani owoo hill. There are several other religious institutions in the complex as well²⁵⁶.

Zurkhai datsan (or *Tüwdenpeljeelin*, T. *thub-brtan dpal rgyas gling*, 'Astrological monastic school') is situated at the back or upper court of the old *Geser süm* complex. Currently it seems to be an independent temple, but its ownership is disputed. This remains an unresolved issue. At the moment it does not belong to *Gandan*. The other functioning temple situated in this site, *Badma yogo datsan*, does.

The informant on the temple's activities was Amraa, lama of the *datsan* (aged 22), who could provide basic but accurate data. According to him, *Zurkhai datsan* has operated in this site since 1990. The head of the temple (*khamba*) is J. Gonchigsüren who is also one of the two astrologers belonging to the temple. There is also a *lowon*, two chanting masters and one disciplinary master. At present, there are twenty lamas in the temple, owning either the *genen*, *getsel* and, some, *gelen* vows. Two or three lamas have been trained in India in a monastic philosophical school.

The daily chanting is held from 9.00am and laypeople can come to the temple until 5.00 or 6.00pm. The everyday chanting of the temple (*Tsogchin*), according to the informant, consists of the following texts in the following order: *Gandanlkhawjaa*, *Dashchiiraw san*, *Lamaadan*, *Jambal tsanjid*, *Shija khayan*, *Jüd*, *Tsagaan Dar' ekh*, *Nogoon Dar' ekh*, *Dod' prin / Dodiprin*, *Zurgan yerööl* [the prayers known under this collective name are the following: *Sanjid molom*, *Sanje / Sanja günla*, *Dagii janchiw*, *Chogjüü jalwa*, *Püljin* and *Gewaandi*]; and *Dash*.

The main tutelary deity of the temple is Jigjid, while the main protector is Choijoo. There is a huge statue of Choijoo and several thangkas and statues of Jigjid, Ochirwaan',

²⁵⁶ See the description of the current conditions of the site of the old *Geser süm* at *Gandan* monastery's *Badamyogo datsan*, as that is another temple operating now in the buildings of the same old monastery complex.

Lkham and other protector deities. In the middle there is a statue of Tsongkhapa. The Tibetan version of *Ganjuur* is kept in the temple.

There are special ceremonies performed monthly. On the 8th of the month a ceremony is held in honour of the Medicine Buddha, Manal. On the 15th Guhyasamāja tantra (*Sanduin jüd*) is recited, on the 25th *Oroin yerööl* ceremony is held for the deceased, on the 29th the ritual of the wrathful deities (*Sakhius*) is performed together with a *balin* offering (*Dügjüü*), and on the 30th the ritual of the sixteen disciples of Buddha (*Naidan*) is performed.

The reception where individuals order texts (with a fixed price list displayed), is in a separate building also selling religious articles, to the right hand side of the front of the temple building. People also visit the astrologers to make their requests in their consulting rooms, which are inside the temple building. In this temple there are two lists for believers: one is the list of texts that can be requested (*khural nomiin ailtgaliin ünii jagsaalt*), which contains 126 titles, and another list aimed at giving explanations, but this includes only 85 titles. According to the list, the following texts are recited here on request: *Altangerel* 500, *Ariun san* 200, *Altangereliin dallaga* 500, *Banzragch* 500, *Barchidlamsel* 300, *Bumchin* 300, *Burkhan bagshiin nalchog* 500, *Bard soldiw* 500, *Burkhanii arawnai* 200, *Berenchinbiido* 500, *Balgandin-aa serjim* [Balgan donoi serjim] 300, *Ganjuur* 5000, *Gawsamba* 300, *Gamgaajined* (Miyegombo) 300, *Ganjidsen dodwo* 300, *Ganshiguud* 500, *Gonzog* 500, *Gurwan gürem* 500, *Galiin san dallaga* 300, *Gombo* (presence with food offering is needed) 500, *Gombiin serjim* 300, *Gümeg zasakh* 1000, *Dashchiiraw san* 500, *Dorjderem* 500, *Dorjnamjim* 500, *Damtsagdorj daiw* 200, *Dod'ajaa* 500, *Dod'galsan* 500, *Dadogersüm* 1000, *Dembereldodwo* 500, *Dogsüm* 500, *Dashdondow* 500, *Dashzeweg* 500, *Dorjzodwo* 500, *Dünshig jiwshig* [Dünshig and Jiwshig] 300, *Dagaash* 300, *Dewjidserjim* 300, *Dörwön uuliin serjim* 300, *Dürteddagwiin serjim* 300, *Dalkha* 500, *Gongor* 500, *Dombuujin* 300, *Jadamba* 500, *Janag gagdog* 500, *Janagersüm* 1000, *Jambal sanjid* 500, *Jantsan zemübümjin* 500, *Janlaw tsogzol* 500, *Joiwii choijad* 900, *Jir tüi* 200, *Jamsran* (presence with food offering is needed) 500, *Jamsran serjim* 300, *Jal-gon-aa* 700, *Jünshi dorom* 200, *Zurgaan yerööl* 1200, *Zagd züsüm* 500, *Dowuchi-doo* 500, *Lusiin san* 200, *Lümbüingaraw* 500, *Lüi-ag-idsün jandol* 500, *Lkham* (presence with food offering is needed) 500, *Lkhamiin serjim* 300, *Lamaadan* 200, *Ikh Manal* 2000, *Manal* 500, *Maan' yerööl* 300, *Mandal shiwa* [Dar' ekhiin mandal shiwa] 2000, *Namsrai* (presence with food offering is needed) 500, *Nogoon Dar' ekh* 300, *Nogoon Dar' ekh* 1000 1000, *Norjmoo sün* [Lkham norjmo süm] 500, *Nolson* [Ariun san] 300, *Niti* 1000, *Nanjid* 500, *Namkhain nyambu* 500, *Nürzed* 500, *Nüwa günsel* 500, *Nashdürsüm* 500, *Menge zasakh* 1000, *Nam go* (*Ogtorguin üiid khaakh*) 1000, *Naidan chogo* 2000, *Oroin yerööl* 2500, *Ochirwaan'* 500, *Sundui* 500, *Semned perenlei* 300, *Saya-n-nyambu* 500, *Sanjid molom* 500, *Sanjid molomiin serjim* 300, *Sanjid molom* 1000 *udaa* 1000, *Sanduin jüd* 500, *Samba lkhündew* 500, *Sa-yum* 500, *Suudal salgakh* 1000, *Saa-go* (*Shoroon üiid khaakh*) 1000, *Tüi mandal* [Tüi and *Mandal*] 400, *Tarwa chinbu* 500, *Süld duudakh* 1000, *Ulaan yum* 1600, *Usan balin* 500, *Khiimoriin san* 300, *Khamchunagwo serjim* 300, *Khamchunagwo* 500, *Tsend* 500, *Tsagaan shükhert* [Seded or Dürger / Dugar] 500, *Tsagaan shükhertiin serjim* 500, *Tsagaan Dar' Ekh* 300, *Tsagaan Dar' Ekhiin serjim* 300, 1000 *Tsagaan Dar' Ekh* 1000, *Tsagaan Öwgönii san* 300, 1000 *Tsagaan shükhert* [1000 Seded or Dürger / Dugar] 1000, *Tsonlkha jalbuu* (*Naimaani tenger takhikh*) 500, *Öntsög suudal zasakh* 1000, *Tsamba* (presence with food offering is needed) 500, *Choijoo* (presence with food offering is needed) 500, *Choijoo serjim* 300, *Chogjü mönsöl* [Ayan zamiin yerööl] 500, *Choijoo dügjüü* 2500, *Shirnen* 300, *Shawdag dorom* 200, *Shalshi* 500, *Jügder garnag* 300, *Arwan gurwan san* 300, *Yum joiwran düi süm* 2000, *Yambii donchir* 500.

A teacher from Gandan monastery comes three times a week to educate the lamas in recitation (chanting), translation and astrology. The lamas often visit the Tibetan lama teacher's lectures in Bakula Rinpoche's monastery (*Betüw khiid*), which is just over the road.

The erection of a new two-storey building for this *datsan* was started in 2006 on Dasganii owoo hill that is outside the walls behind the *Geser süm* complex. In 2007 the construction works are advanced enough, the two storey building is almost finished, with an octagonal roof and broad steps leading to the entrance door, though the building is not painted yet.

Gandanshaddüblin

Gandanshaddüblin (T. *dga'-ldan bshad-sgrub gling*, 'Monastery of the joyful theory and practice', *Gandanshaddüblin* temple), situated at the left side of Zanabazar street leading up to *Gandan* monastery (No GPS reading was taken), east of the other new temple, *Gandandarjaalin*, was founded in 2006 (in 2006 spring it was being built).

It is a two storey pink coloured building, with some parts made of brick. On its first floor there is a shop selling religious articles on the left, the guard on the right, and astrologists (*zurkhaich*) can be consulted in their rooms in the back. The shrine itself is on the second floor.

The temple currently has about 30 lamas. The abbot had been an old lama who died in 2006, and who, similarly to an other old lama, O. Chojamts (born in 1925, in the year of cow) had been a lama in *Ganjuur khiid*, present Dundgow' aimag, Saintsagaan sum. O. Chojamts still belongs to the community of this temple since 2006. Both of them came here at the temple's opening, till then being lamas at the revived *Dashgümpellin khiid* monastery in Mandaalgow', the centre of Dundgow' aimag.

Daily chantings are held in the temple. No information was gained on other ceremonies held here regularly, nor on the texts of daily chanting or the texts that are available on request, as it was only visited very shortly, and the available informant, B. Sodbayar lama (aged 29) confined himself to give information on the founding of the temple only and as although an interview was made with the old lama, Chojamts, with him the emphasis had to be based on his old temple.

Gandandarjaalin datsan

Gandandarjaalin datsan (T. *dga'-ldan dar-rgyas gling*, 'joyfully prosperous monastery', *Gandandarjaalin* monastic school), situated at the left side of Zanabazar street leading up to *Gandan* monastery (No GPS reading was taken), south of the other new temple, *Gandanshaddüblin*, and just opposite to *Lamrim datsan*, was opened and consecrated on the fifth of December, 2006.

It is situated in a two storey building, with the shrine situated on the second floor and astrologers' rooms, who perform various *gürem* (T. *sku-rim*, a kind of healing ceremony or protective prayer ritual) and *zasal* (remedy) rituals on request, on the first floor. On the first floor there is also an Antique and Fine Arts Shop selling antique and religious objects. The Mandala centre (*Burkhan Shashin*, *Soyoliin 'Mandala' Töw*) lead by Batbayar, works in this building, too.

In the hall on the first floor stands a big sculpture of Tsongkhapa, which belonged originally to one of the old monasteries in the present Zawkhan aimag, and was restored.

The informant here was Demberel lama of the monastery, aged around 40, able to serve basic data only in the short time that could be spent there. The head of the temple,

with the title *darkhan lowon*, is B. Süren (born 1911 in the year of pig, had been a lama of *Tsakhiurt khiid* and *Delgeriin choir khiid* monasteries, Dundgow' aimag, Delgertsogt sum) of *Gandan* monastery. He was met in 2006 and 2007 when asked on his old monastery. The temple currently has 12 lamas.

Currently a veranda is being built in front of the temple, with prayer-wheels around it. It has a green roof with the central highest part being painted in gold.

The following ceremonies are held in the temple beside the everyday chanting: on the 2nd *Jawsh* (T. *skyabs bzhi / skyabs-'gro bzhi skor*), 'The fourfold taking refuge', the name of a kind of protective healing ritual (*gürem*) text dedicated to Chojoo and *Shirnen Düdeg* (T. *sher-snying bdud-bzlog*, Heart Sūtra exorcist ritual), on the 7th *Dar' Ekhiin chiwel* (T. *sgrol-ma'i 'chi-ba bslu*, 'deceiving death by praying to Tārā'). On the 8th the ceremony of Manal, the Medicine Buddha (*Ikh Manal*, *Manaliin donchid*) is held together with the four maṇḍalas of Dar' ekh (*Dar' ekhiin mandal shiwaa*), on the 15th the Guhyasamāja tantra (*Sanduin jūd*) is recited, on the 19th a special *balin* offering is presented to Chojoo (*Chojoo dügjüü*), and on the 29th a ceremony is performed in honour of the wrathful deities (*Arwan khangal*) together with the above *balin* offering (*Chojoo dügjüü*), while on the 30th the ritual to honour the 16 disciples of Buddha (*Naidan chogo*) is held.

The text of readings that can be requested here on fixed prices is displayed on the first floor. However, as this temple was only shortly visited in 2007, it could not be copied. Also no information was gained on the texts of the daily chantings.

Ikh khüree Manba datsan

Ikh khüree manba datsan (T. *sman-pa grwa-tshang*, 'Ikh khüree medical monastic school'), a Gelukpa monastery is on Zanabazar Street, on the way up to Gandan (GPS: N 47°55.171', E 106°53.702'). It is a red coloured one-storey building on the right side, near *Lamrim datsan* and *Ikh khüree Zurkhai datsan*. The temple has the name of the old monastic capital city Ikh khüree, in its name. It is also called *Manba datsan*, and one such was situated in the area of *Züün khüree* before 1938, but this new temple has no connection with it. Moreover, today three temples in Ulaanbaatar bear the same name.

The informant here was Tüwshin lama, aged around 30, serving only basic data. The abbot, Z. Sanjiddorj founded the monastery in 2003. Before this time, the *Ikh khüree Zurkhai datsan* operated in this building and this has now moved to a building next door. The two monasteries were founded and are lead by the same abbot. The monastery has about twenty lamas some of whom have studied in India. Some lamas have taken the *getsel* vow while others have the *genen* vows. There are the following ranks: abbot, *lowon*, two chanting masters and one disciplinary master.

When you enter the shrine, on the left side there is the cash desk for paying for texts. In this temple there are no fixed prices and people pay according to their means. On the right there is the *lowon*'s room where laypeople can consult him.

Although this is a Gelukpa monastery it has two lamas who follow the Nyingmapa (Red Sect) teachings as well. They sit on the right at the back of the temple, and perform the readings of *Lüijin* and recite the texts of Zangad (T. *btsan rgod / brtsan rgod*). Two painted scrolls behind their seats show two deities beloved by the Nyingmapa, Padmasambhava and Narkhajid ḍākinī (Sarvabuddhaḍākinī).

The main deities of the temple are Manal, the Medicine Buddha, Buddha, Ochirwaan' and Tsagaan Dar' ekh. The main objects of worship and images on the altar are the three central sculptures: Dar' ekh, Manal and Ochirwaan'. There are paintings of Nogoon Dar' ekh, Ayuush or Tsewegmed / Tsegmid, Jamsran (or Ulaan sakhius), and

Biz'yaa or Jügger namjil / Jügdor namjil (T. gtsug-tor rnam-rgyal, S. Uṣṇīṣavijayā) around them. In the centre, there are two hanging painted scrolls: Manal and Dar' ekh.

Daily chanting is held from 10am. This, according to the informant, consists of the following texts in the following order: *Megzem*, *Itgel*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Lamiin chodow*, *Dashchiiraw san*, *Lamaadan*, *Tüi mandal*, *Gurwan gürem* / *Gürem namsum*, *Sanjid molom* or *Yeröoliin khan*, *Sanje günla* / *Sanja(a) günla* also known as *Maidariin yerööl* / *Jambiin yerööl*, *Jelwa malüi*, *Dambarmaa* / *Danbarmaa*, *Dash* and *Megzem*.

After this, the so-called *gürem*, healing ceremonies are held. These are protective prayer-rituals for the sake of long life and prosperity with texts being read at the request of individuals (as in every other temple). The monastery has some astrologers. Laypeople ask them what texts should be read for them. As there is no list of these texts, no detailed information could be gained on what texts are chanted on request.

The only monthly ceremony in this temple is on the 15th of the lunar month, when they chant the Four Maṇḍalas of Dar' ekh (*Dar' ekhiin mandal shiwa*).

Ikh khüree Zurkhai datsan

Ikh khüree Zurkhai datsan (T. rtsis-pa grwa-tshang, 'Ikh khüree astrologic monastic school'), a Gelukpa temple is situated between *Lamrim datsan* and *Ikh khüree Manba datsan* at Zanabazar Street leading to *Gandan* monastery's main gate (GPS: N 47°55.164', E 106°53.707'). Despite its seeming connection to Ikh khüree, through its name, there is no traditional connection with the old capital city. A *Zurkhai datsan* was situated in the area of *Züün khüree* before 1938, but this temple has no connection with the old one, and also there is another *Zurkhai datsan* in today's Ulaanbaatar (that belonging to *Gandan*).

The abbot and the founder of the monastery is Z. Sanjiddorj, the same who heads and founded *Ikh khüree Manba datsan* next door to this temple. *Ikh khüree Zurkhai datsan* was opened in 1995. In the first years it operated in the building of the present *Ikh khüree Manba datsan* and moved to its present building in 2002.

The informant on this temple was Luwsanchültem, lama of the temple (aged about 30), who was able to serve all the basic data needed. Presently the temple has 40 lamas some of who have studied in India and most of whom have *getsel* vows. The ranks are the following: abbot, two *lowons*, two chanting masters and one disciplinary master.

The main deity of the temple is Tsagaan Dar' ekh. There are the following objects of worship and images on the altar: sculptures of Tsagaan Dar' ekh, Tsongkhapa, Buddha, Namsrai, and painted scrolls of Jigjid and Ochirwaan'. Above the throne of the disciplinary master pictures of Lkham and Ochirwaan' are hanged. The volumes of the whole *Ganjuur* are kept in the monastery.

In this temple, on the 8th of the lunar month the ceremony of the Medicine Buddha (*Manal* ceremony) is held and on the 15th the ritual of Buddha's main disciplines, the sixteen sthaviras or arhats (*Naidan*). On the 29th the ritual of Amitābha (*Awidiin chogo*) is held and on the 30th Guhyasamāja tantra (*Sanduin jüid*) is read.

The everyday chanting of the temple (*Tsogchin*), according to the informant, consists of the following texts in the following order: *Itgel*, *Gandanlkhawjamaa*, *Dashchiiraw san*, *Lamaadan*, *Jambal tsanjid*, *Gurwan gürem* / *Gürem namsum*, *Lamiin chodow* / *chodwa*, *Sanje günla* / *Sanja(a) günla* also known as *Maidariin yerööl* / *Jambiin yerööl*, *Nürzed* or *Gombo perenlei*, *Semnid perenlei* / *prinlei* or *Lkham perenlei*, *Jinlaw tsogzol*, *Sanjid molom* or *Yeröoliin khan*, *Damtsig dorj daiw*, *Sendom*, *Barchad lamsel*, *Dash* and *Megzem*.

At the left side of the temple, there is a counter selling religious articles and this is also the cash desk where people can request and pay for readings with no fixed prices. As there is no list of these texts, no detailed information could be gained on what texts are chanted on request. The temple gives great emphasis on reading requested texts and giving remedies (*zasal*) to people so it is usual to see people sitting in front of each lama who is reading them their texts up to 4 o'clock in the afternoon.

In the basement of the temple there is a restaurant that can be entered from inside the temple.

Mongoliin Ikh Khüree khiid

Mongoliin Ikh Khüree khiid ('Mongolian *Ikh khüree* monastery'), a Gelukpa temple was founded by the same Z. Sanjiddorj, who founded *Ikh khüree zurkhai datsan* in 1995 and *Ikh khüree mamba datsan* in 2003 and heads now all three of them. Now, with the opening of the bigger *Ikh khüree khiid*, the building of which was started in 2006, he has three temples situated by each other on the road, Zanabazar Street, leading to *Gandan* monastery, on the right side. This newest one was opened in September, 2006 (No GPS reading was taken).

The building itself is a huge pink coloured one, on the north of the two other temples. In the basement of the temple there is a restaurant that can be entered from inside the temple, and on its upper floor another one. If one enters the building, the assembly room is on the left, and on the right there is the reception for requesting readings by individuals.

The informant in the temple was Ölziin Bazar, lama of the temple (aged 22), able to serve only very basic data. There are two chanting masters, one disciplinary master, some chanters (*golch*) and two shrine supervisors (*duganch*). There are two *lowon* lamas, but it seems that these are common for the three temples, similarly to their common abbot. There are 25 lamas, and the three temples together have a lama community of about 60, most of whom have *getsel* vows. There are about 4-5 lamas in the temple who perform the readings of *Lüijin*.

The main deities of the temple are Tsagaan Dar' ekh, Ochirwaan' and Lkham. The main objects of worship and images on the altar are a sculpture of Buddha, a big photo of the Dalai Lama, and an image of Lkham.

Daily chanting is held from 9am. In this temple people can request readings with no fixed prices. In this temple, on the 8th of the lunar month the ceremony of the Medicine Buddha (*Manal* ceremony) is held, on the 15th a ceremony in honour of Dar' ekh, called The Four Maṇḍalas of Tārā (*Dar' Ekhiin mandal shiwaa*), and on the 29th a ceremony is performed in honour of the trinity of the wrathful deities Gombo, Choijoo and Lkham (*Gonchoi lkhaa süm* / *Gonchoo lkhaa süm*, the collective name of these three, is also the name of the ceremony). No information was gained on the texts of daily chanting nor on the texts that are chanted on request, as this temple was only shortly visited in 2007 summer and also in lack of a suitable informant at that time.

Deed bod' khiid

Deed bod' khiid (T. *byang-chub mchog gling*, 'monastery of supreme enlightenment', *Deed bod'* monastery), a Gelukpa monastery was founded in 2002 by the then Vice Abbot (*ded khamba*) of *Züün khüree Dashchoilin* monastery, Ch. Tsedendamba. He remains the abbot of *Deed bod' khiid* despite currently living in America. The temple is situated on the way leading to the Airport (Khaan uul district, 4th microdistrict, GPS: N 47°52.207', E 106°49.495').

At the time of our visit, there were thirteen lamas in the temple and four of them were children (i.e. under 10 years old). Some other lamas were away on their studies. The *lowon* is the only lama who has taken the *gelen* vows. Beside the abbot (*khamba*) there are several other ranked lamas: *tsorj*, *lowon*, a chanting master and a disciplinary master. The informants here were Sharawdorj, the disciplinary master of the monastery and Luwsanrawdanzan, the *lowon* lama of the monastery (Born in 1960), with the help of whom all data needed was gained in details.

The main protector of the temple is Lkham.

Daily chanting is conducted between 9 and 10.30am, and, according to the disciplinary master, consists of the following texts in the following order: *Megzem*, *Itgel*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Dashchiiraw san*, *Ariun san* / *Nolsan*, *Khiimoriin san*, *dallaga* [*Khiimoriin san* / *Lündai san* / *Madjün jinlaw* together with a *dallaga*]; *Lamaadan*, *Jambal tsanjid*, *Dodüidwa* / *Doodüidwa*, *Lamiin chodow* / *chodwa*, *Nogoon Dar' ekh*, *Tüi mandal*, *Jinlaw tsogzol*, *Dünshig*, *Dagwa nidan*, *Naidan* / *Naidan magtaal*, *Püntsog güsüm*, *Magtaluud* ['prayers, eulogies'], *Yondan jünai*, *Jachin chogo*, *Sanjid molom* or *Yeröoliin khan*, *Sanje günla* / *Sanja(a) günla* also known as *Maidariin yerööl* / *Jambiin yerööl*, *Jinlaw tsogzol*, *Dambaram* / *Dambarmaa* and *Dash*.

After, the lamas read texts requested by individuals while the abbot or other high-ranking lamas educate the young novices.

Monthly ceremonies in this temple are: on the 8th a ceremony in honour of Dar' ekh, called The Four Maṇḍalas of Tārā (*Dar' Ekhiin mandal shiwaa*); on the 15th the Guhyasamāja tantra ceremony (*Sanduin jüüd*) is held; on the 25th there is a ceremony in honour of the Goddess with the White Parasol (*Tsagaan shükhert* ceremony); on the 29th the ceremony in honour of the wrathful deities (*Sakhius*) is held. On Saturdays *Oroin yerööl* ceremony is performed for the deceased. The special offering cake (*Choiजू dūgjūū*) is ceremonially presented twice in a month to Choiजू. As it is a small temple with relatively few lamas, they are not able to hold the bigger rituals (*chogo*, T. *cho-ga* and *lkhogo*, T. *lho-sgo*), not just because of their small number but also because they do not have the initiations needed to conduct them.

On the left of the temple hall there is a counter where religious objects can be purchased and requests with payments can be made for reading texts. In this temple there are fixed prices only for the texts of *Zasal* (remedy) category of readings, other texts can be requested by paying according to the individual's means, choosing from the list that is available at the counter. The *Zasal* texts performed are the following: *Mengenii zasal* 1500, *Suudal salgakhad* 1500, *Shoroonii üüd khaakh zasal* 1500 (as many black pebbles as the requester's years and butter must be brought if requesting the text, and a sheep head is formed from half kilo barley flour and water), *Ogtorguin üüd khaakh zasal* (as many black pebbles as the requester's years, butter, and a dog head is formed from half kilo barley flour and water), *Süld duudakhad* 150 (can be requested only at the appropriate date for the requester's birth year according to the calendar (*tukhain khünii süld garigt*), clothing, belt or hat or shirt of the requester, or if a woman, earring or ring, offering food), *Nashdürsümiin zasal* 3000 (nine black and nine white pebbles, milk, water), *Dorjnamjumiin jawtui* 5000 (Tea block (dry tea), salt, 'the best of' spirit (*arikhunii deej*), dust from the doorstep of one's own home and 'the best of' red meat (*makhunii deej*)), *Dar' ekhiin chiwel* 5000 (21 pieces of straw (*ders*), clay, barley flour, butter and cotton-wool), *Zandoi* 3000 (barley flour and small pieces of cloth in five different colours), *Amin zolig gargakh* 5000 (barley flour and a piece of black cloth). Other texts recited in the temple on request are: *Altangerel* (*Ser od*), *Altangerliin dallaga*, *Arwan khangal*, *Ariun san*, *Arwan gurwan san*, *Ayan zamiin yerööl*, *Banzragch*, *Barchidlamsel*, *Bardsoldiw*, *Bumchin*, *Burkhan bagshiin nalchog*, *Bekhen Ganjuur*, *Brenchimbiin doo*, *Gar yum*, *Gawsümbe*,

Ganshiguud, Gowilkha (Tawan tenger), Gombo (Makhgal), Gongor, Gurwan gürem, Güsüntügiin mandal, Ganzgiin san, Dagii janchiw, Dadog sersüm (the three texts Altangerel, Dogsun, Banzagch), Damchoibadgar, Dar' Ekhiin mandal shiwa, Dashdondow, Dashzeweg, Dashchirwew san, Diwaajingiin yerööl [Püljin], Dogsun, Dodigalsan, Dodijaja, Dodüdwä, Doozamlin, Dorjderem, Dorjzodow, Dorjnamjum, Dörwön uuliin san, Dünshig, Dewsan, Dewjid serjim, Demchigmolom, Dembereldodow, Dasün (Da yan güg), Dombuujin, Doilüd, Jadamba, Jawii choijid (Zasliin naiman nom), Jambal tsanjod, Jamsran (Ulaan Sakhius), Janaggagdog, Janlawtsogzol, Jantsanzemoinbünjin, Jigjid, Jiwasürenwiin manag, Zagdzüsüm, Zurgaän yerööl, Itgel, Lamaadan, Lamiin tsogchid, Lüi wangan, Lusiin san, Lüiagilsümjindol, Lkham, Lkhamnorjmiin sün, Lkhumbungaraw, Laish prinjol, Langrülünba, Lanchigdorom, Lamsan, Maaniin yerööl, Manal (ikh, бага), Maanigambun, Myalanambadog, Mintüingiin sün, Miyegombo, Naidan chogo, Naiman gegeen, Namdag san, Namsrai, Namsrain dallaga, Naikhai nyambu, Niwagünsel, Nit, Nagoon Dar' Ekh, Nolsan, Nürzed, Nansaanamjid, Nishonjirgaa, Owoo maan', Oroin yerööl, Ochirwaan', Odserjamaa, Osorjin, Palchin, Püntsaggüsüm, Saa yum, Sambalkhundew, Sanduin jüd, Sanjidmolom, Sanjidmolomiin serjim, Sundui, Sür, Seded (Tsagaan shükhert, Düger), Sendom, Sanjaadansran (Buzriin san), Sanjaagünlaa, Sayenyambu, Sewnedprinlei [the same as Semnid perenlei], Sawdag chadwar, Serjtötig, Sünchindin-a, Tarawchinbo, Tüi örgökh, Ulaan yum, Usan balin, Khamchu nagwa, Khiimoriin san, Tsagan Dar' Ekh, Tsend, Tsonlkha san, Chaa süm, Chogjumünsel, Choijoo, Choijoodüggü, Shawdagdorom, Shalshi, Shirnen and Yambii donchir.

On the altar there are statues of Tsongkhapa and Buddha, a painting of the assembly tree, a painting of Yāmāntaka, and the ten wrathful deities. The image of Lkham is hung above the seat of the disciplinary master.

At its inception *Deed Bod'* temple was a branch of *Züün khüree Dashchoilin* monastery through its founder, the vice abbot of *Züün khüree Dashchoilin* monastery. However, there is no connection nowadays.

In the direction of the city centre not far from *Deed bod'* monastery, a temple roof can be seen over above a *khashaa* (fenced area). At the time of the visit it appeared that only the roof of a temple has been completed. According to a local inhabitant it will be an astrological temple (*Zurkhai datsan*). (N 47°52.340', E 106°49.840')

Gandangejeelin / Khalkhiin Zaya gegeenii güshig datsan

This yurt shaped Gelukpa temple, *Gandangejeelin* or *Güshig datsan* (T. *dga'-ldan dge-rgyas gling*, 'monastery of joyful flourishing virtue', *Gandangejeelin* monastery, *Güshig* monastic school of the *Khalkh Zaya gegeen*) is the Ulaanbaatar branch of the revived *Khalkha Zaya bandid* (*Zaya paṇḍita*) or *Zaya gegeen's* great monastic city, *Zayaiin khüree*, in Tsetserleg, Arkhangai aimag, and was opened in September 2004. It is situated on Zanabazar street, on the way up to *Gandan* monastery (GPS: N 47°55.063', E 106°55.703')²⁵⁷.

Zaya khutagt, the first being a contemporary of Buddha, was later reborn five times in India, three times in Tibet, and seven times in Mongolia, including the present one. His first Mongolian reincarnation was *Zaya paṇḍita* Luvsanperenlei (T. blo-bzang 'phrin-las, 1642-1715), one of the most significant individuals in Mongolian Buddhism, who founded the monastic city of *Zayaiin khüree* in the area of the present day Tsetserleg town, Arkhangai aimag. The city was in two parts with the whole complex containing eight

²⁵⁷ The contact phone number to the monastery is: 91199191, 99192859, 976-11-309191.

monastic schools and several temples. During the New Year and other festivals *Tsam* dance were performed with features unique to this monastery. *Zaya* paṇḍita made efforts to put an end to the wars between the Oirad Galdan boshigt²⁵⁸ and Öndör Gegeen, Zanabazar.

In the area of the main monastery in Tsetserleg, some of the temples of *Zayaiin khiiree* survived the purges and now function as a museum. The revived community of about 60 lamas now use another small temple building that survived and this has the same name as the old one (*Gandangejeelin*). The 15th reincarnation of *Zaya* paṇḍita, Luwsandanzanpüljinjigmed (T. blo bzang bstan-'dzin phul-'byung 'jigs-med) is the present abbot of both the mother-temple and the Ulaanbaatar centre. He was born into a nomadic herding family on 18 January 1972. In 1989 His Holiness the Dalai Lama chose him from among 1,600 children from Arkhangai aimag and recognized him as the 15th reincarnation of *Zaya* paṇḍita. He was sent to study to the Sera Jey monastic school (Ser je / Sera je, T. se-ra /ser byes) of Sera monastery, South India, Bylakuppe (Mysore district, Karnataka state) between 1999-2004 where he took *gelen* vow. He resides now in Ulaanbaatar. From the combined community in Tsetserleg and Ulaanbaatar, 20 lamas are studying in India and 12 in the Zanabazar Buddhist University in *Gandan*.

At the time of the research there were 14 lamas in the temple in Ulaanbaatar. Most of them come from the parent-monastery; some of them have *gelen* and *getsel* vows. Bold, the *daamal lam* of the monastery served all the basic information on the temple's activity. The temple has published a leaflet containing some useful basic information, too, but mostly on the historical aspects.

The main protector of the temple is Baldan lkham. Daily chanting is held between 9.00am and 1.00pm, and, according to the informant, consists of the following texts in the following order: *Itgel / Jawdo*, *Lamiin chodow*, *Naidan / Naidan magtaal*, *Lamaadan*, *Tsagaan Dar' ekh*, *Nogoon Dar' ekh*, *Tsagaan Shükhert*, also known as *Düger / Dugar* and as *Seded*, *Shirnen* or *Sharaw nyambu*, *Yeröölüüd* ['prayers', three of the 'six prayers' (*Zurgaan yerööl*) are recited here, including *Sanjid molom* or *Yeröölin khaan* and *Jambiin molom / Sanje günla / Sanja(a) günla*], *Jinlaw tsogzol*, *Jelwa malüi* and *Dash*.

After this, the lamas read texts requested by individuals until about 4.00pm. There are no fixed prices for requesting texts here so people pay according to their means. There is no list of texts that can be requested, so no detailed information was gained on this. The system of ceremonies follows the same schedule as the mother-monastery. Thus, the monthly special ceremonies performed in the temple are: on the 8th of the lunar month the ritual of the Medicine Buddha (*Manal* ceremony); on the 14th the ritual to honour the 16 disciples of Buddha (*Naidan chogo*); on the 15th Guhyasamāja tantra (*Sanduin jüd*) and gurupūjā with a feast-offering (*Lamiin chodwiin tsogchid*) are recited; on the 23rd ceremony in honour of the protector deities (*Sakhius*) is performed; and on the 30th the Four Maṇḍalas of Tārā are offered (*Dar' ekhiin mandal shiwaa*). Every Sunday *Oroin yerööl* ceremony is held for the deceased. As well as the abbot, there are other titled lamas such as a *lowon*, L. Dashkhüü, a chanting master, a disciplinary master and a *daamal* lama. There is a fortune-teller as well.

Around on the wall of the yurt there are painted scrolls of the reincarnations of *Zaya* paṇḍita. On the altar there is an image of Buddha, a large photograph of His Holiness the Dalai Lama, a portrait of the 14th *Zaya* paṇḍita, a photo of the present reincarnation (the 15th) and an image of Baldan Lkham.

²⁵⁸ Oirad Galdan boshigt was the last of the great Oirad khans who fought against the eastern-mongols (*khalkhas*). He tried to resist the Manchus to maintain independence for the western Mongols in the 17th century. His army was finally defeated in 1696 by the Manchus. (The eastern Mongols have been already Manchu subjects since the congress at Doloon nuur ('Seven Lake', a lake in Inner-Mongolia) in 1691.)

Astrologers of the temple minister to individuals, operating either in a separate building or in a yurt alongside the yurt-shaped temple.

The monastic authorities plan to construct a permanent building for the temple and to establish a monastic school in the precinct. At present, local families, who have pitched their yurts here, still occupy the area designated for this.

Janchüwish dashlkhündüwlin khiid

D. Dorjtseween, from Tsetserleg, capital of Arkhangai aimag, founded this Gelukpa monastery, *Janchüwish dashlkhündüwlin khiid* (T. *byang-chub ye-shes bkra-shis lhun-grub gling*, ‘Monastery of the spontaneous existment of the auspicious enlightenment wisdom’, *Janchüwish dashlkhündüwlin* monastery) in 2004 inside a big fence on the outskirts of Ulaanbaatar on the road to Kharhorin (Songino khairkhan district, 20th khoroo, 22nd milestone, GPS: N 47°54.021’, E 106°41.26’).

There is no connection with this temple and the Ulaanbaatar branch of the *Zaya paṇḍita* temple, *Gandangejeelin* although the lamas in that temple also came from Tsetserleg. At present there are nine lamas in the temple all coming from Arkhangai and who include some with *getsel* vows along with one old lama called Ya. Günaajaw, who was born in 1915 and was 91 years old at the time of the research. This old lama is still listed as a lama in *Dashchoilin* monastery, which he joined one month after it reopened in 1990 acting at that time as one of the chanting masters (*baga unzaḍ*). Before 1937 he was a young lama in *Khökh-röögin khiid* / *Khökh-röö goliin khiid* in Chandman’ sum in the present Gow’-Altai aimag. Apart from the head, there is a chanting master and a disciplinary master. Ganzorig, the disciplinary master of the temple and Günaajaw lama were the ones who served the basic data on the present temple, though very limited²⁵⁹.

The main protector of the temple is Baldan lkham.

As the temple is some distance from the settled part of the city, most people who come to the temple are on their way to or from Öwörkhongai or Arkhangai provinces. Most have a personal connection with the lamas. Daily chanting starts at 9.00am. In the evening at 8.00pm a smaller ritual for the protector deities (*Sakhius*) is performed. Special ceremonies are also held monthly: on the 8th of the month the ritual of Manal, the Medicine Buddha is performed (*Manal* ceremony); on the 15th and 30th *Doodüdwā* (T. *mdo-sdud-pa*) is recited; on the 29th there is the ceremony in honour of the wrathful deities. Unfortunately, no information was gained on the texts that are chanted daily, nor on the texts that are chanted on request.

Inside the temple a painted scroll of Nagoon Dar’ ekh hangs on the left of the altar with statues of Tsongkhapa and his two main disciples below them. Statues of the Buddha and his two main disciples are situated in the centre of the altar and Lkham, the protector goddess with her two attendants, is on the right. Painted scrolls of Lkham and Namsrai can be seen on the right. The temple does not as yet own the volumes of *Ganjuur*.

Choidar odserlin datsan

Choidar odserlin datsan (T. *chos-dar ‘od-gser gling*, ‘golden light monastery spreading the Teaching’, *Choidar odserlin* monastic school), a Gelukpa monastery is situated just before the last bus station of orbit in the 1st microdistrict, after the satellite dishes, on the right side of the road (GPS: N 47°54.867’, E 106°45.150’). There is a big board with a

²⁵⁹ In fact the temple was visited both in 2006 and 2007 and Günaajaw lama was interviewed twice on his old temple, and this was what the emphasis was laid on, that is why there was not enough data gained on the present temple’s activities.

picture of the monastery, its name and details of the opening hours. It can be visited between 9.00am and 5.00pm during the summer and between 10.00am and 16.00pm during the winter.

Zesbuu, lama of the monastery (aged about 80) was the informant concerning the temple's activities, who performed this task very willingly, but could not serve detailed enough data. The present abbot, Namsrai (born 1950), established the temple on 26 November, 2004. Namsrai came from Uws aimag and graduated from the Zanabazar Buddhist University in Gandan. His grandfather was a very famous *tsorj* in Uws aimag and his picture can be seen in the centre of the temple. Presently, ten lamas belong to the temple most of whom have *genen* vows. There is a chanting master and a disciplinary master. Daily chanting takes place between 10.00am and 3.00pm. No information was gained on what texts are chanted here daily.

The main protector deities of the temple are Lkham and Namsrai who are worshipped every month, according to a schedule that is on the notice board. In addition, there are the special monthly ceremonies: on the 8th of the lunar month a special ceremony is held in honour of the Medicine Buddha (Manal); on the 15th Guhyasamāja tantra (*Sanduin jūd*) is read; on the 29th the protector deities are worshipped (*Sakhius*, especially Lkham, the main protector deity); on the 30th *Maaniin yerööl* ceremony is held. On the 9th, 19th and 29th of the month the *Chojoo dügjüü*, the *balin* offering to Chojoo, is read and on the 6th, 16th and 26th the ritual of the Goddess with the White Parasol (*Tsagaan shükhertiin dogjür*, T. *gdugs dkar-gyi bzlog-bsgyur*, exorcism rite to 'the Goddess with the White Parasol' that turns away evil spirits and negativity) is performed.

The images of the Guardians of the Four Directions are painted on the walls of the entrance-hall of the temple. Inside the temple there are administration offices, a room for astrology in the left and the office of the *lowon* in the right.

There are numerous new thangkas in the temple such as an assembly tree, Jigjid, Nogoon Dar' ekh, Tsagaan Dar' ekh, Manzshir and Namsrai. An image showing Buddha's 12 deeds hangs in the centre. Photographs of the 14th Dalai Lama and Bakula Rinpoche are placed on the altar. Painted scrolls of Tsongkhapa, Lkham and Namsrai hang on the left side. The volumes of the Tibetan version *Ganjuur* are placed the either side of the altar. An image of Lkham hangs above the seat of the disciplinary master.

The reception for ordering texts is on the left. There is an information board with the lists of texts that can be requested here and also explanations for believers including the schedule of monthly ceremonies and the one that informs them what texts should be ordered for people born in different years and another one serving information on the nine *menge* (T. *sme-ba*, 'skin mole, birthmark'), the characteristic positive or negative signs that recur invariably and with periodic consistency during astrological time cycles and the nine gods related to them. In this temple, some of the texts have fixed prices, while the remainder can be requested and paid for according to the individuals' means. The texts with fixed prices are the following: *Bekhen ganjuur* 5000, *Chojoo dügjüü* 3000, *Tsagaan shükhertiin dogjür* [*Sedediin dogjür*] 2500, *Chirdan angiin khorol* [?] 2000, *Dar' Ekhiin Mandal shiwa* 2000, *Od takhikh* 2000, *Khudaldaanii tenger Tsanlo takhikh* [*Tsonlkha takhilga / takhikh*] 2500, *Burkhad takhikh* 2000, *Tüi mandal örgökh* 2000, *Sundui* 1000, *Süld* 1000, *Jawtüi* 1500, *Serjim örgökh* 1500, *Suudliin zasal* 1500, *Mengenii gol zasakh* 1500, *Gümeg zasakh* 1500, *Nash dürsmiin zasal* 1200, *Nökhtsögchidiin khoit daakh бүхх nomuud* ['All texts recited for deceased', not a text title, but recitation of all necessary texts for a price] 10 000, *Neg ödriin khural daakh* ['paying all costs for a whole ceremony', not a text title] 108 000. All the other texts are included in a 'list of texts with no fixed prices' (though a few of them have fixed prices, too): *Bekhen Ganjuur*, *Altangerel*, *Altangereliin dallaga*, *Awidiin chogo*, *Arwan gurwan san*, *Arwan khangal*, *Ariun san*, *Ayuushiin chogo*

(*Tsewegmidiin chogo*), *Ayan zamiin yerööl*, *Badamkhatan*, *Bazarsad*, *Balgan donaan serjim*, *Baldan Lkhamiin tsogchid*, *Bard soldew*, *Barchid lamsel*, *Biz'yaagiin donchid*, *Buman satsiin doi*, *Bumchin*, *Nalgegiin doi* 1500, *Manaliin jawtüi* 1500, *Burkhan bagshiin nalchig*, *Büjinklham*, *Burkhand tüi örgökh*, *Baldan lkhamo* [Lkham], *Wantai günreg*, *Gaw süm*, *Gar yum*, *Gans*, *Gandan lkhawjaa*, *Ganjidiin dodow*, *Ganshiguud*, *Gowiin lkhan aa*, *Gombo*, *Gombiin chogchin* [*Gombiin tsogchid*], *Gongor*, *Gongoriin chogchin*, *Gurwan gürem*, *Günreg*, *Günregiin lkhogo*, *Günsüntügiin mandal*, *Gendenpeliin daatgal*, *Dagijanchiw*, *Dadogersüm*, *Dalkha*, *Damdin choijoo* [Choi]oo], *Damchoi badger*, *Dar' ekhiin dallaga*, *Dar' ekhiin mandal shiwaa* 2000, *Dar' ekhiin san*, *Dasün*, *Dashdondow*, *Dashzeweg Naiman geegen*, *Dashchiiraw san*, *Ditüi yultüi*, *Dogsüm*, *Dodi galsan*, *Dodijajaa*, *Dondo*, *Do düdwaa*, *Do zamlin*, *Dorjderem*, *Dorjzodwa*, *Dorjzodwiin chogo*, *Dorjnamjim*, *Dorjnamjimiin jawtüi* 1500, *Dorja gyatsa* [*Dorma gyatsa*], *Dörwön uuliin san*, *Dörwön uuliin serjim*, *Düdog*, *Dünshig*, *Dügtetdagwiin serjim*, *Dew san*, *Dewjid serjim*, *Dewsel*, *Dembereldodwaa*, *Demchig molom*, *Yerööliin khan* [Sanjdmolom], *Jawsh*, *Jagchu*, *Jadamba*, *Jaiwii lamrim*, *Jambalnagwa*, *Jambalsanjid*, *Jamsran*, *Jamsrangiin tsogchid*, *Janag gagdog*, *Janlaw tsogzol*, *Janzan zemoi bumchin*, *Jaiwii choijid*, *Jigjid*, *Jigidiin chanchog*, *Jirtüi*, *Jünsh dorma*, *Jügder*, *Jügder namjiliin donchid*, *Shirdan angagiin khorol* [?] 2000, *Khar shükhert*, *Jünsh dorom*, *Janjig*, *Zagd züsüm*, *Zandoi*, *Zasliin naiman nom* [the same as Jaiwii choijid], *Zurgan yerööl*, *Zügdorgarnag* [Jügdor garnag], *Itgel*, *Ikh manal*, *Lamaadan*, *Lamrin*, *Lamiin chogchid*, *Lamiin chodwiin lkhogo*, *Lamiin chodowiin chogchid* (tsogkhor), *Lanchig dorma*, *Logoshirin tüi*, *Lusin san*, *Lüwangan*, *Lügsün*, *Lüd*, *Lüi ag id sün jindol*, *Lüsen gudoi*, *Lkham* (presence with food offering is needed), *Lkham norjmaan sün*, *Lkhogtoi günreg*, *Lkhogtoi günreg amidiin*, *Lkhümbingaraw*, *Tsonbon* (Khudaldaanii naimaanii tenger) 2000, *Mamiin tügon* [*Lkham mam tügon*], *Mani gambum*, *Maaniin yerööl*, *Maaniin chogo*, *Manal*, *Manaliin donchid*, *Manaliin lkhogo*, *Mamdoi*, *Miyee Gombiin dodwo*, *Mirgod namjimiin sün* [Myargad nambar / Myargad namjom(iin sün)], *Naidan*, *Naiman geegen* [Nanjid], *Namdag san*, *Namnan*, *Namsrai* (presence with food offering is needed), *Namsrain dallaga*, *Namsrain tsogkhor*, *Namkhair ninbuu*, *Niwagünsel*, *Nit*, *Nitiin 4 bot'*, *Nogoon Dar' Ekh*, *Nogoon Dar' Ekh* 1000, *Nolsan*, *Norjmaa sün* [the same as Lkham norjmaa sün], *Nürzed*, *Owoo maan'*, *Oroin yerööl*, *Ochir-waan'*, *Ochirdar' burkhand tüi örgökh*, *Rawnai* (burkhand), *Rüiwal*, *Saa yum*, *Sayeininshagbum*, *Sambalkhündew*, *Sanduin jüd*, *Sanjid molomiin serjim*, *San serjim* [San texts and Serjim texts], *Songood toidol*, *Sundui*, *Sür* (Tsa sür), *Sedediin dogjir*, *Sendom*, *Serjdotig*, *Palchen*, *Tarawchinba*, *Tüi*, *Ulaan yum*, *Khamchu nagwiin serjim*, *Khiimoriin san*, *Tsagaan Dar' Ekh*, *Tsagaan öwgönii san*, *Tsamba* (presence with food offering is needed), *Tsagaan shükhert* [Seded or Düger], *Tseween*, *Tsewegmidiin chogo*, *Tsend*, *Chagdar* (presence with food offering is needed) [the same as Ochirwaan'], *Chag süm* [the same as Chaa süm], *Chilkha namsümiin donchid* [Tse lkha namsümiin donchid], *Chogjümünsel*, *Choi]oo*, *Choi]iliin chogchid*, *Choi]oo dügjüü*, *Shawdagdorom*, *Shalshi*, *Shiirawnyambaa*, *Shirnen*, *Shirnen dündog*, *Yum jai berei düisüm*, *Yadamiin chogchid*, *Yambii donchir*, *Khar Mandshiriin jawtüi* 1500, *Tsewegmediin jawtüi* 1500, *Janraisegiin jawtüi* 1500, *Sosorbaramiin jawtüi* 1500.

Dashgünpanlin khiid

Dashgünpanlin khiid (T. *bkra-shis kun phan gling*, 'Monastery auspiciously beneficial to all', *Dashgünpanlin* monastery) is situated on the left side of the place called Tawan shar (named after the 'five yellow' coloured buildings that once dominated this area) in Songino Khaikhan district, 18th khoroo (GPS: N 47°54.660', E 106°48.644'). The fence of this small Gelukpa monastery is decorated with the eight auspicious Buddhist symbols. In

the either side of the entrance gate, there are paintings of *viśvavajra* and horse jewel. The *om maṇi padme hūm* mantra is painted on the wall and, in front of the fence, several small trees and poles are hung with ceremonial silk scarves (*khadag*). In the open space inside the fence, narrow paths leads to the temples and there are prayer wheels, a pavilion, benches and, on the right, a yurt. Believers can visit the temple from 10.00am to 6.00pm during the summer and from 11.00am to 5.00pm during the winter. People can consult the astrologist of the temple between 8.00am and 7.00pm.

The main temple is a yurt-shaped building made of bricks, with two stone lions and an incense pot (*boipor*, T. *spos-phor*) in front of it. In its small entrance hall, the mantra *om maṇi padme hūm* can be seen. Inside the temple there are images of Lkham, the 14th Dalai Lama and Chagsh Janraiseg (T. *phyag-bzhi spyān-ras-gzigs*), the four-armed Avalokiteśvara in the left. On the altar there is a *thangka* of Tsagaan Dar'ekh, a statue of Buddha and an image of Nogoön Dar'ekh. On the right of the altar there are *thangkas* and images of Ochirwaan', Bazarsad or Dorjsembe (T. *rdo-rje sems-dpa'*, S. *Vajrasattva*), Dūinkhor (T. *dus-'khor*, S. *Kālacakra*) and Ayuush or Tsewegmed. A picture of Jamsran hangs above the seat of the disciplinary master. *Thangkas* also hang from the wooden frame of the smoke hole in the yurt. The monastery does not as yet own the 108 volumes of the Tibetan *Ganjuur*.

Behind the main temple there is a small wooden building, which serves as the office of the abbot (*tergüün*) of the monastery, Sh. Gantömör (born 1941) from Arkhangai aimag. He was the one who served the necessary information, which was completed by the written information available, as there is a very detailed information board in the entrance hall to the office informing believers about the daily chanting at the monastery, rules for the lamas, foundation of the temple and about the texts that can be requested for reading (listing their fixed prices, too).

The temple opened on 25th August 1992. At present, there are eleven lamas with three of them being old lamas (aged between 65-80) and one young boy. As this is a small monastery there are only two chanting masters and a disciplinary master.

The main protector of the temple is Lkham. Special monthly ceremonies are: on the 8th of the month to the Medicine Buddha (Manal, T. *sman-bla*, S. *Bhaiṣajyaguru*); on the 15th the text of Guhyasamāja tantra (*Sanduin jūd*) is read; on the 29th a ceremony is performed in honour of the trinity of the wrathful deities Gombo, Chojoo and Lkham (Gonchoi Ikhaa süm / Gonchoo Ikhaa süm, the collective name of these three, is also the name of the ceremony).

The daily chanting of the temple (*Tsogchin*), as detailed on the information board, consists of the following texts in the following order: *Megzem* three times, *Itgel*, *Shirnen* or *Sharaw nyambuu*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Lamiin chodow*, *Dashcherewiin san* / *Dashchiiraw san*, *Dörwön uuliin san*, *Khiimoriin san*, *Ariun san* / *Nolsan*, *Lusiin san*, *Lamaadan*, *Jambal tsanjid*, *Shijee khayan* / *Shija khayan*, *Tsagaan shūkhert*, also known as *Düger* / *Dugar* and as *Seded*, *Nogoön Dar'ekh*, *Tsagaan Dar'ekh*, *Tüi mandal*, *Jinlaw tsogzol*, *Dünshig* / *Mörgöl*, *Doo düd* / *Dodüdwā*, *Naidan* / *Naidan magtaal*, *Gawsümbe* / *Gawsüm* / *Gawsümb*, *Demberel dod* / *Demberel dodwa*, *Yondon jünai* / *Yondan jünai*, *Deder jeewii* / *Dider jewii*, *Jelwa malüi*, *Sanjai* / *Sanje namseg* or *Dambarmāa*, also known as *Dambjewii molom*, *Dash orookh* / *Dash* and *Megzem*. The six prayers or *Zurgaan yerööl* are recited in the temple, too. (The prayers known under this collective name are the following: *Sanjid molom*, *Sanje* / *Sanja günla*, *Dagii janchiw*, *Chogjüü jalwa*, *Püljin*, *Gewaandi*.)

The believers are informed on texts chanted on request in detailed lists grouping the texts into the following categories: *Zasal* texts or remedies, other texts, texts to be chanted a thousand times (*myangatuud*) and *San* incense offering texts (*Sanguud*). The *Zasal* texts

recited here are the following (on fixed prices, the list giving the things necessary for requesting the individual titles): *Tsagaan shükhert* 500, *Tsagaan shükhertiin khariulga* 1000, *Tsagaan shükhertiin dogjir gargakh* 1500 (butter, barley flour, offering food, juniper, offering spirit), *Dar' Ekhiin tsewel* 1500 (barley flour, butter, offering food, tea, 21 pieces of ders, 21 pieces of butter lamps), *Khanchinnawag* 500, *Khanchinnawagiin serjim* 500, *Burkhan bagshiin nalchig* 500, *Tsagaan öwgönii san, serjim* [*Tsagaan öwgönii san* and *Tsagaan öwgönii serjim*] 1500, *Shirnen düdeg* 5000 (a thin piece of wood measuring 30x40 centimetres, four pieces of nails, a piece of black cloth, a piece of five coloured cloth, barley flour, butter, tea, salt, spirit, a piece of red meat, and dust from the doorstep), *Nas dürsemiin zasal* 3000 (butter, barley flour, food offerings, tea, white and black cloth, bones of a dead person, bones of a dead dog and bones of a dead horse as an alternative to the nine black and nine white pebbles), *Mengeniin zasal* 500 (butter, a piece of square shaped cloth, offering food and juniper), *Suudal salgakhad* 500 (strings in two different colours, scissors and juniper), *61 nasnii zasal* 500 (one piece of wood striped in five colours), *Ulaan makhnii buzriin zasal* 1000 (nine small pieces of red meat), *Öntsögiin zasal* (the requester should ask a handful of flour from the grandmother, a spoonful of dust from the son and 'black water' from the grandfather, mix them together and make four pieces of square forms and four pieces of triangular forms from it, which will be thrown to the four corners), *9 nüdnii zasal* 500 (children aged one or nine must bring a coin with nine holes made in it, while other people in years being multiply of nine should bring a soft black stone with them), *Möchlögiin zasal* 500 (ashes from the fireplace of the two families wrapped in papers of two different colour), *Süld duuduulakh* 1000 (offering food, tea, belt, 1000 g boiled milk, cup (*ayaga*)), *Choijoogiin dügjüü gargakh, serjimiin khamt* 3500 (barley flour, butter, red ink, food offering, tea) [the same as *Choijoo dügjüü*, with a *serjim* offering], *Usan balin örgökh* 500 (1 kg barley flour), *Gar salgakh* 500, *Balgan donoin serjim* 1000 (offering spirit, juniper, butter), *Dürteddawagiin serjim* 1000 (offering spirit, juniper, butter), *Sanjïdmolomiin serjim* 1000 (milk, juniper), *Gombo, Lkham, Jamsran, and serjim* texts to other wrathful deities (*Sakhiusanuudiin serjim*) 1000 (offering spirit, juniper, butter), *Naimaanii tengeriin san, serjim* [*Tsonlkha san* and *Tsonlkha serjim*] 500. Apart from the *Zasal* texts, the other titles contained in another list are as follows: *Sundui* 500, *Jadamba* 500, *Altangerel* 500, *Sandüin jüid* 1500, *Dorjzodwa* 500, *Lümbengaraw* [*Lkhümbengaraw*] 500, *Taraw chinbuu* 500, *Banzragch* 500, *Dood düdwa* 500, *Bumchin* 500, *Manal*, *Tsend* 500, *Dashzeweg Naiman gegeen* 500, *Dashdondow* 500, *Niti* 500, *Gan'jidiin dodow* 500, *Khamchu nagwa* 500, *Günsen tugiin mandal örgökh* 500, *Gurwan gürem* 1500, *Chogjuu münse* 500, *Dünshig* 500, *Jambalsanjid* 500, *Gaw süm* 500, *Demberel dodwa* 500, *Naidan* 500, *Zagd züsem* 500, *Janag gagdag* 500, *Janlaw tsogzol* 500, *Dotgon donoi* 500, *Nogoon Dar' ekh* 500, *Tsagaan Dar' ekh* 500, *Zurgaan yerööl* 500, *Tsagaan shükhert* 500 [the same as *Seded* or *Düger*], *Itgel* 500, *Burkhan bagshiin duudlaga* 500, *Lamaadan* 500, *Yanbii Donchir* 500, *Bazarsad* 500, *Jantsan zumaa bünjin* (*san, serjim*) 500, *Altangereliin dallaga* 500, *Towuu khanchiin nawag* 1500, *Dorjnamjim* 500, *Dodijajaa* 500, *Sonsgood toidog* 500, *Shawdag dorom gargal* 500, *Nürzed* 500, *Gandanlkhawjaa* 500, *Dar' ekhiin mandal shiwaa* 500, *Bartsadnamsal* 500 [*Bartsad lamse*], *Gowiin lkha* 500, *Gombo* 500, *Rawnai* 500, *Sanbain namtar* 500, *Naidan tsog* [possibly the same as *Naidan chogo*] 3500. The texts that are to be chanted a thousand times (*myangatuud*, for 500 tgrs each) are the following: *Tsagaan Dar' ekh*, *Nogoon Dar' ekh*, *Tsagaan shükhert*, *Sanjid*, *Tsend*. *San* texts (also for 500 each) recited on request are the following: *Dashtsereliin san, dallaga* (presence with food offering is needed), *Ganzagiin san*, *Khiimoriin san*, *Arwan gurwan san*, *Dörwön uuliin san serjim* [*Dörwön uuliin san* and *Dörwön uuliin serjim*] and *Lusiin san*, *Tsagaan öwgönii san serjim* [*Tsagaan öwgönii san* and *Tsagaan öwgönii serjim*].

Dashchaglin khiid

The small temple *Dashchaglin khiid* (in Mongolian translation *Ölzii khutagiin mörgöliin süm*, T. *bkra-shis phyag gling*, ‘Monastery of auspicious prostration / homage’, *Dashchaglin* monastery) is situated in Songino Khaikhan district, on Tolgoit, a mountain to the north-west of Ulaanbaatar, in the area called Tolgoitiin Baruun salaa (‘left branch of the valley of Tolgoit’, 7th khoroo, GPS: N 47°58.190’, E 106°48.491’).

R. Buyanbaatar, a former lama (who acted there as 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, Demberel (70 years old), the only adult lama available during the visit, who could only provide very basic data on the temples activities.

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 stūpa 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.

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 deities; Nogoon Dar’ ekh; Buddha. In the centre there is the thangka of Namsrai and, in front of it, a silver stūpa. There are two sculptures, of Ayuush or Tsewegmed / Tsegmid and Tsagaan Dar’ ekh, in the middle of the altar. Other thangkas are of Manzshir, Manal 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 above it.

Daily chanting is held from 10.00am, and, according to the informant, consists of the following texts in the following order: *Itgel*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Megzem* three times, *Dashchiiraw san*, *Janlaw tsogzol* / *Jinlaw tsogzol*, *Tsagaan Dar’ ekh*, *Nogoon Dar’ ekh*, *Tündügiin naljir* / *Tündügiin naljor*, *Jelwa malüi*, *Dambarmaa*, also known as *Sanjai* / *Sanje namseg* or *Dambjewii molom*, *Dash*, and *Megzem*.

Afterwards texts requested by individuals and remedies (*zasal*) are recited by some of the lamas. No data was gained on the texts that are chanted on request.

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

The main deities of the temple are Namsrai and the Deities of the nine *menge* (T. *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, Ochirwaan’, Bazarsad or Dorjsembe (T. *rdo-rje sems-dpa’*, S. Vajrasattva), Buddha, Manal, Nogoon Dar’ ekh and Manzshir.

Gandan Sodnomdarjailin khiid

A sign near the last bus stop in the Yaarmag suburb of the city indicates the location of the temple (Khaan uul district, Nükht 420, GPS: N 47°52.163’, E 106°48.422’). The Gelukpa

temple *Gandan Sodnomdarjailin khiid* (T. *dga'-ldan bsod-nams dar-rgyas gling*, 'Monastery disseminating joyful merit', *Gandan Sodnomdarjailin* monastery) is in a small house with a green roof in a yard with another building and a yurt. The abbot of the temple is S. Awaasüren who graduated from Zanabazar Buddhist University in Gandan and built the temple in 2002. During the visit he was the only lama in the temple, and was reading texts requested by the believers. According to him, 10 lamas belong to the temple although there was no evidence of them. The main protector of the temple is Lkham. There are no special monthly ceremonies, due to the small number of lamas, but daily chanting is held. No information could be gained on its texts. Readings are performed at individuals' request, with fixed prices, and there is a detailed printed list of them to choose from.

The inside of the room used for the temple is decorated with thangkas of Namsrai, the twenty-one Tārās with Nogoon Dar' ekh in the centre, Tsagaan Dar' ekh, the eight Medicine Buddhas and the three goddesses of longevity (Tselkhanamsüm, T. *tshe lha nam gsum*: Tsegmid / Tsewegmed or Ayuush (T. *tshe dpag med*, S. Amitāyus), Tsagaan dar' ekh (T. *sgrol-dkar*, S. Sitatārā) and Biz'yaa or Jügder namjil / Jügdor namjil (T. *nam rgyal-ma*, S. Uṣṇīṣavijayā). On the altar there is a thangka of Buddha, a photo of an old lama (presumably the teacher of the abbot), two smaller statues of Buddha and Manzshir a photo of the 14th Dalai Lama. There is one higher seat for the abbot and one row of seats for the lamas (it appeared for no more than a maximum of four lamas).

On the visit, the abbot, being alone, was very busy giving readings. He answered only the basic questions. Having no one else around the temple and no other lamas than the abbot himself, it was not possible to get any further information.

On the other hand, the list of texts recited here was copied and studied. In this temple there is possibility to request the following texts: *Altan Ganjuur* 5000, *Danjuur* 4000, *Altangereliin dallaga* 1800, *Altangerel* 1000, *Awidiin chogo* 5000, *Arwan gurwan san* 1800, *Arwan khangal* 5000, *Ariun san* 1800, *Ayuush (Tsend)*, *Badamkhatan* 2000, *Bazarsad* 1800, *Banzragch* 1000, *Bard soldew* 1800, *Barchad lamsel* 1000, *Bumchin* 1000, *Burkhand tüi örgökh* 1800, *Bekhen Ganjuur* 2000, *Baldan lkhamo [Lkham]* 1000, *Gaw süm* 1000, *Gans* 1000, *Gandan lkhawjaa* 1800, *Ganjad dodwa* 1800, *Ganshiguud* 1000, *Gowiin lkha-aa* (presence with food offering is needed) 2000, *Gombo* 2000, *Gongar* 2000, *Gurwan gürem*, *Günreg* 10000, *Günregiin lkhogo [Lkhogotoi günreg]* 2000, *Güsüntügiin mandal* 1000, *Gagiijanchiüw* (must be the same as *Dagii janchiw*) 1000, *Dadogstersüm* 1000, *Dalkha* (presence with food offering is needed) 2000, *Damdin choijee [Choiwoo, Damdin choijoo]* 5000, *Dashdondow* 1000, *Dar' ekhiin mandal shiwaa* 2000, *Dashzeweg Naiman gegeen* 1800, *Dashcharwew san* 1000, *Dogsün* 1800, *Dodi galsan* 10000, *Doo düdwa* 1000, *Doo zanlün* 1800, *Dorjdermo* 1800, *Dorj zodwa* 1800, *Dorj namjom* 1000, *Dörwön uuliin san* 1800, *Dörwön uuliin serjim* 1000, *Dülshag* 1800 [probably for *Dünshig*], *Dew san* 1800, *Dewjad serjim* 1000, *Diwsel* 1800, *Denberel dodwa* 1000, *Demchigmonlam* 1000, *Demchigmonlamiin chogo* 1000, *Jadamba* 500, *Jaiwii lamrim* 800, *Jambaltsanjid* 1000, *Jamsran* (presence with food offering is needed) 2000, *Janaggagdog* 10000, *Jinlaw tsogzol* 1800, *Jaltsan zemüi bünjan* 1000, *Jigjid* 2000, *Jir tüi* 1000, *Joiwii choijad* 1800, *Zurgaen yerööl* 5000, *Itgel* 1800, *Ikh Manal* 5000, *Lamaadan* 1800, *Lamrim* 1000, *Lamiin tsogchid* 5000, *Lusiin san* 1000, *Lüwangan* 5000, *Lui-ag-id-süm jindol* 1000, *Lüijin* 10 000, *Lkham* (presence with food offering is needed) 5000, *Lkham norjmaan sün* 1000, *Lkhogtoi günrig* 10 000, *Lkhogtoi günrig amidiin* 10 000, *Lümbengaraw [Lkhümbengaraw]* 1000, *Mani gambum* 1800, *Maaniin yerööl* 1000, *Manal* 1000, *Miyeegombiin dodwa* 1000, *Monlam namsüm* 1500, *Mirgod namjomiin sün [Myargad namjom]* 500, *Naidan* 1000, *Naiman gegeen* 1800, *Namdag san* 1000, *Namsrai* (presence with food offering is needed) 5000, *Namsrain dallaga* (presence with food offering is needed) 1000, *Namkhaininbuu* 500, *Niwa günsel* 1000, *Niti* 1800, *Nogoon Dar' Ekh* 1000,

Nogoon Dar' Ekh 1000 *udaa* 5000, *Nolsan* [*Ariun san*] 1800, *Nürzad* 1000, *Owoo maan'* 2000, *Oroin yerööl* 5000, *Ochirwaan'* 5000, *Rawnai (burkhand)* [*Burkhan rawnailakh*] 1000, *Saa yuum* 800, *Sambalkhündiüw* 1000, *Sanduin jüd* 1000, *Sanjid monlam* 1000, *Sanjid monlamiin serjim* 1000, *Sundui* 1800, *Seded* 5000, *Sedediin dogjir* 5000, *Serjdotig* 1800, *Tarawchenbo* 1000, *Ulaan yuum* 1800, *Khamchunagwu* 1000, *Khiimoriin san* 1800, *Tsagaan Dar' Ekh* 1800, *Tsagaan Dar' Ekh* 1000 *udaa* 5000, *Tsagaan öwgönii san* 1000, *Tsanba* (presence with food offering is needed) 2000, *Tsagaan shükhert* [*Seded* or *Düger*] 1000, *Tsagaan shükhert* 1000 *udaa* 5000, *Tsend* 1000, *Tsend* 1000 *udaa* 5000, *Chagdor* (presence with food offering is needed) [*Ochirwaan'*] 2000, *Shalshi* (presence with food offering is needed) 2000, *Chogjümünse* 1800, *Choijee* (presence with food offering is needed) [*Choijoo*] 5000, *Choijee dügjüü* [*Choijoo dügjüü*] 10 000, *Shawdagdorma* 500, *Shirnen* 1000, *Yanbii donchir* 10 000, *Süins duudakh* 5000, *Dombuujan* 1000, *Amiin zolig gargakh* 15 000, *Altan saw neekh* 10 000, *Zurkhai zurakh* ['to tell fortune', not a text title] 1000, *Aild ochij nom aildakh* ['to recite texts in one's home', not a text title] 10 000.

Dechinrawjaalin khiid

The abbot (*tergüün*) of this Gelukpa temple, *Dechinrawjaalin khiid* (T. *bde-chen rab-rgyas gling*, 'Monastery disseminating great bless', *Dechinrawjaalin* monastery) is M. Khüreltsend (born in 1978) from Zawkhan aimag who came to Ulaanbaatar in 2000 to study in the Zanabazar Buddhist University in Gandan, and some of his friends of the same age, who studied and graduated together with him. He founded the present temple in 2003, as a branch of his mother-monastery, *Gandan dechinarawjai Dashchombelin* (T. *dga'-ldan bde-chen rab-rgyas bkra-shis chos-'phel gling*), in Bayantes sum, Zawkhan aimag, but today there is not much connection between the two. The temple was opened in January, 2006, after the permission for its operation was got in 2004. The two-storey brick building stands inside a big fenced-off yard with yurts around it, situated in Bayanzürkh district, on the right side of Narantuul market (14th khoroo, Narnii zam street, GPS: N 47°54, 512', E 106°57'644')²⁶⁰.

In 2006 the young lama available for information (Dawaadorj lama, about 20 years old), said that fourteen lamas, who mainly came from Zawkhan aimag with the abbot, belong to the community and some of them have *getsel* vows. According to the head, who was interviewed in 2007, about 25 lamas gather at ceremonies. There is no lama with *gelen* vow, similarly to other smaller temples in Ulaanbaatar. As for the ranks in the temple, there is a *lowon* lama, a chanting master (*unzad*) and one disciplinary master (*gesgüi*). There is an astrologer. Believers can come to request religious texts. Their mother-monastery was revived in 1992 and a stūpa was also erected there. The abbot of that monastery, which presently has 22-23 lamas, is called Ölzii-Ochir.

The main protector deity of the temple is Gombo. Other main deities worshipped are Buddha, Tsongkhapa, Lkham, Namsrai, the twenty-one Tārās (Dar' ekh), the trinity of Rigsümbgombo (T. rigs gsum mgon-po, 'lords of the three families', the trinity of the bodhisattvas Janraiseg (T. spyen-ras-gzigs, S. Avalokiteśvara), Manzshir (T. 'jam-dpal / 'jam-(dpal)- dbyangs, S. Mañjuśrī) and Ochirwaan' (T. phyag-na rdo-rje, S. Vajrapāṇi), and the trinity of the three deities of longevity (Tselkhanamsüm, T. tshe lha nam gsum: Tsegmid / Tsewegmed or Ayuush (T. tshe-dpag-med, S. Amitāyus), Tsagaan dar' ekh (T. sgrol-dkar, S. Sitātārā) and Biz'yaa or Jügdor namjil / Jügdor namjil (T. nam rgyal-ma, S. Uṣṇīṣavijayā). The temple owns the volumes of *Ganjuur*.

²⁶⁰ The contact phone number to the monastery is: 96660899, 88110599.

During the visit in 2006, the interior of the temple was not yet furnished. Because of this, ceremonies were performed in a yurt next to the building although there was at that time no daily chanting. On the visit, only one lama was available for questioning and it appeared that the full set of temple activities will only be established when the new temple building is completed. In 2007 summer the temple was visited again, when the new temple building had opened, furnished with all worship objects and ritual implements and with a full set of ceremonies.

Apart from the everyday chanting, the following ceremonies are held here: on the 8th of the month the ceremony of the Medicine Buddha (*Manaliin donchid*), on 15th the Guhyasamāja tantra (*Sanduin jüd*), on 29th the ceremony in honour of the wrathful deities (*Sakhius*) and on the 30th the ritual to honour the 16 disciples of Buddha (*Naidan chogo*). On weekdays they hold *Oroin yerööl* (T. *smon-lam*, ‘prayer’, ceremony for the deceased) and *Ganjuur* ceremonies. A wide variety of the usual annual ceremonies are kept in the temple, like the 15 days ceremonies during *Tsagaan sar* and the *chogo* (T. *cho-ga*) rituals on the great days of Buddha.

In this temple, texts and various *gürem* (T. *sku-rim*, healing ceremony) and *zasal* (‘remedy’) rituals can be requested without fixed prices, according to one’s own possibilities. No information could be gained on the texts of daily chanting nor on the texts that are chanted on request as even the second visit in 2007 summer could only be very short.

Agrim datsan

The distinctive yurt shaped temple of *Agrim datsan* (T. *sngags-rim grwa-tshang*, ‘Tantra stages monastic school’, Tantric monastic school) placed on a wooden cart complete with its wheels appeared in February 2006 on the right side of Zanabazar Street on the way to *Gandan* just beyond the Shamanic centre (Songino khairkhan district, 20th khoroo, GPS: N 47°55.036’, E 106°55.703’).

It is a Gelukpa (Yellow Sect) temple and was founded in 2004 by its head (*tergüün*), Ch. Erdenebaatar. Its lamas came from the *Jambadarjaaalin* (T. *byams-pa dar-rgyas gling*) temple situated near the sacred site, Altan owoo, in Dariganga sum in Sükhbaatar aimag, which presently has only three lamas led by a lama called Gombo. Before 1937 it was a big monastery, which was revived in 1990.

The Ulaanbaatar branch temple was founded at first in 2004 in the city’s Songino khairkhan district, 20th khoroo and moved to its present site in February 2006. The lamas say that in summer they will move back to the old site. They have a plan to build a brick temple building, and have just started collecting donations for it.

The main deity of the temple is Ochirdar’ (in the Altan owoo temple they worship Gombo). Every day ceremonies are held in the temple. People can come and request readings, paying according to their means. Being a small temple there are no monthly ceremonies. No information could be gained on the texts of daily chanting nor on the texts that are chanted on request as the time of the visit coincided with the peak-time for requesting texts at the Lunar New year (*Tsagaan sar*), and the only lama being free to provide information, B. Gankhuyag, the astrologist of the temple was not able to go into details.

During 2007 summer it was noticed that the temple had moved back, probably to its original site in Songino khairkhan district, where it was not visited again. The yurt of the assembly disappeared from the wooden cart on Zanabazar Street.

GELUKPA TEMPLE WITH MONGOLIAN CHANTING

Mongol unshlagat Buyan arwijikhui khiid

This relatively small temple, called *Mongol unshlagat Buyan arwijikhui khiid* (Written Mongolian *Monygol ungsilya-tu buyan arbiiqui keyid*, ‘Mongolian reading monastery spreading virtue’, *Buyan Awijikhui* Mongolian reading monastery) is housed in a yurt with a metal roof and wooden covering on the outside. Until November, 2005, it was situated at Ikh toiruu (N 47 55.688’, E 106 56.367’) near *Manba datsan*. A big notice board visible from the road gives the name of the Monastery in Cyrillic script and in classical Mongolian. In November 2005 the temple moved to Damdinbazar Street, near the 25th pharmacy, Bayangol district, 4th khoroolol (GPS: N 47°55.109’, E 106°52.779’). The same yurt has been re-erected within a very small *khashaa* (fenced compound) in front of an estate of big houses.

The specialty of the temple is that all of the texts used in ceremonies are written in Classical Mongolian and chanted in modern Mongolian in order to enable people participating on the ceremonies to understand more and, potentially, follow the meaning. (In all other monasteries in Mongolia today chanting is done in Tibetan, a language only ever known by the monastic community.) Thus in this temple, unlike any other in Mongolia today, the daily chanting, the special ceremonies of the great days of the month, the readings requested by the believers and the remedies (*Zasal*) given are all in modern Mongolian. The texts they use were originally translated from Tibetan into written Mongolian by the third incarnation of *Mergen Gegeen* (see below).

The head of the temple, D. Ganbaatar (born 1978) often visits his teacher at Labrang (Lawran, T. bla-brang) monastery in China to consult and work on corrections of the old translations. In 2002 he published a book on the history of Mongolian chanting²⁶¹. The first subject studied by the young lamas in the temple is Written Mongolian (the old Uigur-origin writing system). After this they study Tibetan, and once they are proficient in the two languages, they assist in the correction work on the old translations. Collectively they compare and contrast the Mongolian texts with the Tibetan original texts. They primarily use the translations of *Mergen Gegeen* but also use Mongolian translations of texts translated by other Mongolian lama scholars. They use the written old Mongolian texts but chant them following the rules of modern Mongolian. Still only some part of the chanting is understandable by the believers. However, as these texts are chanted in a very elaborated literary language, it is far from the everyday language, and also the devotees should know religious vocabulary in order to understand the specialist Buddhist meaning and comprehend the text in full. For those special tantric texts that can be heard only by those who have received initiations on them, the chanting is conducted in such a way that prevents listeners from understanding them in full to prevent any harmful consequences.

The monastery was opened in 2001. The head was a lama in Darkhan city and later graduated from the Department of Religious Studies in the National University of Mongolia. At present, the monastery has 13 lamas, 4 of whom are adults (aged around 30) with all the others being young boys aged around 10-14 years old. Currently five lamas in this community are studying at Kumbum (Gumbum, T. sku-'bum) and Labrang (Lawran, T. bla-brang), the famous monastic universities in North-Tibet, near Lake Kukunor, where they learn the holy texts in Tibetan and Mongolian in parallel. Also two lamas are studying in India.

²⁶¹ Ganbaatar 2002.

There are four lamas with *getsel* vow. The monastery has the following ranks: abbot, *lowon*, chanting master and a disciplinary master. An astrologist (*zurkhaich*) belongs to the temple, too. He is Pürewbaatar lama (born 1978), who was the other informant apart from the head.

The main protector of the temple is Ochirwaan'. The sculpture of Buddha is in the middle of the altar. On its left side is the image of Mergen gegegen and on its right side there is an image of Öndör Gegegen Zanabazar. On the left side of the altar there is a statue of Buddha placed in a box, and on the right side there is a statue of Ochirwaan', the main protector of the temple. From the wooden frame of the smoke hole of the yurt, an image of the assembly tree hangs down. Thangkas of Buddha, Tsongkhapa, Nagoon Dar' ekh, Tsagaan Dar' ekh and Manzshir also hang around the walls in the yurt.

The daily chanting is held from 9.00am to 1.00pm, and, according to Pürewbaatar astrologist, consists of the following texts all chanted in Mongolian in the following order²⁶²: *Shirnen* or *Shiirew* / *Shiiraw* / *Sharaw nyambu* / *nyamba*, also known shortly as *Do*, *Itgel*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Lamiin takhil* [the same as *Lamiin chodow* / *chodwa*], *Güsüntügiin mandal*, *Tsogt zandan* [the same as *Dünshig* / *Mörgöl*'], *Burkhan bagshiin бага магтаал* ('small eulogy of Buddha'²⁶³); *Zonkhowiin magtaal*, *Manzshiriin magtaal*, *Mergen gegegenii danshig*, *Adistid* [the same as *Jinlaw tsogzol*], *Ariun san* / *Nolsan*, *Khiimoriin san*, *Zaya tawan tengeriin san* [the same as *Dalkhiin san*], *Moriin san*, *Lusiin san*, *Shawdag dorom*, *Tsagaan Öwgönii san*, *Khangal takhil*, *Tsagaan Shükhert* [also known as *Düger* / *Dugar* and as *Seded*], *Nagoon Dar' ekh*, *Tsagaan Dar' ekh*, *Zurgaanyerööl* ('six prayers', The prayers known under this collective name are the following: *Sanjid molom*, *Sanje* / *Sanja günla*, *Dagii janchiw*, *Chogjüü jalwa*, *Püljin*, *Gewaandi*, *Shashin badrangui* [the same as *Dambarmaa* or *Dambjewii molom* or also known as *Sanjai* / *Sanje namseg*], *Dash* and *Megzem*.

Every month, on the 8th of the month there is a ceremony in honour of Dar' ekh, called The Four Maṇḍalas of Tārā (*Dar' ekhiin mandal shiwaa*), on the 15th *Naidan chogo* is performed as a ritual for the 16 disciples of Buddha, on the 25th the volumes of *Ganjuur* are read, on the 29th a ceremony is performed for the protective deities (*Sakhius*), and on the 30th *Maidariin chogo* is chanted to the honour of Maidar, the future Buddha.

There are no lists of the texts that can be requested in the temple, so it was not possible to get detailed information on what texts are chanted on request. There are no fixed prices for readings, and believers usually ask the *zurkhaich* what should be read and they pay according to their ability.

In Ulaanbaatar, there was another small temple in Bayangol district, on the way up to *Gandan* (Zanabazar Street), where chanting was done in Mongolian. It was called *Mongol Unshlagat Töw* (Mongolian Reading Centre) and was led by P. Sükhbat (Luwsandarjaa) lama. However, it ceased operating in October 2005. Thus currently the *Buyan Awijikhui* Mongolian reading monastery is the only one in Ulaanbaatar where the religious ceremonies are conducted in Mongolian.

Background to the use of Mongolian chanting

Translation of Tibetan texts (canonical and extra canonical as well) into Mongolian began in the 14th century. During the reign of Altan (1543-1583) and Ligdan khan (1604-1634)

²⁶² Herby the text titles follow as they were given by the data providers. Therefore those titles which are well known by their Tibetan titles, are in some cases listed here by the Mongolian translation of them used in this temple, which forms are rather unknown in other Mongolian temples. Many of the texts are, however, are called by their Tibetan titles even though they are chanted in Mongolian here.

²⁶³ According to the informant, there is another eulogy of Buddha known in Mongolian as *Ikh magtaal* ('great eulogy', which is the same as the text widely known as *Gawsümb*. However, the informant could not tell which text is this one, *Baga magtaal*.

more texts from the Tibetan *Ganjuur* and *Danjuur* were translated. The translation of the whole Canon was completed and printed in the 18th century on the orders of the Manchu emperor Kien-lung (1735-1796). This was done using 200 translators led by Rolbiidorj (T. rol-pa'i rdo-rje, 1717-1786), the 2nd *Janjaa khutagt* (T. *lcang-skya*), who was the abbot of Tibetan Buddhism in Beijing. Bilingual and multilingual dictionaries were composed in this period to help the work of the translators and to fix the agreed terminology. The *Janjaa khutagt* himself also compiled a terminological dictionary in 1741-42, *Merged yarqu-yin oron* (T. *dag-yig mkhas-pa'i 'byung-gnas*, 'Dictionary entitled the Source of Wisdom'). Other important terminological dictionaries composed in the 17th-18th centuries were the *Mahāvvyutpatti*, *Lisi-yin ordu qarsi*, *Ming-gi rnam-grangs* etc. However, the ceremonial language remained Tibetan in Mongolian monasteries, though there were efforts and attempts from time to time in certain monasteries, especially in today's Inner Mongolia, to conduct the ceremonies in Mongolian.

One of these initiators of using Mongolian, well before this period, was Neyichi toyin (1557-1653), who spread Buddhism in Inner-Mongolia and studied for many years in Tashilhunpo monastery in Tibet. On completion of his studies he returned to Inner-Mongolia in 1638 where he translated books of Buddhist teaching and traditions, visited many parts of the country to preach, established many monasteries and ordained numerous lamas. Neyichi toyin established *Bayankhoshuu* monastery in Khorchin Tüshee wangiin khoshuu (in Inner-Mongolia), and *Baga zuu* monastery in Khökhkhot, in the centre of the present Inner-Mongolia. These two monasteries followed and perpetuated the tradition of chanting in Mongolian. Over time the number of monasteries using the Mongolian recitation system increased to around 20 or 30. One of these monasteries was *Mergen khiid* in Urad khoshuu (in present Inner-Mongolia), the original monastery of the first *Mergen gegeen*, who was a disciple of Neyichi toyin. The third incarnation of *Mergen gegeen*, Luwsandambijaltsan (T. blo-bzang bstan-pa'i rgyal-mtshan, 1717-1766), a lama in *Mergen khiid*, reformed the system of Mongolian recitation laid by Neyichi toyin. He renewed the system of chanting by balancing the syllables in the lines of the Mongolian translated words, to make the chanting closer to the original Tibetan. By doing this, the Mongolian chanting became more rhythmic and easier to recite. As a translator and poet he composed dozens of books of verses in a very sophisticated style. The Mongolian texts retained the meaning of the Tibetan texts, but some words were added or left out to keep the number of syllables the same. As a special Mongolian feature the lines of the verses were written with head rhymes. There seem to have existed different 'schools' of Mongolian chanting, of which we have information on two: one which uses texts composed by the third incarnation of *Mergen gegeen* who lived from 1717 to 1766 and who reformed the original texts of the first Mergen Gegeen; and one which uses the texts printed in 1742 composed by *Janjaa khutagt*, Rolbiidorj, the abbot of Tibetan Buddhism in Beijing. According to Pozdnev²⁶⁴ at the end of the 19th century ceremonies were performed in Mongolian language in the area of Togtokh türüü khoshuu, Setsen khan aimag, in today's Mongolia. The lamas in this khoshuu used the *Janjaa khutagt's sūmbūm* (T. *gsung-'bum*, collected works). At that time (and also later on) it was very rare for chanting to be in Mongolian and hence the special mention by Pozdnev. Another effort to chant the texts in Mongolian was made by a Buryat scholar, Sumatiratna or Nomtiin Rinchen who lived from 1821-1907. He compiled a terminological dictionary (Sumatiratna, *Bod-hor-gyi brda-yig ming-tshig don-gsum gsal-bar byed-pa'i mun-sel sgron-me*, Ulaanbaatar 1959) to assist the Mongolian reading, but this attempt was as unsuccessful as the previous ones.

²⁶⁴ Pozdnev 1978, p. 401.

There is no other data confirming that Mongolian reading was practiced in any countryside monasteries (apart from isolated cases) in the area of the present Mongolia, and definitely not in Ikh khüree, the old Mongolian monastic capital and its temples.

In 1944 after the re-opening of *Gandan* monastery on 1st June, Parliament decreed that Buddhist texts should be chanted in Mongolian as one of the conditions they made to allow its partial reopening (it may have had several reasons, including a forced break with the traditions and more chances for control). Some of the old Gandan lamas still living today attest the after the first text was recited in Mongolian in 1947, from 1951 more than ten texts of the daily chanting were in Mongolian. For example: *Itgel*, *Dashchiiraw* (*san*), *Khiimoriin san*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Dar' ekh*, *Gawsüm* / *Gawsümba*, *Manzshiriin magtaal*, *Janraisigiin magtaal*, *Ochirwaaniin magtaal*, *Tüi* / *Tüisol*, *Dünshag*, *Shiwdagdorma*²⁶⁵. However, this practice did not become established in the long term and is currently not practiced in *Gandan*.

Similarly, beside the Mongolian reading temple described here, there is no other temple known in the whole area of Mongolia where chanting is done in Mongolian currently.

NYINGMAPA AND KAGYÜPA TEMPLES

Namdoldechenlin khiid / Jagarmolomiin neremjit ulaan yosnii töw

Namdoldechenlin khiid (T. *rnam-grol bde-chen gling*, *Namdoldechenlin* monastery, also known as *Jagarmolomiin neremjit ulaan yosnii töw*, Nyingmapa centre named after Jagarmolom) is situated in Songino Khaikhan district, 9th khoroo, near the bus terminus in the Bayankhoshuu district of Ulaanbaatar (Phone: 306114, GPS: N 47°55.639', E 106°50.239')²⁶⁶. The abbot (*tergüün khamba*), Kh. Banzar, founded the monastery in 1989 as the first Nyingmapa complex in the revival period in Ulaanbaatar, following the instructions he had been given by his teacher. He was born in 1914 in the year of Rabbit, comes from Dundgow' aimag where he became a lama at the age of 13. He did not belong to a monastery, but meditated and wandered around the countryside as he became a *zoch* / *zodoch lam* practicing the tantric ritual of *Zod* (T. *gcod*), cutting ego-clinging.

Nowadays, about 30 lamas belong to this monastery. There are two temples, the main temple and the *Jasaanii dugan*, which is the temple where texts requested by individuals are read to them. The third building, on the left of the main temple, is the reception for ordering texts (with fixed prices, displayed on lists) and the office of the abbot. There are several other buildings in the yard, such as the kitchen. The monastery's front garden is very attractive with colourful flower-beds. In the back garden there is a stūpa and some prayer wheels.

In addition to the abbot, there is a *lowon*, two chanting masters, one disciplinary master and a *zoch* / *zodoch* lama (a women owning *getselmaa* vow) helps to organize monastic life. It was the disciplinary master of the monastery, Ts. Erdenetsogt (born around 1980) who helped with providing detailed data on the temple activities.

There are no lamas with *gelen* or *getsel* vows. The temple follows the system of *Jagarmolom jüd* or *Lawran jüd*, the former being the name of the founder of the lineage and the latter being the name of the lineage he brought into Mongolia from Labrang (Lawran, T. bla-brang) monastery. According to O. Sükhbaatar²⁶⁷, Molom was a poor lama who lived in the 1800s. He was born in Daichin beesiin khoshuu, Tüsheet khan aimag, and

²⁶⁵ Mönkhsaikhon 2002, pp. 1-12., pp. 9-10.

²⁶⁶ The contact phone number to the monastery is: 976-11-306114.

²⁶⁷ Sükhbaatar (transl.) 2004, p. 11.

later became a lama in Ikh khüree. He went to Tibet and India on foot, where he received initiations. He meditated intensely and obtained siddhi power. After twenty years he returned to Ikh khüree and established the first *Zod* tantric assembly, following the tantric system he learnt at Labrang in Tibet. This tantric system became widespread in Mongolia and became known as the tantric lineage of Jagarmolom (*Jagarmolomiin jüd*).

The main deities of the monastery are Padmasambhava and Toinag / Toinog (Ikhagaa) (T. khros-nag (Iha-Inga), fierce black goddess, aspect of Vajrayoginī, Toinog Ikhagaa means the group of the five of the above goddesses). The main protectors are Zangad (T. btsan rgod/brtsan rgod), Jamsran (or Ulaan sakhius) and Dürteddagwa (T. dur-khrod-kyi bdag-po, S. Citpati). The main tutelary deity is Khand dina (T. mkha'-'gro sde lnga) that is, the group of the five dākinīs. On the 10th of each month Padmasambhava's birth is celebrated as is customary in the Nyingmapa (Red Sect) tradition (*Lowon tsejüü* ceremony). On the 15th and 25th the ceremony for the dākinīs (*Khand tsejüü*) is held. On the 25th one of the main protectors, Zangad is also worshipped (*Zangadiin khangal*). As usual, the ceremony of the wrathful deities (*Sakhius*) is held on the 29th, when especially the three main protectors of the temple are worshipped (Zangad, Jamsran and Dürteddagwa).

Daily chanting starts from 10.00am, and, according to the disciplinary master, consists of the following texts in the following order: *Gandanlkhawjaa / Gandanlkhawjamaa*, *Dashchiiraw san*, *Lamaadan*, *Jambal*, *Lamiin chodow / chodwa*, *Nogoon Dar' ekh*, *Tüi mandal*, *Dünshig / Mörgöl*, *Dünji namkhar*, *Bartsad lamsel / Barchad lamsel*, *Samba Ikhündew / Sambal Ikhündüw*, *Yondon jünai / Yondan jünai*, *Gombiin serjim*, *Jamsrangiin serjim*, *Balgan don ai serjim / Balgan donoin serjim*, *Dürtoddagwiin serjim / Dürtetdagwiin serjim*, *Zangadiin serjim*, *Khand tügon serjim*, [break], [recitation of texts requested by the donators of the given day (*zandaguudiin bichuulsen nomuud*)], *Lüijin / Lüüjin*, *Ganjid dodwa / Ganjidiin dodow / Naiman gegenii magtaal* and *Megzem*.

After the daily chanting, the texts are read for individuals until about 2.00pm. A detailed list of them is available that shows the titles as follows:

General titles: *Aduunii banzragch*, *Ayuush [Tsend]*, *Burkhan bagshand tüi örgökh*, *Bujinlkham*, *Gandan Ikhawjaa*, *Ganjidiin dodow*, *Gans*, *Damtsigdorj daiw*, *Düger [Seded or Düger]*, *Yeröölin khan*, *Jambalnag sün*, *Janjig*, *Zasliin naiman nom [Jaiwii choijid]*, *Lamchigdorma*, *Lowongiin sambalkhündew*, *Maliin banzragch*, *Nanjid (Naiman geegen)*, *Palchen*, *Rawnai*, *Sayeininbuu*, *Sambanürzed*, *Tüwii nil chogo [must be Tüwiin chogo]*, *Tsagaan shükhert [Seded or Düger]*, *Tseween*, *Tsedüw (Tsend Ayuush, Tseween)*, *Tsend ayuush*, *Chogjümünseel [Ayan zamiin yerööl]*, *Shawdagdorma*, *Shiirewnyamba*, *Shirnen dündog*, *Yum*.

Great or special ceremonies (*Ikh khural*): *Bekhen ganjuur* 8000, *Dürtetdagwiin khangal* 1000, *Jamsrangiin khangal* 1000, *Zangadiin khangal* 1000, *Lamiin chogchod* 1000, *Lowon tsejüü* 12000, *Khand tsejüü* 12000, *Khandiin lkhogo* 5000.

Remedy prayers (*Daatgal*, *Gürem*): *Gurwan gürem* 500, *Jamsrangiin dogjür* 5000, *Zangadiin dorma* 7000, *Lüijin* 3000, *Sanjid molomiin dogjür* 5000, *Sendom dogjür* 5000, *Khamchunagwiin dogjür* 5000, *Tsagaan shükhertiin dogjür* 5000, *Choijoo dügjüü* 5000.

Offering texts (*Takhilga*) and rituals calling prosperity (*Dallaga*) for the wrathful deities (for these, presence with food offering is needed): *Altangereliin dallaga*, *Gowiin Ikhanaa*, *Gombo*, *Gongor*, *Dalkha*, *Dar' Ekhiin dallaga*, *Dashchirawiin dallaga*, *Jamsran*, *Jamsrangiin takhilga*, *Lamiin chodwiin chogchid*, *Lkham*, *Lkhamiin takhilga*, *Namdag san dallaga*, *Namsrain dallaga*, *Ochirwaaan'*, *Remanda takhilga*, *Tsonkhla takhilga*, *Choijiliin takhilga*, *Choijoo*

San texts: *Arwan gurwan san*, *Ariun san*, *Büjinkhamiin san*, *Galiin san*, *Gombiin san*, *Geseriin san*, *Dar' Ekhiin san*, *Dashchiraw san*, *Dorj Namjimiin san*, *Dorj sembiin san*, *Dörwön uuliin san*, *Dew san*, *Jamsrangiin san*, *Lusiin san*, *Lkhamiin san*, *Namdag san*, *Namsrain san*, *Nogoon Dar' Ekhiin san*, *Nolsan* [*Ariun san*], *Ochirwaan' san*, *Khiimoriin san*, *Tsagaan Dar' Ekhiin san*, *Tsagaan Öwgönii san*, *Tsonlkha san*

Protective prayers or *Zasal* texts: *Gazriin üüid*, *Gar salgakh*, *Mengeniin zasal*, *Nashi düir süm*, *Ogtorguin üüid*, *Öntsgiig zasal*, *Suudal salgakh*, *Süld*

Other texts possible to request (*Ailtgal nom*): *Ikh manal*, *Nitiin 4 bot'*, *Ulaan yum*, *Khandiin mom tügon*.

Some of Banzar's disciples have established other Nyingmapa temples in Ulaanbaatar and elsewhere: P. Sodnom (*Ekh Ürsiin buyanii töw / Dashchoinkhorlin khiid*); L. Battsengel (*Ürjin sanag rolwii choilin / Lowon Badam junain nuuts tarniin nomiin khiid*); D. Mendbayar (*Narkhajid süm*); as well as one in Öwörkhangaï aimag (in Arwainkher) and one in Bayankhongor aimag. Nowadays, there is no formal connection with or between these monasteries, which operate independently of each other.

In the middle of the main altar there is a large statue of Padmasambhava. On the left and right of it, there are various *thangkas* such as one showing the five *ḍākinīs* (*Khand dina*), with *Toinog* as the main figure on the left of the Padmasambhava image, and that of *Majiglawdonma* as the main figure on the right of it. There are also pictures of *Zangad*, *Jigjid* and *Dürtoddagwa*. In the middle of the shrine, *thangkas* hang down from the ceiling, showing *Gombo*, *Jamsran*, *Dürtoddagwa* and *Zangad*. Above the throne of the disciplinary master hangs the picture of *Jamsran*. The sides walls are decorated with pictures of the eight offering goddesses and five human skulls are painted on the cross-beam. The porch is decorated with the picture of the Guardians of the Four Directions.

The temple of *jasaa* has a painted scroll of *Namsrai*, an image of *Choiijoo* and *Lkham* and a painted scroll of *Gombo*. There are five smaller altars, in the middle there is a statue of Buddha in his 35th year. There are other sculptures like that of *Jigjid* and *Ayuush* or *Tsewegmed / Tsegmid*. The temple is decorated with the eight auspicious Buddhist symbols.

Gowiin Noyon Khutagt Danzan Rawjaagiin neremjit Ürjin Shaddüwlin khiid

The monastery called shortly as *Ürjin Shaddüwlin khiid* (T. *U-rgyan bshad-sgrub gling*, 'Uddiyana monastery of theory and practice', *Ürjin Shaddüwlin* monastery named after Noyon Khutagt Danzan Rawjaa), a Nyingmapa (Red Sect) monastery is situated near the bus stop, Offitserüüdiin Ordon, at the junction of Ulaankhuan Street and Peace Avenue (Bayanzürkh district, 16. microdistrict, GPS: N 47°54,995', E 106°58.521')²⁶⁸. It can be reached by narrow lanes between the wooden fences of the *khashaas* (fenced area) from the west or from the south. The monastery has a nicely decorated gate on the south, and small *stūpa* decorations on the top of the fence. In the middle of the courtyard there is a stone *boipor* (T. *spas-phor*, incense burner), and, as usual, there are two stone lions on either side of the temple entrance. There is a prayer wheel on the right. The temple building is made of brick.

O. Tagarwaa, the current abbot, who is the re-incarnation of the *Gowiin Khüükhen khutagt*, 'the young lady saint of the Gobi', founded the monastery on the 26th of November, 2000 and follows the lineage of *Khüükhen khutagt*, which is one of the three lineages in Mongolian Nyingmapa (Red Sect) temples. The original incarnate lama, whose incarnations were reborn in the Gobi area, received his name because of his appearance i.e.

²⁶⁸ The contact phone number to the monastery is: 91918830, 99115073.

female facial features and his long hair, which is explained by being an emanation of Vajrayoginī (Dorj naljormaa, T. rdo-rje rnal-'byor-ma). His monastery was situated in Khentii aimag, Ömnödelger sum.

At present the monastery has about 30 lamas of which about 12 have a degree, some in Buddhist studies from the Zanabazar Buddhist University in *Gandan*. All the lamas have *genen* vow. There are no child novices, the youngest lamas being teenagers. There are the following title-holders in the monastery: *daa lam*, *lowon*, two chanting masters and one disciplinary master. It was the *lowon* lama of the monastery, T. Odbayar (32 years old) who provided the data, though he did not go into details. Also a printed leaflet of the monastery with basic information on its foundation, ceremonies and religious activity was available to give help.

In the entrance to the shrine, there are images of the Guardians of the Four Directions. The consulting room of the fortune teller of the monastery is on the left of the temple. The reception for paying for religious texts (with fixed prices) is on the right of the shrine near the entrance. The pillars are decorated with dragon reliefs.

As a Nyingmapa (Red Sect) monastery, the main figure of worship is Padmasambhava (Lowon Badamjünai). The other main deity is Buddha. The main tutelary deity of the temple is Damdin Yansan (T. rta-mgrin yang-gsang), a four-faced and six-armed tutelary deity with wings and a horse-head in his hair that is embracing his consort. He is a main tutelary deity in Nyingmapa (Red Sect) temples because Padmasambhava worshipped him. The main protector of the monastery is Jamsran (or Ulaan sakhuis). The sculpture of Yansan is on the altar, hidden behind a red curtain. It can be seen only on the days his ceremony is held.

The daily chanting is held from 9.00am. The daily readings, this being a tantric monastery, include *Zod* (a tantric ritual the purpose of which is to cut through the four Māras or obstacles to practice/ enlightenment and sever ego-clinging), *Lüijin* (ceremonial meditation on offering the body as a means of severing ego-clinging and concepts of individuality) and presenting the offering cake to Zangad (T. btsan rgod / brtsan rgod) (*Zangadiin dorom*). Eulogies of Padmasambhava are also read every day. No detailed information was gained on the texts of daily chanting. Lamas sitting on the either side of the shrine recite the readings requested by individuals at the same time as the daily chanting, continuing after it finishes until around 4-5.00pm.

The monthly ceremonies are: on the 8th of the month the ritual of the Medicine Buddha (*Ikh Manal*, *Manaliin donchid*); on the 10th the ritual of Padmasambhava (*Lowon chogo*); on the 15th the special ceremony of the temple's main tutelary deity, Yansan, and the ritual of the wrathful deities Dürteddagwa (T. dur-khrod bdag-po, S. Citpati), Jamsran and Zangad is performed; on the 25th they worship the ḍākinīs (*Khand chogo/Khand tseejüü*); on the 29th the ceremony in honour of the wrathful deities (*Arwan khangal*) is held.

There are specific annual ceremonies held only in this monastery. The yearly feast of Yansan (*Ikh Yansan*, 'Great Yansan' ceremony), the main tutelary deity, is held twice a year with the exact dates being listed in Mongolian calendars for each year: in spring before the thunderbolt; and in autumn after the thunderbolt. According to the lamas in the temple the proper dates for the thunderbolt can be found in Mongolian calendars for a given year (it is not on the same day every year). However, it is assumed that it is the *zurkhaich* (astrologer) of the temple who fixes this date, as the date is not marked in Mongolian calendars, contrary to the informant's account.

The temple has a very detailed list of texts that are chanted on request. These are in the following categories:

General titles possible to request (*Ailtgaluud*): *Altangerel* 100, *Ayuush* 100 [*Tsend*], *Ayan zamiin yerööl* 100, *Banzragch* 100, *Badamkhatan* 100, *Bazarsad* 100, *Bard soldiw* 100, *Barchid lamsel* 200, *Bumchin* 200, *Burkhan bagshiin nalchig* 300, *Burkhand tui örgökh* 300, *Gar süm* 100 [perhaps erroneously for *Gawsüm*], *Gar yum* 100, *Gandan lkhawjaa* 400, *Ganjidiin dodow* 100, *Güsüntügiin mandal* 300, *Dagijanchiw* 100, *Dadogersüm* 200, *Dar' ekhiin mandal shiwa* 500, *Damchoi badgar* 100, *Dashdondow* 100, *Dashzeweg*, *Naiman gegegen* 300, *Dodi galsan* 200, *Dogsüm* 200, *Doo düdwa* 100, *Doo zamlin* 200, *Dorj zodwa* 100, *Dorjderem* 100, *Dorjnamjim* 100, *Düger* 200 [*Seded*, *Tsagaan shükhert*], *Dünshig* 100, *Dembereldodbaa* 100, *Jagchiroralba* 100, *Jagchu* 100, *Jadamba* 200, *Jirtüi* 200, *Jambalnagwa* 100, *Jambalsanjid* 100, *Janaggagdog* 200, *Janlawtsogzol* 100, *Jantsai zemoi bünjin* 100, *Jaiwii choijid* 300, *Jügder* 200, *Zagdzüsüm* 100, *Zasliin naiman nom* 300, *Zügdorgarnag* 200 [*Jügdor garnag*], *Itgel* 100, *Lkhümbengaraw* 100, *Lü wangan*, *Lüi ag idsün jigdol*, *Lanchig dorom* 200, *Lamadan* 100, *Lkham norjmaan sün* 100, *Manal* 100, *Miyegombiin dodwa* 100, *Mirzad namjomiin sün* 100 [*Myargad namjomiin sün*], *Namkhai nanbuu* 100, *Nanjid* 100, *Niwa günsel* 100, *Nit* 500, *Nitiin 4 bot'* 500, *Nogoon Dar' Ekh* 100, *Norjmaa sün* [*Lkham norjmaa sün*] 100, *Nürzed* 100, *Saa yum* 100, *Saeninbuu* 100, *Sanduin jüid* 100, *Seded* 200, *Sundui* 200, *Sanba lkhündew* 200, *Sendom* 300, *Ser-od* [*Altangerel*] 100, *Tarawchinba* 100, *Tüi* 300, *Ulaan yum* 1000, *Ülgeriin dalai* [*Doozamlin*] 200, *Khamchu nagwu* 200, *Tsagaan Dar' Ekh* 100, *Tsagaan shükhert* [*Seded*, *Düger*] 200, *Tseween* 100, *Tsend Ayuush* 100, *Chogjümünseel* [*Ayan zamiin yerööl*] 100, *Shawdag dorom* 100, *Shiirew nyanba* 100, *Shirnen* 100, *Yum jai beren düi süm* 1000, *Yambii donchir* 200.

Chogo texts (*Choguud*): *Lowon chogo* 10000 (on the 10th), *Yansan chogo* 10000 (on the 15th), *Khand ceejüü* 10000 (on the 25th), *Arwan khangal* 10000 (29th), *Ikh manal* 3000 (on the 8th), *Manaliin donchid* 2000 (on the 8th), *Ganjuur* 5000 (on the 14th and 20th), *Lkhogtoi günreg* 5000 (held when requested).

Zasal texts or remedy prayers read to correct bad states or conditions: *Gü meg zasal* 200, *Jiliin zasal* 200, *Jinshi dorom* 300, *Mengenii zasal* 200 (a piece of cloth having the same colour as the year the requester was born in or small black pebbles as many as the requester's years are needed), *Nagaa jaitow* 200, *Nash dürsümiin zasal* 500 (nine black and nine white pebbles are needed), *Sagaa jaitow* 200, *Süld duudakh* 500 (offering food, belt, cap is needed), *Öntsgiin zasal* 200, *Chaa süm* 300, *Shish dünseriin zasal* 200.

Gürem texts or healing prayer rituals (can be requested any day): *Toingiin dogjür* (a strong remedy, recited on request) 10000, *Zangadiin dogjür* (a strong remedy, recited on request) 10000, *Zangadiin dorom* 5000, *Gombiin dogjür* 5000, *Sedediin dogjür* 5000, *Sendomiin dogjür* 5000, *Khanchunagwiin dogjür* 5000, *Tsagaan sükhertiin dogjür* [*Sedediin dogjür*] 5000, *Choijoo dügjüü* 5000, *Lüijin* 1000, *Gurwan gürem* 500, *Dorj namjimiin jawtüi* 1000, *Chunagiin jawtüi* 1000, *Lkham mam tügan* 2000, *Amin zolig* 3000, *Dar' Ekhiin chiwel* 2000.

Texts recited a thousand times (1000-aar unshikh nom): 1000 *Nogoon Dar' Ekh*, 1000 *Tsagaan Dar' Ekh*, 1000 *Tsend*, 1000 *Tsagaan shükhert*, 1000 *Sanjid molom*.

Prayers (*Yeröölüüd*): *Ayan zamiin yerööl* 100, *Demchig molom* 100, *Yeröölin khaan* [*Sanjid molom*] 100, *Zurgaan yerööl* 500, *Maaniin yerööl* 100, *Molom nam süm* 200, *Owoo maan'* 200, *Oroi yerööl* 1000, *Sanjid molom* 100, *Palchen* 100.

Offerings to the wrathful deities (*Takhilga*), for which the requester's presence with food offering is needed: *Bünjinkham* 200, *Wandanlkham* 300, *Ganshiguud* 200, *Gans* 200, *Gowiin lkha* 300, *Gombo* 300, *Gongor* 300, *Dalkh* 300, *Damdinchoijoo* [*Choijoo*] 300, *Jamsran* 300, *Lamiin chodwiin cogchid* 500, *Lus naiman aimag* 300, *Lkham* 300, *Namsrai* 300, *Ochirwaan'* 300, *Tsamba* 300, *Tsonlkha* 300, *Shalshi* 300, *Choijoo* 300.

Dallaga texts (presence with food offering is also needed): *Arwan gurwan san* 100, *Ariun san* 100, *Ayan zamiin san* 100, *Buzriin san* [*Dewsan*]100, *Dar' Ekhiin san* 100, *Dashchirewiin san* 100, *Dörwön uuliin san* 100, *Dewiin san* [*Dewsan*] 100, *Lusiin san* 100, *Nol san* [*Ariun san*] 100, *Namdag san* 300, *Naimaanii san* 300, *Khiimoriin san* 100, *Tsagaan Öwgönii san* 100.

Serjim texts (for 200 tugrigns each): *Balgan don aan serjim*, *Gombiin serjim*, *Gongoriin serjim*, *Dörwön uuliin serjim*, *Dürtet dagwiin serjim*, *Dewjid serjim*, *Yerööliin khaanii serjim* [*Sanjid molomiin serjim*], *Jamsrangiin serjim*, *Zangadiin serjim*, *Lkhamiin serjim*, *Namdag sangiin serjim*, *Namsrain serjim*, *Ochirwaaniin serjim*, *Sanjid molomiin serjim*, *Sedediin serjim*, *Khamchunagwiin serjim*, *Tsagaan Öwgönii serjim*, *Tsagaan Shükhertiin serjim* [*Sedediin serjim*].

Ikh Amgalan nomiin khüird khiid / Ulaan yosnii töw Dechinchoinchorlin khiid

Ikh Amgalan nomiin khüird khiid or *Dechinchoinchorlin khiid* (T. *rnying-ma'i chos-tshul bde-chen chos-'khor gling*, 'Nyingmapa monastery of the greatly blissful Dharma Wheel', *Dechinchoinchorlin* monastery, Nyingmapa (Red Sect) Centre) is on the hillside south of Örgöö cinema and to the north of Damdinbazar street, in Bayangol district, 4th khoroolol (GPS: N 47° 55.110', E 106° 52.356').

This is a Nyingmapa (Red Sect) monastery, which was founded in 1990. In the early years, ceremonies were held in a small yurt-shaped concrete building. There was square shaped building as well, which housed the monastery offices. Both building can still be seen on the west of the present temple. The new temple building was completed in 2002. Its roof is decorated by the *Soyombo* symbol (S. *svayambhū*) and flags decorated with blue lotuses. On its corners there are four yak-tail banners.

The abbot (*khamba*) of the monastery is G. Pürewsüren. He is an astrologer, and graduated from the Zanabazar Buddhist University of *Gandan* in same class with D. Choijamts, the current head abbot of *Gandan* monastery, and Ch. Dambajaw, the abbot of *Züün khüree Dashchoilin* monastery.

There are two *lowon* lamas, two chanting masters and a disciplinary master belonging to the monastery. Here Ts. Lkhagwa, a young lama of the monastery and on a later visit the main disciplinary master of the monastery gave information on the activities, such enabling me to get important details. Presently there are about 30 lamas in the monastery all of whom have *genen* vows, which is usual for the lamas in Nyingmapa (Red Sect) monasteries in Mongolia. Among them, about 10 are children (i.e. under the age of 10).

There are connections with Mindroling monastery (Mindroling monastery (T. *smin-grol-gling*) in Dehra Dun (Uttarakhand formerly Uttaranchal state), 200 kilometers north of Delhi, and also with a Nyingmapa monastery (may be Penor Rinpoche's Namdrolin monastery, T. *mam-sgrol-gling*, in South-India, Bylakuppe, Mysore district, Karnataka state). Two lamas from this monastery studied in the Sakya Monastery (T. *sa-skya*) in Dehra Dun, and have now returned. Presently another two lamas are studying in the Sakya College. There are plans to send five lamas to study in a Nyingmapa (Red Sect) monastery in Tibet (whether or not this is a Tibetan monastery in Tibet or in India was unclear.)

The main deity of the temple is Padmasambhava, while the main *ḍākinīs* is the group of the five *ḍākinīs*, Khand dina (T. *mkha'-'gro sde lnga*), and the main protector deities are Ranjün / Rinjin Lkham (T. *rang byung lha-mo*, a typical Nyingmapa aspect of Śrīdevī) and Gombo and Jamsran.

In the entrance hall there are the images of the Guardians of the Four Directions. On the altar, there are various deities, such as statues of Narkhajid (T. *na-ro mkha'-spyod*,

S. Sarvabuddhaḍākinī), Manzhir, Bazarsad or Dorjsembe (T. rdo-rje sems-dpa', S. Vajrasattva). In the centre of the altar there is a large statue of Padmasambhava. There are also statues of the blue coloured Gündsambo (T. kun-tu bzang-po, S. Samantabhadra, the primordial Buddha of the Nyingmapa Sect) with his consort; Manal the Medicine Buddha; Nogoon Dar' ekh and the four armed Ranjün / Rinjin Lkham. Around the walls of the temple, on the left there are statues of Ayuush, and on the right, there are 108 small sculptures of Padmasambhava, all financed by individual believers. The names of the donors and the number of their family members are written on them

As in most Nyingmapa (Red Sect) monasteries, on the 10th and 25th of the month a special ceremony is held in honour of Padmasambhava (*Lowon chogo*). On the 8th the Four Maṇḍalas of Tārā (*Dar' Ekhiin mandal shiwa*) is read. On the 29th there is a ceremony in honour of the wrathful deities (*Sakhius*).

In this temple they follow several lineages (*jüd*, T. *rgyud*): the lineage of the fifth Dalai Lama; the lineage of Padmasambhava; and also the lineage of the Fifth *Noyon khutagt* Danzanrawjaa in the readings of *Lüijin*.

Daily chanting is held from 9.00am and contains different eulogies and prayers to Padmasambhava, along with an incense offering and other ritual texts. The everyday chanting of the temple (*Tsogchin*), according to the main disciplinary master, consists of the following texts in the following order: *Lowongiin itgel*, *Lamiin nalchir(aa)* [perhaps *lamiin nalchog* / *nalchig*]; [Prostrations by the *gesgüi*, *Gesgüi mörgöl*]; [Incense purification, *khüj ergekh*], *Khaya namdag soldiw*, *Dünshig* / *Mörgöl*, *Lowongiin mandal*, *Samba choidüwiin soldew*, *Danshig soldew*, *Samba lkhündew* / *Sambal lkhündüw*, *Samba nürdew* [probably the same as *Samba nürsed*], *Barchid lamsel* / *Bartsad lamsel*, *Lowongiin bumbum san*, *Khiimoriin san*, *Dashchiiraw(iin) san*, *Lowongiin bumbum dallaga*, *Dewjid serjim*, *Dash*.

After the everyday chanting, *Lüijin* / *Lüüjin* (T. *lus-sbyin*, *lus-kyis mchod sbyin*, Tantric body offering ritual, typical for Red Sect tradition, used in *Zod*, T. *gcod* pronounced as *chöd* practices, cutting through ego-clinging) is performed every day. According to the disciplinary master, they perform two kinds of *Lüijin* readings: one is of Majiglawdonmaa (Machik labdrön, T. ma-gcig lab-sgron-ma, the female 11-12th century female founder of the lineage of the *Zod* practice in Tibet, the other is of the Fifth *Noyon khutagt* Danzanrawjaa (1803-1856). As the fifth reincarnation of a Sakyapa saint, this famous re-incarnated lama was the abbot of *Khamriin khiid* in the present Dornogow' aimag. He was the author of Tibetan-Mongolian bilingual poems, plays, founder of numerous monasteries in the Gobi, a monastic theatre, and a museum.

Believers come to consult the fortune tellers in the monastery. According to their advice, they request different kinds of remedies and amending rituals to be performed. The reception for ordering texts (with fixed prices) is on the left, inside the entrance hall. The consulting rooms of the astrologers are on the left inside the temple.

In this temple there is possibility to request recitation of the following texts: *Lowon Badamjunain chogo* 10 000 (food offering for the *Tsogchid* offering is needed), *Ikh Lüüjin* 6000, *Lüüjin* 3500, *Arwan Khangal* 3000, *Altangereliin dallaga*, *Namsrai takhikh*, *Namsrain dallaga*, *Gowiin lkha*, *Ochirwaan' takhikh*, *Büjinlkham takhikh*, *Sendom takhikh*, *Gombo takhikh*, *Dalkha takhikh*, *Dar' ekhiin dallaga*, *Jamsran dallaga*, *Lkham takhikh*, *Getsenpelbiin dallaga* [*Genden peltsegiin dallaga*], *Sakhius takhikh* [*Arwan khangal*, *Khangal*], *Gongor dallaga*, *Gombo dallaga*, *Dar' ekhiin serjim*, *Dörwön uuliin serjim*, *Dürted dagwiin serjim*, *Dewjid serjim*, *Jamsrangiin serjim*, *Sanjid molomiin serjim*, *Khanchin nagwiin serjim*, *Sendomiin serjim*, *Zangad (serjimtei)* [*Zangadiin serjim*] 2500 (offering spirit and apiece of longish raw meat is needed), *Dar' ekhiin chiwel* 1000 (barley flour, butter), *Lanchig dorom* (barley flour, butter), *Amin zolig gargakh* 2000 (barley flour,

butter), *Tsagaan shükhertiin dogjür* [*Sedediin dogjür*] 2000 (barley flour, butter needed), *Jiinshi dorom* 900 (barley flour, butter), *Güsentügiin mandal* 400 (cotton wool, safety matches and butter for butter lamps), *Tüi örgökh* 300 (cotton wool, safety matches and butter for butter lamps), *9-n nükhni zasal* 500 (nine black pebbles), *Nas dörsemin zasal* 1500 (nine black, nine white pebbles), *Süld duudakh* 500 (belt, offering food in one's cup (*ayaga*)), *Menge zasakh* 500 (a piece of yellow cloth), *Suudal salgakh* 300 (red and white strings are needed), *Sundui* 300, *1000 Nagoon Dar' ekh* 600, *1000 Tsagaan Dar' ekh* 600, *Altangerel* 400, *Ariun san (Nolsan)* 300, *Arwan gurwan san* 300, *Bazarsad* 300, *Banzragch* 300, *Bartsadlamsel* 300, *Bumchin* 300, *Burkhan bagshiin nolchig* 300, *Badamkhatan* 300, *Ganjiddodow* 300, *Gans, shagwa (sakhiusnii)* [*Ganshiguud*] 500, *Gurwan gürem* 500, *Dar' ekhiin 4 mandal* 500, *Dashdondow* 300, *Dashdondog* 300, *Dagiijanchiw* 300, *Dashzegwe Naiman gegen* [*Dashzegwe, Nanjid*] 300, *Dog sün* 300, *Dodi jaja* 300, *Doo düdwa* 300, *Dashchiirawiin san* 300, *Dorjderem* 300, *Dorjnamjimiin jawtúi* 900, *Dörwön uuliin san* 300, *Dorjjodow* 300, *Damchaabadgar* 300, *Jaddonba* 300, *Jambalsanjid* 300, *Janaggagdog* 300, *Jantsan zemü bünjin* 300, *Janlaw tsogzol* 300, *Zagd zü süm* 300, *Zurgaan yerööl* 600, *Zasliin Naiman nom* [*Jaiwii choijid*] 300, *Lamaadan* 300, *Lusiin san* 300, *Lkhümbengaraw* 300, *Lkham norjmiin sün* 300, *Maan' yerööl* 300, *Miyee gombiin dodwa* 300, *Manal* 300, *Namdag san* 300, *Namkhai nyambuu* 300, *Nagoon Dar' ekh* 300, *Tsagaan Dar' ekh* 300, *Öngörsön khünii khoitiin lüjiin* (special *lüjiin*) 2500, *Öwchtei khünd lüjiin* (special *lüjiin*) 2500, *Sosorbaram* 300, *Sambanürdew* 300, *Sambalkhündew* 300, *Sanduin jüd* 300, *Sanjid molom* 300, *Sonsgood toidol* 500, *Tarwa chimba* 300, *Ülgeriin dalai* [*Doo zamlin*] 300, *Khanchinnagwa* 300, *Khiimoriin san* 300, *Tsagaan öwgönii san* 300, *Tsaagaan shükhert / Seded / Dugar* 300, *Tsend-ayuuush* 300, *Chogjümünse* [*Ayan zamiin yerööl*] 300, *Shawdag dorom* 500, *Shirnen* 300, *Yambii donchir* 400, *Rawnai* 300, *Öntsög zasakh* 500, *Galiin san takhilga* 800, *Soldew namsüm* 600, *Seded* 1000 600, *Balgan donoin serjim* 500 (offering spirit), *Düted dagwiin serjim* 500 (offering spirit), *Shirnen dowog* 500, *Shirnen düdog* 500 (barley flour), *Shirnen güdog* 500, *Jamjig* [*Janjig*] (no fixed price), *Ulaan yum* 1000, *Niti* 500, *Khamchu nagwa dogjür* 2000 (barley flour), *Sawdag dondol* 500 (barley flour), *Tawan khaan takhikh* 500 (presence with food offering is needed), *Tawan khaanii serjim* 500 (offering spirit), *Da süm* 600, *Lüi ag id süm jindol* 600, *Sawdag chawdar* 2000 (barley flour), *Ganjuur* 6000, *Sür* 900, *Usan balin* 900.

Ürjin sanag rolwii choilin / Lowon Badam junain nuuts tarniin nomiin khiid

Lowon Badam junain nuuts tarniin nomiin khiid (T. U-rgyan *gsang-sngags rol-ba'i chos-gling*, 'Monastery of Uddiyana secret mantra emanation', *Ürjin sanag rolwii choilin* monastery, Monastery of the secret tantric teaching of Padmasambhava), a Nyingmapa (Red Sect) temple is situated in Shar khad in the suburb of Bayanzürkh district in Ulaanbaatar. It is near the bus terminus (GPS: N 47°55.943', E 107°00.613'), just in front of the Mental Hospital (*Setgetsiiin klinik*).

The monastery is inside a fenced yard and consists of one small wooden building as well as some yurts where the lamas and a guard live.

The temple was founded in 2001 by the abbot, L. Battsengel, a disciple of Banzar, the head of the monastery in Bayankhoshuu district (*Namdoldechilen khiid / Jagarmolomiin neremjit ulaan yosnii töw*). As a consequence, this monastery also follows the lineage of Lawran or Jagarmolom (*Lawrangiin jüd / Jagarmolomiin jüd*).

At present the temple has about twenty lamas, all young ones. Apart from the abbot, there are the following title holders: *lowon*, two chanting masters and a disciplinary master. Otgonbayar (born 1980), the *lowon* lama of the temple was the informant here, as,

upon another visit, the head was not willing to provide information on the temple activities. From this reason, it was not possible to get much detail.

The main deity of the temple is Padmasambhava and the main *ḍākinī* is Narkhajid (T. na-ro mkha'-spyod, S. Sarvabuddhaḍākinī). The ceremony of Padmasambhava (*Lowon chogo*) is held on the 10th of the lunar month. There is a special *Lüijin* ceremony that day during the night, from 8.00pm till morning, when the text of *Lüijin* is recited 108 times. This ceremony is called *Shönöjin lüijin* (all-night *Lüijin* ceremony) and was introduced into the ceremonial cycle of the temple in 2005. The ceremony in honour of Narkhajid (*Khajidiin chogo*) is held on the 25th of the month.

The main image in the temple is the statue of Padmasambhava. There are other thangkas and images as well, such as that of Lkham and Jigjid. The monastery does not own the 108 volumes of Tibetan *Ganjuur*.

Daily chanting is between 9.00am and 2.00pm. No information could be gained on the texts that are chanted daily, as, according to the head, it is 'secret' which should not be shared. The lamas usually recite *Lüijin* every day at the request of different laypeople. People can request texts until 2.00pm (with fixed prices for some texts, with all the others being paid for according to an individual's means). The reception is on the left on entering the temple and has a list of the available texts with explanations and where applicable listing the things that should be brought if requesting a given text. The texts are grouped into categories, with the *San*, *Dallaga*, *Serjim* and *Dogjür* texts listed separately. The main list contains the following general titles: *Lüijin* 5000 (offering spirit is needed), *Altangerel*, *Arwan khangal* 3000 (presence with offering spirit and food offering is needed), *Ayuush* [*Tsend*], *Ayan zamiin yerööl*, *Badamkhatan*, *Bazarsad*, *Banzragch*, *Bard soldiw*, *Barchid lamsel*, *Bumchin*, *Burkhan bagshiin nalchig*, *Bünjinlkhām*, *Burkhand tüi örgökh*, *Begz* [*Jamsran*], *Baldanlkhām* [*Lkham*], *Gawsüm*, *Gandan lkhawjaa*, *Ganshiguud*, *Gowiin lkha* (presence with food offering is needed), *Gombo* (presence with food offering is needed), *Gongor* (presence with food offering is needed), *Gurwan gürem*, *Güstüntügiin mandal*, *Dagii janchiw*, *Dadogstersüm*, *Dalkha* (presence with food offering is needed), *Damdinchoijoo* [*Choiwoo*], *Dar' Ekhiin mandal shiwa*, *Dashdondow*, *Dashzeweg Naiman geegen* [*Dashzeweg* and *Nanjid*], *Dogsom*, *Dodi galsan*, *Dodi jajaa*, *Doo zamilan*, *Dorj derem*, *Dorj zodwa*, *Dorj namjim*, *Dorj namjimiin jawtii* 2000, *Dörwön uuliin san* [this title was deleted from the list by hand], *Düger* [*Seded*], *Düdog*, *Dünshig*, *Dewsel*, *Demberel dodwaa*, *Demchigmolom*, *Yerööliin khan* [*Sanjid molom*], *Jadamba*, *Jambalnagwa*, *Jantsan zemoi büjin*, *Jigjid*, *Jügder*, *Jantig* [erroneous for *Janjig*], *Zagd züsem*, *Zambal*, *Zasliin naiman nom* [*Jaiwii choijid*], *Zurgaan yerööl*, *Zügdor garnag* [*Jügdor garnag*], *Itgel*, *Ikh manal*, *Lamadan*, *Lusiin san*, *Lüi-ag-id-sün jidol*, *Lkham*, *Lkhümbengaraw*, *Mani gambum*, *Maaniin yerööl*, *Manal*, *Manaliin donchid* 2500, *Miiegombiin dodwa*, *Molom namsüm*, *Megzemiin jawtii* 2000, *Naidan*, *Naiman geegen* [*Nanjid*], *Namjim* (the same as *Dorjnamjim*), *Namnan*, *Namsrai* (presence with food offering is needed), *Namkhainyambuu*, *Nanjid*, *Nit* 1000, *Nogoon Dar' Ekh*, *Nogoon Dar' Ekh* 1000, *Norj maa sün* [*Lkham norjmaa sün*], *Nürzed* 5000, *Oroin yerööl*, *Ochirwaan'* (presence with food offering is needed), *Rawnai*, *Süld* 2000 (presence with food offering is needed and the belt of the requester), *Sainnyambuu*, *Sanduin jüd*, *Sambalkhündew*, *Sanjid*, *Sanjidlomolom*, *Sanjid molom* 1000, *Sonsgood toidol*, *Sundui*, *Sür* (barley flour, butter and dry cattle dung (*argal*)), *Seded*, *Seded* 1000, *Sendom*, *Ser-od* [*Altangerel*], *Palchen*, *Tarawchimba*, *Tüi*, *Khamchü nagwo*, *Khiimoriin san* [this title was deleted from the list by hand], *Nogoon Dar' Ekh*, *Tsagaan Dar' Ekh* 1000, *Tsamba* (presence with food offering is needed), *Tsagaan shükhert* [*Seded* or *Düger*], *Tsagaan shükhert* 1000 [*Seded* 1000] 1500, *Tsanjid* [*Sanjid*], *Tsedüw*, *Tsend Ayuush* (offering food, milk, offering spirit) 1000, *Chasüm* 1300 (barley flour, butter), *Chogjümünse* [*Ayan zamiin yerööl*], *Choiwoo dügjüü*

5000 (offering spirit, barley flour, butter, red paint), *Shawdag dorom* (barley flour), *Shiirew nyanbo*, *Shirnen*, *Yamandaga* [*Jigid*], *Yambii donchir* (presence with food offering is needed). The following *San* texts can be requested: *Arwan gurwan san*, *Ariun san*, *Dar' Ekhiin san*, *Dörwön uuliin san*, *Dew san*, *Dashchirewiin san*, *Namdag san*, *Khiimoriin san*, *Tsagaan öwgönii san*, *Geseriin san*, *Nolsan* [*Ariun san*]. From among the *Dallaga* texts, for all of which presence with food offering is needed the followings are performed: *Altangereliin dallaga*, *Gendenpeliin dallaga* [*Genden peltsegiin dallaga*], *Dar' Ekhiin dallaga*, *Namsrain dallaga*, *Dashchirewiiin dallaga*, *Lkhamiin dallaga*, *Gombiin dallaga*, *Shalshiin dallaga*, *Choiijiliin dallaga*, *Jigjidiin dallaga*, *Gongoriin dallaga*, *Jamsrangiin dallaga*, *Ochirwaan' dallaga*, *Jambiin dallaga*, *Damdin burkhanii dallaga*, *Tsonlkhagiin dallaga*. The *Serjim* texts require offering spirit to be brought and can be requested for 1000 tugriqs each. These are as follows: *Jamsrangiin serjim*, *Namsrain serjim*, *Gongoriin serjim*, *Dewjid serjim*, *Balgan donoin serjim*, *Dürted dawgiin serjim*, *Sanjdmolomiin serjim* (milk is needed instead of spirit), *Khamchunagwiin serjim*, *Tsagaan shükhertiin serjim* [*Sedediin serjim*], *Tsonlkha serjim*, *Zangadiin serjim*, *Sendomiin serjim*, *Dörwön uuliin serjim*. Of the *Dogjür* texts various types are performed, too: *Amin zolig* 2500 (balely flour, butter), *Zangadiin dorom* 5000 (barley flour, butter, red and black paint, offering spirit), *Tsagaan shükhertiin dogjür* 3000 (barley flour, butter), *Khamchünagwiin dogjür* 3000 (barley flour, butter, black paint), *Lanchigdorom* 1500 (barley flour, butter, black paint), *Jiinsh dorom*, *Sendomiin dogjür* 5000 (barley flour, black paint), *Lowon chogo* 10 000 (barley flour, butter, offering spirit, roasted meat (ask for other things needed)), *Chogchid* texts (*Chogchiduud*) 3000 (barley flour, granulated sugar, roasted meat, black and red paint), *Khajidiin chogo*, *Chiwel*.

Puntsoglin khiid / datsan

Puntsoglin khiid or *datsan* (T. *phun-tshogs gling*, 'Excellent monastery', *Puntsoglin* monastery), a Nyingmapa (Red Sect) monastery is situated near the Railway station on Magsarjaw street 2nd khoroolol, 1st khoroo in the Bayangol district of Ulaanbaatar (GPS: N 47°54.582', E 106°52.970'). It is a very nice looking small monastery (used to be a kindergarten building), situated in a quiet street, with trees and benches in front of the temple in the courtyard. There are two stūpas.

The temple, one of the first Nyingmapa (Red Sect) temples in Ulaanbaatar, was founded in 1990 on the initiation of the Railway Association of Mongolian Believers (*Tömör zamiin süsegtii kholboo*). They follow the lineage of Jagarmolom (*Jagarmolomiin jüd*). A specialty of *Puntsoglin*, the only temple in Mongolia where this is done, is the worship of the saint, Tanton or Tantonjalbaa, known in Tibetan as Tangtong Gyalpo (T. thang-stong rgyal-po), a Tibetan siddha who lived at the turn of the fourteenth and fifteenth century (1361-1485). His ceremony has been performed in the monastery since 2004.

Two old teachers for the lamas in this monastery, M. Luwsandamba (a lama in Dashchoilin monastery who died in 2005) and N. Dashtseren (born in 1919, also a lama of Dashchoilin monastery), originally belonged to *Züün khüree*, but often participated in the ceremonies of *Dechinchoilintawshisümbrellin* (T. *bde chen chos-dbyings thabs-shes zung-brel gling grwa-tshang*) or *Jagarmolomiin khural* temple, one of the Nyingmapa (Red Sect) temples in Ikh khüree. They transmitted the lineage teachings of Jagarmolom and Tanton to the lamas in the present *Puntsoglin* monastery. These lamas consider the late Luwsandamba lama as their esteemed teacher and his portrait is placed on the altar. Prior to the purges, *Dechinchoilintawshisümbrellin* temple was situated near the present site of the Second Maternity Centre, near the Seoul Street, and was in the same *khashaa* (fenced area) as the *Tantonjalba* temple. These two tantric Nyingmapa *Zod* assemblies existed next

to each other. At this time, most Nyingmapa (Red Sect) temples were situated in the South-West quarter, called Baruun-Ömnöd khoroo, between *Züün Khüree* and *Gandan* to the south. They were excluded from the centre of Ikh khüree, which included *Gandan* and *Züün khüree*, due to the fact that they followed different tantric practices and were mainly married lamas. In the centre of Ikh khüree women were forbidden to live or to spend the night and the lamas were celibate.

It is not easy to decide if this or another temple can be considered as a revival of the old *Dechinchoilintawshisümbrellin* temple as it appears that the head of the present-day Nyingmapa temple, *Dechin choilintawshisünbrellin* temple (on Zanabazar street) also received the teachings of the Jagamolom tradition from the same master, Luwsandamba (of *Dashchoilin* monastery). Moreover, he was given instructions to found a temple under the same name as his teacher's old monastery.

The present head (*tergüün*) of the monastery is B. Ariunbold, who was born around 1975. It was him, and Chimegbaatar, the disciplinary master of the monastery, who has been a lama of the monastery since 1993 who provided data on the current activities of the temple. A. Tserendorj, the *lowon* lama of the temple (Born 1915) gave data on the revival or the foundation of the new temple, and Dashtseren lama of *Dashchoilin* monastery (Born 1921) gave information on the old *Dechinchoilintawshisümbrellin* or *Jagarmolom* assembly.

At present there are 22 lamas. There are the following title holders in addition to the abbot: *lowon*, two chanting masters and one disciplinary master. The *lowon* lama, A. Tserendorj, is currently the only old lama in the monastery. He was born in 1915 (in the year of hare), and before 1937 had been a lama in *Darawbandid khiid* / *Daraw bandid gegeenii khüree*, or *Rashaantiin khüree*, *Dashdarjaalin*, present day Khöwsgöl aimag, Rashaant sum. He was met and interviewed about the old temple he belonged to, and its religious life in 2006 and 2007 as well in his home, as he is confined to a wheelchair and due to health problems is not able to attend the ceremonies, only on great days.

All the lamas are *genens* as is usual in Nyingmapa monasteries in Mongolia. Two lamas are currently studying in Kumbum (Gumbum, T. sku-'bum) monastery in Tibet.

The main deity is Padmasambhava with the main protector deity being Jamsran. They also worship Narkhajid (T. na-ro mkha'-spyod, S. Sarvabuddhaḍākinī).

Entering to the temple, the benches (*jawdan*, T. 'jab-gdan, low bench for lamas in the temples, which are usually painted red with rugs draped over it) for the lamas who read texts for individuals are placed in the left. Thangkas of Gowiin lkha (T. 'go-ba'i lha lnga), the five patron deities and Jigjid decorate the altar of the left side-aisle. Images of Toinog, Dürteddagwa (T. dur-khrod bdag-po, S. Citpati), Padmasambhava and Manal the Medicine Buddha hang on the left side of the main altar on which there are statues of Jamsran, Padmasambhava and Narkhajid, and a thangka of the lama, Luwsandamba. The images of Toinog (T. khros-nag), Majiglawdonmaa and Zangad (T. brtsan-rgod) hang on the right of the altar. On the right side aisle altar images of Nagoon Dar' ekh, Janraiseg and Tsagaan Dar' ekh hang. Two benches for prostrations are placed in front of this altar. The image of Jamsran hangs above the throne of the disciplinary master, and a large thangka of the goddess of music and poetry (Yanjinlham, T. dbyangs-can-ma / dbyang-can lha-mo, S. Sarasvatī) can be seen on the wall. The temple owns all 108 volumes of the Tibetan *Ganjuur*.

Daily chanting starts at 9.00am and texts ordered by individuals are read until 3pm. The daily reading contains various eulogies to Padmasambhava, and, as in most Nyingmapa temples, *Lüijin* is read every day. The daily chanting of the temple (*Tsogchin*), according to the informants, consists of the following texts in the following order: *Itgel*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Lamiin chodow* / *chodwa*, *Dashchiirawiin san* /

Dashchiiraw san, Lamaadan, Jambal tsanjid, Nagoon Dar' ekh, Tsagaan Dar' ekh, Tüi mandal, Dünshig / Mörgöl, [tea]; Liudümb / Lüidendüb, Dünji namkhar, Samba lkhündew / Sambal lkhündiw, Dagwii shenchig, Bartsad lamsel / Barchad lamsel, Düilewaw [the same as Düilawiin soldiw], Jawzüinchiwo / Jewzüinchiwo, Naachigdorj, Togmo gombo, Lüijin / Lüüjin, Dash.

There is a fortune-teller in the temple and his consulting room is on the right in the entrance hall. The cash or reception for ordering texts (with fixed prices on the list available there) by individuals is next to it. The texts are listed in categories ranging from requestable general titles (*aitgalaar unshikh nomuud*), texts and offerings to the wrathful deities (*takhilga sakhiusuud*), Chogo texts and other texts held on great days only (*Chogo, düitsen ödrüüdeer khurakh nomuud*), prayers (*Yerööliiud*), incense offerings (*Sanguud*), golden drink libations (*Serjimuud*), rituals calling prosperity (*Dallaguud*) and remedy prayers (*Gürem zasliin nomuud*) as well as text chanted a thousand times (*myanga khürtel tootoi unshikh nomuud*). The list of the general titles contain the followings: *Ganjuur* 5000, *Bekhen Ganjuur* 4000, *Ulaan yum* 1500, *Altangerel* 200, *Banzragch* 200, *Banzragch (maliin)* [*Maliin banzragch*] 200, *Bazarsad* 200, *Burkhan bagshiin nalchig* 200, *Barchid namsel* 200, *Bard soldiw* 200, *Baga manal* 200, *Burkhan rawnai* 200, *Güsün tugiin mandal (tüi mandal)* 500, *Ganchiguud (niit)* [*Ganshiguud*] 250, *Gurwan gürem* 300, *Gaw süm* 200, *Gandan lkhawjaa* 200, *Ganjidiin dodwaa* 200, *Gar yum* 200, *Dorj zodwa* 200, *Dogsüm* 200, *Dashzewge* 200, *Dashdondow* 200, *Dodgalsan* 200, *Dünshig* 200, *Dorjderem* 200, *Dar' Ekhiin mandal shiwaa* 350, *Dorjnamjam* 200, *Düilawab* 200, *Damtsagdorjiin daiw* 200, *Dodog sersüm* 300, *Jadamba* 200, *Jambal sanjid* 200, *Jaiwii choijid (Zasliin naiman nom)* 350, *Janlow tsogzol* 200, *Janag gagdag* 200, *Zard züsüm* [*Zagd züsüm*] 200, *Lkham norjmaa sün* 200, *Lümbengaraw* [*Lkhümbengaraw*] 200, *Lewü dembe* 200, *Lamaadan* 200, *Miyegombiin dodwa* 200, *Naiman gegeen* [*Nanjid*] 200, *Namkhai yamba* 200, *Nagoon Dar' ekh* 200, *Namjid* [*Nanjid*] 200, *Niwa günsel* 200, *Sündüi* 200, *Sayannyamba* 200, *Sosorbaram* 200, *Sambalkhündew* 200, *Sa yum* 200, *Tarawchimba* 200, *Khamchinagwa* 250, *Tsagaan shükhert (Seded, Düger)* 250, *Tsagaan Dar' ekh* 200, *Chojii münsel* [*Ayan zamiin yerööl*] 200, *Shiirew nyamba* 200, *Shirnen* 200, *Yambii donchir* 200, *Usan balin* 200, *Brinchenbiin doo* 200, *Yum jaibriin düisüm* 200, *Badma khatan* 200, *Ülgeriin dalai* [*Doo zamlin*] 200, *Jantsan Zamüünbümjin* 200, *Nürsed* 200, *Nit* 500, *Sendom* 200, *Jügder namjil (Gornog)* [*Jügder garnag*] 200, *Sür namjil (Gornog)* 200. The texts to the wrathful deities chanted for 500 tugrugs each are the following: *Dalkha, Gombo, Gongor, Gowiin lkha, Jamsran, Jigjid, Lkham, Namsrai, Ochirwaan', Tsamba, Chojoo, Shalshi*. The Chogo texts and other texts held on great days only include the following titles: *Gonchoo lkha süm* 4000, *Zangad* 3000, *Ikh Manal* 1000, *Lowon chyenju* [*Lowon tseejüü*] 4000, *Lowon chogjid* [*Lowon tsogchid*] 500, *Lkhamiin chogjid* [*Lkhamiin tsogchid*] 500, *Lüijin* 3000, *Arwan khangal* 6000, *Sanduin jüd* 1000, *Khand chyeju* [*Khand tseijüü*] 4000, *Khandiin chogjid* [*Khandiin tsogchid*] 500, *Tsegmediin chogo* [*Tsewegmediin chogo*] 3000. From among the *Yerööl* texts the following can be requested: *Bardiin yerööl* [*Bardo molom*] 200, *Gwandej* [*Gewaan di*] 200, *Dagii janchiw* 200, *Demchigiin yerööl* 200, *Zurgaas yerööl* 1000, *Maaniin yerööl* 200, *Oroin yerööl* 2000, *Sanjid molom* 200, *Sanjaa günlää* 200, *Püljin* 200, *Chogjüü jalba* 200. The San texts performed (for 200 tugrugs each) are as follows: *Arwan gurwan san, Ariun buzriin san, Dörwön uuliin san, Dar' ekhiin san, Dashchiirawiin san, Lowongiin san, Lusiin san, Namdag san, Sakhiusiin san, Towu megzemiin san, Khiimoriin san, Tsagaan öwgönii san, Zangadiin san, Toinogiin san*. *Serjim* texts chanted (for 500 tugrugs each) are the following: *Balgan don-aagiin serjim, Gombiin serjim, Dewjidiin serjim, Dar' ekhiin serjim, Dürted dawgiin serjim, Jamsrangiin serjim, Zangadiin serjim, Lkhamiin serjim, Lowongiin dewjid serjim, Namsrain serjim, Namdag sangiin serjim, Sanjid molomiin serjim, Khamchu nagwiin serjim, Tsagaan*

shükhertiin serjim [*Sedediin serjim*], *Toinogiin serjim*. The *Dallaga* texts are recited for 500 tugrigs each and include the following titles: *Altangereliin dallaga*, *Gowiin lkha dallaga*, *Galiin dallaga*, *Dar' ekhiin dallaga*, *Dashchiirawiin dallaga*, *Lkhamiin dallaga*, *Namsrain dallaga*, *Namdag sangiin dallaga*. Several texts are chanted one thousand times also for 500 tugrigs: *Nogoon Dar' ekh*, *Sanjid* [*Sanjid molom*], *Seded* (*Tsagaan shükhert*), *Tsagaan Dar' ekh*, *Tsend*, *Khamchu nagwa*. There are also remedy prayers as follows: *Dar' ekhiin chiwel* 3000, *Suudal salgakh* 500, *Mengenii zasluud* 500, *Nash dürsüm* 3000, *Khamchin nagwiin dogjir* 3000, *Tsagaan shükhertiin dogjir* 3000, *Choiijoo dügjüü* 3000, *Shirnengiin dogjir* 3000, *Nogoon Dar' ekhiin dogjir* 3000, *Tsagaan Dar' ekhiin dogjir* 3000, *Nolsangiin dogjir* 3000, *Manaliin jawtüi* 3000 and *Dorjnamjamiin jawtüi* 3000.

There is a schedule according to which the texts requested are chanted daily. The *Takhilga*, *Dallaga*, and *Dogjir* text as well as *Dügjüü* and *Amin zolig* are performed twice a day, in the morning from 11am and in the afternoon from 13pm, while all the other texts continually from 9am to 15pm.

The monthly ceremonies are as follows: on the 10th of the month the ceremony of Padmasambhava (*Lowon chogo*) is held; on the 25th the ritual of Narkhajid ḍākinī (*Khand chogo*) takes place; the ceremony in honour of the wrathful deities (*Sakhius*) is held on the 29th of the month; the Medicine Buddha is worshipped on the 8th of the month (*Ikh Manal*). There is a ceremony for long life (*Tsegmidiin chogo*) to Ayuush or Tsewegmed every Thursday. On the 16th and 30th of the lunar months the volumes of *Ganjuur* are read. On the 14th and 22nd *Oroin yerööl* ceremony is performed for the deceased.

In the temples following the Jagarmolom lineage it was usual to hold four kinds of ceremonies on the 10th of the lunar month, which is the great day of Padmasambhava: *Khand chogo*, *Lowon chogo*, *Khajidiin chogo* and *Tantan chogo* (rituals of the ḍākinīs, Padmasambhava, Sarvabuddhaḍākinī and Tangtong Gyalpo). To revive this tradition, *Puntsoglin* monastery holds a special annual ceremony on the 10th of the month of the monkey (first autumn month). On this day the rituals of the ḍākinīs, Padmasambhava and Narkhajid (Sarvabuddhaḍākinī) are conducted together with the ritual of Tangtong Gyalpo. Four lamas who have received the initiation to Tanton / Tantan and, thus, have the right to conduct the ceremony, carry out this special ceremony.

Ekh ürsiin buyanii töw / Dashchoinkhorlin khiid

This Nyingmapa (Red Sect) temple, called *Ekh ürsiin buyanii töw* or *Dashchoinkhorlin khiid* (T. *bkra-shis chos-'khor gling*, 'Auspicious Wheel of Teaching', *Dashchoinkhorlin* monastery, 'Center for the merit of offspring') placed behind high fences, is situated on the left of Damdinbazar Street (when coming from *Tögsbaysgalant khiid* or the White House Hotel) in the Bayangol district of Ulaanbaatar (N 47°55.089', E 106°52.858'). The entrance is from the west. In the yard there are some prayer-wheels in front of the building and some yurts down the hill where the abbot and other lamas live.

The temple was founded in 2000 by its Abbot, P. Sodnom. As he is one of the students of Kh. Banzar, the abbot of the Nyingmapa (Red Sect) monastery of Bayankhoshuu district (*Namdoldechilen khiid* / *Jagarmolomiin neremjit ulaan yosnii töw*), they also follow the lineage of *Lawran* (*Lawrangiin jüd*, introduced to Mongolia by Jagarmolom). Presently there are sixteen lamas, six of them with *getsel* vow. There is a *lowon*, two chanting masters, and one disciplinary master. Here Lkhagwadorj, the main chanting master of the temple was the informant, providing accurate data. The temple has a fortune-teller as well. All the lamas are young with two of them presently studying in Drepung monastery (T. 'bras-spungs), South India, Mundgod (Karnataka state).

The main deity of the temple is Padmasambhava (as is case in the other Nyingmapa temples), the main protector deities are Zangad (T. brtsan-rgod), Jamsran, the Red Protector, Toinog (T. khros-nag, fierce black goddess) and Dürtoddagwa (T. dur-khrod bdag-po, S. Citpati). There are many types of monthly ceremonies, such as *Lowon chogo*, a ceremony in honour of Padmasambhava on the 10th of the lunar month, and the ceremony in honour of the wrathful deities (*Sakhius*) on the 29th of the month. They also worship Narkhajid (T. na-ro mkha'-spyod, S. Sarvabuddhaḍākinī) on the 25th of the month and Manal the Medicine Buddha on the 8th. On the 30th of the lunar month another ceremony is held in honour of Buddha's main disciplines, the sixteen sthaviras or arhats (*Naidan*). On the 15th *Guhyasamāja tantra* (*Sanduin jūd* ceremony) is read. On the 3rd *Oroin yerööl* ceremony is held for the deceased and the *Ganjuur* is also recited.

Daily chanting starts at 10.00am. The daily readings contain some distinctive texts, which reflect the specialties of the temple. These are prayers recited to Padmasambhava and also to Jagarmolom (T. rgya-gar smon-lam, a Mongolian lama who studied and practiced in India and Tibet in the 1800's) and Zangad (one of the protector deities of the temple). *Lüijin* is performed every day. In more details, the everyday chanting of the temple (*Tsogchin*), according to the chanting master, consists of the following texts in the following order: *Itsel*, *Gandanlkhawjaa* / *Gandanlkhawjamaa*, *Lowongiin itgel*, *Dashchiiraw san*, *dallaga* [*Dashchiiraw san* together with a *dallaga*]; *Lamaadan*, *Jambal tsanjid*, *Lamiin chodow*, *Nogoon Dar' ekh*, *Tsagaan Dar' ekh*, *Tüi mandal*, *Dünshig* / *Mörgöl*, *Naidan* / *Naidan magtaal*, *Gawsum* / *Gawsumb*, *Demberel dodwa*, *Samba lkhündew* / *Sambal lkhündüw*, *Samba nürdew* [probably the same as *Samba nürsed*], *Düilewaw* [the same as *Düilawiin soldiw*], *Jagar wanchin*, *Janlaw chogzol* / *Jinlaw tsogzol*, *Yondon jünai* / *Yondan jünai*, *Dider jewii*, *Lkhündüw dewai*, *Barchid lamsel* / *Bartsad lamsel*, *Yondon shirjür* / *Yondan shirjürma*, *Tsagaan Shükhert* [also known as *Düger* / *Dugar* and as *Seded*], *Yeröoliin khaan* or *Sanjid molom*, *Maidariin yerööl* / *Sanje gүнla* / *Sanja(a) gүнla* also known as *Jambiin yerööl*, *Jalwai malüi* / *Jelwa malüi*, *Dambarmaa* or *Dambjewii molom* or also known as *Sanjai namseg*, *Zangadiin serjim*, *Lüijin tawikh* / *Lüijin*, *Maan' yerööl*, *Dash örgökh* / *Dash* and *Megzem*.

People can ask the fortune-teller of the temple to advise them what texts should be read for their benefit. The texts for individuals are read until 2.00pm. In this temple there are no fixed prices for prayers and no list of possible texts was available.

As for the images and objects of worship in the temple, there is only one big statue of Padmasambhava. There are many thangkas and images of Ayuush or Tsewegmed / Tsegmid, Nogoon Dar' ekh, Toinog, Zangad, Lkham, the Goddess with the White Parasol (Tsagaan shükhert); Majiglawdonmaa (the great female founder of the lineage of the *Zod*, T. *gcod* practice in Tibet), and Gombo.

Jürmeddechenlin khiid, Khuwiralt ügüi Ikh Amgalant khiid

This Nyingmapa (Red Sect) monastery, *Jürmeddechenlin khiid* ('Monastery of the permanent great bless', *Khuwiralt ügüi Ikh Amgalant khiid* in Mongolian translation, T. 'gyur-med bde-chen gling, *Jürmeddechenlin* monastery) is hidden among the houses close to the Depot bus station on Üildwerchnii ewleliin street, near the area of Tawan shar 21st khoroolol, 19th khoroo in Songino Khaikhan district of Ulaanbaatar (GPS: N 47°55.045', E 106°48.862')²⁶⁹.

The head and founder of the monastery is A. Gaadan, who was very enthusiastic in giving information personally. The monastery was founded in 2003, according to the

²⁶⁹ The contact phone number of the monastery is: 976-11-635094, 99273978.

notice on the information board, at the request of old people in this microdistrict lead by Dükhorjaw, D. Chojjams, the abbot of *Gandan* monastery, A. Gaadan and other lamas, such as Luwsanpaljil or G. Terbish.

It is in a fenced off yard. There are two stūpas both of which were built in 2003. There are two entrances, one in the south and another in the north-east.

The abbot of this monastery is from Dundgow' aimag and graduated at Zanabazar Buddhist University of *Gandan* in 1985, where later he taught. Apart from the head, there is only a chanting master (*unzad*), and 8 young lamas some of whom are studying (either at *Gandan's* Zanabazar University or at the Mongolian Institute of Buddhist Art (*Mongoliin burkhanii shashnii urlakhui ukhaanii deed surguul*')) founded by G. Pürewbat). Some of them have *getsel* vow.

The main protector deities of the temple are Lkham, Gombo and Jamsran. On the altar there are various images. The only statue is of Buddha, but there are *thangkas* of Tsagaan Dar' ekh, Padmasambhava, Jamsran and Lkham and many other deities.

Daily chanting is from 10.00am, and, according to the informant, consists of the same text as in *Gandan* monastery. In addition some other texts are also recited, including *Samba Ikhündew* / *Sambal Ikhündüw*, *Bartsad lamsel* / *Barchad lamsel*, and *Lowon Badamjunain soldew* and other prayers to Padmasambhava. *Lüijin* / *Lüüjin* is read any day on request. No further details were gained on the exact text titles of daily chanting.

On the 8th of the lunar month a ceremony is held in honour of Nogoön Dar' ekh, while on the 15th eulogies are read in honour of Buddha (*Burkhan bagshiin magtaal*). The ritual for the main wrathful deities of the temple (Lkham, Gombo and Jamsran) is held on the 29th of the month.

The reception for ordering texts is on the left. There are fixed prices. The texts are read until 5.00pm. The following texts can be requested for 300 tugrugs each: *Ikh manal*, *Lamaadan*, *Lusiin san*, *Lu-wangan*, *Lüi-ag-id-süm-jindol*, *Lkham-norjin-sün*, *Lkhümbengaraw*, *Maaniin yerööl*, *Manal*, *Molomnamsam*, *Mirgod namjimiin san* [*Myargad namjimiin san*, *Myargad nambariin san*], *Naidan*, *Naiman gegeen* [*Nanjid*], *Namdag san*, *Namnan*, *Namsrai*, *Namkhai nyambu*, *Niwa günsel*, *Nogoön Dar' Ekh*, *Nolsan* [*Ariun san*], *Norjmaa san*, *Nürzed*, *Ochirwaan'*, *Sayennyambu*, *Sambalkhündew*, *Sanduin jüü*, *Sanjid molom*, *Sonsgood toidol*, *Sundui*, *Khanchinnagwa*, *Khiimoriin san*, *Tsagaan Dar' Ekh*, *Tsagaan Öwgönii san*, *Tsagaan shükhert* [*Seded*], *Tsend*, *Chogjümünse* [*Ayan zamiin yerööl*], *Shiirew nyamba*, *Yambii donchir*, *Daasün*, *Remanda*, *Altangerel*, *Altangereliin san*, *Arwan khangaliin shawga*, *gans* [*Sakhiusnii gans*, *shagwa* or *Ganshig* / *Ganshiguud*], *Ariun san*, *Ayuush Tsend* (*Tsend Ayuush*), *Ayan zamiin san* [*Lamsan*], *Bazarsad*, *Banzragch*, *Bardsoldew*, *Barchid lamsel*, *Bümchin*, *Gawsümba*, *Gar yum*, *Gamgaa jinid* (*Miyeegombiin dodwa*), *Gans* (*Sakhiusnii daatgal*), *Gandan Ikhawjaa*, *Ganjid dodwa*, *Gombo and Gongor (khangal)*, *Gurwan gürem*, *Dagiijanchüw*, *Damchoi badger*, *Dashzewge Naiman gegeen* [*Dashzewge* and *Nanjid*], *Diwaajingiin yerööl* [*Püljin*], *Dogsün*, *Dodijajaa*, *Dodigalsan*, *Dodüdwä*, *Demberel dodbaa*, *Demchigmolom*, *Jadamba*, *Jambalsanjid*, *Janag gag dog*, *Janlaw tsogzol*, *Jantsan zemoi bünjin*, *Jigjid*, *Jaiwii tsoijid*, *Zagdzüsüm*, *Zurgaan yerööl*, *Itgel*. The texts on an other list have different prices: *Lüijin* 3000, *Chojjoo dügjüü* 3000, *Dar' Ekhiin chiwel* 3000, *Dorjnamjimiin jawtii* 3000, *Altangereliin san*, *dallaga* [*Altangereliin san* and *Altangereliin dallaga*] 1000, *Bünjinkhamiin san*, *dallaga* [*Bünjinkhamiin san* and *Bünjinkhamiin dallaga*] 1000, *Getsenpeliin dallaga* [*Gendenpeltsegiin dallaga*] 1000, *Dar' Ekhiin san*, *dallaga*, *serjim* [*Dar' ekhiin san*, *Dar' ekhiin dallaga* and *Dar' ekhiin serjim*] 1000, *Dashchiirawiin san*, *dallaga* 1000, *Namsrain dallaga* 1000, *Seded* 1000 *udaa* 1000, *Ekhner nökhriin suudal salgakh* 1000, *Süld duudakh* (belt and cup (*ayaga*) needed) 1000, *Mengenii zasal* (a piece of square shaped green cloth is needed) 1000, *Nashdür sem* (nine black and nine white

pebbles) 1000, *Tsagaan Nogoon Dar' Ekh* 1000 *udaa* [*Tsagaan dar' ekh* and *Nogood dar' ekh* 1000 times] 1000, *Tsend* (recited as many times as the requester's years, *nasnii toogoor*) 1000, *Dalkha takhiulakh* (presence with food offering is needed) 500, *Balgan san-aan serjim* 500, *Gowiin lkha* 500, *Dürteddawgiin serjim* 500, *Dewjid serjim* 500, *Jamsrangiin serjim* 500, *Lkham* 500, *Rawnai (Burkhand)* [*Burkhan rawnailakh*] 500, *Sanjidmolomiin serjim* 500, *Khel amnaas zailuulna* 500, *Shawdagdorom* 500, *Tsonlkhaan serjim* 500. The following texts or remedies are not performed in the temple (this is also listed for believer's information): *Ganjuur*, *Danjuur*, *Lkhogotoi günreg*, *Tsewegmediin chogo*, *Ulaan yuum*, *Nit*, *Dogjir* texts [*Dogjiruud*] and *Manaliin donchid*.

This is another of the monasteries in Mongolia that follow the lineage of Jagarmolom. Information about this lineage, and on many other subjects, such as history of Buddhism and Nyingmapa in particular in Mongolia, and especially aspects of religious life, which is interesting and useful for the believers, is displayed around the walls of the temple. All have been compiled by Gaadan, the head of the temple, who is very keen on this kind of educative work.

The head of the monastery is also the founder and leader of the Association of Mongolian Vegetarians (*Mongol Tsagaan Khooltnii Niigemleg*). This Association was founded in 1999 with the aim of spreading the idea of vegetarianism and making its relationship with Buddhist views known to people. There is a large notice board with a great deal of information about the Association's goals and ideas for laypeople to adopt such as persuading people to hold fasts on the great days (*düitsen*) of the month i.e. on the 8th, 15th and 30th which are traditionally days of fasting (only vegetarian food served to the lamas) in Buddhist monasteries. Detailed recipes are given to encourage the practice e.g. vegetarian *khuushuur* (one of the traditional dishes of Mongolian, which is a fried pancake filled usually with mutton) with sour cream.

Choi dechin dashsümprellin

Choi dechin dashsümprellin temple (T. *chos bde-chen bkra-shis zung-'brel gling*, 'Monastery of the Teaching, union of the great bliss and auspiciousness') is situated on the east side of the square near the Cultural Centre named after D. Sükhbaatar (known by locals as Janjnii Club), in Bayanzürkh district, 12th khoroo (GPS: N 47°54.438', E 106°59.674').

Choi dechin dashsümprellin is operating in a yurt, situated between ruins which are said to be the remains of an old Chinese store (*püüs*) according to O. Pürew.

However, the head of the temple, J. Batkhaan (his monastic name is Choi) says that these are the remains of the old *Geser* temple of Amgalan known in the past as Maimaachen, the Chinese town for merchants. No sources could confirm his statement, as all say that the only temple remains in Amgalan are found at the site of *Dar' Ekh süm*.

The ruins of the *püüs* buildings in the fenced-off area of *Choi dechin dashsümprellin* are good examples of Chinese style architecture. Renovation started in 2005. In the south of the site, the large entrance gate and the brick buildings have been completely demolished and re-built to the same form using modern materials. Note that in Mongolia today there are few people who have the skills needed to protection and restoration of historical buildings. The complex can currently only be reached from the north side, and not through the south main gate.

A building, which stood on the left side of the site until a few years ago, was in a very bad state and has been stripped down to the wooden framework. They plan to 'restore' it as well. The building standing at the back, which Batkhaan claims was the *Tsogchin* temple, is the biggest on the site but in a very bad state of repair. On either side

of its entrance two original Chinese style wall paintings are still visible. The painting on the left side can be made out relatively well, the right hand side one is in a very bad condition. Chinese script and ornamentation decorate the façade of this building. According to Batkhaan after the purges in the late 1930s, the complex was used as a hospital, then, as a prison for Japanese prisoners of war. However, it is not clear that he was referring to the two remaining buildings on this site or to what he had read or heard about *Geser sūm* (as he believes it is the old *Geser sūm*).

At present there are two yurts between the ruined buildings. One acts as the present temple, the other is the residence for the guard. At the north side of the bigger building, there is a new stūpa built in 2005.

The temple was founded in 2002 by its present head, J. Batkhaan lama who was a lama at *Dashchoilin* Monastery before he founded this temple. At present there are only two boy lamas in the temple, who are taught by him. Earlier, there were ten lamas, but most went to other, bigger monasteries to study.

The head has connections with *Khamriin khiid* (one of Danzanrawjaa's monasteries in Dornogow' aimag, near Sainshand) as he follows the *jūd* tradition of the *Noyon khutagt* Danzanrawjaa (1803-1856). As the fifth reincarnation of a Sakyapa saint, this famous incarnated lama was the abbot of *Khamriin khiid* in the present Dornogow' aimag, the author of Tibetan-Mongolian bilingual poems, plays, founder of numerous monasteries in the Gobi, a monastic theatre, and a museum.

The head also has connections with the *Namdoldechenlin Nyingmapa* (Red Sect) monastery in Bayankhoshuu, and with a temple lead by lama Erdenebat, which is attached to Ulaanbaatar's only crematorium being situated on the west of Ulaanbaatar (though well outside the city borders). Some lamas from *Züün khüree Dashchoilin* monastery also come and participate in the most important monthly ceremonies, especially at the ceremony of the wrathful deities, as it was also observed.

The main deities of the temple are Padmasambhava and *Noyon khutagt* Danzanrawjaa. The main tutelary deity is Jigjid, while the main protector deity is Amaa (T. a-ma) a special form of Lkham. Bayan Namsrai ('Wealthy Namsrai') is also worshipped here, to continue the merchant tradition of the old Chinese merchant district's *Geser* temple, praying to him in order to get higher income. The head of the temple plans to revive the old tradition of worship of the Chinese Geser and to commission an image of him. The thangka of Nogoön Dar' ekh, and a carpet representing Danzanrawjaa hang on the temple yurt wall. Inside a wooden box there is a statue of Damdin Sandüw (T. rta-mgrin gsang-sgrub), a special 'secret' form of Hevajra. There are images of Zangad (T. brtsan-rgod), Padmasambhava, Buddha, Tsongkhapa and a blue coloured deity together with his consort (most probable Yansan, T. yang-gsang) who is a special tutelary deity of the temple. The thangka of Lkham hangs on the right of the altar.

Daily chanting is held from 9.00am. Special texts to Padmasambhava are read every day. On the 10th and 25th ceremonies are held to honour Padmasambhava and Yansan. On the 29th of the month the ceremony to the wrathful deities is held, with a special offering to Chojoo, called *Chojoo dügjüü*.

According to the head, the everyday chanting (*Tsogchin*) of the temple consists of the same texts as in *Dashchoilin* monastery (though during one of the visits the author was present during a much shorter daily chanting, performed by only two lama boys), and in addition some other texts are also recited, including texts connected to Padmasambhava, such as *Liudümb* / *Lüidendiüb* / *Lewüdemb* and *Lowongiin magtaal*. On the texts of daily chanting no detailed information could be gained apart from the above. Also there is no list of texts that can be requested by individuals.

Dechin choilin tawshi sünbrellin datsan

Dechin choilin tawshi sünbrellin datsan (T. *bde-chen chos-dbyings thabs-shes zung-'brel gling grwa-tshang*, 'Monastic school of the greatly blissful dharma sphere, union of means and wisdom', *Dechin choilin tawshi sünbrellin* monastic school), housed in a yurt in a fenced yard, is on Zanabazar street, on the way up to *Gandan* (GPS: N 47°55.047', E 106°55.703'). It is the first temple on the right hand side, just after the Shamanic centre. (In March 2006 another temple, called *Agrim datsan*, has moved in a yurt next to it.) A notice on its fence has its name in Cyrillic script and says that the monastery has an astrologist, and performs special tantric rituals as *Zod* and *Lüijin*.

Ts. Pürewdorj, the head (*tergüin*) founded the temple in 2002. He provided data on the temple activities and according to him, they are about to start to build a permanent temple, the foundations for which was seen on the second visit in March 2006. Until it is completed, the ceremonies are held inside a yurt. (in 2007 summer still only the foundations were visible.) A notice on the door of a second yurt announces that individuals can request texts in this place. The temple is open between 10.00am and 3.00pm.

The head himself came from Öwörhangai aimag. He studied with his old teacher, then spent three years by reading *Lüijin* on deserted areas in the countryside. Later he graduated at *Gandan* monastery's Zanabazar Buddhist University. Apart from the abbot, the temple has a *lowon*, two chanting masters and one disciplinary master. There are thirteen lamas, with *genen* vows, most of them came from Öwörkhongai aimag, but there is no official connection with any of the monasteries there. Two astrologers belong to the temple.

The specialty of the temple is the so called *Zod* ritual (T. *gcod*). This is a special tantric ceremony, which literally means 'cutting' through the four Māras (obstacles to practice and enlightenment) and ego-clinging. This system of practices is based on the Prajñāpāramitā (*bilig baramid*, T. *shes-rab-kyi pha-rol-tu phyin-pa*). This scripture is the essence of mahāyāna Buddhism. It means 'having arrived at the other side of wisdom', i.e., attainment of perfect spiritual enlightenment and knowledge. *Zod* was created by the Tibetan 11-12th century female teacher Majiglawdonmaa ḍākinī (Machik labdrön, ma-gcig lab-sgron-ma in Tibetan) and her master who was also her tantric partner, the Indian siddha, called Padamba sanjee (Phadampa Sangye, pha-dam-pa sangs-rgyas in Tibetan). The purpose of *Zod* tantric ritual is to cut through the four Māras (obstacles for practice and enlightenment) and ego-clinging.

This Nyingmapa monastery also follows the lineage of Jagarmolom (*Jagarmolomiin jüd*), one of the three lineages followed in Mongolian Nyingmapa temples, and is named after the founder lama. The abbot studied with a lama of *Dashchoilin* monastery, M. Luwsandamba, who died in 2005. As a young man Luwsandamba was a lama in *Züün khüree*, which was one of the two main monastic districts in the Mongolian capital, and he often participated in ceremonies of *Dechinchoilintawshisünbrellin*, or *Jagarmolomiin khural*, a temple which was located near the present Seoul street, the site of the present Second Maternity Centre (*2r törökh gazar*), within the same fenced area as *Tantonjalba* temple, an other tantric Red Sect *zod* assembly. In the old times, Nyingmapa temples were situated in the South West quarter, called Baruun-Ömnöd khoroo on the south between *Züün Khüree* and *Gandan*. They were excluded from the centre of Ikh khüree, which included *Gandan* and *Züün Khüree*, due to the fact that they followed different Tantra practices and were mainly married lamas. In the centre of Ikh khüree women were forbidden to live or to spend the night and all of the lamas were celibate.

According to Pürewdorj, his teacher instructed him to found a temple under the same name. However, the lamas in *Puntsoglin* monastery, another present-day Nyingmapa

temple, also learnt the Jagamolom tradition from the same master, and from an other lama (N. Dashtseren, lama of Züün khüree Dashchoilin monastery) who often participated in the ceremonies of the old *Dechinchoilintawshisümbrellin* temple, and therefore it's not a simple matter to determine which one or if either of them, can be considered the revived old *Dechinchoilintawshisümbrellin* temple.

The main deities of the temple are Padmasambhava and the group of the five ḍākinīs, called Khand dina (T. mkha' 'gro sde-lnga).

Accordingly, the main image in the temple is a Padmasambhava statue. There is also a statue of Ayuush or Tsewegmed and one of Majiglawdonmaa.

On the tenth of the lunar month they hold a ceremony in honour of Padmasambhava (*Lowon chogo*), on the 15th in honour of the group of the five ḍākinīs (*Khand tseejüü*) with Majiglawdonmaa in the center, and there is also a ceremony every month dedicated to the wrathful deities on the 29th. Daily chanting is held from 10.00am then the lamas read the texts requested by individuals. According to the head of the monastery, as part of the everyday chanting of the temple (*Tsogchin*), they read eulogies of Padmasambhava entitled *Lowongiin magtaal* and also recite *Lüijin / Lüüjin* (Tantric body offering ritual, typical for Red Sect tradition, used in *Zod* practices) every day. No other information was gained on the texts of daily chanting or on what texts can be requested there by individuals.

The temple owns the 108 Tibetan volumes of *Ganjuur*.

Garma Garjid Ürjin Perenlailin khiid

D. Taiwansaikhan heads up this assembly, called garma *Garjid Ürjin Perenlailin khiid* (T. *kar-ma bka'-(b)rgyud u-rgyan phrin-las gling*, 'Karma kagyüpa monastery, Uddiyana actions', Karma Kagyüpa temple named *Ürjin Perenlailin*) founded by himself and his father, G. Diwaasambuu, the *tsorj* lama of *Gandan* monastery. They themselves provided data on the activities and also on the historical aspects. Printed sources were also available²⁷⁰. At the time of the visits it was operating from an office with even ceremonies being held there but only occasionally. The office of the assembly is in Room 210 on the second floor of the SAN building (behind school No. 5 on the right on Baga toiruu, GPS: N 47°55.591', E 106°54.676'). It is the only assembly in Mongolia today that follows the Karma Kagyü tradition (a sub-branch of one of the four Tibetan Buddhist sects, Kagyü), which has, in fact, deep roots in Mongolia.

The tradition of the Karma Kagyü Sect, known in Mongolian as garma garjid / gajüd(ba/waa) (T. *kar-ma bka'-(b)rgyud*), one of the subsects of Kagyü Sect (garjid / gajüd(ba/waa), T. *bka'-(b)rgyud(-pa)*, 'the transmission of the teachings') founded by Düsümchenba or Garma) Düsümchenba (T. *dus-gsum mkhyen-pa*), a principal disciple of Gampopa, who lived from 1110-1193), came to Mongolia in the 13th century and, according to Taiwansaikhan, it was the only sub stream of Kagyüpa sect that took root in Mongolia.

Its introduction to Mongolia starte during the reign of Mönhk khaan (reigned between 1251-1259), who invited Garmawa Choiji lam (T. *kar-ma-pa chos-kyi bla-ma*, 1204-1283) who was the reincarnation of Düsümchenba, to the Mongolian court in 1251. Garmawa Choiji lam was appointed by Mönhk khaan as the State Tutor (*töriin bagsh*). He was also given the title of Garma bagsh, 'Karma master', (T. *kar-ma pakshi*) with a ceremonial black hat with vajra ornament on its top. That is why the followers of the Karma Kagyü Sect were also called 'black hat' (*shanag*, T. *zhwa-nag*) lamas. During his

²⁷⁰ Printed leaflet of the monastery (in Mongolian); Diwaasambuu – Taiwansaikhan 2005a; Diwaasambuu – Taiwansaikhan 2005b, Sereeter 1999.

lifetime Garmawa Choiji lam established several monasteries in Tibet and Mongolia as well as giving many teachings and writing scores of texts on different aspects of Buddhism. Later, during Khubilai khan's reign (reigned between 1260-1294), the third incarnation of Karmapa, Garma Ranjün dorj (T. rang-byung rdo-rje) who lived from 1284-1339 represented the Karma Kagyü sect in Mongolia. The fourth Karmapa incarnation, Rolbiidorj, who lived from 1340-1383 was the personal religious teacher of Togontemür khaan and his queen.

The tradition of Karmapa became strong in Mongolia and remained so until the time of *khalkh* prince Tsogt khün taij's (1580-1636) wars against the Manchus. Tsogt taij, a Khalkh prince, who lived in the present Bulgan aimag (his white palace and poem-inscriptions on stone steles are well-known) supported Ligdan khan of the Chakhar Inner-Mongols against the expansion of the Manchus, but his personal aim was to preserve the rule of the Karmapa, which sect he followed, in the Mongol areas. After this war ended (with the death of Tsogt prince and the defeat of his army), and especially as the Manchus came to power in 1644 the Red Sect Buddhists became persecuted in Mongolia. During the Manchu period (1644-1911) the Gelukpa sect of Tibetan Buddhism became dominant, so other sects were pushed to the sidelines.

At that time the area now known as Inner-Mongolia was divided into bigger and, within them, smaller units, the latter called 'banners', administrative units (*khoshuu*). One of the banners of Shiliin gol area, bordering the present Sūkhbaatar aimag of present day Mongolia was Khuuchid khoshuu, which has a key relationship with the history of the Mongolian Karma Kagyü Sect. (There are possibly more such areas or banners with a connection, but it is this khoshuu that has connection with the present Karma Kagyü temple.) In 1680 the people of Khuuchid khoshuu area moved from the northern Khalkh areas in the Khangai Mountain (the present Outer-Mongolia) to the south-eastern border (i.e. the present border area of Outer and Inner-Mongolia, as at that time the border between the two did not exist). There they divided into two *khoshuus* (administrational division), Zūn and Baruun khuuchid (Eastern and Western khuuchid). The people of Baruun khuuchid (Western khuuchid), who lived in the present areas of Erdene tsagaan sūm of the present Sūkhbaatar aimag, which is in the neighbouring area of the present Inner-Mongolia, followed the Karmapa tradition.

In Ikh khüree, according to the Karmapa histories²⁷¹, Öndör Gegeen created separate aimags for the other Old Sects: the Nyingmapa, Sakyapa and Karmapa sects, because these were worshipped in Mongolia in the old times. So these sects were represented in Ikh Khüree permanently. In 1911 the Manchu Empire collapsed and Mongolia became independent. The 8th *Jewtsündamba khutagt*'s view was that the ideas of the Red and Yellow sects are without contradiction. Even during his time the Karmapas were present in Ikh khüree, especially in Barga aimag of the thirty aimags. This was closed down in 1937, along with all the aimag and other temples and monastic institutions in the capital, and destroyed.

There was no a real border in the modern sense between Mongolia and China during the Manchu reign. The Khuuchid *khoshuu*, the community who had retained the lineage of the Karmapa tradition, were fearful about the changes taking place in Mongolia after the death of the 8th *Jewtsündamba*. As they lived in the south of Mongolia (in the territory of Shiliin gol in the present Inner-Mongolia and the present Sūkhbaatar aimag (at that time these two areas comprised an area called Khurts zasgiin khoshuu), they decided in 1932 to save their religion by moving to, what is now known as, Inner-Mongolia in China. Thus they were able to continue their practice uninterrupted at the *Baruun khuuchid* monastery,

²⁷¹ Diwaasambuu – Taiwansaikhan 2005b, p. 89.

operating that time in Shiliin gol, *Baruun khuuchid khoshuu* monastery, Inner-Mongolia. In 1945, the closed border reopened and, due to difficulties faced because of the Russians, the community decided to return to their homeland. They moved their monastery back to the place they had come from (Zotol sum, currently Erdene tsagaan sum of Sükhbaatar aimag). Here, under the leadership of Luwsan lama, they re-instated the full activities of the monastery holding their ceremonies in *Khambiin khiid*, which was operated in a yurt. However, they once again faced difficulties because of the anti-religious propaganda and other related measures. In 1960 the Communist authorities decreed that the six countryside assemblies that had moved back into Mongolia's territory after 1945 and were on the move in yurts, were to be integrated into *Gandan* monastery. So it was that four Khuuchid lamas (the maximum number permitted by the authorities) from *Khambiin khiid* arrived in *Gandan* with trucks full of sūtras, images, objects of worships and religious articles. These objects of worships can be seen today in the right side of the altar of *Gandanthegechenlin* temple together with other Nyingmapa and Sakyapa images. The images from *Khambiin khiid* include Padmasambhava, Bernag Makhgal and Ranjün / Rinjin Lkham.

Between 1960 and 1970 many of the former lamas of *Barga aimag* including Jam'yaan unzad, Shaazan waarnii Dagwadorj, Gombo and Batsükh lived in Bayan sum in the present Töv aimag, and throughout this time they performed ceremonies at home in secret. They worshipped the main protector of *Barga aimag*, Bernag Gombo (the same as Bernag Makhgal), whose image was saved by Shaazan waarnii Dagwadorj, who was one of the former *Barga aimag* lamas.

Today, the only person who can transmit the Karmapa teachings in Mongolia is said to be the *tsorj* lama of *Gandan* monastery, Garjidiin Diwaasambu. He was born in 1927 in Örgön sum, Baruun Khuuchid khoshuu, as the first son of Dalai Garjid. He started to learn from a lama of (*Khuuchid*) *Khambiin süm* having the *shawran* rank (T. *zhabs-drung*, 'at the feet of, in the presence of') when he was 6 years old. He took a *genen* vow at the age of 8, and went to study in a Medical monastic school (*manba datsan*) when he was 11. When he was 14 he joined *Bandid gegeenii khiid* / *Aya zandan Bandid gegeenii khiid* in Abaga or (Züün) Beisiin khoshuu also in Shiliin gol, to study Buddhist philosophy (*choir*, T. *chos-grwa*). In 1945, when he was 17 because of the political situation he moved to Zotool sum of Sükhbaatar aimag (presently Erdenetsagaan sum) together with many inhabitants of his homeland, and about half of the lamas of the *Khambiin khiid* (it had originally about 300 lamas). After this move he participated in the ceremonies of *Öndör Khambiin khiid*, which was now operating first in a yurt and, after 1950, in a temple made of mud and wood.

In 1960 he came to *Gandan* monastery, as these countryside assemblies were affiliated to it, and since then he has had different duties and ranks such as *bicheech* ('scribe, clerk') writing in Tibetan, *nyaraw* ('bookkeeper/treasurer'), *daamal* ('administrator, manager'), and disciplinary master (*gesgüi*). He became a teacher in the Zanabazar Buddhist University, and also bore the titles (*zasag*) *daa lam*, *lowon* ('master'). At the time of the visit, he is the *tsorj* ('lord of religion') lama of *Gandan*. In the 1990's he took the exams for the highest philosophical degrees of *gewshiin dom* (T. *dge-bshes-kyi sdom*) and *gawjiin damjaa* (T. *dka' bcu'i dam-bca'*) in *Dashchoimbel* monastic school. He officially founded of the new Karma Kagyüpa assembly in 2005 with his son, Taiwansaikhan who currently leads it.

Taiwansaikhan was born in 1965 in Erdene Tsagaan sum, Sükhbaatar aimag as the 6th son of Diwaasambu. He studied in *Gandan* between 1987 and 1992 and obtained the degree of *gewsh* in 2001. He taught in *Idgaachoinzinlin* and *Güngachoilin datsans* as well teaching in the Buddhist Secondary School housed in the *Geser süm* complex until 2002. He also worked as a lama advisor for a while for the Hollywood star, Steven Seagal

(considered a *tertön* Rinpoche, T. *gter-ston*, ‘treasure revealer, discoverer of concealed texts or teachings’) with whom he maintains connections. He revived the monastery of Yegüzer *khutagt* (one of the 13 main Mongolian *khutagts* also recognized by the Manchu), which was also situated in his homeland (Erdene Tsagaan sum, Sükhbaatar aimag), and the temple of the Sükhbaatar aimag centre. According to Taiwansaikhan, there were always close connections in the past between the two monasteries, *Yegüzer khiid* and the *Khambiin khiid* of the Karma Kagyüpa sect. The Yegüzer *khutagt* even worshipped the special protector deity of Karmapa.

The new Karma Kagyüpa temple was founded in 2005. It is housed in one room in an office building, which is decorated like a temple. There are currently only a few disciples, but when the new temple is built, the founders are confident they can attract more lamas and educate them in the Karma Kagyü teachings.

As yet there is no regular schedule of ceremonies. According to Taiwansaikhan lama the 8th, 10th and 25th of the lunar month are of very important in this sect. There is also a special Karma Kagyü ceremony in honour of the sect’s protector, Bernag makhgal who is a special form of Mahākāla. On the only occasion their ceremony could be observed, there were eight lamas. Besides Diwaasambu and Taiwansaikhan, there were the chanting master of *Gandan* monastery, one of its *golch* (chanting) lamas, and about twenty believers, many of whom had to sit in the corridor to hear the chanting as the office temple has such limited space.

The temple has all the statues, thangkas and objects of worship needed. In the centre of the altar, there is a thangka showing Garmawa Choiji lam, the second Karmapa incarnation. This painting also shows Dorjpagam (T. rdo-rje phag-mo, S. Vajravarāhī), Bernag makhgal (T. ber-nag mgon-po, an aspect of Mahākāla) and Ranjün / Rinjin Lkham (T. rang-byung lha-mo, a typical Nyingmapa aspect of Śrīdevī), the main tutelary and protector deities of the sect. Dorjpagam is in a standing pose on the begging bowl held in the lama’s hands in front of him, while Ranjün Lkham is in the bottom corner on the right and Bernag makhgal is in the bottom corner on the left. On the right of the altar there is a thangka of Padmasambhava. On the left there is a picture of Janraiseg, with a statue of the four-faced, six-armed red coloured Damdin Dorlig (T. dam-can rdo-rje legs-pa / dam-can rdor-legs, S. Vajrasādhū) below it. There are other sculptures as well, such as that of Buddha and Nagoon Dar’ ekh.

Taiwansaikhan visited His Holiness the Dalai Lama recently (in 2006), and received many statues and thangkas from him, such as the thangkas representing the founders of the 5 sects of Tibetan Buddhism (Nyingmapa, Kadampa, Sakyapa, Kagyüpa and Gelukpa) with their main disciples. The office temple is also decorated by a viśvavajra, as the main symbol of the temple and many photos showing His Holiness the Dalai Lama and the present leader of the Karmapa or Karma Kagyüpa sect, the 17th Karmapa U-rgyan phrin-las rdo-rje (Garmawa Ürjinperenleidorj, born in 1985), who lives in Dharamsala and with whom, naturally, Taiwansaikhan, head of the temple has connection.

GELUKPA WOMEN’S COMMUNITIES

Dar’ Ekh khiid / Dulmalin khiid

This nunnery, called *Dolmalin / Dulmalin khiid* and also known as *Dar’ ekh khiid* or rarely as *Getsogdarjaalin* (T. *sgrol-ma gling btsun dgon*, ‘Tārā monastery / nunnery’, or *dge-tshogs dar-rgyas gling*, ‘Monastery for spreading accumulation of merits’, *Dar’ ekh* nunnery, *Dulmalin* nunnery) the only residential nunnery in Ulaanbaatar works in the remained buildings of an old Chinese monastery, located in Bayanzürkh district, 12th

microdistrict, near the final bus station of Botanik (GPS: N 47°54.375', E 106°59.955')²⁷². The main gate is on the Northern wall. Only the main temple and the two temples on either side remain and these have been renovated. The main temple functions as such today while the two side buildings are the residence of the female lamas, of whom all live in the nunnery. During the winter, ceremonies are held in the temple room situated in the right side residential building. Two old steles are in the middle at the south end of the buildings on the two sides. The ornaments, style and characteristics of the remains show Chinese features. A new stūpa was consecrated by Choden rinpoche in 2004 on the north of the main temple building.

The present monastic community was established in 2001, at the initiation of Zopa Rinpoche, the founder of the Foundation for the Preservation of the Mahayana Tradition (FPMT). Prior to this two *Gandan* lamas, O. Sodnom and his disciple, A. Badamkhand, had established a community of Buddhist women building a residential building for them and carrying out some restoration on the main temple in 1991, where ceremonies in honour of Dar'ekh began once again in 1994/5.²⁷³

According to the data published on their website, FPMT Mongolia received the historic ground of the former *Dar'ekh* monastery in April, 2001, with the main temple building already renovated in the original style but the other buildings in very bad state of repair. In October, 2001, a small group of women asked to be ordained, and the abbot of Sera Jey monastic school (Ser je / Sera je, T. se-ra /ser byes) of Sera monastery, South India, Bylakuppe (Mysore district, Karnataka state), *agramba* Luwsandonoi, ordained them. The FPMT City Centre sponsored the repairs and converted the buildings into a nunnery, and still supports it.

Currently, there are twenty female lamas, between fifteen and 93 years old, living in the nunnery. The head is the 27 years old Thubten Balmo (Tüwden Balmuu in Mongolian pronunciation, T. thub-brtan dpal-mo) by her religious name or Denzen Myandagnyam, from the nunnery of Kopan monastery in Nepal with the other teacher, Denzin Dolgor (T. bstan-'dzin sgrol-dkar) also coming from there. There is also one chanting master and one disciplinary master in the nunnery. The head herself and various nuns of the assembly gave data on the operation of the temple.

All the female lamas have *getselma* vows, given variously by Zopa rinpoche, Rigzon rinpoche and Bakula rinpoche. There are close connections with Zopa Rinpoche's Kopan nunnery in Kathmandu, Nepal of 300 nuns where two female lamas from Dar'ekh are currently studying. There are also two female lamas from this community studying in the Institute of Dialectics in Dharamsala (*Dialektikiin Ikh Surguul*), India who will be the most highly qualified Mongolian female lamas when they return to Mongolia. They are from the first community that was established here.

Daily chanting starts at 8.00am, and there is another at 5.00pm. The nunnery, following Kopan nunnery in the chantings, uses the textbook of the above for daily chantings²⁷⁴. Therefore the everyday chanting of the nunnery (*Tsogchin*), according to the informants, consists of the following texts in the following order²⁷⁵: *Itgel* (T. *skyabs-'gro*),

²⁷² The contact phone number to the nunnery is: 90157706, 99279465.

²⁷³ Oyuunbileg 1999, p. 256. Other sources used on the nunnery are: website of the Ulaanbaatar Center (Shedrup Ling) of the Foundation for the Preservation of the Mahayana Tradition: <http://www.fpmtmongolia.mn/nunnery.html> and a printed leaflet of the nunnery. On the revival Mönkhbat 2004, pp. 255-256. contains some data, too.

²⁷⁴ 'Og-min byang-chub chos-gling grwa-tshang-gi zhal-'don 2003. The textbook contains 93 texts, among them the above ones and many other basic texts and some special ones.

²⁷⁵ The *Tsogchin gorim* was told by two young nuns of the nunnery and shown in their textbooks, containing much more texts (its list of contents was copied for checking the Tibetan equivalents). Though, it is supposed

the short basic prayer of taking refuge); *Gandanlkhawjaa* / *Gandanlkhawjamaa* (T. *dga'-ldan lha brgya(-ma)*); *Yondon shirjürma* / *Yondan shirjürma* (T. *yon-tan gzhir gyur-ma*); *Getsül shircho* (T. *dge tshul phyir bcos*); *Dünshig* / *Mörgöl* (T. *ltung-bshags*); *Jiwshig* (T. *spyi-bshags*); *Lamiin chodow* / *chodwa* (T. *bla-ma mchod-pa*); *Semnidma* (T. *sems nyid-ma*); *Shirnen* or *Shiirew nyambu* also known shortly as *Do* (T. *sher snying /shes-rab snying-po* / *mdo*); *Tsagaan Dar'ekh* (T. *sgrol-dkar*); *Nogoon Dar'ekh* (T. *sgrol-ma*, title given in list of contents: *sgrol-ma 'khor-bcas*, 'Green Tārā with her attendants'); *Tse taye sog* (T. *tshe mtha' yas sogs*, 'Boundless life', a synonym of T. *tshe dpag med* (*Tsewegmed*)), *Jinja bebwii brinpün* (T. *byin brgya 'bebs pa'i sprin phung*); *Gonsa chembii shawdan* (T. *gong sa chen-po'i zhabs brtan*); *Manaliin dochog* (T. *smān bla'i mdo chog*); *Damdin dorwül* (T. *rta mgrin-gyi gtor-'bul*); and *Nürzed* / *Nurzed* / *Nürsed* or *Gombo perenlei* (T. *myur-mdzad* / *mgon-po* + *'phrin-las*).

The most important monthly ceremonies are: The Four Maṇḍalas of Tārā (*Dar'ekhiin mandal shiwa*) on the 8th of the month from 9.30am; and the gurupūjā (*Lamiin chodow*) on the 10th and 25th of the month from 9.30am; on the 15th of the month there is also a ceremony to Manal the Medicine Buddha from 8.30am; on the 25th of the month the female lamas who have the initiation of Narkhajid (T. *na-ro mkha'-spyod*, S. Sarvabuddhaḍākinī), hold a ceremony in honour of this ḍākinī (*Khajidiin chogo*) in a separate room. The female lamas of the nunnery recite texts for individuals if asked for, and the ycan perform readings and rituals in individual's homes, too.

The annual ceremonies have a unique and distinctive feature in this monastery, based on Kopan nunnery's practices: in the evening on which an annual ceremony has been held, the female lamas, holding candles, butter lamps and incense sticks while playing various musical instruments, circumambulate around inside the walls of the nunnery followed by crowds of believers also holding candles (following the practice of Kopan monastery's nunnery).

According to the FPMT homepage a community center named 'Dolma Ling Community Center' was also established by FPMT Mongolia in 2003, attached to Dolmalin nunnery, to carry out social services in the areas of education, social development, health and environmental protection in Ulaanbaatar's Bayanzurkh district with the aim of alleviating poverty in the area. It has its building on the right of the main entrance of the nunnery, on the north. It includes the Soup Kitchen which provides daily meals and basic medical support, the Children's Character Development Program, the Women's Skills Development Program (helping local residents improve their sewing and knitting skills and creating independent working groups for them), the Vegetable Garden Project (with a small vegetable garden and a greenhouse cultivated), and the Community Health Care Clinic (providing basic medical attention and advice).

Tögs bayasgalant töw / Emegteichuudiin khural

Tögs bayasgalant also called as *Tögs bayasgalant töw* (T. *dga'-ldan*, 'Joyful (name of Tuṣita heaven)', *Tögs bayasgalant* centre, Buddhist Women's Centre) is one of the three Buddhist Women's centres (*Emegteichuudiin khural*) in Ulaanbaatar. It is situated at the corner of Amarsana street and Damdinbazar street, west of *Gandan* (GPS: N 47°55.082', E 106°53.426')²⁷⁶. This temple was founded in October, 1990, on the initiation of Bakula Rinpoche, the former ambassador of India to Mongolia and founder of *Betüw* monastery in

to be incomplete, lacking even such titles such as *Itgel*, *Dash* or *Megzem*, not to mention many other basic texts. Here the Tibetan equivalents are also given, contrary to lists of daily chanting of other temples.

²⁷⁶ The contact phone number of the temple is: 976-11-364111.

Ulaanbaatar. He gave the vows of *genenmaa* (the vow of female lay practitioners) and the initiations (*wan*, T. *dbang*, ‘initiation, empowerment’ and *jenan* / *jonan*, T. *rjes gngang*, ‘authorization, empowerment, permission blessing’) of Dar’ ekh and Khajid ḍākinī to the female lamas. The head of the temple is N. Gantömör.

Presently it has 17 female lamas. Most have *genenmaa* vow with only two of them being *getselmaas*. The women in this monastery, like those of *Narkhajid süm*, wear traditional Mongolian women’s dresses during the ceremonies. They are also allowed to wear long hair arranged in various styles, and to use make-ups and wear jewels such as earrings. Since the old times, female lamas or female practitioners (they most probably had *genen* vows) who grow their hair have been called *khandmaa* (T. *mkha*’-’gro-ma, S. ḍākinī / yoginī or female sky-goer) in Mongolian. All the women in *Tögsbayasgalant* temple wear a special white *khadag* worn across the left shoulder, which substitutes for the *orkhimj* (scarf worn over the left shoulder) of the lama robe. Only the two ordained female lamas (*getselmaa*) wear nun’s dresses and shave their hair. One of them has studied in India for ten years and is highly educated in Buddhist studies. Apart from the head of the community, the temple has two chanting masters (*unzad*) and a disciplinary master (*gesgüi*), there are no other ranks. Narangerel, the disciplinary master of the temple and Chantsal, female lama (*genenmaa*) were the informants here, but it was still not successful to get detailed data.

The temple has its entrance in the south, but the commonly used entrance to the *khashaa* is from the east i.e. from Amarsana street. There are various other buildings, such as a carwash, and a medical consulting room in the yard. There is a stūpa with a small statue of Buddha’s in its upper part i.e. in the treasure vase (*khumkh*) of the stūpa. There are four images of Dar’ ekh, Buddhas and Bodhisattvas carved into stone on the front of the stūpa. There is a small wooden building near the stūpa for light offerings.

Inside the main temple building, there is a shop selling religious articles on the right. People can request texts from the women sitting on the left side of the temple. The fortune-teller of the temple sits there as well. During the daily chanting, a women, sitting at a table on the right side of the shrine, recites texts requested by individuals. Daily chanting is held from 9.30am. Texts for individuals (without fixed prices) are read every day during and after the chanting until 1.00pm. No detailed data was gained on the texts of the daily chanting or on the texts for recitation on request.

Thangkas of the twenty-one Tārās hang around the sidewalls of the temple. The main deity is Dar’ ekh, the main tutelary deity is Narkhajid (T. na-ro mkha’-spyod, S. Sarvabuddhaḍākinī), and the main protector deities are Lkham and Gombo. On the altar there are images of a white ḍākinī, Majiglawdonmaa (the 11-12th century founder of *Zod* ritual), Tsongkhapa and his two disciples, the 11 headed Janraiseg and Maidar. On the wall there are thangkas of various Gelukpa and Nyingmapa lamas. There is also a thangka showing the assembly tree of Padmasambhava (*chuulganii oron*, T. *tshogs-zhing*).

On the 10th and 25th of the month they hold a ceremony in honour of Narkhajid ḍākinī (*Khajidiin chogo*), and there are ceremonies for the wrathful deities (*Sakhius*) on the 3rd of the month and one especially to Lkham on the 29th. On the 8th of the month the Four Maṇḍalas of Tārā (*Dar’ Ekhiin mandal shiwaa*) is performed. On the 15th gurupūjā is performed together with a feast offering (*Lamiin chodwiin tsogchid*), and on the 30th *Maan’ yerööl* (T. *ma-ṇi smon-lam*) is recited. Texts to Dar’ ekh, the main goddess, are recited every day. The tantric *Lüijin* is performed from 4.00pm on Mondays and Fridays, and also on the 10th and 25th of the month.

The temple has a religious College for women (*Shashnii Deed Surguul*’), the classrooms being housed in the main building. The College, which belongs to Gandan’s

Zanabazar Buddhist University, was opened in September 2002. Teachers of Zanabazar University come to hold lessons here. At the time of the research it had 16 students with four of them from Buddhist women's centres in Buryatia. This is the first class of students and graduated in spring 2006.

Baldankhajidlin khiid

Baldankhajidlin (T. *dpal-ldan mkha'-spyod gling*, 'The glorious ḍākinī temple', *Baldankhajidlin* monastery) is a Gelukpa women's centre. The head (*tergüün*) is D. Khajidmaa, who founded the monastery in 2003, and considers it to be the revived temple of Narkhajid or Narokhajid, which was situated before 1937 on the banks of the Tuul River near the Zaisan tolgoi. However, there is no proven connection with the old temple.

At present the temple has about ten female lamas, all with *genenmaa* vow. Apart from the head, there are the following ranks: *lowon*, one chanting master and one disciplinary master. The sister of the head, Soyolmaa, is an artist who paints Buddhist thangkas.

The main deity of the temple is Narkhajid (T. *na-ro mkha'-spyod*, S. Sarvabuddhaḍākinī), and the main protector deity is Gombo. The main image in the temple is of Narkhajid. There is an image of Tsongkhapa as well. The temple does not own the volumes of *Ganjuur*.

Daily chanting is held between 9.00am and noon. *Lüijin* is performed every day. *Zod* can be requested any day and can be read by any of the female lamas. They are all *zoch / zodoch* (a practitioner who can either be a man or a woman) practicing the tantric ritual (*Zod*, T. *gcod*) of cutting the ego-clinging. People can also ask the fortune-teller of the temple. No other data was gained on the texts of the daily chanting nor was a list of texts that can be requested available, as the temple was inactive during the research.

According to the head, when the temple is active, they hold various monthly ceremonies. For example, *Khajidiin chogo* the ritual of Narkhajid is held on the 25th of the lunar month. The Four Maṇḍalas of Tārā (*Dar' Ekhiin mandal shiwaa*) is read on the 8th, and the gurupūjā (*Lamiin chodow*) is on the 15th. As usual, the ceremony of the wrathful deities (*Sakhius*) is held on the 29th of the month.

The head of the temple has published some interesting books. One is the Mongolian translation of the biography of Milarepa, the famous yogi and poet of the Tibetan Karma Kagyü school (1040-1123), the other is on Majiglawdonmaa, the female founder of the lineage of the *Zod* practice in Tibet, cutting through ego-clinging.

At the time of the research, the monastery has only recently moved into its new place near Nairamdal zuslan (an area of summer cottages on the north-west of Ulaanbaatar. No GPS data as the temple was moving at the time of the research), so was not working. According to the head, who was only interviewed by phone (as they had no operating temple at the time of research), the temple will be opened again with its full services in spring, 2006.

NYINGMAPA (RED SECT) WOMEN'S COMMUNITIES

Narkhajid süm

Narkhajid süm (T. *na-ro mkha'-spyod*, 'Sarvabuddhaḍākinī temple', Narkhajid temple), which is up the hillside from the Medical Clinic number 3 (Bayangol district, 10th microdistrict, GPS: N 47° 55.081', E 106° 51.579'), is not fenced off, which is unusual for

Mongolian monasteries. On the left side of the area there are two stūpas built in 2004 with some prayer wheels in front of them.

Narkhajid sūm is a Nyingmapa (Red Sect) women's centre. One of the temples of Ikh khūree, a tantric temple had the same name (Narkhajid or Baldankhajidlin) as this temple. However, according to its female lamas, this new temple has no connection with the old one. There is another new temple bearing the name *Baldankhajidlin* (near Nairamdal zuslan on the north-west of Ulaanbaatar), the head of which claims they revived the old temple. Nevertheless, both temples worship the same deity, Narkhajid, and consequently hold the same type of ceremonies as those held in the old *Narkhajid* temple.

The female lamas of this monastery wear a Mongolian lama robe (a modified form of the traditional *deel*). However, as they have not taken the *getselmaa* vows they are allowed to wear long hair and to use make-ups. (Shaved-off hair and monastic robe is only compulsory for female lamas with *getselmaa* vow.)

The monastery was founded in 1990 by Mendbayar, a disciple of Kh. Banzar, the abbot of the Nyingmapa (Red Sect) monastery in Bayankhoshuu (*Namdoldechinlen khiid/Jagarmolomiin neremjit ulaan yosnii töw*). The founder, who is a male lama, is also the head (*tergüün*) of the monastery. Nowadays there is no connection with the Bayankhoshuu monastery or with other Nyingmapa temples in Ulaanbaatar.

There are 30 women in the community with six of them having the *getselmaa* vow (the novice's vow for women) and the others being *genen*. They are all *zoch / zodoch* i.e. they perform the tantric *Zod* 'cutting through the ego-clinging' rituals. Apart from the head, there are the following ranks in the monastery: *daa lam*, two chanting masters (*unzad*) and two disciplinary masters (*gesgüi*). There are also two *golch* lamas, that is, chanters. The *takhilch* lama (offering preparer) of the temple was the informant of the activities, though also not very willing, so the data collected still leaves unanswered questions.

In the temple they worship special deities, such as the ḍākinī Narkhajid (T. na-ro mkha'-spyod, S. Sarvabuddhaḍākinī) who is the main deity or the ḍākinī Toinog (T. khros-nag, fierce black goddess, aspect of Vajrayoginī), with the main protector deity being Jamsran. In accordance with this, the main objects of worship on the altar are the following: the 170 cm high statue of Narkhajid in the middle (made in 1994 by D. Danzan, an artist lama and the honourable chanting master (*darkhan unzad*) of *Gandan's Gūngaachoilin datsan*), surrounded by the statues of Majiglawdonmaa (the female founder of the lineage of the *Zod*) Nagoon Dar' ekh and Tsagaan Dar' ekh and a thangka of Jamsran. On the porch there are pictures of the Guardians of the Four Directions and also of the four friendly animals and the White Old man. The temple owns the 108 volumes of *Ganjuur*.

They have the following special monthly ceremonies: on the 8th and 15th of the lunar month they worship Dar' ekh (performing *Dar' Ekhiin mandal shiwaa*); on the 10th Toinog ḍākinī (T. khros-nag) with the ceremony *Khand Toinogiin khural*; and on the 25th Narkhajid (*Khajidiin chogo* ceremony). On the 29th day the ceremony is in honour of the Red Wrathful Deity, Jamsran (Jamsran sakhuis). On the 8th the so-called *Nasnii būteel* ceremony (*Tsedew*, T. *tshe-bsgrub*, long life or longevity practice, a ceremony to achieve longevity) is held and the Tārā ritual is recited during the night of the same day. They also hold a special yearly ceremony in honour of Narkhajid in the middle winter month. The female lamas of the temple hold a special retreat period for a week in the last autumn month and the first spring month, when they meditate on Toinog ḍākinī and Dar' ekh.

The everyday chanting is called *Jasaa* (T. *spyi-sa*, 'Periodic duty, turn of duty', lamas perform this duty in turns, usually the name for reading texts on individuals's request), not *Tsogchin* in this temple. Every day there is a *Tsogchid* (T. *tshogs-mchod*,

‘accumulation of offerings’, S. *gaṇapūjā*) offering to the main deity, Narkhajid with prayers to her. *Lüijin* / *Lüüjin* (T. *lus-sbyin*) is also recited every day. After the *Jasaa* reading, texts requested by individuals are read. Not other data was gained on the daily chanting texts, nor was the list of texts recited on request available for study.

The temple has a library and a religious College has been built, which is called Nāropa after the 11th century Indian siddha of the Kagyü Lineage. The first class is due to be admitted in 2006 with a four-year schedule. Young girls, who had finished their 8 or 10 year’s studies in secondary school, can apply. On the right side of the main monastery building, a new building is being added to it to house the rooms for the fortune-teller, the religious shop and the reception for people to request the reading of texts (fixed prices). At present these can be found in the basement on the right side of the temple building.

REMARKS ON COUNTRYSIDE TEMPLES AND THEIR ACTIVITY

As the countryside temples, of course, could not been researched all, on the contrary to the temples of the capital, the ones visited and surveyed are not described here in such details than the Ulaanbaatar temples. The main problems isolated countryside temples face today as well as its consequences had already been described. In general, only temples set up in *aimag* or in relatively big *sum* centres can have an active ceremonial life. From among the isolated ones only those have chances to survive and have an active life which are lead by determined and highly educated heads that also have some managing skills and maintain connections abroad and therefore are supported financially as well as in training of the lamas of the community.

On the other hand, working countrysied temples and Ulaanbaatar ones follow the same practice and the same ceremonial system applies to them in general (of course being different for Yellow Sect and Red Sect ones in the same way). An important feature is, however, that, contrary to the Ulaanbaatar temples, in the countryside most temples can be considered as revived ones (even if not on the original site), with often tens of old lamas taking part in their revival in the 1990’s. Though now it is extremely rare that any community would still have an old lama leading it and participating in the ceremonies, this had a great impact on the ceremonial system of these temples, by having adopted as much of the old practice of the old mother temple (or in most cases mother temles, as usually lamas form different old temples of an area jointly revived one monastery or temple in a *sum*) and the local traditions as it was possible within the framework of the limited and modern conditions. This can be observed even today in the ritual practice and readings of the still active temples or partially active ones. This may mean special ceremonies to the special protectors of one of the mother temples, held annually or monthly, which are held till today even in temples abandoned by now where their ex-lamas living now in Ulaanbaatar or elsewhere gather and perform these on the prescribed days. As for the texts included in the daily chanting the basic rules are the same and the most widespread texts are chanted in every temple daily similarly in the countryside. The texts chanted on request in contryisde temples include the most widespread ones as seen in Ulaanbaatar temples. However, when studying lists of these temples, apart from the frequent titles (and for Red Sect temples special Red sect ones) one can encounter a huge number of local texts for example *san* and *serjim* texts to Mountains and peaks or waters in the vicinity. Also a wide variety of texts connected to the nomadic pastoral life, for example various texts for curing illnesses of animals are included in the readings. During the visits of around 50 countryside temples such texts titles were collected (meaning an additional some hundred titles), similarly to the text lists in Appendix 2 and 3, but at this stage of research it was not possible to include and analyze these here all.

CONCLUSIONS AND SUMMARY OF RESULTS

Though almost twenty years had passed on since after more decades of oppression Mongolian Buddhism was revived in 1990, its present-day state still offers many unexploited possibilities for research. Till now no scholarly works appeared on the present state and specialities of Mongolian Buddhism in general, not to mention its ceremonial system or the individual ceremonies. The revival has been dealt with in several publications, but these also lack detailed data concerning the revival and operation of individual temples. On the ceremonial system of Mongolian monasteries there is only scanty data and even this concerns mainly its old form, with the only detailed one being that of Pozdneev from the end of the 19th century. Of the individual ceremonies only the Mongolian form of *Tsam* has been dealt with in publications, but these only cover its old form, too, and lack also the special terminology connected to it. Even on present-day *Tsam* no works appeared in any other language than Mongolian. All other ceremonies (bearing all special Mongolian features) described here in detail have not been dealt with in any publications.

This PhD dissertation gives the description of the ceremonial and ritual system of the present-day revived form of Mongolian Buddhism as well as all the background information needed for interpreting it providing a full picture of the operation and activities of present-day Mongolian temples. Having chosen the monastery with the most complex ceremonial system including the most special and rare rituals as well to be described first in detail, and describing the practice of other Mongolian monasteries and temples additionally, resulted in what is hoped to be a complete overview of present-day ceremonial practice of Mongolian temples, the aim of this dissertation. Also, the present dissertation includes analysis of the daily chanting texts and texts that are chanted on request of individuals on Mongolian temples, providing explanations and Tibetan parallels for around one thousand such titles, also unavailable in any scholarly publications.

The current study reveals new facts as, firstly, there exists no description of the present-day activities in Mongolian temples and there is not even any register of working temples in today's Mongolia. Secondly, a detailed description of the whole ceremonial system is given, together with an in depth analysis of certain main ceremonies, their revival and current practice. All of these are done with giving the full (mostly Tibetan origin) terminology connected to the ceremonial system, such as titles of texts, names of ceremonies, offerings, ritual implements and accessories and other terms connected to the material world of monasteries or operation (like titles and ranks), with Tibetan and Sanskrit parallels and explanations.

The Mongolian ceremonial system is of Tibetan origin, as are the ceremonial texts or Mongolian Buddhism in general. However, the specialities it had developed since the time of Öndör Gegeen Zanabazar characterize it, and a great emphasis was laid on preserving these characteristic features when it was revived and this is emphasized even today. This is made clear in this dissertation at the description of the individual temples as well as in the in depth analysis of certain main ceremonies. All in all, the revival had been successful, but keeping the temples operating especially in the countryside is a more difficult question. There are ceremonies being held in still active temples, there is not much concern about that, even if the more complex ones could only be revived in a very few places, and even if many specialized rituals once held in specialized temples and *datsans* now unexisting were not revived at all. There seems to be not much chance for it in lack of facilities and financial means but especially of well trained and determined lamas. This latest problem together with the purity of the vows is the most problematic point of Mongolian Buddhism today, but even within these circumstances Mongolian Buddhism

was successfully revived and many monasteries and temples are active today with an elaborated ritual and ceremonial system as described in this dissertation.

FURTHER RESEARCH PLANS

As the frameworks of a PhD dissertation are limited, part of the data collected during my fieldworks and through the study of the ceremonial texts had to be left out. Further studies can be realized in analyzing certain individual ceremonies not included here in detail, based on the ceremonial texts, which would have more importance in case of ceremonies where Mongols have established special forms with special readings distinctive from the Tibetan ones. Also an even more elaborated study of the Mongolian *Tsam* dances is planned, which, apart from the aspects involved here, would contain data on other types of Mongolian *Tsam* than *Jakhar tsam* and would incorporate data from the personal interviews with the old lamas. The same is planned with the Maitreya circumambulation, *Khailen* retreat period and the ceremonies of the Lunar New Year. Differences of the Mongolian ceremonial system from the Tibetan system also require further studies. As comparing in more details the current Mongolian system described in this dissertation with that practiced currently in the Tibetan tradition could only be realized by fieldwork in Tibetan and Indian monasteries, it is not very likely from the part of the author especially as this would require a longer stay to execute it to the extent it was carried out in present-day Mongolian temples. Apart from a more detailed study of certain great ceremonies, especially *Tsam*, the main aim of the author in the near future is the comparison of the present system with that of the old times in more details. As a next step, the processing of the data collected from the 75 personal interviews made with old lamas will be done. The description of ceremonial practice and monastic life in any of the mother monasteries or temples of these old lamas based on their memories would amount to separate articles. These also do not always have parallels in today's ritual practice given the different conditions of today's temples and the old way of monastic life, but can serve data on the Mongolian ceremonial system as it was practiced at the beginning of the 20th century in monasteries or temples of different size and type once situated in different Mongolian *aimags* and in the old monastic capital, Bogdiin khüree or Ikh khüree. Data from these interviews once analyzed will make clear details of the old way of practice including ceremonies analyzed in this dissertation as well as of specialized and not revived ceremonies practiced once in specialized *datsans* and temples of the big monastic complexes.

BIBLIOGRAPHY²⁷⁷

- Amarsaikhan 2005: Amarsaikhan, D., „Manla burkhnii dülsen jinkhor-iig delgereer khuraw [The Detailed Sand Mandala Ceremony of the Medicine Buddha], In: *Bilgiin melmii*, 2005 September-October, p. 2.
- Arwis [date of publishing unknown]: Arwis, A.: *Mongoliin khiid, datsanguudad khurakh khurliin üne, nersiin jagsaalt, towch aguulga* [List of Texts Recited in Mongolian Temples and Monastic Schools, Together with Their Prices and Short Contents], Ulaanbaatar [date of publishing unknown]
- Bilgiin melmii* 2005 February: *Bilgiin melmii*, 2005 February, No. 15/57., Ulaanbaatar, Gandan monastery
- Bilgiin melmii* 2005 March-April: *Bilgiin melmii*, 2005 March-April No. 16/58., Ulaanbaatar, Gandan monastery
- Bilgiin melmii* 2005 August: *Bilgiin melmii*, 2005 August, No. 19 /61., Ulaanbaatar, Gandan monastery
- Bilgiin melmii* 2005 September-October: *Bilgiin melmii*, 2005 September-October, No. 20/62., Ulaanbaatar, Gandan monastery
- Bilgiin melmii* 2006 February: *Bilgiin melmii* 2006 February No. 22/64, Ulaanbaatar, Gandan monastery
- Birtalan – Rákos 2005: Birtalan Ágnes – Rákos Attila (ed.), *Bolor-un Gerel. Kristályfény. Tanulmányok Kara György professzor 70. születésnapjának tiszteletére, I-II kötet*, [Bolor-un Gerel. Crystal-Splendour. Essays presented in honour of Professor Kara György's 70th birthday, vols. I-II.], Eötvös Loránd University, Department of Inner Asian Studies – Hungarian Academy of Sciences, research Group for Altaic Studies, Budapest, 2005
- Bounak 1928: Bounak, V., 'Un pays de l'Asie peu connu: le Tanna-Touva', Internationales Archiv für Ethnographie, XXIX, Leiden 1928, 1-17.
- Burkhanii shashintnii töw 2005: Burkhanii shashintnii töwiin tүүхөн khögjil [The history of the development of the Buddhist Centre], [author unknown], In: *Bilgiin melmii*, 2005 February, p. 3.
- Cybikov 1909: Cybikov, G. C., *O central'nom Tibete*, 1909
- Dariimaa 2003: Dariimaa, G., *Dursagdakhiiin buyantai burkhan zuraach*. [Virtuous Painter of Buddhist Themes], Ulaanbaatar 2003
- Das 2000 (repr.): Das, Sarat Chandra: *A Tibetan-English Dictionary*. Calcutta 2000 (reprint) / 1902
- Dashnyam (ed.) 1999: Dashnyam, L. (ed.), *Mongol nutag dakh' tүүхн соёлын дурсгал. Sedewchilsen lawlakh*. [Handbook of the Historical Monuments in Mongolia], Mongoliin Khümünligiin Ukhaanii Akademi. Ulaanbaatar 1999
- Diwasambuu 2005: Diwasambuu, G., *XVII jarnii „Gazar tetgegch” khemeekh Modon takhia jiliin Mongol zurkhain tsag ulirliin toonii bichig* [Mongolian Calendar for the Wooden Hen Year], Ulaanbaatar 2005
- Diwasambuu – Taiwansaikhan 2005a: Diwasambuu, G., Taiwansaikhan, D.: *Garmawa yosnii ug garal* [Origin of the Karmapa Tradition], Garma Garjid Ürjin Perenlailin monastery, Ulaanbaatar 2005
- Diwasambuu – Taiwansaikhan 2005b: Diwasambuu, G., Taiwansaikhan, D.: *Mongoliin burkhan shashnii tүүхөн toim* [The Short History of Mongolian Buddhism], Ulaanbaatar 2005
- Ganbaatar 2002: Ganbaatar, D., *Burkhanii shashnii mongol unshlaga* [Mongolian Reading of Buddhist texts], Buyan Arwijikhui moanstery, Ulaanbaatar 2002
- Gandantegchenlin khiid 2005: Gandantegchenlin khiid, [author unknown], In: *Northern Buddhist Conference* 2005, pp. 285-306.
- Gangaa 2003: Gangaa, D., *Khüree tsam*. [Tsam dance of Ikh khüree] Ulaanbaatar 2003
- Haslund-Christensen 1939: Haslund-Christensen, H., *Zajagan*, Berlin-Leipzig 1939
- Khaliangiin dans 2005: „Khailangiin dans” khötölj, zed түгээлгийг дараа нь khuwaadag [Keeping a register of Khailen, and distributing alms when the Khailen ends], [author unknown], In: *Bilgiin melmii* 2005 August, pp. 4-5.
- Khawkh (ed.) 2000: Khawkh, N. (ed.), *Buddiin shashin, soyoliin tailbar toli 1-2*. [Dictionnary of Buddhist Religion and Culture, volumes 1-2.], Ulaanbaatar 2000
- Khürelbaatar 1999: Khürelbaatar, L., Mongol tsam. [Mongolian Tsam], *Mongoliin soyol, urlag sudlal*, Ulaanbaatar 1999, pp. 74-87.
- Kimura Ayako 1997: Kimura Ayako, *Mongoliin Khüree Tsamiig busad ornii tsamtai kharitsuulan sudalsn ni* [Comparing the Mongolian Tsam dance to the Tsam dances of other countries], Ulaanbaatar Mongolian National University 1997 (PhD dissertation)
- Kolmaš 1960: Kolmaš, J., Tibetska pantomima. *Novy Orient* No. 5. 1960
- Kozlov 1925: Kozlow, P. K., *Mongolei, Amdo und die tote Stadt Chara-Choto*, Berlin 1925
- Labbé 1909: Labbé, P., *Chez les lamas de Sibérie*, Paris 1909, 177-189.

²⁷⁷ Works are listed and referenced by author and date. However, some articles in *Bilgiin melmii* with no author given are listed and referenced by a shortened title.

- Lessing 1935: Lessing, F. D., *Mongolen. Hirten, Priester und Dämonen*, Berlin 1935
- Majer 2002: A mongol kolsotorok tárgyi világa. Terminológia. [The Terminology Connected to the Material World of Mongolian Monasteries], MA thesis, ELTE BTK, Budapest 2002
- Majer 2005: Majer Zsuzsa, A mongol szerzetesi ruhadarabok és fejfedők terminológiája [The Terminology concerning names of garments and hats worn by Mongolian lamas]. In: Birtalan–Rákos 2005, pp. 507–515.
- Majer 2008: A Cam tánc hagyományának felélesztése Mongóliában [Reviving the Tradition of the Tsam Dance in Mongolia], In: *Keréknymok, Orientalisztikai és Buddhológiai folyóirat*, Tan Kapuja Buddhista Főiskola, Budapest, 2008/winter (3.), pp. 37-62.
- Majer – Teleki 2006a: Zsuzsa Majer – Krisztina Teleki: *Monasteries and Temples of Bogdiin khüree, Ikh khüree, or Ugra, the Old Capital City of Mongolia in the First Part of the Twentieth Century*, 2006, Documentation of Mongolian Monasteries, www.mongoliantemples.net
- Majer– Teleki 2006b: Majer Zsuzsa – Teleki Krisztina: A mai Ulánbátor kolostorai és szentélyei [Present-day Temples of Ulaanbaatar], In: *Keréknymok, Orientalisztikai és Buddhológiai folyóirat*, Tan Kapuja Buddhista Főiskola, Budapest, 2006/1 (1.), pp. 147-158.
- Majer – Teleki 2007a: Zsuzsa Majer – Krisztina Teleki: *Survey of Active Buddhist Temples in Ulaanbaatar in 2005 – 2006 with some annotations in 2007*, 2007, Documentation of Mongolian Monasteries, www.mongoliantemples.net
- Majer – Teleki 2007b: Zsuzsa Majer – Krisztina Teleki: *Survey Report of Team 'D' (Documentation of Mongolian Monasteries): Öwörkhantai Aimag, Dundgow' Aimag, South Part of Töv Aimag*, 2007, Documentation of Mongolian Monasteries, www.mongoliantemples.net
- Majer – Teleki 2007c: Zsuzsa Majer – Krisztina Teleki: *Report on the Interviews Made With Old Monks in 2006 and 2007 in Ulaanbaatar*, 2007, Documentation of Mongolian Monasteries, www.mongoliantemples.net
- Majer – Teleki 2008: Majer Zsuzsa – Teleki Krisztina: Kolostorok régen és ma a mongol vidéken [Mongolian Monasteries in the Countryside: Past and Present], In: *Keréknymok, Orientalisztikai és Buddhológiai folyóirat*, Tan Kapuja Buddhista Főiskola, Budapest, 2008/summer (4.), pp. 74-88.
- München-Helfen 1931: München-Helfen, O., *Reise ins asiatische Tuwa*, Berlin 1931
- Mend-Ooyoo 1997: Mend-Ooyoo, G., *Bilgiin melmii neegch* [The Wisdom Eyed], Ulaanbaatar 1997
- Moses 1977: Moses, L. W., *The Political Role of Mongol Buddhism*. Indiana University Uralic Altaic Series. Vol. 133. Bloomington 1977
- Mönkhbat 2004: Mönkhbat, D., *Mongoliin tüükh soyoliin dursgaliin lawlaga. Ayalal juulchlaliin mergejiliin angiin oyuuynuudad zoriulaw* [Reference Book of Mongolian Historical Places and Monuments. For Students of Tourism], Ulaanbaatar 2004
- Mönkhsaikhán – Soninbayar (ed.) 2005: Mönkhsaikhán, D., Soninbayar, Sh. (ed.), *Nomgonii sümiin Dara-ekh Lamtan Agwaantsültemjamtsiin buman zarligiin garchig* [List of Contents of the Collected Works of Dara-ekh Lama of Nomgon monastery, Agwaantsültemjamts], Öndör Gegeen Zanaabazariin Neremjit Mongoliin Burkhanii Shashnii ikh Surguul', Ulaanbaatar 2005
- Mönkhsaikhán 2002: Mönkhsaikhán, D., *Töwd-mongol khadmal unshlaga. Bod sog shan spyar kha-'don, Töbed-mongyol qadamal ungshilaya*. [Texts in Tibetan and Mongolian in Paralell], Ulaanbaatar 2002
- Mörgöliin süm 2005: Mörgöliin süm baiguulsan ni [On the Establishment of the Temple of Worship], [author unknown], In: *Bilgiin melmii*, 2005 February, p. 5.
- Naidakova 1997: Naidakova, V. C., *Buddijskaja misterija. Cam v Burjatii*. Ulan-Ude 1997
- Nyambuu 2002: Nyambuu, Kh. (2002): *Mongol khuwcasnii tüükh. Tüükh, ugsatnii züin shinjilgee* [History of Mongolian Clothing and Garments. Historical and Ethnographical Study], Ulaanbaatar 2002
- Nebesky-Wojkovitz 1976: Nebesky-Wojkovitz, R. De, *Tibetan Religious Dances* /Tibetan text and annotated translation of the chams yig/ ed. by Christopf von Furer-Haimendorf with an Appendix by Walter Graf, Delhi 1976
- Nebesky-Wojkovitz 1993: Nebesky-Wojkovitz, R. De, *Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities*, S-Gravenhage: Mouton, Tiwari's Pilgrims Book House, Kathmandu Repr. 1993
- Ninjabdar 2005: Ninjabdar, C., *XVII jarnii gazar tetgegch khemeekh modon takhia jil (2005-2006), tsag toonii bichig* [Calendar for the Wooden Hen year of the 17th cycle (2005-2006)], Shinjlekh ukhaanii akademi, odon geofizikiin sudalgaanii töw, Ulaanbaatar 2005
- Nomiin niileg 2005: Nomiin niileg [The Union of the Religion], [author unknown], In: *Bilgiin Melmii* 2005 February, p. 5.
- Northern Buddhist Conference 2005: *Northern Buddhist Conference on Ecology and Development*, „Baigal' ekologi – khöjil”. *Khoid buddistuudiin Baga Khural*, [editors unknown], Ulaanbaatar 2005
- Oyuunbileg 1999: Oyuunbileg, Z., „Dar' ekhiin süm”, in: Dashnyam (ed.) 1999, p. 256.

- Pozdneyev 1971: Pozdneev, A. M., *Mongolia and the Mongols*, ed.: Krueger, J. R., translated by Shaw, J. R. – Plank, D., Bloomington, Indiana University 1971
- Pozdneyev 1978: Pozdneyev, A.M., *Religion and Ritual in Society: Lamaist Buddhism in late 19th-century Mongolia*. ed.: Krueger, J. R. The Mongolia Society. Bloomington 1978
- Pürew 2004: Pürew, O., *Mongol töriin golomt*. [Fire-place of the Mongolian State and Government], Ulaanbaatar 2004
- Šastina 1928: Šastina, N. P., *Cam. Hozjajstvo Mongolii* No. 26., 1928
- Šastina 1935: Šastina, N. P., Religioznaja misterija “Cam” v monastyre Dzun-xure. *Sovremennaja Mongolija* No. 3. 1935
- Sereeter 1999: Sereeter, Ö., *Mongoliin Ikh Khüree, Gandan khiidiin tüükhen бүтэцтэй товч*. 1651-1938. [Short Description of Ikh khüree and its Monasteries. 1651-1938], Ulaanbaatar 1999
- Soninbayar (ed.) 1995: Soninbayar, Sh. (ed.), *Gandantegchinlen khiid, Shashnii deed surguuliin khurangui tüükh Tsagaan lawain duun egshig khemeekh orshiwoi*. [Gandantegchinlen Monastery, Short History of the Religious College: The melody of the White Conch Shell], Ulaanbaatar 1995
- Sükhbaatar 1997: Sükhbaatar O., *Mongol khelnii khar’ ügiin tol’* [Dictionary of the Foreign Origin Words in Mongolian Language], Mongol Ulsiin Shinjlekh Ukhaanii Akademi Khel Jokhioliin Khüreeleen, Ulaanbaatar 1997
- Sükhbaatar (transl.) 2004: Sükhbaatar, O. (transl.), *Majiglawdonmaagiin namtar*. Ulaanbaatar, 2004
- Sükhbaatar – Byambasüren – Batsanaa 2005: Sükhbaatar, O., Byambasüren, D., Batsanaa, B., *Shambald zorchson nuuts temdeglel* [Secret Notes on the Way to Shambhala], Ulaanbaatar 2005
- Teleki 2008: Krisztina Teleki: *Bogdiin Khüree: Monasteries and Temples of the Mongolian Capital (1651-1938)*, Budapest ELTE BTK 2008 (PhD dissertation)
- Tsagaan sariin üyeer khurakh khural nom 2006: Gandan khiided tsagaan sariin üyeer khurakh khural nomiin talaar [On the Ceremonies Held in Gandan Monastery During the Lunar New Year], [author unknown], In: *Bilgiin melmii* 2006 February, pp. 1-2.
- Tsamiig öwöl ch kharaidag bolno 2005: Tsamiig öwöl ch kharaidag bolno [Tsam is Held in Winter, too], [author unknown], In: *Bilgiin melmii* 2005 August, pp. 5-6.
- Tsültem 1988: Tsültem, N., *Mongolian Architecture*. [Mongolian Architecture], Ulaanbaatar 1988
- Vladimircov 1923: Vladimircov, B. Ja., Tibetskoe teatral’noe predstavlenie. *Vostok* No. 3. 1923
- Yadamsüren 2005: Yadamsüren, Ü.: *Khaant Mongol ulsiin ikh khüree tsam* [Tsam dances of Ikh khüree under the reign of the Bogd khaan, Ulaanbaatar, 2005

TIBETAN SOURCES²⁷⁸

- Tsogchin* texts of *Gandan* monastery [No title], printed in traditional Tibetan sūtra (pothi) form, of 411 pages. [different texts follow each other unseparated, without separate title pages for the individual texts, and without continuous Tibetan pagination], Ulaanbaatar [date of publishing unknown]
- tshogs-chen* 2004: Jambal, B., Mönkhsaikhon, D. (Edited by D., Dambajaw, Ch., Buyandelger, G., Altankhüü, Ts.), *Züünkhüree Dashchoilin khiid, Tsogchin unshlagiin zereg tus amgalan garakhiin oron orshboi, Tshogs-chen ‘don-cha’i rim-pa phan-bde ‘byung-gnas bzhugs-so* [Order of the Texts of the Daily Chanting Ceremony, The Source of Benefit and Happiness], Dashchoilin monastery, Ulaanbaatar 2004
- bstod smon* 1996: *bstod smon phyogs bsgrigs* [Collection of Eulogies and Prayers], Mtsho-sngon mi-rigs dpe-skrun-khang 1996
- bkra-shis brtsegs-pa* 2000: *bkra-shis brtsegs-pa* [Heap of Auspiciousness], Mtsho-sngon mi-rigs dpe-skrun-khang 2000
- blo-bzang rnam-rgyal: blo-bzang rnam-rgyal* (Luwsannamjil, *tsagaan chowombo*), *Bla-ma yi-dam rdo-rje chos-skyong-rnams-kyi gtör-ma’i dpe-ris sna-tshogs bzhugs-so* [Different offering cakes to the gurus, tutelary deities and protector deities] Ulaanbaatar [date of publishing unknown]
- chos-kyi grags-pa: dge-bshes chos-kyi grags-pas brtsam-pa’i brda-dag ming-tshig gsal-ba bzhugs-so*. [Radiant Words and Terms Composed by *dge bshes chos kyi grags pa*], Mi rigs dpe skun khang. Peking. 1987
- spyi-sa: Chos-sde chen-po dga’-ldan theg-chen gling-gi spyi-sa’i ‘don-chog bzhugs-so* [Texts of the Jasaa readings of the Main Monastery Gandantegchenlin], Ulaanbaatar, Gandan monastery [date of publishing unknown]

²⁷⁸ Text are listed by author and date, texts by unknown authors by shortened title and date (if the date is known). Other titles given fully in the text of the dissertation (and not only cited in the footnotes) are listed by their full titles.

- Kun-dga' chos-gling grwa-tshang-gi zhar-byung* 2000: *Kun-dga' chos-gling grwa-tshang-gi zhar-byung*, title in Written Mongolian: *güngačoyiling dačang-un ungšily-a* [Daily Chanting Texts of Güngaachölin Monastic School], 89 folio, Ulaanbaatar 2000
- '*Og-min byang-chub chos-gling grwa-tshang-gi zhal-'don* 2003: '*Og-min byang-chub chos-gling grwa-tshang-gi zhal-'don thub-bstan dga'-tshal bzhugs-so*, Kopan Library (ko-pan dpe-mdzod khang) Kathmandu 2003 (second edition)
- '*dpal rdo-rje 'jigs-byed dpa'-bo gcig-pa'i bsnyen-pa'i skabs kha-skong-gi sbyin-bsregs bya-tshul sdig-ltung mun-pa 'jom-pa-shing dngos-grub 'od-dkar 'byed-pa'i zla-gzhon zhes-bya-ba 'di ni sku-gsum gzhal-med-khang-du bgrod-pa'i bē-dhur zhun-ma'i them-skas-las bcu-pa'o*' [The way of doing the fire puja offering for amending faults of duplications and omissions during the approaching of the glorious Vajrabhairava yidam deity [The full moon subjugating evil deeds, sins, and obscurities and opening the white light of perfection', being the tenth of the purified steps of lapis lazuli leading to the celestial palace of the three Buddha bodies], 30 folios
- ston-pa thub-pa'i dbang-po'i 'khrungs-rabs rnam-thar rjes-su dran-pa'i sgo-nas phyag mchod gsol-'debs byed-pa'i cho-ga legs-tshogs 'byung-gnas zhes bya-ba bzhugs-so*, [the ritual of paying homage, making offerings and prayers commemorating the birth stories and biographies of the previous births of the teacher sage lord (Buddha), the source of well being], 74 folios
- rgyal-ba byams-pa'i sgrub-thabs dang 'brel-ba'i mchod cho-ga dga'-ldan pad tshor 'jug-pa'i gru gzings zhes bya-ba bzhugs-so*, in Mongolian translation: *Yalguusan Maidariin būteekh kholbootoi takhikh zan üil tögs bayasgalantiin lyankhuan ongots / zaw* [The Sādhana ritual of Buddha Maitreya, the victorious Loving One, The lotus boat of the Tuṣita Heaven], 16 folios
- cho-'phrul smon-lam-ma'i go-rim bzhugs-so* [The schedule of texts for the prayers of miracle showing], 11 folios
- '*jam-mgon bla-ma tsong-kha-pa chen-po-la mchod gsol-'debs ji-ltar bya-ba'i chog-bsgrigs yid-dga' chos-'dzin du bgrod-pa'i them-skad zhes bya-ba bzhugs-so* [Ritual arrangement of the way of offerings and prayers to the gentle protector great lama Tsongkhapa, steps of the travel to the holder to the Teaching that makes hearts happy], 38 folios
- The fifth Dalai Lama blo-bzang rgyal-mtsho, *dpal chen phur-bu'i 'chams-kyi brjed byang lha'i rol-gar* [Handbook of the glorious ritual dagger *Tsam* – a divine dance] 47 folios
- ngag-dbang blo-bzang mkhas-'grub (Agwaankhaidaw or Agwaanluwsankhaidaw) *bstan-bsrung rgya-mtsho'i gar-'chams gsal-byed dam-ldan snying-gi me-long zhes-bya-ba bzhugs-so* [Explanation of the *Tsam* Dance of the Ocean of the Wrathful Deities, Mirror of the Heart Keeping the Samaya Vows], 1836
- rgyas-pa gtang-rag-gi 'don rim-pa bzhugs-so* [The procedure of the Recitation of the Thanksgiving Offering], 37 folios
- chos-gyi rgyal-po'i drug-bcu-pa bzhugs-so* [the Sixteen Ceremonial Cakes to Yama], 15 folios
- '*dod-khams dbang-phyug dpal-ldan lha-mo-la tshes-gtor 'bul-ba'i 'don cho-ga bzhug-so* [The Way of the recitation and Ritual of the Yearly ceremonial Cake to Śrīdevī, the Lord of the Desire Realms], 32 folios
- lo-gsar-kyi tshe-gtor gtang-rag rgyas-ba 'bul-tshul dpal-ldan lha-mo'i dga'-ston rol-pa'i rgya-mtsho zhes bya-ba bhugs-so* [The Way of Performing the Spreading Yearly Ceremonial Cake Offering to Śrīdevī, Ocean of Festivals], 22 folios

APPENDICES

APPENDIX 1 GLOSSARY OF THE MOST FREQUENTLY USED MONGOLIAN TERMS (NAMES OF DEITIES AND CEREMONIES)

NAMES OF DEITIES

Amaa, *a-ma*, ‘mother, mum’, a female deity with one tooth, a form of Lkham.

Ar’yaabal(a), *thugs-rje chen-po*, ‘the great compassionate one’, Āryapāla, Mahākaruṇā, an epithet of Avalokiteśvara.

Awid, *‘od-dpag-med*, ‘Boundless light’, Amitābha Buddha. One of the five dhyāni buddhas. His realm is called Sukhāvatī (*Diwaaajin*, T. *bde-ba-can*).

Ayuush / Tsewegmed / Tsegmid, *tshe-dpag-med*, ‘Boundless life’, Amitāyus, a buddha of longevity, a form of Amitābha. He is depicted in red colour, holding a vase in his hand with the nectar (*arshaan*) of immortality.

Badamjunai / Lowon, **Lowon Badamjunai**, *slob-dpon pad-ma ‘byung-gnas*, Padmasambhava, the ‘Lotus Born Guru’, also known as Guru Rinpoche. He lived in the 8th century and introduced Buddhism to Tibet.

Baldan Ikham / Lkham / Ökhin tenger, *dpal-ldan lha-mo*, ‘Glorious Goddess’, Śrīdevī one of the ten wrathful protector deities. Often used in Mongolian as Lkham, in a shortened form.

Baraishir / Sosorbaram, *so-sor ‘brang-ma*, Mahāpratisarā, name of a goddess

Bazarsad / Dorjsembe, *rdo-rje sems-dpa’*, Vajrasattva. A white-coloured sambhogakāya buddha who embodies all of the five or hundred buddha families. He is also a support for purification practices.

Begtse / Jagon Jamsran / Jamsran / Ulaan sakhius, *beg-tse*, Another name for Jamsran or the Red Protector, one of the 10 wrathful deities.

Bernag Gombo / Bernag Makhgal, *ber-nag mgon-po / mgon-po ber-nag-can*, An aspect of Mahākāla ‘with the black cloak’, the main protector deity of the Karma Kagyüpa Sect.

Biz’yaa / Jügdor namjil / Jügdor namjil, *gtsug-tor rnam-rgyal*, Uṣṇīṣavijayā, one of the goddesses of longevity

Chagsh Gombo, *phyag bzhi mgon-po*, *mgon-po phyag bzhi-pa*, the four-armed emanation of Mahākāla

Chagsh Janraiseg, *phyag bzhi spyan-ras gzigs*, the four-armed emanation of Avalokiteśvara

Chagsh Lkham, *phyag bzhi lha-mo*, the four-armed emanation of Śrīdevī

Choiijil / Choijoo / Damjin Choiijil / Damjin Choijoo / Erleg nomun khaan / Erleg nomon khaan, *chos-rgyal*, Dharmarājā (‘King of religion’), epithet of Erleg khaan or Yama, the ‘Lord of Death’, one of the ten wrathful deities.

choijin, *chos-skyong*, Dharmapāla, ‘protector of the Teaching’.

Choijoo see at **Choiijil**

Dalkhaa, *dgra lha*, deity of war, war god

Damdin (also used erroneously for **Damjan / Damjin**), *rta-mgrin*, Hayagrīva, the horse-headed tutelary deity, wrathful aspect of Buddha Amitābha.

Damdin Sandiüw / Damdin Sandow, *rta-mgrin gsang-sgrub*, Secret form of Hevajra, ‘Hayagrīva secret sādhana’

Damdin Yansan / Yansan yadam, *rta-mgrin yang-gsang (yi-dam)*, A four-faced and six-armed tutelary deity with wings, and a horse-head in his hair, who is embracing his consort. He was worshipped by Padmasambhava, and is a main tutelary deity in Red Sect temples. Among the three main Gelukpa monasteries of Tibet, he is also the main tutelary deity in Sera and as such is worshipped in monastic schools following the manual book (*igchaa*, T. *yig-cha*) of Sera.

Damjan / Damjin (also written erroneously as **Damdin**) / **Damjan Dorlig**, **Damjin garwanagwuü**, *dam-can*, ‘oath-bound-one, vow-holder, oath-bound protector’, see **Damjan Dorlig** and **Damjan garwanagwuü**.

Damjan / Damjin garwanagwuü (also written erroneously as **Damdin**) / **Damjan**, **Damjan Dorlig**, *dam-can mgar-ba nag-po*, ‘The oath-bound black ironsmith’, important emanation of **Damjan Dorlig** (Vajrasādhu). The black-coloured smith, protector deity of smiths, also worshipped at medical monastic schools. A blue coloured wrathful deity wearing a big round hat and riding a billy-goat.

Damjan Choiijil / Damjan Choiijil / Damjan Choijoo / Damjin Choijoo (also written erroneously as **Damdin Choiijil**) / **Choiijil / Choijoo / Erleg nomun khaan**, *dam-can chos-rgyal*, see the term **Choiijil**.

Damjan Dorlig / Damjin Dorlig (also written erroneously as **Damdin dorlig**) / **Damjan**, **Damjan garwanagwuü**, *dam-can rdo-rje legs-pa / dam-can rdor-legs*, the oath-bound protector Vajrasādhu

Danag/ Darnag Shinjishid / Shinjishid / Jigjid, *dgra-nag gshin-rje-gshed*, ‘The sworn enemy of the lord of death or Yama’. Yāmāntaka.

- Dar' ekh / Dolma / Dulma/ Dulam**, *sgrol-ma*, 'Saviouress', Tārā, a female bodhisattva. The most famous are the Green and White Tārā and the group of the 21 Tārās. *Dar' ekh* is also the name of the text dedicated to her.
- Demchig / Demchog**, *bde-mchog*, Cakrasaṃvara, one of the three main yellow sect tantras / tutelary deities
- Demchig / Demchog lkhanaa / Lkhanaa demchog / demchig**, *bde-mchog lha lnga*, the five deities of Cakrasaṃvara maṇḍala
- Demchig garaw**, *bde-mchog dkar-po*, a white form of Cakrasaṃvara
- dogshid / khangal / sakhius**, protector fearful spirit, wrathful deity
- Dolma / Dulma /Dulam** see at **Dar' ekh**
- Dorjdagzal (toiwonagwa)**, *rdo-rje drag-rtsal (khros-pa nag-po)*, 'Wrathful Vajra Power', 'the black wrathful one', deity: the wrathful form of Padmasambhava worshipped by the Karma Kagyü Sect
- Dorjnamjim / Dorjnamjom**, *rdo-rje rnam-'joms*, Vajravīdhāraṇa, 'The Vajra Conqueror'. A practice to this deity is for the removal of contamination and negativity. Also the name of a mahāyāna sūtra.
- Dorjpagam / Dorjpagma**, *rdo-rje phag-mo*, Vajravārāhī, 'Vajra Sow'. A sambhogakāya manifestation of the female buddha, Samantabhadri.
- Dorjsembe** see at **Bazarsad**
- Dorjshüg(den) / Shüg(den)**, *rdo-rje shugs(-ldan)*, 'Powerful/strong' or 'Vajra strong', name of a warrior protector deity, whose worship is forbidden by the Dalai Lama. He is still worshipped in several Mongolian monasteries.
- Dugar / Düger / Tsagaan shükhert / Seded**, *gdugs dkar*, Sitātapatrā, the goddess with the white umbrella who protects against obstacles
- Dürteddagwa / Dürtoddagwa**, *dur-khrod bdag-po*, Citpati, Skeleton Lord(s) of the cemetery or burial sites, depicted in pairs.
- Erlig (nomun) khaan / Erleg nomon khaan** see at **Damjin Choijil / Damjin Choijoo / Choijil / Choijoo**
- Geser / Gesar / Geser mergen khan / Guan di / Guan yin**, *ge-sar*, 1. Gesar, King of Ling (1038-1124), epic hero in Tibetan and Mongolian folk literature. Also title of the epos (epic poem) on him. 2. a Taoist God of War and a Chinese Buddhist protector deity. See Guan di. 3. In Mongolia the two figures are fused.
- Gombo / Makhgal, Ikh khar**, *mgon-po (gur-gyi mgon-po)*, Mahākāla, 'protector', one of the ten wrathful protector deities
- Gombo gür**, *mgon-po gur*, An emanation of Mahākāla, worshipped by the Sakyapas
- Gonchoi lkhaa süm / Gonchoo lkhaa süm / Gonchoi lkhām süm**, *mgon chos lham gsum*, The summmary name for three of the ten protectors: Gombo (Mahākāla), Choijoo (Yama) and Lkham (Śrīdevī).
- Gongor / Tsagaan Makhgal**, *mgon dkar*, Sitamahākāla, the White Mahākāla, one of the ten wrathful protector deities.
- Gowiin lkhaa**, *go-ba'i lha*, patron or guardian deity
- Gowiin lkhanaa**, 'go-ba'i lha lnga, the group of the five patron deities
- Guan di / Guan yu** / see also **Geser**, a Taoist God of War, also respected by Chinese Buddhists as a Dharma protector. He was a historical person named Zhang (162-220 CE), who changed his name into Guan (Guan di being the honorific name of Guan yu) and became a renowned general in the Three Kingdoms Period. He was accepted by a Ming Dynasty Emperor as the God of War and Protector of China. Guan di is portrayed as a tall giant with a long beard, wearing full armour. When the Manchu dynasty was established, the spirit of Guan di was invoked to lend his spiritual power to help the new dynasty defeat all their enemies and to expand their territory. In Mongolia several monasteries were founded to worship him with the name *Geser süm*. See also Geser / Gesar, as the two figures became fused in Mongolia.
- Gündsambo**, *kun-tu bzang-po*, Samantabhadra, 'good to all and everywhere and at all times', the ādibuddha (primordial buddha) of the Nyingma Sect.
- Günreg (Nambarnanzad)**, *kun-rig(s) (rnam-par snang-mdzad)*, 'the all-knowing/omniscient (and completely illuminating)', Sarvavidyā Vairocana, a form of Vairocana Buddha. *Günreg* is also the name of a ceremony performed for the deceased.
- Nambarnanzad / Namnan**, *rnam-par snang-mdzad / rnam-snang*, Vairocana, 'the completely illuminating'
- Günreg** see at **Günreg (Nambarnanzad)**
- Jambaa / Maidar**, *byams-pa*, 'The Loving One.' Maitreya, the bodhisattva residing presently in the Tuṣṭita heaven before coming to this world as the next Buddha.
- Jamsran / Ulaan sakhius / Begtse**, *lcam-sring*, 'sisters', 'brother and sister'. Another name of Begtse or the Red Protector, one of the 10 wrathful deities, the chief protector of Mongolia.
- Janraiseg / Migjid Janraiseg / Khonsüm / Khonshim bodisad**, *spyen-ras-gzigs*, Avalokiteśvara, the bodhisattva of Compassion, who 'sees all directions'.
- Jigjid (see also Danag Shinjishid / Darnag Shinjishid / Shinjishid)**, *jigs-byed*, Bhairava, the 'Terrifying', epithet of Yāmāntaka, one of the three main yellow sect tantras/deities, one of the ten wrathful protector deities.

Jigjīdbawuuchigwaa, 'jigs-byed dpa'-bo gcig-pa, the single form of Jigjīd (without consort)

Jūgder namjil / Jūgdor namjil see at **Biz'yaa**

Khajid, mkha'-spyod, mkha'-la spyod-pa, 'sky traveler', ḍākinī. Sometimes stands for Narkhajid (see there).

Also means celestial pure lands, the realm Kēcara, the Buddhafield of Vajravarāhī.

Khand, mkha'-'gro, sky-goer/ dancer, often for *khandmaa* (T. mkha'-'gro-ma, feminine sky-goer, ḍākinī)

Khand dina, mkha'-'gro sde-lnga, The five classes of ḍākinīs or the five ḍākinī aspects: Vajra ḍākinī, Ratna ḍākinī, Padma ḍākinī, Karmaḍākinī and Buddha ḍākinī. These are also called *Khand ringaa* (T. mkha'-'gro rigs lnga, 'five ḍākinī families').

Khand ringaa see at **Khand dina**

khangal / Sakhius / dogshid, Wrathful deity, protector spirit. In Mongolian Buddhism the group of the ten wrathful deities protecting the Buddhist Teaching is specially worshipped. Also the name of the ceremony performed in honour of them. See also *Arwan khangal*.

Lkham / Ōkin tenger see at **Baldan lkham**

Logiishurai / Logshir Janraiseg, 'jig-ten dbang-phyug, Lokēśvara 'the protector of the world', a form of Avalokiteśvara, Logiishurai or Logshir being the Mongolian form of the Sanskrit term Lokēśvara.

Logshir Janraiseg see at **Logiishurai**

Lowon Badamjunai, slob-dpon pad-ma 'byung-gnas, Padmasambhava, the 'Lotus Born Guru', also known as Guru Rinpoche. He lived in the 8th century and introduced Buddhism into Tibet.

Maidar see at **Jambaa**

Majiglawdonmaa / Machiglawdonmaa / Majiglawdon / Machiglawdon, ma-gcig lab-sgron ma, Machik labdrön, 'Only Mother Lamp of Dharma'. The great female founder of the lineage of the Zōd (Chö, written as gcod in Tibetan) practice in Tibet, cutting through ego-clinging, living between 1055-1143. She was a disciple and consort of the Indian master Phadampa Sangye (Padamba sanjee, T. pha-dam-pa sangs-rgyas), the Indian mahāsiddha who visited Tibet five or seven times, the last time in 1098, where he introduced the Pacification of Suffering (T. zhi-byed) teaching.

Makhranz rgyal chen, 'great king', Mahārājā. Protector guard, direction king, one of the guardians of the four directions.

Manal / Manla, sman-bla, 'Supreme Healer', the Medicine Buddha, Bhaiṣajyaguru, represented by blue colour. He is worshipped with the hope of healthy and long life.

Manzshir, 'jam-dpal / 'jam-(dpal)- dbyangs, 'Gentle one' or 'Gentle voiced One', Mañjuśrī, the bodhisattva of Wisdom.

Migjīd Janraiseg / Janraiseg / Khonsüm / Khonshim bodisad, mig 'byed spyān-ras-gzigs, 'open-eyed Avalokiteśvara'

Naidan, gnas-brtan, Sthavira, 'elder', name of Buddha's main disciples, the sixteen sthāviras or arhats who vowed to preserve the Dharma until the coming of Maitreya.

Naidan jūdūg, gnas-brtan bcu-drug, The 'sixteen arhats'. See the term *Naidan*.

naljormaa, rnal-'byor-ma, yoginī, female practitioner (of yoga).

Namsrai, rnam-sras, Vaiśravaṇa/Kuvera, the god of wealth, one of the ten protector deities. Also one of the four direction guards and guards the northern quarters.

Narkhajid, na-ro mkha'-spyod, Sarvabuddhadākinī, emanation of Vajrayoginī. A red coloured ḍākinī worshipped on the 25th (or 10th and 25th) of the lunar month.

Nogoon Dar' Ekḥ, sgrol-ma, sgrol ljang, Green Tārā, Śyāmatārā, one form of Tārā, the Saviouress

Ochirdar' / Ochir barigch / Wachirdara, rdo-rje 'dzin-pa, Vajradhara, 'vajra holder', name of a buddha

Ochirwaan' / Wachirwaan', phyag-na rdo-rje / phyag-rdor, Vajrapāṇi, 'the vajra bearer/holder' name of a bodhisattva

Ōkhin tenger / Lkham see at **Baldan lkham**

Rinjin / Ranjūn Lkham, rang-byung lha-mo, an aspect of Śrīdevī worshipped mainly by the Nyingmapa sect

Sakhius / khangal / dogshid, bstan-bsrung, Wrathful deity, protector spirit. In Mongolian Buddhism the group of the ten wrathful deities protecting the Buddhist Teaching is specially worshipped. Also the name of the ceremony performed in honour of them.

Sandui, gsang-'dus, Guhyasamāja, one of the three main Yellow Sect tantras and tutelary deities.

Sandejig süm, gsang bde 'jigs gsum, The summary name (being the first syllables of their names) for the three main tantric deities of the Gelukpa tradition, namely Guhyasamāja (Sandui), Cakrasaṃvara (Demchig) and Vajrabhairava (Jigjīd).

Seded / Tsagaan shūkhert see at **Dugar / Düger**

Sendom, seng gdong-ma, lion-headed ḍākinī, Simhamukhā, a secret aspect of Padmasambhava

Senge aro / Sengiin aro / Senggera / Senggiin araw / Jalba senge aro / Jalba sengiin ar(o), seng-ge'i nga-ro, 'lion's roar'; name of a buddha

- Shanlan**, *zhang blon*, Name of a protector deity, protector of doctors and medical colleges. 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.
- Shinjishid**, *gshin-rje-gshed*, Yāmāntaka. A wrathful form of Mañjuśrī, ‘Slayer or Destroyer of Yama, the Lord of Death’.
- Shüg(den)** / **Dorjshüg(den)**, (*rdo-rje*) *shugs(-ldan)*, ‘Powerful/strong’, name of a wrathful protector deity, whose worship was forbidden by the Dalai Lama. He still continues to be worshipped in several Mongolian monasteries.
- Sosorbaram** see at **Baraishir**, *so-sor* ‘brang-ma
- Süg(den)** see at **Dorjshüg(den)**
- Tanton** / **Tantan** / **Tantonjalbaa** / **Tantanjalbaa**, *thang stong (rgyal-po)*, Tangtong Gyalpo, a Tibetan siddha who lived from 1361 until 1485. He is considered to be one of the ‘seven miracles’ of Tibet. Legend tells that he was born in the 15th century from the womb of his mother as a 60-year old man with white beard. He was born in Tsang, Tibet at the time of Tsongkhapa. He visited India, China and many provinces of Tibet. He is well known for establishing the Tibetan opera called *lha-mo*. He founded numerous monasteries, among them a famous monastery in *Lcags-po ri*, the Medical College Hill, a sacred mountain in Lhasa. He also composed numerous works on medicine.
- Tantonjalbaa** / **Tantanjalbaa** see at **Tanton** / **Tantan**
- tawan khaan**, *sku lnga rgyal-po*, five great kings, the five regal or dhyāni buddhas
- Toinog** / **Toinag**, *khros-nag*, (*ma-gcig*) *khros-ma nag-mo*, *khros-po nag-po*, 1. ‘black wrathful one’, fierce black goddess, aspect of Vajrayoginī; 2. ‘Black wrathful one’, a black coloured wrathful deity (see *Toiwonagba*)
- Toinog dina**, *khros-nag sde lnga*, group of the five fierce black goddesses (*Toinog*)
- Toinog lkhagaa**, *khros-nag lha lnga*, group of the five fierce black goddesses (*Toinog*)
- Toiwonagba** / **Toiwonagwu** / **Toinog**, *khros-po nag-po*, ‘Wrathful black deity’
- Toiwonagmo** / **Toinog**, *khros-po nag-mo*, ‘black wrathful one’, fierce black goddess, aspect of Vajrayoginī
- Tsagaan Dar’ Ekh**, *sgrol-ma dkar-mo*, *sgrol dkar*, The White Tārā, Sītātārā
- Tsagaan öwgön**, *rgan-po dkar-po*, *lha chen tshe-ring*, The White Old Man, a deity depicted as an old man with long white hair and beard, carrying a dragon-headed stick. Also appears in the *Tsam* dances.
- Tsagaan Shükhert** / **Dugar** / **Seded**, *gdugs dkar*, Sītāpatrā, the female bodhisattva, ‘Goddess with the White Parasol’ protecting against obstacles
- Tsamba** / **Tsanba**, *tshangs-pa*, Brahmā, one of the protector deities
- Tsegmid** / **Tsewemed** / see **Ayuush**, *tshe-dpag-med*,
- Tselkhanamsüm**, *tshe lha rnam gsum*, the three deities of longevity: Amitāyus (T. *tshe dpag med*), White Tārā, (T. *sgrol-dkar*) and Vijayā (T. *rnam rgyal-ma*).
- Tsewemed** / **Tsegmid** see at **Ayuush**
- Tsonlkha**, *tshong lha*, the deity of trade, worshipped by Chinese traders and merchants. Has an elephant’s head and resembles the Indian god Gaṇeśa.
- Tünlkha**, ‘*khrungs lha*, ‘birth deity’ There is a deity for the day and exact time of a person’s birth, according to the combination of the elements of the birth-year. This deity must be given preference in prayer and veneration by the person who is under its patronage.
- Ulaan sakhius** / **Jamsran** / **Begtse**, *lcam-sring* / *beg-tse*, ‘the red Protector’, another name of Jamsran or Begtse, one of the protector deities.
- Wachirdara** see at **Ochirdar’** / **Ochir barigch**
- Wachirwaan’** see at **Ochirwaan’**
- yadam**, *yi-dam*, tutelary deity, meditational deity (S. *iṣṭadevatā*)
- Yansan (yadam)** / **Damdin yansan**, *yang-gsang (yi-dam)*, ‘innermost, most secret’, A four-faced and six-armed tutelary deity with wings, and a horse-head in his hair, who is embracing his consort. He was worshipped by Padmasambhava, and is a main tutelary deity in Red Sect temples. Among the three main Gelukpa monasteries of Tibet, he is also the main tutelary deity in Sera and as such is worshipped in monastic schools following the manual book (*igchaa*) of Sera.
- Zonkhow** / **Bogd Zonkhow** / **Bogd lam**, *tsong-kha-pa*, Tsongkhapa (1357-1419), reformer of the Tibetan Kadampa Sect, founder of Gelukpa or Yellow Sect, which became dominant in Mongolia in the 17th century.

NAMES OF CEREMONIES

- 32 kharanga magtaal / 32 magtaal**, '32 eulogies', ceremony during which eulogies of buddhas, bodhisattvas, saints, Tibetan and Mongolian masters are recited. It takes place during the 'great festival days of Buddha's miracle showing' (*Burkhan bagshiin rid khuwilgaan üzüülsen ikh düitsen ödrüüd* or *Choinpürel jon aa*), which are conducted for the fifteen days of the Lunar New Year. They commemorate Buddha's defeat by mysterious methods of showing miracles of the six heretical masters.
- Adislaga**, *byin-rlabs*, 'blessing'. The ceremonial consecration of offerings, offering cakes, masks, robes, and other accessories (e.x. before the *Tsam* dance, or of the new year's offering cakes).
- Arwan khangal**, *bstan-bsrung*, In Mongolian Buddhism the group of the ten wrathful deities protecting the Buddhist Teaching. Also the name of the ceremony performed in honour of them.
- Awidiin chogo**, 'od-dpag-med-kyi cho-ga, A ceremony aimed at clearing away all sins and praying for the deceased to take rebirth in the paradise of Amitābha Buddha.
- awshig / wan**, *dbang*, Initiation, empowerment, the term being derived from Sanskrit *abhiṣeka*. It means conferring the power or authorization to practice certain Tantric teachings.
- Balin(giün) adislaga**, *gtor-ma byin-rlabs*, 'offering cake consecration'. The consecration of the new offering cakes (changed yearly) held before the Lunar New Year.
- Bat orshil (örgökh) / Danshig**, *brtan bzhugs*, 'firmly established', ceremony of longevity, blessing ceremony performed for someone's long life
- Bogd lamiin chogo / Bogd (Zonkhov) lamiin chogo**, *bla-ma'i cho-ga*, Ceremony in honour of Tsongkhapa, held at the anniversary of Tsongkhapa's death on the 25th of the first winter month. See also *zuliin 25-n*, *Zonkhoviin düitsen*, *Zonkhoviin taalal bolson ödör*.
- Bumshi**, 'bum bzhi, 'Four hundred thousand', a kind of fourfold meditative practice for lamas. It contains the following four parts: *Mörgöl* (prostration), *Itgel* or *Megzem toolokh* (recitation of the text of going for refuge or the prayer to Tsongkhapa), *Mandal örgökh* (maṇḍala offering), *Naminchlakh* or *Bazarsadiin tarnii toolokh* (confession of sins/downfalls by the recitation of the mantra of Vajrasattva deity).
- Burkhan bagshiin chogo / Tüwiin chogo**, *thub-pa'i cho-ga*, Ceremony in honour of the Buddha, held on the great days of Buddha (see also *Burkhan bagshiin düitsen ödör*).
- Chogar / Takhiliin büjig**, *mchod-gar*, 'offering dance', a kind of religious costumed meditative dance performed in Kālacakra monastic schools (*Dechingalaw* or *Düinkhor datsan*).
- chogo/ choga**, *cho-ga*, S. *pūjā*, ritual, ceremony, way of performance, collective name for certain kinds of bigger ceremonies.
- Chojoo danrag**, *chos-rgyal gtang-rag*, Thanksgiving offering in honour of Chojoo, the Lord of Death, consisting of three big sacrificial cakes and other offerings.
- Chojoo dügjüü**, *chos-rgyal drug-bcu*, 'sixty to Chojoo', a kind of sacrificial cake offered to Chojoo, the Lord of Death.
- Choinkhor düitsen / (Burkhan bagshiin) nomiin khüird ergüülen düitsen, nomiin khüird ergüülekh**, *chos-khor dus-chen*, 'Great day of the turning of the wheel of Dharma' commemorating the day when Buddha first preached the Dharma. It is held on the 4th of the last summer month, one of the four great days of Buddha (*Burkhan bagshiin düitsen*).
- Choinpürel jon aa / Burkhan bagshiin (tersüüdiig nomkhotgon) rid khuwilgaan üzüülsen ikh düitsen ödrüüd**, *chos-'phrul bco-nga*, 'Fifteen miracles'. Ceremonies held in the first 15 days of the lunar new year, commemorating Buddha's defeat of the six masters, the holders of heretical doctrines, by mysterious methods including miracles. See also *Choinpürel molom yerööl / Ikh yerööl*.
- Choinpürel molom yerööl / Ikh yerööl**, see also **Oroin yerööl**, *chos-'phrul smon-lam*, Prayers of 'miracle showing', name of the ceremonies lasting for 15 days in the new lunar year (first spring month) when sixty different texts are recited. They include the 32 eulogies (*magtaal*) and the six prayers (*Zurgan yerööl*). See also *Choinpürel jon aa*.
- Danjuur**, *bstan-'gyur*, Tanjur, 'Translated treatises'. The collection of commentaries on the words of the Buddha (Ganjuur, Kanjur) in 225 volumes.
- Danrag**, *gtang-rag*, S. *subharman*, thanksgiving offering
- Danshig** see at **bat orshil (örgökh)**
- Danshig naadam**, *brtan bzhugs*, (Sport) festival held during the ceremony of longevity dedicated to the *jewtsündamba khutagt* or other high dignitary
- Dar' ekhiin chiwel**, *sgrol-ma'i 'chi-ba bslu*, Name of a ceremony to Tārā. *Chiwel* (T. 'chi-ba bslu) literally means 'deceive death', save one from death by paying ransom', and means a ritual by which the life of a dying person is ransomed.
- Dar' Ekhiin mandal shiwaa**, *sgrol-ma'i maṇḍala bzhi-ba*, Name of a ceremony dedicated to Tārā, called 'The Four Maṇḍalas of Tārā'.
- Dashnyam arawnai**, *bkra-shis nyi-ma'i rab-gnas*, Consecration ceremony held on the 'fortunate day'.

- Dawkhar yerööl**, ‘Double prayer’, name of a ceremony held on the Great day of Öndör Gegeen (*Öndör Gegeenii ikh düitsen ödör*), on the 14th of the Lunar New Year ceremonies (14th of the first spring month). It commemorates the death of Öndör Gegeen.
- Dügjüü**, *drug-bcu*, ‘Sixty’, a special sacrificial cake offering performed to Chojoo. See also *Chojoo dügjüü*.
- Düjjid nyamba /nyamba / nyam**, *dus-rgyud bsnyen-pa*, Name of a ceremony performed at the Kālacakra anniversary, on the 15th day of the last month of spring. It commemorates the day when Buddha first gave teachings on the Kālacakra system, ‘the wheel/cycle of time (*Tsagiin khüird* or *Düinkhor*)’ of Buddhism. This ceremony is held currently in Mongolia only in *Gandan* and *Dashchoilin* monasteries.
- Düinkhoriin jinsreg**, *dus-’khor-gyi sbyin-bsreg*, Kālacakra fire-offering
- düitsen / düichen (ödör)**, *dus chen*, ‘great day, festival day’. The special monthly and yearly ceremonies, held monthly on the 8th, 15th and 30th days of the lunar month. The yearly *düitsens* are the biggest Buddhist festivals.
- Ganjuur**, *bka’-’gyur*, 1. Kanjur. The canon of the words and teachings of Buddha in 108 volumes. 2. Name of a ceremony during which extracts or selected passages are read from every part of the 108 volumes of *Ganjuur*.
- Ganjuur ergekh**, *bka’-’gyur*, ‘Circumambulation of the Kanjur’. A ceremonial event when volumes of holy texts are circulated around the town or an area or a whole aimag, on a vehicle or by people on foot.
- Günreg**, *kun-rig(s)*, Name of a ceremony performed for the deceased, to the ‘the all-knowing/omniscient (and completely illuminating)’, Sarvavidyā Vairocana, a form of Vairocana Buddha.
- Ikh arawnai / Dashnyam arawnai**, *rab gnas*, ‘Great consecration’, name of a consecration ceremony held in *Gandan* on a fortunate day (3rd of the first autumn month).
- Ikh yerööl / Choinpürel molom yerööl**, see also at **Oroin yerööl**, *smon-lam chen-mo*, ‘Great prayers’, name of the ceremonies held on the first 15 days of the lunar New Year (first spring month) with sixty different texts, like the 32 eulogies (*magtaal*) and the six prayers (*Zurgaam yerööl*) recited. See also *choinpürel jon-aa*.
- Jambiin chogo**, *byams-pa’i cho-ga*, ceremony in honour of Maitreya (*Maidar, Jambaa*), the future Buddha. See also *Maidar ergekh*.
- Jamchoi denaa / derna**, *byams chos sde lnga*, ‘Five Treatises of Maitreya’, read during the ceremony dedicated to the future Buddha, Maitreya (see *Maidar ergekh, Jambiin chogo*). These Maitreya teachings were transmitted by Asaṅga (T. thogs-med).
- Jasaa ikh Ganjuur**, Name of a special *Ganjuur* ceremony entitled ‘the great *Jasaa Ganjuur*’, presently held only in *Gandan* monastery.
- Jasaa Jambiin choga**, *byams-pa’i cho-ga*, Name of a *Jambiin choga* ceremony in honour of Maitreya, the future Buddha, presently held only in *Gandan* monastery.
- Jasaa khural**, *spyi-sa*, ‘Ritual of periodic duty, turn of duty’, Any ritual when the texts requested by individuals are recited (by lamas performing this duty in turns).
- Jigjid danjüg / dagjüg**, *jigs-byed bdag-jug*, ‘Self-empowerment/initiation of Jigjid’, meditational practice on Bhairava.
- Jiliin dorom** see at **Tsedor**
- jiliin düitsen ödör**, annual great day, annual festival
- Jinsreg**, *sbyin-sgreg*, Fire-offering, the ritual burning of different types of food and other precious offerings.
- Khailen / Yar khailen**, *has-len*, ‘Oath-taking’, the annual summer retreat period of lamas, in which gelen and getsel lamas take part, and which lasts for 45 days from the 15th of the last summer month. Held only in monasteries with at least four *gelens*. During this period they confirm their vows, confess their possible mistakes and amend their negative actions. The practice originates from Buddha, who practiced *Khailen* in the Realm of the 33 Gods. It also has roots in the old tradition of the confinement or retreat of lamas in India for the wet summer months, the original cause for which was to spend the rainy period in a retreat with the additional aim of avoiding any accidental killing of insects. Originally, it lasted for three months.
- Khajidiin chogo**, *mkha’-spyod-kyi cho-ga*, ‘The ceremony of the dākinis’, usually held on the 10th and on the 25th of the lunar month.
- Khand chogo / Khajidiin chogo**, *mkha’-’gro’i cho-ga*, ‘The ceremony of the dākinis’, usually held on the 10th and on the 25th of the lunar month.
- Khand tseejüü/ tseijüü**, *mkha’-’gro tshes bcu*, The tenth (day) of the dākinis’, celebration of the dākinis held in Red Sect temples on the 10th or 25th of the lunar month.
- Khuuchin khural / Khuuchin nomiin khural**, ‘The old ceremonies’. Name of the three day *Sakhius* ceremony to the wrathful deities held before the Lunar New Year (last winter month 27-29th).
- Lamiin chodow / chodwa**, *bla-ma’i mchod-pa*, ‘Offering to the master’, gurupājā, ceremony for Tsongkhapa, the teachers and masters who transmit the Buddhist Teaching

- Lamiin chodwiin tsogchid**, *bla-ma'i mchod-pa'i tshogs-mchod*, gurupūjā (offering to the masters) with a feast offering or accumulation of offerings (*tsogchid*, gaṇapūjā).
- Lkham mamō tugaṇ/ tugaṇ/ tūgon**, *lha-mo ma-mo 'khrugs-skong (?)*, Name of a ceremony, held in honour of Śrīdevī and the wrathful 'mother goddesses'.
- Lkhawaw(iin) düitshen / Burkhan bagsh tengeriin ornoos buuj irsen ödör**, *lha-las babs-pa'i dus-chen*, 'descent [of the Buddha] from the gods' realm', name of a festival which is held on the 22nd of the last autumn month, one of the 'great days of Buddha' (*Burkhan bagshiin düitsen*). It is the anniversary of the day when Buddha descended from the god realms, where he had spent 90 days teaching and performing the *Khailen* retreat.
- Lkhogo**, *lho-sgo*, south gate', a part of ceremonies performed for the deceased
- Lkhogtoi günreg/ Lkhogotai günreg**, *kun-rig-gi lho-sgo*, 'South gate of *Günreg*'. A ceremony performed in honour of Sarvavidyā Vairocana (*Günreg*) in order to help the deceased to a better rebirth, to help them to reach the realm of Buddha through the south gate of his palace.
- Lowon chogo / Lowon tseejüü**, *slob-dpon-gyi cho-ga*, Name of a ceremony in honour of Padmasambhava. It is held on the 10th day of the lunar month in Red Sect monasteries.
- Lowon tseejüü/ tseijüü / Lowon chogo**, *slob-dpon tshes bcu*, 'the tenth of Padmasambhava', name of a ceremony to Padmasambhava held in Red Sect temples on the 10th of the lunar month
- Lüijin/ Lüüjin**, *lus sbyin (lus-kyis mchod sbyin)*, Tantric body offering ritual, typical for Red Sect tradition, used in *Zod* (T. *gcod*) practices.
- Maan' yerööl**, *ma-ṇi bstod-pa*, Name of a ceremony dedicated to Avalokiteśvara.
- Maaniin büteel / Maaniin chogo**, *ma-n.i sgrub*, A ceremony dedicated to Avalokiteśvara, reciting his magic formula many times
- Maaniin chogo** see at **Maaniin büteel**, *ma-n.i'i cho-ga*,
- Maidar ergekh**, 'Maitreya circumambulation', when the statue of the future Buddha is mounted on a vehicle with green horse head and circulated around the monastery or town. Its main aim is to pray for the future Buddha's (*Maidar* or *Jamba*) coming.
- Manaliin donchid**, *sman-bla'i stong-mchod*, 'Thousandfold offering to the Medicine Buddha'. Ceremony in honour of the Medicine Buddha, held usually on the 8th of the lunar month. It includes a thousandfold offering and thousandfold circumambulation of his palace or maṇḍala placed in the middle of the temple.
- Naidan chogo**, *gnas-brtan cho-ga*, A ceremony during which the sixteen arhats, that is, the sixteen disciples of the Buddha who vowed to preserve the Dharma until the coming of Maitreya, are worshipped. It is held usually on the 30th of the lunar month.
- Nasnii büteel / Tsedew**, *tshe-sgrub*, long life or longevity practice/sādhana, name of a ceremony to achieve longevity
- Nomiin khürd ergüülekh/ (Burkhan bagshiin) nomiin khürd ergüülen düitsen** see at **Choinkhor düitsen**
- Oroin yerööl**, *smon-lam*, 'evening prayer'. A ceremony performed with the aim of promoting better rebirth for the deceased, and also gathering virtue. A special *Oroin yerööl* ceremony is *Ikh yerööl* or *Choinpürel molom yerööl* during *Tsagaan sar*.
- Öndör Gegeenii düitsen ödör**, 'The Great day of Öndör Gegeen', on the 14th of the first spring month, commemorating the death of Öndör Gegeen. See also *Dawkhar yerööl* ceremony.
- Sagar** see at **Gazriin büjig**
- Sanduin jüd**, *gsang-'dus rgyud*, Guhyasamāja tantra, also name of a ceremony
- Sanjīdmolom khural**, *bzang spyod smon-lam*, Sanjīdmolom ceremony. *Sanjīdmolom / Yerööliin khaan*, *bzang spyod smon-lam*, 'phags-pa bzang-spyod smon-lam-gyi rgyal-po' is the title of a text, Ārya Bhadracharyāpranidhānarāja, 'prayer of good actions', 'king of prayers'. One of the Six Prayers (*Zurgan yerööl*).
- Sariin düitsen ödör**, monthly great day, monthly festival day. See *düitsen ödör*.
- Shambaliin chogo**, *shambha-la'i cho-ga*, 'Shambhala ceremony', name of a ceremony for the deceased
- Shanlangiin chogo**, *zhang blon-gyi cho-ga*, Ceremony in honour of Shanlan.
- shönöjin lüijin**, *lus sbyin*, 'All-night *Lüijin* ceremony' held during the night.
- Sojin**, *gso-sbyong*, 'restoring purification', confession of sins, ceremonies performed in order to purify the precepts/vows
- Sor**, *zor*, pyramid shaped wooden construction with a sacrificial cake (see *sor zalakh*)
- Sor zalakh**, *zor 'phen*, The ceremony of the burning of the sor, that aims to remove of all bad effects and relieve natural disasters such as droughts, harsh winter cold, or contagious diseases and other negative phenomena.
- Takhiliin büjig** see at **Chogar**
- Tanton chogo**, *thang stong-gi cho-ga*, Ceremony held in honour of Tanton/Tantan.
- Tsagaan sar**, 'White month', the Lunar New Year during which special ceremonies are held in Buddhist temples.

Tsam, 'chams, masked ritual dance performed in monasteries

Tsedew see at **Nasnii büteel**

tsedor / **jiliin dorom**, *tshe(s)-gtor*, 'yearly ceremonial cake', a kind of sacrificial cake

Tsedor danrag, *tshe(s)-gtor gtang-rag*, 'yearly thanksgiving offering' to Śrīdevī offered on Lunar New Year's Eve during the **Tsedor lkham** ceremony

Tsedor lkham, *tshe(s)-gtor lha-mo*, 'yearly ceremonial cake offering to Lkham', Name of a ceremony, during which a yearly offering is performed to Śrīdevī on Lunar New Year's Eve

Tsegmidiin chogo / **Tsewegmediin chogo**, *tshe-dpag-med-kyi cho-ga*, A ceremony worshipping Amitāyus, the Buddha of Boundless life.

Tsewegmediin chogo see at **Tsegmidiin chogo**.,

Tsogchid, *tshegs mchod*, 'accumulation of offerings', Gaṇapūjā, feast offering

Tsogchin, *tshegs chen*, 'the great assembly', everyday ceremony, daily chanting

Tüwiin chogo / **Burkhan bagshiin chogo**, *thub-pa'i cho-ga*, Ceremony in honour of the Buddha, held on the great days of Buddha (see also *Burkhan bagshiin düitsen ödör*).

Uuliin lamiin chogo, A ceremony and title of a ritual text for the 8th *Bogd* written by Luwsan, or Uuliin lam. **wan**, *dbang*, Initiation, empowerment, Sanskrit abhiṣeka. It means the conferring of power or authorization on the practice of certain Tantric teachings.

Wantai günreg, *kun-rig-gi dbang*, 'the initiation of Günreg', name of a ceremony (Günreg) for the deceased, including an initiation

Yansan yadamiin chogo, *yang-gsang-gi cho-ga*, *yang-gsang yi-dam-gyi cho-ga*, Ceremony in honour of Yansan yadam

Yar khailen / **Khailen**, **Yarnai**, *dbyar khas-len*, 'Summer Oath-taking', the annual summer retreat period of lamas, in which *gelen* and *getsel* lamas take part, that lasts for 45 days from the 15th of the last summer month. Held only in monasteries with at least four gelens.

Yarnai / **Yar khailen**, **Khailen**, *dbyar gnas*, summer retreat of lamas, religious confinement during the summer, summer fasting

yerööl, *smon-lam*, A literary genre. In Buddhism, it is the equivalent of the Tibetan genre *smon-lam* meaning prayer. It is also a kind of ceremony. See also *Oroin yerööl*, *Choinpürel molom yerööl*.

zod / **jod**, *gcod*, 'Cutting'. A tantric ceremony. It is a system of practices based on the Prajñāpāramitā and set down by the Indian siddha Phadampa Sangye and his consort a Tibetan female teacher Majiglawdonma for the purpose of cutting through the four Māras and ego-clinging.

Zonkhowiin düitsen / **zuliin 25**, **Zonkhowiin taalal bolson ödör**, *tsong-kha-pa'i dus-chen*, The 'great day of Tsongkhapa', the annual ceremony commemorating Tsongkhapa, held on the day he passed away.

Zonkhowiin taalal bolson ödör / **Zonkhowiin mendelsen mön taalal bolson/tögssön ödör** / **Zonkhowiin düitsen**, **Zuliin 25-n**, 'The day Tsongkhapa passed away' or 'The day Tsongkhapa was born and passed away', the annual ceremony commemorating Tsongkhapa held on the day he was born and passed away.

Zuliin 25-n / **Zonkhowiin düitsen**, **Zonkhowiin taalal bolson ödör**, 'the 25th of the butter-lamps', commemoration of the death of Tsongkhapa, on the 25th of the middle winter month, which includes the burning of thousands of butter-lamps.

APPENDIX 2 LIST OF DASHCHOILIN MONASTERY'S TEXTS READ ON REQUEST OF INDIVIDUALS AND THEIR INDICATIONS

The list contains all titles that can be requested in the monastery, giving for each title the following data:

- 1, Mongolian Title
- 2, Tibetan Title (short title, being in many cases the beginning of the text)
- 3, Sanskrit Title (in Tibetan Transliteration, as given in the text)
- 4, Full title / title of text (if different from the short title and if known)
- 5, Collection (if the text is part of any)
- 6, Author of text (if given in the text)
- 7, Translation of short title(s)
- 8, Translation of full title (if different from short title)
- 9, Short explanation / purpose of reading (taken from the explanation on the monastery's list of texts)
- 10, Occasions and rules for reciting the text on request in *Dashchoilin* monastery

TITLES FROM DASHCHOILIN MONASTERY'S LIST

***Altan Ganjuur*, bka' - 'gyur gser-po**

'Golden *Ganjuur*', The teachings or translated words of Buddha in 108 volumes, written in golden powder.

To gather virtues and merits in the present life and for better later rebirths. To make the glowing embers of fortune lighting again and to get one's aims fulfilled. During this ceremony extracts or selected passages are read from every part of the volumes of *Ganjuur*. The ceremony is held on Thursdays, about four times a month, and therefore this text can be requested only at those dates.

***Altangerel or Ser od*, gser-'od**

Ārya su br̥ṇa pra bha sad ta

'*phags-pa gser 'od dam-pa'i mdo*, title of the short version: '*phags-pa gser 'od dam-pa'i bsdus*

'Golden Light' / 'The noble sacred Golden Light sūtra' / Translation of the title of short version: 'The abridged noble sacred Golden Light [sūtra]'. To increase wealth of the individuals or families, to secure prosperity and to gather merits. Also as a protection against sudden dangers.

Read by one of the lamas of the daily chanting.

***Altangereliin dallaga*, gser-'od-kyi g-yang-'gugs / gser 'od dam-pa mdo-sde'i g-yang-'gugs**

by Btsun gzugs yon-tan

'Ritual of Golden Light to secure prosperity' / 'Golden Light ritual for calling forth prosperity' / 'Ceremony of the sacred Golden Light sūtra to secure prosperity' / 'sacred Golden Light sūtra ritual for calling forth prosperity'. For becoming wealthy and rich in food, also calling forth virtue and wealth. Read by the *Jasaa*. Precense with food offering (biscuits and sweets) is needed.

***Ariun san / Ariun buzriin san or Nolsan*, mnol bsangs**

Beginning of the text: *chos rnam rang-bzhin*

'Incense offering for purification', translation of the beginning of the text: 'true nature of phenomena / dharmas'. To clear away all sins and negative stains. Read by the *Jasaa*. Precense is needed.

***Arwan gurwan san*, bsangs bcu-gsum**

'Thirteen kinds of incense offerings'. To clear away all sins and negative stains. To protect the land. Read by the *Jasaa*. Precense is needed.

***Arwan khangal*, 'bstan-bsrung bcu'**

'Ten wrathful / protector deities'. Saves from all kinds of dangers and sufferings like accidents, illnesses and to prevent sudden and premature death. To get saved from demons (*ad*, *zetger*). Also for gathering virtues and merits in the present life and for better later rebirths. To make the glowing embers of fortune lighting again. Read by the *Jasaa*.

***Awidiin chogo or Diwaajingiin chogo*, 'od-dpag-med-kyi cho-ga / bde-ba-can-gyi cho-ga**

'Ritual of Amitābha, the Buddha of Infinite Light' / 'Ceremony of the Sukhāvati paradise'. For the virtue of the next life of the deceased ones, aimed at clearing away all sins and praying for the deceased to take rebirth in the paradise of Amitābha Buddha (Sukhāvati) located in the west. The ceremony is held once in a month, on a Wednesday, and can be requested at only that date.

***Ayan zamiin yerööl or Chogjü münse / Chogjuu münse*, phyogs bcu mun sel / 'phags-pa phyogs-bcu mun-sel / 'phags-pa phyogs bcu'i mun-pa thams-cad rnam-par sel-ba zhes bya-ba theg-pa chen-po'i mdo**

Ārya Da sha di ga an tha kā ra bi dhwa na se nā ma mahā yā na sū tra

Part of the *Sundui* collection. 'Blessing for journey' / translation of Tibetan title: '(the noble) clearing away the obsurations of the ten directions' / 'The mahāyāna sūtra entitled the noble [sūtra] clearing completely away all darkness of the ten directions'. Ten kinds of remedies for the luck of travellers who take a long journey.

Read by the *Jasaa*.

***Badamkhatan / Badmakhatan*, padma bka'-thang**

'Chronicles of Padmasambhava'. Reading this text, a gter-ma biography of Padmasambhava, is aimed at achieving success in work, peace and tranquillity at home. Read by one of the lamas of the daily chanting.

APPENDIX 2: List of Dashchoilin Monastery's Texts Read on Request of Individuals and Their Indications

<p>Balgan donoin serjim / Balgan don aan ser jim / Balgan don-aagiin ser jim / Balgon-don-oo serjim / Balgan don ai serjim, <i>dpal mgon gdong lnga'i gser-skyems</i> 'Golden drink libation to the five-faced protector / the five-tufted one (epithet of Mahādeva)'. To clear away bad defects of stealing and gossips. Read by the <i>Jasaa</i>. Precense with spirit offering (alcohol or black tea) is needed.</p>
<p>Banzragch, <i>panytsa-rakṣha</i> Part of the daily chanting in the monastery. Pañcarakṣā, 'Five-fold protection' / 'Five magical formulas of the five Buddhist goddesses of longevity'. To cure illnesses of children and animals. Read by one of the lamas of the daily chanting.</p>
<p>Barchad lamsel / Bartsad lamsel, <i>bar-chad lam sel / bar-gcod thams-cad sel-ba'i gzungs</i>, long title given in <i>bstod-smon</i> 1996: <i>gsol-'debs bar-chad lam sel</i> Part of the daily chanting in the monastery. Part of the <i>Sundui</i> collection. '(Dhāraṇī of the) Lamp clearing obstacles [of the Path] away' / (Dhāraṇī of the) Lamp dispelling the darkness and illuminating the path' 'Prayer entitled the lamp clearing obstacles away'. A text chanted to clear away obstructions, troubles and difficulties that hinder the path to enlightenment. Read by one of the lamas of the daily chanting.</p>
<p>Bard soldiw / Bardo soldiw, <i>bar-do'i gsol-'debs / bar-do'i 'phrang sgrol-gyi gsol-'debs 'jigs sgrol-gyi dpa'-po</i> Shā-kya'i btsun-ba Blo-bzang chos-kyi rgyal-mtshan 'Prayer of the intermediate state [between death and rebirth]' 'Prayer saving from the perilous journey of the intermediate state, hero saving from fears'. For deceased ones, to attain a new rebirth soon and to suffer less in the intermediate state. Read by the <i>Jasaa</i>.</p>
<p>Bazarsad, <i>rdo-rje sems-dpa'</i> 'Vajrasattva' To correct bad signs. A basic text for the confession of downfalls. Read by the <i>Jasaa</i>.</p>
<p>Bekhen Ganjuur, <i>bka'-'gyur</i> 'Ganjuur, written in ink' To gather virtues in the present life and for better later rebirths. The ceremony is held on Thursdays, about four times a month, and can be requested only those days.</p>
<p>Bumchin / Büm chen / Bümchin, <i>'bum chung / 'phags-pa shes-rab-kyi pha-rol-tu phyin-pa stong-phrag-brgya-ba'i don-ma nor-par bsodus-pa</i>, title of the short version: <i>'phags-pa shes-rab-kyi pha-rol-tu phyin-pa stong-phrag-brgya-ba'i snying-po</i> Ārya sha ta sa ha sri ka bradnyā pā ra mi ta by Atīṣa 'Short version of the 100,000 verses of Prajñāpāramitā' / 'the abridged version of the precise meaning of the noble Prajñāpāramitā sūtra in 100,000 verses', translation of title of the short version: 'The essence of the noble Prajñāpāramitā sūtra in 100,000 verses'. To have healthy child. Read by the <i>Jasaa</i>.</p>
<p>Burkhan bagshiin nalchog / nalchig, <i>sangs-rgyas-kyi rnal-mchog</i> 'The most excellent tranquility of mind of Buddha'. An eulogy of Buddha. To heal children's and women's diseases. Read by the <i>Jasaa</i>.</p>
<p>Burkhan rawnailakh / arawnailakh / Burkhanii arawnai / Rawnai (burkhand) <i>rab-gnas'</i> Consecration of images and sculptures of Buddha and other deities. To have new images and sculptures of deities consecrated. Can be performed by any of the lamas.</p>
<p>Chaa süm / Chaasüm / Chasüm (dorom), <i>cha gsum / cha gsum gtor-ma</i> 'Three parts' / 'Threefold ritual' / The threefold sacrificial cake offering ritual' Three kinds of offerings to comfort the spirits of water and local spirits and to get saved quickly from illnesses and sufferings. Clears away all problems, illnesses of animals and harms. Read by the <i>Jasaa</i>.</p>
<p>Chojoo / Damdin chojoo, <i>(dam-can) chos-rgyal</i> Part of the <i>Arwan khangel / Sakhius</i> text. 'Yama / Lord of Death'. To prevent from dangers and accidents. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Chojoo dügjü(ü), <i>chos-rgyal(-gyi) drug-bcu</i> 'Sixty sacrificial cake offerings to Yama' To clear away obstacles and to be saved from suffering. This ceremony is held four times a month (on the 9th, 19th, 25th and 29th) and therefore can be requested only on these dates.</p>
<p>Dadog sersüm / Dodog sersüm, <i>mdo tog gser gsum</i> 'The three texts Banjragch, Dogsom / Dogsüm and Altangerel', [Collective name for three sūtras]. To attain success in work. Read by one of the lamas of the daily chanting.</p>
<p>Dagii janchiw or Bod'satwagiin yerööl, <i>bdag-gis byang-chub</i> (beginning of the text), <i>spyod-'jug smon-lam</i> Bodhicharyā Avatāra One of the Six prayers (<i>Zurgaen yerööl</i>). by Śāntideva 'Shall I attain enlightenment...'. Prayer of entering to the bodhisattva's way', a prayer on Bodhicharyā Avatāra by Śāntideva. To attain success in work. Also recommended for pregnant women. Read by the <i>Jasaa</i>.</p>
<p>Damchoi badgar, <i>dam chos-kyi pad dkar</i> 'The white lotus of the holy Teaching'. To remove diseases. Read by one of the lamas of the daily chanting.</p>

<p>Dar' ekhiin dallaga, <i>sgrol-ma'i g-yang-'gugs / rje-btsun sgrol-ma'i g-yang-'gugs</i> 'Ritual of Tārā to secure prosperity' / 'Tārā (ritual for) calling forth prosperity' / 'Ceremony of the noble Tārā to secure prosperity'. To attain success in work. To gather virtue and good fortune. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Dar' ekhiin mandal shiwa / Mandal shiwa, <i>sgrol-ma'i sgo-nas mandala bzhi-pa</i> 'Four maṇḍalas of Tārā'. To attain success in work and to ensure healthy delivery for pregnant women. Read by the <i>Jasaa</i>.</p>
<p>Dashchiraw san / Dashcharwewiin san / Dashchirwew san, <i>bkra-shis char-'bebs-kyi bsangs bsang-mchod bkra-shis char-'bebs</i> Part of the daily chanting in the monastery. 'Incense offering to cause rainfall of auspiciousness'. An incense offering performed for purification and for attaining virtue and good fortune. To conciliate the water sprits and to remove stains and obscurations. Read by the <i>Jasaa</i>.</p>
<p>Dashdondow, <i>bkra-shis don-'grub</i> title of the short short version: <i>bkra-shis don-'grub-ma'i bsodus-pa</i> gung paṇḍita rdo-rje bsod-nams 'Auspicious accomplishment'. Translation of title of the short version: 'abridged version of the Auspicious accomplishment'. For successful travel and for avoiding theft. Read by the <i>Jasaa</i>.</p>
<p>Dashzewge / Dashzeweg, <i>bkra-shis brtsegs-pa / 'phags-pa bkra-shis brtsegs-pa zhes bya-ba theg-pa chen-po'i mdo</i> Ārya manga la ku ṭa nā ma mahā yā na sū tra Part fo the <i>Sundui</i> collection. 'Heap of auspiciousness' / 'The mahāyāna sūtra entitled the noble heap od auspiciousness'. For all types of remedies: moving to a new house or a new place, starting new work etc. Read by the <i>Jasaa</i>.</p>
<p>Demberel dodwa / Demberel dodow / Demberel dodba, <i>rtan-'brel bstod-pa</i> Part of the daily chanting in the monastery. by Tsongkhapa (rje tshong-kha-pa blo-bzang grags-pa) 'Eulogy of the interdependent connection'. An eulogy recited in order to revive spiritual strength and spirit and to gather virtues and good fortune. Read by the <i>Jasaa</i>.</p>
<p>Demchig molom / Demchigiin yerööl, <i>bde-mchog smon-lam</i> 'Prayer to Cakrasaṃvara'. To increase wealth and to gain profit. Read by the <i>Jasaa</i>.</p>
<p>Dewjid serjim / Dewjid(iin) serjimv sde brgyad gser-skyems 'Eight kinds of golden drink libations' / 'Golden drink libation to the eight classes of spirits'. Remedy prayer for removing obstacles and hindrances, problems and harms and to achieve one's aims by conciliating the eight classes of spirits (<i>lus naiman aimag</i>). Against droughts and to cause a rainfall. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p>Dewsan / Diwsan / Dewiin san or Buzriin san, <i>grib bsangs</i> 'Incense purification to clear away stains or obscurations'. To comfort the spirits of water and local spirits. Read by the <i>Jasaa</i>. Precense is needed.</p>
<p>Dodgalsan / Dod' galsan / Dodgalsan, <i>mdo-sde bskal bzang</i> 'Sūtra of the fortunate aeon (kalpa)'. To protect from diseases. Read by one of the lamas of the daily chanting.</p>
<p>Dodijaja / Dodi jajaa / Dod' jajaa, <i>mdo-sde brgya-brgyad</i> Part of the <i>Sundui</i> collection. '108 sūtras'. To remove diseases fast, and to correct bad signs. Read by the <i>Jasaa</i>.</p>
<p>Dodüdwä / Doodüdwä, <i>mdo sdud-pa / phags-pa shes-rab-kyi pha-rol-tu phyin-pa yon-tan rin-po che sdud / full title given in the text after the Sanskrit title: 'phags-pa shes-rab-kyi pha-rol-tu phyin-pa yon-tan rin-po che sdud-pa tshigs-su bcad-pa</i> ārja pradnyā pā ra mi tā ratna guṇa sanytsa ya gā thā nā ma ārya manydzu shrī ya Part of the daily chanting in the monastery. 'Abridgement, summary' / 'The versed summary of the noble Prajñāpāramitā (perfection of wisdom) sūtra, being a storehouse of precious virtues'. An abridged version of the Prajñāpāramitā (perfection of wisdom) sūtra chanted to increase wealth and to attain virtue and good fortune. Read by one of the lamas of the daily chanting.</p>
<p>Dogsom / Dogsüm / Dogsun, <i>tog-gi gzungs</i> Ārya sa na ni pā ta ratna ke tu dha ra ni na ma mahā yā na sū tra 'phags-pa tog-gi gzungs / 'phags-pa dus-pa rin-po-che tog-gi gzungs bdud-kyi 'khor mi tshugs-pa'i zhes bya-ba theg-pa chen-po'i mdo 'Essence dhāraṇī' / 'The mahāyāna sūtra entitled the noble 'essence dhāraṇī / The mahāyāna sūtra entitled the noble precious jewel essence dhāraṇī against the harm of demons. A dhāraṇī recited to attain success in work and to revive spiritual strength and spirit and to clear off all abstacles and bad omens. Read by one of the lamas of the daily chanting.</p>
<p>Doozamlin / Dozanlün or Ülgeriin dalai, <i>mdo mdzangs blun</i> Damamuko-nāma-sūtra 'Sūtra of the wise and the foolish'. To gather virtues and good fortune, for the benefit of every sentient beings. Read by one of the lamas of the daily chanting.</p>
<p>Dorjderem/ Dorjdermo, <i>rdo-rje sder-mo / dpal rdo-rje sder-mo'i gzungs / dpal rdo-rje sder-mo zhes bya-ba'i gzungs, short version: dpal rdo-rje sder-mo zhes bya-ba'i gzungs-kyi bsodus-pa</i> Shrī badzra ra ti ru nā ma dhā ra ni Part of the <i>Sundui</i> collection. '(Dhāraṇī of the) vajra claws' / 'The dhāraṇī entitled the noble vajra claws, translation of title of short version: The abridged version of he dhāraṇī entitled the noble vajra claws'. To clear away the effects of black and white gossips. To reverse curses. Read by the <i>Jasaa</i>.</p>

<p>Dorjnamjim / Dorjnamjom / Dorjnamjum / Dorj namjil, <i>rdo-rje rnam 'joms-ma / rdo-rje rnam-par 'joms-pa zhes bya-ba 'i gzungs</i> badzra bi dā ra ṇa ma dhā ra ni Part of the daily chanting in the monastery. 'Vajra Subjugator (Vajravīdhāraṇa)' / 'The dhāraṇī of the Vajra Subjugator (Vajravīdhāraṇa)'. To remove all stains. Read by the <i>Jasaa</i>.</p>
<p>Dorjzodwa / Dorjzodow / Dorjzodwo, <i>rdo-rje gcod-pa / 'phags-pa shes-rab-kyi pha-rol-tu phyin-pa rdo-rje gcod-pa zhes bya-ba theg-pa chen-po 'i mdo</i> Ārya badzra tsatshe da ka pradznyā pa ra mi ta nā ma ma hā yā na sū tra by Mi-pham zla-ba 'Diamond(-cutter) sūtra' / 'The mahāyāna sūtra entitled the noble Prajñāpāramitā Diamond(-cutter) sūtra' To remove bad dreams and omens, and for gathering virtues for the next rebirths. Read by one of the lamas of the daily chanting.</p>
<p>Dörwön uuliin san, <i>ri-bo bzhi 'i bsangs</i> 'Incense offering to the four mountains [surrounding Ulaanbaatar]'. An incense offering text to the local spirits (lus sabdag / sawdag, T. klu, sa-bdag) of the four mountains surrounding Ulaanbaatar (Bogd khan, Chingeltei, Bayanzürkh, Songino khairkhan mountains) to conciliate them, to ask their approval and to ask their help for achieving one's aims. Read by one of the lamas of the daily chanting.</p>
<p>Dünshig or Mörgöliin nom, <i>ltung bshags</i> <i>Ltung-bshags</i>, title given at the end of the text in <i>bstod-smon</i> 1996: <i>phags-pa phung-po gsum-pa zhes bya-ba theg-pa chen-po 'i mdo</i> Part of the daily chanting in the monastery. 'Confession of downfalls'. The book of prostrating, chanted to clear away sins and stains by confessing them. Read by the <i>Jasaa</i>.</p>
<p>Ganshig / Ganshiguud / Ganchiguud (niit) also as Sakhiusnii gans, <i>shagwa / shawog or Arwan khangaliin gans</i>, <i>shagwa</i>, <i>bskang-bshags</i>, <i>bskang-pa</i> and <i>bshags-pa</i> Part of the <i>Arwan khangal</i> / <i>Sakhius</i> text. 'Fullfilment and confession'. Praying to the wrathful deities for health and success in work. Read by the <i>Jasaa</i>.</p>
<p>Gar yum, <i>skar yum / skar-ma 'i yum</i> Part of the <i>Sundui</i> collection. 'Treatises on the stars / planets' / 'Astrological treatises'. A kind of remedy prayer. Read by the <i>Jasaa</i>.</p>
<p>Gawsüm / Gawsümb / Gawsümba / Gawsümbe, <i>skabs gsum</i> (beginning of the text) / <i>bstod-pa byin-rlabs nyer 'jug-ma</i> Part of the daily chanting in the monastery. by Tsongkhapa (rje tsong-kha-pa blo-bzang grags-pa) 'The three times [past, present and future] / 'Eulogy and blessing entering nearby'. To have a healthy and happy life. An eulogy of Buddha. Read by the <i>Jasaa</i>.</p>
<p>Gombo or Makhgal, <i>mgon-po</i> Part of the <i>Arwan khangal</i> / <i>Sakhius</i> text. 'Mahākāla'. To protect from dangers and accidents. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Gongor, <i>mgon-dkar</i> Part of the <i>Arwan khangal</i> / <i>Sakhius</i> text. 'Sitamahākāla, the White Mahākāla'. To spread virtues and fortune. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Gowiin Lkha(a) / Lkhan aa / Gowiin lkha-aaor (Zayanii) tawan tenger, <i>'go-ba 'i lha lnga</i> 'Five patrons / Five superior demi-gods'. To revive people's spiritual strength and spirit. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Gurwan gürem or Gürem namsum / namsüm or Dügshir dolsüm, <i>sku-rim rnam gsum</i>, <i>dugs sher sgrol gsum</i> [shortly for <i>gdugs-dkar</i>, <i>sher-snying</i>, <i>sgol-dkar</i>], title of the short version: <i>sku-rim rnam-gsum bsdsus-pa</i> Dznyā na badzra 'Three kinds of protective prayer rituals' / 'Threefold protective prayer rituals' / translation of the title of short version: 'The abbreviated version of the threefold protective prayer rituals'. The three texts, Tsagaan shükhert, Nogoon Dar' ekh and Shirnen. These are recited to remove all kinds of negative stains, such as diseases and bad affects of stealing. Read by one of the lamas of the daily chanting.</p>
<p>Günregiin lkhog(o), <i>kun rig-gi lho-sgo</i> 'South gate of Sarvavidyā Vairocana'. A rite performed in honour of Sarvavidyā Vairocana (Günreg) for the deceased. It is performed in order to help the deceased ones to better rebirth, to help them to the realm of Buddha through the south gate of his palace by geting them to the blessing of Buddha. Part of the <i>Lkhogtoi günreg</i> ceremony held on Sundays. Therefore can be requested only at those days.</p>
<p>Güsüntügiin mandal / Gösün tugiin mandal or Tüi mandal, <i>sku-gsung-thugs-kyi dkyil-'khor'</i> 'Maṇḍala offering of body, speech and mind'. Praying to Buddha for continuous happiness. Read by one of the lamas of the daily chanting.</p>
<p>Ikh Manal, <i>sman-bla chen-po</i> 'The Great sūtra of the medicine Buddha'. For health. The <i>Manal</i> ceremony is held on the 8th of every lunar month, therefore this text can be requested only then.</p>

<p>Itgel or Jawdo (semjed), <i>skyabs-'gro / skyabs-'gro sems-bykyed</i> Part of the daily chanting in the monastery. 'Taking refuge' / 'Taking refuge and generating bodhicitta / enlightened attitude'. The short basic prayer of taking refuge, praying to the lamas and Buddhas. Read by one of the lamas of the daily chanting.</p>
<p>Jadamba / Jadonba, <i>brgyad stong-pa / brgyad stong-pa'i gzungs</i> Part of the <i>Sundui</i> collection. '(Dhāraṇī of the) Eight thousand verses (of Prajñāpāramitā)'. For virtue in the next rebirths, for attaining our aims, for spreading virtues and good fortune, and to promote intelligence and wisdom. Read by one of the lamas of the daily chanting.</p>
<p>Jaiwii choijid / Joiwii choijid / Jaiwii choijad or Zasliin naiman nom, <i>bcos-pa'i chos brgyad</i> Part of the <i>Sundui</i> collection. 'The eight affected worldly concerns (dharmas)'. To attain peaceful life, to clear away diseases and sufferings, to prevent loss/detriment in wealth or in stock of animals. Read by the <i>Jasaa</i>.</p>
<p>Jambal tsanjid / Jambal tsanjod / Jambal tsanjüd / Jambal sanjid, <i>'jam-dpal mtshan brjod / 'jam-dpal mtshan-brjod / full title given in the text after the Sanskrit title and in the list of contents of Sundui: 'phags-pa 'jam-dpal-gyi mtshan yang dag-par brjod-pa</i> <i>ārja manydzu shri nā ma sam gī ti</i> Part of the daily chanting in the monastery. 'Enumerating/reciting the names of Mañjuśrī'. A text to Mañjuśrī usually recited to remove obstacles and to awake intelligence and wisdom. Also for long-distance travels. Read by one of the lamas of the daily chanting.</p>
<p>Jambiin chogo or Maidariin chogo, <i>byams-pa'i cho-ga</i> 'Ritual of Maitreya'. To ensure peaceful life, to prolong life, to spread virtue and good fortune. The <i>Maitreya</i> ritual is held twice a year: on the 3rd of the first summer month and on the 6th of the last summer month, therefore can be requested only at those dates. (Earlier, it was held monthly in the monastery)</p>
<p>Jamsran / Ulaan sakhuis / Begz, <i>lcam-sring</i> Part of the <i>Arwan khangal / Sakhius</i> text. 'Begce, the red protector'. Protection from dangers and accidents. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Jamsrangiin serjim, <i>lcam-sring-gi gser-skyems chos-skyong dregs-pa lcam-sring-gi gser-skyems</i> Part of the <i>Arwan khangal / Sakhius</i> text. 'Golden drink libation to Begce'. Protection from dangers and accidents. Helps to achieve someone's goals. Against gossip and jealousy. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p>Janagagdag / Janaggagdag / Janaggagdog / Janaggagdüg, <i>brgya nag skag zlog / rgya nag skag-bzlog 'phags-pa 'jam-dpal-gyis gsungs-pa'i rgya nag-po'i skag zlog ches bya-ba'i gzungs</i> Part of the <i>Sundui</i> collection. 'Averting the hundred misfortunes' / 'Dhāraṇī entitled averting the hundred misfortunes by the noble Mañjuśrī' Remedies/corrections for those of unharmonious years. Also clears away gossips and corrects bad signs. Read by the <i>Jasaa</i>.</p>
<p>Jantsan zemoi(n) būnjin / Jantsan zemūn būnjin / Jantsan zamūūn būmjin, <i>rgyal-mtshan rtse-mo'i dpung rgyan / 'phags-pa rgyal-mtshan rtse-mo'i dpung rgyan-gyi gzungs / 'phags-pa rgyal-mtshan-gyi rtse-mo'i dpung rgyan zhes bya-ba'i gzungs</i>, title of the short version: <i>phags-pa rgyal-mtshan-gyi rtse-mo'i dpung rgyan zhes bya-ba'i gzungs bsdu-pa</i> <i>Ārya dhwa dza a gra ke ūl nā ma dhā ra ni</i> Part of the <i>Sundui</i> collection. 'The most excellent victory banner' / 'Dhāraṇī entitled the noble most excellent victory banner' / 'the shortened dhāraṇī entitled the noble most excellent victory banner'. In case of illnesses or the decline of spiritual strength. Also useful for achieving one's aims. Read by the <i>Jasaa</i>.</p>
<p>Jigjid or Yamandag, <i>'jigs-byed</i> 'Terrifying one (Yāmāntaka)'. Protection from all kinds of dangers and accidents. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Jinlaw tsogzol / Janlaw tsogjol / Jinlaw chogzol, <i>byin-rlabs mchog stsol</i> (beginning of the text) <i>dus-bstun-gyi gsol-'debs</i> Part of the daily chanting in the monastery. by Öndör Gegeen Zanabazar 'Giving the greatest blessing'. The most well known prayer composed by Öndör Gegeen Zanabazar, chanted in every Mongolian monastery every day. To attain harmonious life, removing obstacles. Read by the <i>Jasaa</i>.</p>
<p>Khajidiin chogo / Narkhajidiin chogo, <i>(na-ro) mkha'-spyod-kyi cho-ga</i> 'Ritual of celestial deities / dākinīs'. To clear away obstacles and sins. This ceremony is held in the monastery on the 10th and the 25th of the lunar month, therefore can be requested on those days.</p>
<p>Khamchu nagwu / Khanchu nagwa / Khamchu nagwo, <i>kha-mchu nag-po / 'phags-pa kha-mchu nag-po bzhi-bar byed-pa 'phags-pa kha-mchu nag-po zhi-bar byed-pa zhes bya-ba theg-pa chen-po'i mdo</i> <i>Ārya kha dum dharma ta pa ye nā ma mahā yā na sū tra</i> 'Black gossip' / 'The noble mahāyāna sūtra calming down black gossip'. For the successful fulfilment of work and for removing bad effects of gossips. Read by one of the lamas of the daily chanting.</p>

APPENDIX 2: List of Dashchoilin Monastery's Texts Read on Request of Individuals and Their Indications

<p>Khiimoriin san or Lündai san or Madjün jinlaw, <i>rlung-rta'i bsangs / rmad-byung byin-rlabs</i> (beginning of the text) Part of the daily chanting in the monastery. by Öndör Gegeen Zanabazar 'Incense offering for spiritual strength'. An incense offering performed to revive people's spiritual strength / vitality. Read by one of the lamas of the daily chanting.</p>
<p>Lamaadan / Lamadan, <i>bla-ma dang</i> (beginning of the text) (no title given) Part of the daily chanting in the monastery. 'Lamas and...'. A short prayer to Mañjuṣa, for sharp mind and improving wisdom. Read by one of the lamas of the daily chanting.</p>
<p>Lamiin tsogchid / chogchid / chogchod or Lamiin chodwiin tsogchid / chogchid, <i>bla-ma'i tshogs-mchod</i> gurupūjā with gaṇapūjā <i>bla-ma'i mchod-pa'i tshogs-mchod</i> by mkhas-grub sangs-rgyas 'Offering to the gurus', 'Gaṇapuja to the gurus' / 'Feast offering to the gurus', gaṇapūjā and gurupūjā. Entreat to Buddhas and lamas for virtues and good fortune. Also for deceased. Read by the four lamas of the <i>Jasaa</i>.</p>
<p>Lkham/ Baldan lkham, <i>lha-mo</i> 'Śrīdevī'. To remove obstacles and troubles. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Lkham norjmo sūn / Lkham norjünmaan sūn / Lkham norjmaan sūn or Norjmiin sūn/ Norjmo sūn / Norjmoo sūn / Norjmaa sūn, <i>lha-mo nor-rgyun-ma'i gzungs / dpal lha-mo nor-gyi rgyun zhes bya-ba'i gzungs</i> Shrī da bi ba su ki ni nā ma dhā ra ni Part of the <i>Sundui</i> collection. 'Dhāraṇī of Vasudhara/Vasundra goddess, the goddess of wealth' / 'Dhāraṇī of the glorious Vasudhara/ Vasundra'. Calling the goddess of wealth to remove negative effects of stealing, to avoid damage or loss. For merits of the future lives. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Lkhog(o), <i>lho-sgo</i> 'The south gate'. For the deceased ones. No data on the occasions and rules for requesting this text.</p>
<p>Lkhog(o)toi gūnreg / Gūnregiin lkhog, <i>lho-sgo kun-rig</i> 'The south gate of Sarvavidya Vairocana'. For the deceased ones, to help them to better rebirth. On Sundays.</p>
<p>Lkhūnbengaraw / Lümbūngaraw / Lümbengaraw / Lümbengaraw / Lümbengarwu / Lkhumbungaraw, <i>klu 'bum dkar-po</i> 'White scripture that helps against the influence of the spirits of water'. Removing dangers and natural disasters such as fires or flood, in case of any pollution conciliating spirits of water. Read by one of the lamas of the daily chanting.</p>
<p>Luiwangan / Lüiwangan / Lüwangan, <i>klu'i spang-skong</i> Part of the <i>Sundui</i> collection. 'Mending ritual for breaches, to the water spirits (nāgas)'. Remedy to the spirits of water or nāgas. Read by the <i>Jasaa</i>.</p>
<p>Lusiin san, <i>klu('i) bsangs</i> 'Incense offering to the spirits of water / nāgas'. Pleasing the spirits of water / nāga and removing stains. Read by the <i>Jasaa</i>. Precense is needed.</p>
<p>Lüi ag id sümiin jindol / Lüi og id sümiin jindol, <i>lus ngag yid gsum-gyi bcings-grol / lus ngag yid gsum-gyi bcings-pa-las grol-bar byed-pa'i gzungs</i>, title given for the text in <i>Tshogs-chen</i> 2004: <i>lus ngag yid gsum bcings-pa-las grol-par byed-pa zhes bya-ba'i gzungs</i> / Title given for the text in <i>spyi-sa</i>: <i>lus ngag yid gsum bcings-pa-las rab-tu rgyal-par byed-pa zhes bya-ba'i gzungs</i> ka yā ba ki tshi pri ta stam bha na bi dza ā dhā ra ni Part of the daily chanting in the monastery. Part of the <i>Sundui</i> collection. 'Liberation from the bondage of the body, speech, and mind' / 'Dhāraṇī Liberating from the bondage of the body, speech, and mind'. A dhāraṇī recited to purify body and mind and to attain success in work. To purify body and mind, to attain success in work. Read by the <i>Jasaa</i>.</p>
<p>Maaniin chogo, <i>ma-ṇi'i cho-ga</i> 'Maṇi ritual'. For healthy and peaceful life. This ceremony is dedicated to Avalokiteśvara, with his magic formula recited many times. Only once in every season, possibly in the middle month, on a Friday.</p>
<p>Maaniin yerööl / Maan' yerööl, <i>ma-ṇi smon-lam</i> 'Maṇi prayer'. For the deceased ones to gather virtues. Read by one of the lamas of the daily chanting.</p>
<p>Manal (dūiwa) or Otoch, <i>sman bla (bsdus-pa)</i> 'Medicine Buddha' / 'the brief Medicine Buddha [sūtra]'. Promoting health, removing illnesses. Read by the <i>Jasaa</i>.</p>
<p>Manaliin donchid / donchod, <i>sman bla'i stong-mchod</i> 'Thousandfold offering to the Medicine Buddha'. Promoting health and happiness, removing illnesses. On the 8th of every lunar month.</p>
<p>Manaliin lkhog(o), <i>sman bla'i lho sgo</i> 'The south gate of the Medicine Buddha'. For sick people and for those who are suffering. Part of the <i>Manaliin dochid</i> ceremony, performed on the 8th of every lunar month. Can be requested on those dates.</p>
<p>Manigambum / Maan' gambum / Mani gambüm, <i>ma-ṇi bka'-'bum</i> 'The maṇi writings' A text by Songtsen Gampo. To spread virtues and good fortune. Read by one of the lamas of the daily chanting.</p>

<p>Miyeegombiin dodwa / dodow / Bat itgeltiin magtaal or Miyeegombo, also known as Gamgaajined, <i>gam-ga'i bye snyed</i> (beginning of the text) / <i>mi g-yo mgon-po'i bstod-pa / rje-btsun mi g-yo mgon-po-la bstod-pa byin-rlabs-kyi chu-gtor</i> by Tsong-kha-pa, Blo-bzang grags-pa 'As much as the sand in the Ganges...' (beginning of the text) / 'Eulogy of the unshakable protector (Acala)' / 'Water sacrificial cake offering with eulogy to the lord unshakable protector (Acala)'. To prolong life. Read by the <i>Jasaa</i>.</p>
<p>Myargad nambar(iin) sūn / Myargad namjom(iin sūn) / Mirgod namjim(iin sūn), <i>mi rgod (rnam-par) 'joms(-kyi gzungs)</i> Part of the <i>Sundui</i> collection. 'Subjugating evil spirits and bad things', 'Dhāraṇī subjugating evil spirits and bad things'. To fulfil people's thought and wish. For merits in this life and in the next rebirths. Read by the <i>Jasaa</i>.</p>
<p>Naidan / Naidan magtaal, <i>gnas-brtan / gnas-brtan bcu-drug-gi bstod-pa</i> Part of the daily chanting in the monastery. dge-'dun rgya-mtsho'i dpal (the second Dalai lama) '(An eulogy of) (the sixteen) sthaviras or arhats'. An eulogy of the sixteen sthaviras or arhats, the main disciples of Buddha recited to gather merits for the next rebirths and to pray to the Buddhas for successful work. Read by the <i>Jasaa</i>.</p>
<p>Naidan chogo, <i>gnas-brtan-gyi cho-ga</i> 'Ritual of the main disciples (sthaviras or arhats) of Buddha'. To increase wealth of families and to prevent losses. This ceremony is held on the 30th of the lunar month, therefore can only be requested then.</p>
<p>Namdag san, <i>rnam-dag bsangs</i> 'Pure incense offering'. To comfort the spirits of water, to clear away stains. Read by the <i>Jasaa</i>. Precense is needed.</p>
<p>Namkhainyanbuu / Namkhai nanbuu / nyambaa / Namkhai nyambu do, <i>nam-mkha'i snying-po (mdo) / 'phags-pa nam-mkha'i snying-po'i mdo</i> Part of the <i>Sundui</i> collection. 'The essence of sky' / 'The noble sūtra of the essence of sky'. A kind of remedy for those who are in the year of sky. Read by the <i>Jasaa</i>.</p>
<p>Namsrai, <i>rnam-sras</i> Part of the <i>Arwan khangel / Sakhius</i> text. 'Vaiśravaṇa'. To increase wealth. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Namsrain dallaga, <i>rnam-sras-kyi g-yang- 'gugs</i> Part of the <i>Arwan khangel / Sakhius</i> text. 'Ritual of Vaiśravaṇa to secure prosperity' / 'Vaiśravaṇa ritual for calling forth prosperity'. To increase wealth and profit, to spread virtues and good fortune. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Nanjid or Naiman gegeen, also as Nanjid naiman gegeen, <i>snang brgyad / 'phags-pa gnas-sa snang brgyad zhes bya-ba'i theg-pa chen-po'i mdo (bsdus-pa)</i> Ārya ba ra yang gyang rta 'Eight brightnesses / illuminations'. '(the shortened version of) the mahāyāna sūtra entitled the eight brightnesses of the noble sacred place'. A remedy considered effective in case of moving to a new place, starting a new work or setting up a new yurt. Read by the <i>Jasaa</i>.</p>
<p>Nit / Niti, <i>nyi khri</i> '20 000 verses of Prajñāpāramitā'. The highest remedy, to clear away illnesses and other obstacles. Read by one of the lamas of the daily chanting.</p>
<p>Niwa gūnsel, <i>nyes-pa kun sel / nyes-pa kun-sel byin-rlabs sgron-me</i> Part of the <i>Sundui</i> collection. 'Clearing all faults / misfortune away' / 'Blessing lamps clearing all faults / misfortune away'. Remedy for clearing away obstacles and problems. Read by the <i>Jasaa</i>.</p>
<p>Nogoon Dar' Ekh (Doljin), <i>sgrol-ma /sgrol-ljang / rje-btsun 'phags-ma sgrol-ma-la bstod-pa</i> Part of the daily chanting in the monastery. 'Green Tārā'. This is one of the three texts known as Gurwan gürem, 'Three protective prayers', chanted for the successful fulfillment of work, to save from the eight danger of the world, to clear away all kinds of bad things. Read by one of the lamas of the daily chanting.</p>
<p>Nogoon Dar' Ekh 1000 udaa, <i>sgrol-ma rje-btsun 'phags-ma sgrol-ma-la bstod-pa</i> 'Green Tārā - 1000 times'. To clear away illnesses, obstacles and sufferings. Read by one of the lamas of the daily chanting.</p>
<p>Nürzed / Nurzed / Nürsed or Gombo perenlei, <i>myur-mdzad</i> (beginning of the text) / <i>mgon-po + 'phrin-las</i> Part of the <i>Arwan khangel / Sakhius</i> text (Gombo). Part of the daily chanting in the monastery. 'Immediate performance' / 'actions / activities of Mahākāla'. A part of the texts to Gombo (T. mgon-po), also a part of the <i>Arwan khangel</i> text to the ten wrathful deities. This part, <i>perenlei</i> (T. <i>phrin-las</i>), literally meaning 'actions/activities', is a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Ochirdar' burkhand tūi örgökh, <i>rdo-rje 'dzin-pa-la khros bya</i> 'Ablution / cleansing ritual of Vajradhara'. Praying to Vajradhara for protection, performing offerings to him. No data on occasions and rules for requesting.</p>
<p>Ochirwaan' or Chagdor, <i>phyag-na rdo-rje / phyag-rdor</i> 'Vajrapāṇi'. Protects from dangers and accidents. For being quickly saved and for merits in the next rebirths. Read by the <i>Jasaa</i>.</p>

<p>Oroin yerööl, smon-lam 'Prayer' / 'evening prayer'. It is performed with the aim of promoting better rebirth for the deceased ones, and also gathering virtues by this way. This ritual is performed on Saturdays, so can be requested on those days.</p>
<p>Owoo maan', bsngo-ba maṇi 'Maṇi and dedication'. For the deceased ones. Read by the <i>Jasaa</i>.</p>
<p>Saa yum / Sa yum, gza''(rnam-s-kyi) yum Part of the <i>Sundui</i> collection. 'The planets', an astrological treatise. A kind of remedy recited in case of various illnesses. Read by the <i>Jasaa</i>.</p>
<p>Samba lkhündew / Sambal lkhündew / Sanba lkhündew, bsam-pa lhun-grub(-ma) 'Spontaneous fulfillment of wishes'. For the successful fulfillment of one's goals. Read by the <i>Jasaa</i>.</p>
<p>Sandüin jüid, gsang-'dus-kyi rgyud Guhyasamāja tantra, 'Guhyasamāja tantra'. For merits of the future lives. To protect from every kinds of dangers and accidents. Read by the <i>Jasaa</i>.</p>
<p>Sanjid molom or Yeröölün khaan, bzang-spyod smon-lam, bzang-spyod smon-lam (-gyi rgyal-po) / 'phags-pa bzang-spyod smon-lam-gyi rgyal-po Ārya pha dra tsa rya pra ni dha na rā dzā/ One of the Six prayers (<i>Zurga'an yerööl</i>). 'Prayer of good actions' (Bhadracharyāpranidhā) / 'The noble king of prayers, prayer of good actions'. Removing the effects of white gossips and cursing. Read by one of the lamas of the daily chanting.</p>
<p>Sanjid molomiin serjim or Yeröölün khaanü serjim, bzang-spyod smon-lam-gyi gser-skyems 'Golden drink libation of the prayer of good actions'. Prevents from dangers and stealing and useful for the successful achieving of one's aims. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p>Seded or Tsagaan shükhert or Düger / Dugar, gdugs-dkar / gdugs-dkar mchog-grub-ma bzhugs-so (given as title), 'phags-pa de-bzhin-gshegs-pa'i gtsug-tor-nas byung-ba'i gdugs-dkar-po-can gzhan-gyis mi thub-pa phyir zlog-pa chen-mo mchog-tu grub-pa zhes-bya-ba'i gzungs (given as Tibetan title after the Sanskrit title) āra ja thā ga to ṣṇī ṣa si tā ta pa tri a pa rā dzi ta mahā pra dyam gī ra pa ra ma siddha nā ma dha ra ṇi Part of the daily chanting in the monastery. 'Goddess with the white parasol (Sitātapatrā)' / 'The totally fulfilling Sitātapatrā' / 'Dhāraṇī entitled the totally fulfilling Sitātapatrā appearing from the crown of the head of the noble tathāgata, not able to be harmed by others'. This text to Sitātapatrā is also one of the three texts known as <i>Gurwan gürem</i>, 'three protective prayers' and is considered useful against natural disasters such as droughts, harsh winter cold or earthquakes, illnesses and also against gossips. Read by one of the lamas of the daily chanting. It contains a part of 3 four-lined stanzas, an abridged version, which is recited as many times as many people requested the text on the given day.</p>
<p>Sendom, seng-gdong-ma / ye-shes-kyi mkha'-'gro-ma seng-ge'i gdong-pa-chan gtso-'khor gsum-gyi sgrub-thabs 'Lion-faced ḍākinī / Simhamukhā' / 'Sādhana of the Lion-faced wisdom ḍākinī (Simhamukhā) and her three attendants'. Removing the hindrances of gossip. Read by the <i>Jasaa</i>.</p>
<p>Shalsh / Shalshi, zhal bzhi Part of the <i>Arwan khangel / Sakhius</i> text. 'Four-faced Mahākāla'. To prevent from dangers and accidents. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Shawdag dorom / Shiwdag dorom (gargakh / gargal), gzhi-bdag gtor-ma / gzhi-bdag gtor-ma 'bul-tshul Part of the daily chanting in the monastery. 'Sacrificial cake offering to the local deities'. A text to please the local deities (<i>shawdag</i>, T. <i>gzhi-bdag</i>) by a sacrificial cake offering and other offerings to them. Read by the <i>Jasaa</i>.</p>
<p>Shirnen or Shiirew / Shiiraw / Sharaw nyambu / nyamba or Do, sher snying / shes-rab snying-po / mdo / bcom-ldan-'das-ma shes-rab-kyi pha-rol-tu phyin-pa'i snying-po Bha ga wa ti pra dznyā pā ra mi tā hri da ya (given in another textbook's text) Part of the daily chanting in the monastery. 'Heart Sūtra, Heart / Essence of wisdom Sūtra'. This text, being a short version of Prajñāpāramitā (perfection of wisdom) sūtra is one of the three texts known as <i>Gurwan gürem</i>, 'three protective prayers'. It is recited to clear away obstacles and hindrances, illnesses and other harms as well as the ten kinds of sins. Read by one of the lamas of the daily chanting.</p>
<p>Sundui / Sündüi, gzungs bsdus 'Collection of recitations'. Remedy for different purposes, such as to cure illnesses, to clear away bad dreams and suspicions. This text can be ordered to be read any day. If its ordered by someone, then it is read by one of the lamas participating in the daily chanting.</p>
<p>Sür / Tsasür / Sür tawiulakh, gsur / tsha gsur gtong tshul bzhugs-so 'Burnt offering' / 'the method of performing burnt offering'. A kind of remedy, including the burning of tsampa (barley flour) and sacred substances with a meditation on Avalokiteśvara, to comfort the evil spirits by its good smell and performed for the deceased and those in the intermediate state. If performed regularly it clears away all obstacles. This text is read during the nights by the so called night guard lama on duty.</p>
<p>Tarawchinba / Tarwachimbo / Tarwachembo / Tarawchimbo / Taraw chimbu, thar-pa chen-po 'Sūtra of the Great Liberation'. Showing the way to become a buddha and to get rescued from lower rebirth and to clear away stains and sins. This text can be requested any day. If its ordered by someone, then it is read by one of the lamas participating in the daily chanting.</p>
<p>Tsagaan Dar' Ekh, sgrol-dkar / sgrol-dkar bstod-pa 'White Tārā' / 'Eulogy of the White Tārā'. For the successful fulfilment of work and for prolonging life. Read by one of the lamas of the daily chanting.</p>

<p>Tsend / Tsendo or Ayuush / Tsend ayuush / Tsewegmed, <i>tshe-mdo / tshe-dpag-med</i> Amitāyus sūtra 'Sūtra for longevity' / 'Amitāyus sūtra'. To prolong life by gathering merits and good fortune and to clear away illnesses. Read by one of the lamas of the daily chanting.</p>
<p>Tüi / Tui (örgökh) / Burkhan bagshand tüi örgökh / Burkhand tui örgökh, <i>khru</i> Part of the daily chanting in the monastery. 'Ablution (cleansing ritual)'. To pray to Buddha for prosperity and happiness. An ablution clearing away all obscurations and stains. Performed on request by four lamas of the <i>jasaa</i>. Precense of the requester is needed.</p>
<p>Ulaan yum, yum ('bum) 'Prajñāpāramitā (in 100,000 verses) written in maroon'. To clear away illnesses. Read by one of the lamas of the daily chanting.</p>
<p>Yambii donchir, <i>yangs-pa'i grong-khyer / yangs-pa'i grong-khyer-du 'ju-pa'i mdo / 'phags-pa yangs-pa'i grong-khyer-du 'jug-pa'i mdo (chen-po)</i> Ārya Bi pu le pra be sha mahā sū tra na Part of the <i>Sundui</i> collection. Vaiśālī [a city in Magadha] / 'the (short) sūtra of the noble Vaiśālī city'. Closing the door of loss, opening the door of profit. Read by the <i>Jasaa</i>.</p>
<p>Yum jai beren düi süm / Yum jaibriin düi süm / Yum jawrii düsem / Yuüm jai wrin düi süm, <i>yum rgyas 'bring bsdu</i> <i>gsum</i> Prajñāpāramitā in the long, middle and shortened versions (in 100,000, 20,000 and 8,000 stanzas) [collective name for three texts <i>Ulaan yum, Nit, Jadamba</i> (T. <i>yum, nyi-khri, bgyad-stong-pa</i>)]. To prolong life, for sick person. No data on occasions of recitation. Presumbaly read by one of the lamas of the daily chanting.</p>
<p>Zagdžusem / Zagdžüsüm, <i>tsakra bcu-gsum / sri-bzlog tsakra bcu-gsum-pa'i gzungs / tsakra bcu-gsum-pa'i gzungs</i> Part of the <i>Sundui</i> collection. 'Thirteen cakras' / 'The dhāraṇī of the thirteen cakras' / 'The dhāraṇī of the thirteen cakras against <i>sri</i> spirits' To promote health for children. Against illnesses. Read by the <i>Jasaa</i>.</p>
<p>Zurgaen yerööl, <i>smon-lam drug</i> 'Six prayers' [the six texts are: <i>Sanjid molom</i> or <i>Yeröölün khaan</i>, <i>Sanje günla / Sanja(a) günla</i> or <i>Maidariin yerööl / Jambiiin yerööl</i>, <i>Lagwii molom</i>, <i>Dagii janchiw</i>, <i>Chogjüü jalwa</i>, <i>Püljin</i> and <i>Gawaandi</i>]. To create good conditions, to gather virtues for the next rebirths for the deceased ones. Corrects the way of this life and next rebirths. Read by the <i>Jasaa</i>. Also part of the <i>Oroin yerööl</i> ceremony.</p>

OTHER TITLES NOT INCLUDED ON THE MONASTERY'S LIST BUT REQUESTABLE DAILY

<p>Baga Manal (perhaps the same as Manal düiwa), <i>sman bla chung-ngu</i> 'The brief Medicine Buddha [sūtra]'. For health and to avoid illnesses. Read by one of the lamas of the daily chanting.</p>
<p>Brenchimbiin do / Brinchenbiin doo/ Berenchinbiido, <i>sprin chen-po'i mdo</i> Mahāmeghasūtra Part fo the <i>Sundui</i> collection. 'Great cloud sūtra / Mahāmeghasūtra'. No data on what are the indications of requesting this text. Read by the <i>Jasaa</i>.</p>
<p>Chojoo(giin) serjim, <i>chos-rgyal-gyi gser-skyems</i> Part of the <i>Arwan khangal / Sakhius</i> text. 'Golden drink libation to the Lord of Death / Yama'. To be saved from accidents and misfortune, and to become prosperous and to gain merits. Read by the <i>Jasaa</i>. Precense with spirit offering (alcohol or black tea) is needed.</p>
<p>Dagaash, 'da'-ka ye-shes / 'phags-pa 'da'-ka ye-shes-kyi mdo Ārya ta dznyā na nā ma mahā ya na sū tra 'phags-pa 'da'-ka ye-shes zhes bya-ba theg-pa chen-po'i mdo Part of the <i>Sundui</i> collection. 'Sūtra on the wisdom of the moment of death' / 'The noble mahāyāna sūtra entitled the wisdom of the moment of death'. No data on what are the indications of requesting this text. Read by the <i>Jasaa</i>.</p>
<p>Dalkha / Dalkh, <i>dgra lha</i> <i>dgra lha'i bskang-gso dkar-po rgyal byed gshegs-gtor 'bul-tshul bcas-pa</i> 'Warrior deity / 'deity of the enemy' [one of the Five Kings, <i>Tawan khaan</i>] / 'Fulfilling and amending ritual to the warrior deity, with the method of offering the white conquering departing cake offering'. For racing horses and for fortune for those traveling far. Read by the <i>Jasaa</i>. Presence with food offering is needed.</p>
<p>Damtsig dorj daiw/ Damtsigdorjün daiw, <i>dam-tshig rdo-rje'i bzlas-pa / title given in the text: dam-tshig rdo-rje'i snying-po</i> Part of the daily chanting in the monastery. 'Recitation of [the mantra of] Samayavajra' / 'Essence of [the text of] Samayavajra'. The mantra of Samayavajra and two four-lined stanzas being a shortened version to a text to him, read in difficult situations and to enable one to reach his goals. Clears away the obscurations caused by breaking vows (<i>tangarag</i>). Read by the <i>Jasaa</i>.</p>

<p><i>Dashchiraw san dallaga / Dashchirawin dallaga</i>, <i>bkra-shis char-'bebs-kyi bsangs g-yang-'gugs</i> Part of the text <i>Dashchiraw san</i>. 'Incense offering and ritual calling forth prosperity to cause rainfall of auspiciousness'. To strengthen the fireplace of the family. To gather merits and fortune. To ensure fulfillment of one's work and aims. To revive spiritual strength (<i>khiimor</i>). To clear away all stains and obscurations. To close the door of loss, to open the door of profit. Read by the <i>Jasaa</i>. Presence with food offering is needed.</p>
<p><i>Dörwön uuliin serjim</i>, <i>ri-bo bzhi' i gser-skyems</i> Part of the daily chanting in the monastery. 'Golden drink libation to the four mountains [surrounding Ulaanbaatar]'. A text of golden drink libation as offering to the local spirits (<i>lus sabdag/sawdag</i>, T. <i>klu</i>, <i>sa-bdag</i>) of the four mountains surrounding Ulaanbaatar (Bogd khan, Chingeltei, Bayanjürkh, Songino khairkhan mountains) to conciliate them, to ask their approval and to ask fortune from them. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p><i>Gandanlkhawjaa / Gandanlkhawjamaa</i>, <i>dga'-ldan lha brgya(-ma)</i> Part of the daily chanting in the monastery. The fifth Dalai lama 'Hundred Deities of Tuṣita'. A seven branched prayer (<i>doloön gishüün</i>, T. <i>yan-lag dbun-pa</i>) and invocation of Tsongkhapa from Tuṣita heaven. Read by the <i>Jasaa</i>.</p>
<p><i>Ganjid dodwa / Ganjid dodow / Ganjidiin dodow or Naiman gegenii magtaal</i>, <i>rkang brgyad(ma'i) bstod-pa</i> 'Eight-footed eulogy [of the celestial deities]'. To praise the celestial deities. Read by the <i>Jasaa</i>.</p>
<p><i>Gombiin serjim / Makhgaliin serjim</i>, <i>mgon-po'i gser-skyems</i> Part of the <i>Arwan khangal / Sakhius</i> text. 'Golden drink libation to Mahākāla'. To be saved from accidents and misfortune, and to become prosperous and to gain merits. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p><i>Gongoriin serjim</i>, <i>mgon dkar-gyi gser-skyems / mgon dkar yid-bzhin-nor-bu'i gser-skyems</i> Part of the <i>Arwan khangal / Sakhius</i> text. 'Golden drink libation to the White Mahākāla/ Sitamahākāla' / 'Wishfulfilling jewel golden drink libation to the White Mahākāla / Sitamahākāla'. To be saved from accidents and misfortune, and to become prosperous and to gain merits. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p><i>Jügdor garnag / Jügdor garnag / Zügdor garnag</i>, <i>gtsug-tor dkar nag</i> Part fo the <i>Sundui</i> collection. 'White uṣṇīṣa and Black uṣṇīṣa'. No on the indications for requesting this text. Read by the <i>Jasaa</i>.</p>
<p><i>Jünsh(i) dorom / dorma</i>, <i>'byung bzhi gtor-ma</i> 'Sacrificial cake [clearing away the disturbances] of the four elements'. In case of siccnesses and illnesses, a remedy of the four body elements (<i>dörwön makhbodiin zasal</i>). It is read at the requester's home, and includes a sacrificial cake offering.</p>
<p><i>Khamchu nagwiin serjim</i>, <i>kha-mchu nag-po'i gser-skyems / 'phags-pa kha-mchu nag-po zhi-bar byed-pa zhes by-ba theg-pa chen-po'i mdo</i> Ārya kha dum dharma ta pa ye sū tra Part of the text <i>Khamchu nagwu</i>. 'Golden drink libation of black gossip' / 'The noble mahāyāna sūtra of the pacifying golden drink libation of black gossip'. Against gossips and to turn away black gossips and curses. To be saved from accidents and misfortune, and to become prosperous and to gain merits. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p><i>Lamrim molom</i>, <i>lam-rim smon-lam</i> 'Prayer of the Gradual Path'. Showing the right way on the way to enlightenment (Lamrim, T. Lam-rim, the gradual path to enlightenment composed by Tsongkhapa). Read by the <i>Jasaa</i>.</p>
<p><i>Lamsan or Ayan zamiin san / Zamiin san</i>, <i>lam bsangs</i> 'Incense offering for travel' / translation of Tibetna title: 'Incense offering of the road'. For those who are travelling. Read by the <i>Jasaa</i>. Presence of the requester is needed.</p>
<p><i>Lanchigdorom / Lanchigdorma</i>, <i>lan-gcig gtor-ma</i> 'Sacrificial cake once'. For illnesses which does not get better beacuse of negative karma from the previous lives. To clear off problems. Read by the <i>Jasaa</i> or at the requester's home.</p>
<p><i>Lkham(iin) serjim</i>, <i>lha-mo'i gser-skyems</i> Part of the <i>Arwan khangal / Sakhius</i> text. 'Golden drink libation to Śrīdevī'. For the successfull fulfillment of one's aims. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p><i>Megzem</i>, <i>dmigs brtse-ma</i> the beginning of the four (five)-lined stanza is: <i>dmigs-med brtse-ba'i gter-chen...</i> Part of the daily chanting in the monastery. 'Pure loving-kindness'. A short and essential prayer to Tsongkhapa. Read by the <i>Jasaa</i>.</p>
<p><i>Namdag san(giin) dallaga</i>, <i>rnam-dag bsangs g-yang-'gugs</i> Part of the text <i>Namdag san</i>. 'Pure incense offering and ritual calling forth prosperity'. To gather merits. A ritual calling forth prosperity for families. To prolong life and to successfully reach one's aims. Read by the <i>Jasaa</i>. Presence with food offering is needed.</p>
<p><i>Namsrain serjim</i>, <i>rnam-sras-kyi gser-skyems</i> Part of the <i>Arwan khangal / Sakhius</i> text. 'Golden drink libation to Vaiśravaṇa'. To beame welthy and prosperous. To be successful in one's works and aims. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>

<p>Nashdürsem san / Nashi türsüm / Nashid dürsüm, <i>na shi dur gsum(-gyi bsangs)</i> ‘(Incense offering for) illness, death and funeral / tomb’. To get saved from illnesses and sufferings quickly. The requester must bring nine black and nine white pebbles. Read by the <i>Jasaa</i>. Precense is needed, as well as bringing nine black and nine white pebbles.</p>
<p>Ochirwaan’(iin) serjim / Chagdariin serjim, <i>phyag-na rdo-rje’i gser-skyems</i> Part of the <i>Arwan khangal / Sakhius</i> text. ‘Golden drink libation to Vajrapāṇi’. To be saved from accidents and misfortune and to remove obstacles. To become prosperous and to gain merits. Read by the <i>Jasaa</i>. Precense with spirit offering (alcohol or black tea) is needed.</p>
<p>Ondogjan, <i>mngon-rtogs rgyan</i> Abhisamayālaṅkāra by Asaṅga (Togmed / Tigmed, T. thogs-med) ‘Ornament of Realization’. Read by one of the lamas of the daily chanting.</p>
<p>Pagdod, <i>phags bstod</i> Part of the <i>Sundui</i> collection. ‘Praise of the noble one / Avalokiteśvara’. Read by the <i>Jasaa</i>.</p>
<p>Palchin / Palchen (yerööl), <i>phal-chen</i> ‘Avatamsaka sūtra’. An eulogy. Read by one of the lamas of the daily chanting.</p>
<p>Sakhiusnii perenjal / perenlei, <i>chos-skyong bsrung-ma’i phrin-bcol</i> Part of the <i>Arwan khangal / Sakhius</i> text. ‘Activities of the wrathful protectors’. This part, <i>perenlei</i> (T. <i>phrin-las</i>), literally meaning ‘actions/activities’, is a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents. Read by the <i>Jasaa</i>.</p>
<p>Sandag dorj, <i>gsang-bdag rdo-rje</i> (beginning of the text) <i>dpal phyag-na rdo-rje’i sku gsung thugs-la bstod-pa bzhugs-so</i> Part of the daily chanting in the monastery. las-kyi rdo-rje ‘Vajrapāṇi’ / ‘Eulogy of the Body, Speech and Mind of the noble Vajrapāṇi’. An eulogy of Vajrapāṇi. Read by the <i>Jasaa</i>.</p>
<p>Sanjaa dansran / Sanjid dansran, <i>sangs-rgyas bstan-bsrung</i> ‘Buddha and the Protectors of the Teaching’. To be enabled to reach one’s goals. Read by the <i>Jasaa</i>.</p>
<p>Sanje gūnla / Sanja(a) gūnla or Maidariin yerööl, also as Jambiin yerööl, <i>sangs-rgyas kun-la</i> (beginning of the text) (in fact, it is the second line of the text, as it begins, after giving the Sanskrit and Tibetan titles: <i>sangs-rgyas-dang byang-chub sems-dpa’ thams-cad-la phyag-tshal-lo/ sangs-rgyas kun-la phyag-tshal-lo/ byams-pa’i smon-lam bzhugs-so</i> (as given in the title), <i>phags-pa byams-pa’i smon-lam-gyi rgyal-po</i> (given as Tibetan title after the Sanskrit title and also at the end of the text) ārja mī tri pra ṇi dhā na rā dzā One of the Six prayers (<i>Zurgaen yerööl</i>). ‘To all Buddhas ...’ (beginning of the text) / ‘Prayer to Maitreya’. Prayer to Maitreya’ (as given in the title), ‘The noble king of prayers to Maitreya’ (given as Tibetan title after the Sanskrit title and also at the end of the text). Read by the <i>Jasaa</i>.</p>
<p>Sayan nyambu / Sae ninbu(u) / Sayeininbu / Sayaiinnyambuundo / Sayeininbiin do, <i>sa-yi snying-po (mdo)</i> Kṣitigarbha sūtra Part fo the <i>Sundui</i> collection. ‘The (sūtra of the) essence of earth’ / ‘Kṣitigarbha sūtra’. A kind of remedy for those who are in the year of earth. Read by the <i>Jasaa</i>.</p>
<p>Seded(iin) serjim or Tsagaan shükhertiin serjim, <i>gdugs-dkar-gyi gser-skyems</i> ‘Golden drink libation to the Goddess with the white parasol / Sitāpatrā’. To get saved from white gossisp and to clear away all obstacles and hindrances. Read by the <i>Jasaa</i>. Precense with spirit offering is needed.</p>
<p>Semnid perenlei / prinlei or Lkham perenlei, <i>sems-nyid phrin-las</i> (beginning of the text) / <i>lha-mo + phrin-las</i> Part of the <i>Arwan khangal / Sakhius</i> text (Lkham). Part of the daily chanting in the monastery. ‘Activities of Śrīdevī /beginning of the text: ‘Mind-essence (buddha-nature) activities’. A part of the texts to Lkham, also a part of the <i>Arwan khangal</i> text to the ten wrathful deities. This part, <i>perenlei</i> (T. <i>phrin-las</i>), literally meaning ‘actions/activities’, is a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents. Read by the <i>Jasaa</i>. Precense with food offering is needed.</p>
<p>Shija khayan, <i>shes-bya mkha’-dbyings</i> (beginning of the text) / <i>rje-btsun jam-dpal dbyangs-kyi bstod-pa</i> Part of the daily chanting in the monastery. ‘Sphere of knowledge’ / ‘Eulogy of the noble Mañjuśrī’. An eulogy of Mañjuśrī. Read by the <i>Jasaa</i>.</p>
<p>Sosorbaram (sün), <i>so-sor brang-ba/ma’i gzungs/ so-sor brnag-ma chen-mo’i snying-po</i> Part of the <i>Sundui</i> collection. ‘Dhāraṇī of Mahāpratisarā’ / ‘The essence of the dhāraṇī of the great Mahāpratisarā’. For children. One of the five great dhāraṇīs (<i>Sünchenden-aa</i>, T. <i>gzungs chen sde lnga</i>). Read by the <i>Jasaa</i>.</p>
<p>Tawan khaan / Gün-aa, <i>sku lnga rgyal-po</i> Part of the <i>Arwan khangal / Sakhius</i> text. ‘The five great kings’. Read by the <i>Jasaa</i>. Presence with food offering is needed.</p>
<p>Tsamba, <i>tshangs-pa</i> ‘Brahmā’. To save from accidents and misfortune, to gain merits and to ensure the fulfilment of one’s aims. Read by the <i>Jasaa</i>. Presence with food offering is needed.</p>

<p>Tse lkha namsüm, <i>tshe lha rnam gsum</i> 'Three deities of longevity'. Thousand-fold offering to the three deities Amitāyus, White Tārā and Vijayā, to prolong life and to gain merits. Read by the <i>Jasaa</i>.</p>
<p>Umanjüg / Umanjug, <i>dbu-ma-la 'jug-pa</i> Madhyamakāvatāra 'Entering to the Middle Way', Madhyamakāvatāra by Candrakīrti. A treatise on the Middle Way. Read by one of the lamas of the daily chanting.</p>
<p>Usan balin (örgökh) or Chüdor / Chüder, <i>chu-gtor</i> 'Water and sacrificial cake offering (water with dough balls)'. To amend bad conditions caused by the nāga spirits. To clear off sins and to get one's aims fulfilled. No data on the rules and occasions for requesting.</p>

OTHER TITLES (Not included on the monastery's current list but were included on its previous lists)

<p>Lamiin chodwiin lkhog(o), <i>bla-ma'i mchod-pa'i lho-sgo</i> 'The south gate of the offering for the masters'. Entreat for Buddhas and lamas for virtues and good fortune.</p>
<p>Nitiin 4 bot', <i>nyi khri po-ti bzhi</i> 'The 20 000 verses of Prajñāpāramitā in four volumes'. To become freed from obstacles and losses. To clear away illnesses and obstacles.</p>
<p>Sanjid molom 1000 udaa or Yeröoliin khaan 1000 udaa, <i>bzang-spyod smon-lam – 1000 / 'phags-pa bzang-spyod smon-lam-gyi rgyal-po</i> Ārya Pha dra tsa rya pra ni dha na rā dzā One of the Six prayers (<i>Zurgaana yerööl</i>). 'Prayer of good actions (Bhadracharyāpranidhā) - 1000 times' / 'The noble king of prayers, prayer of good actions (Bhadracharyāpranidhā) - 1000 times'. For merits of the future lives. To bless others to be happy and prosperous. Read by one of the lamas of the daily chanting.</p>
<p>Seded 1000 udaa or Tsagaan shükhert 1000 udaa, <i>gdugs-dkar – 1000 / gdugs-dkar mchog-grub-ma bzugs-so</i> (given as title), <i>'phags-pa de-bzhin-gshegs-pa'i gtsug-tor-nas byung-ba'i gdugs-dkar-po-can gzhan-gyis mi thub-pa phyir zlog-pa chen-mo mchog-tu grub-pa zhes-bya-ba'i gzungs</i> (given as Tibetan title after the Sanskrit title) ārja ta thā ga to ṣṇī ṣa si tā ta pa tri a pa rā dzi ta mahā pra dyam gī ra pa ra ma siddha nā ma dha ra ṇi 'Sitātapatrā - 1000 times' / 'The totally fulfilling Sitātapatrā' / 'Dhāraṇī entitled the totally fulfilling Sitātapatrā appearing from the crown of the head of the noble tathāgata, not able to be harmed by others'. This text to Sitātapatrā is also one of the three texts known as <i>Gurwan gürem</i>, 'three protective prayers' and is considered useful against natural disasters such as droughts, harsh winter cold or earthquakes, illnesses and also against (white) gossips.</p>
<p>Tsagaan Öwgönii san, <i>rgan-po dkar-po'i bsangs</i> 'Incense offering to the White Old Man'. To remove bad effects of gossips. Also to prolong life, to gather merits, to prevent theft and stealing, to the successful fulfilment of work, and to prevent illnesses.</p>
<p>Tsend 1000 udaa, <i>tshe-mdo - 1000</i> 'Sūtra for longevity / Amitāyus sūtra - 1000 times'. To gather virtues and ensure good fortune for the deceased ones.</p>
<p>Tsagaan Dar' Ekh 1000 udaa <i>sgrol dkar - 1000</i> Part of the daily chanting in the monastery. 'White Tārā - 1000 times'. For the stock of horses and herds and flocks of other animals. Also for the successful fulfilment of work and for prolonging life. Read by one of the lamas of the daily chanting.</p>

APPENDIX 3 LIST OF OTHER TEXTS READ ON REQUEST IN ULAANBAATAR TEMPLES

The list contains only those titles that are not on *Dashchoilin* monastery's list, as these are explained in Appendix 2 and can be checked there.

Data given for the titles are the following (where it was available):

1, Mongolian Title

2, Tibetan title(s) and Sanskrit title (in Tibetan transliteration, if and as given in the text)

3, Translation of Tibetan title(s)

4, Short explanation / purpose of reading (taken from the explanations the individual temples give on their lists) and rules for reading

However, some of the titles included in this list still remained unsolved, in some cases even the Tibetan equivalent is unsure or has not been identified yet.

<i>61 nasnii zasal</i> see at Jaran negen nasnii zasal
<i>9 nüdnii zasal</i> see at Güimeg zasal
<i>9-n nükhonii zasal</i> see at Güimeg zasal
Aduunii Banzragch , <i>panytsa-rakṣha</i> 'Pañcarakṣā for horses'. A special version for horses of the 'Five-fold protection' / 'Five magical formulas of the five Buddhist goddesses of longevity' to cure illnesses of animals and to save flocks or herds of animals and racing horses.
Aduunii dallaga / Da yan güg see also Dasün , <i>rta'i g-yang-'gugs</i> 'Ritual calling forth prosperity for horses'. Calling forth prosperity for horses, performed to cure illnesses of horses. Presence with food offering is needed.
Ail geriin banzragch , <i>panytsa-rakṣha</i> 'Pañcarakṣā for families'. A special version for families of the 'Five-fold protection' / 'Five magical formulas of the five Buddhist goddesses of longevity' for health of families.
Altan saw neekh , <i>gser-gyi sgrom-bu 'bye</i> 'Opening the golden box'. For the deceased for better rebirth.
Altangereliin san , <i>gser-'od-kyi bsangs</i> 'Incense offering of the Golden Light (sūtra)'
Amiin zolig (gargakh / gargal) 'Performing the exorcism ritual of the effigy of devil or enemy' (Pozdeyev 1978, p. 592.: substitution of the effigy for the sick person and ransoming his soul from the Lord of death). To get saved from illnesses and sufferings. To ensure safety in the intermediate state (between death and rebirth) and ensure quick rebirth.
Ayuushiin chogo see at Tsewegmediin chogo
Baldan lkhamiin tsogchid see at Lkhamiin tsogchid
Banzragchiin dogjür , <i>panytsa-rakṣha'i bzlog-bsgyur</i> 'Pañcarakṣā exorcism rite turning away evil spirits and negativity'. Exorcism rite of the 'Five-fold protection' being five magical formulas of the five Buddhist goddesses of longevity.
Bardiin yerööl / Bardo molom , <i>bar-do smon-lam</i> 'Prayer of the intermediate state (between death and rebirth'. For deceased ones, to attain a new rebirth soon and to suffer less in the intermediate state.
Bardo molom see at Bardiin yerööl
Bazarsad 1000 udaa , <i>rdo-rje sems-dpa' (1000)</i> 'Vajrasattva for a thousand times'. To correct bad signs. A basic text for the confession of downfalls. Part of the <i>Sundui</i> .
Bi'zyagiin donchid / Biziyagiin donchid , <i>nam(-par) rgyal-ma'i stong-mchod</i> 'A thousandfold offering to Vijayā'. To prolong life and to gain merits and fortune.
Bogd lamiin chogo / Bogd Zonkhowiin chogo , <i>tsong-kha-pa'i cho-ga</i> , full title: <i>bla-ma tsong-kha-pa chen-po-la mchod gsol-'debs ji-ltar bya-ba'i chog</i> 'Ceremony of Tsongkhapa' / 'The way of performing offerings and prayers to the great lama Tsongkhapa'. Ceremony in honour of Tsongkhapa, held at the anniversary of Tsongkhapa's death on the 25 th of the first winter month.
Buman satsiin doi , <i>'bum tsha-tsha 'debs pa'i cho ga / mdos</i> 'Ritual of making thousand miniature conical figures molded of clay and used as offerings and thread-crosses'. A remedy of making thousand miniature conical figures and thread-crosses.
Burkhad takhikh 'Performing offerings to the buddhas and deities'.
Burkhan bagshiin chogo / Tüwiin chogo , <i>thub-pa'i cho-ga</i> 'Ceremony to the Buddha' / 'Ceremony in honour of Buddha'. A ceremony performed on the four great days of Buddha (1-15 th of the first spring month, the 15 th of the first summer month, the 4 th of the last summer month and the 22 nd of the last autumn month). Saves families by clearing off all kind of harms.
Burkhan bagshiin dalchog [perhaps the same as <i>Burkhan bagshiin nalchog</i>]
Burkhan bagshiin duudlaga , <i>thub-pa'i g-yang-'gug</i> 'Ritual calling forth prosperity in honour of Buddha'. To ensure fulfillment of one's aims, activities and thoughts and to ensure development.
Burkhand tüi mandal örgökh see at Tüi mandal

Bünjinkham / Büjinkham , <i>bu chung lha-mo</i> 'Goddess of infants'. A prayer for the goddess giving childbirth. For children and women and to ensure child birth.
Bünjinkhamiün dallaga / Büjinkhamiün dallaga , <i>bu chung lha-mo 'i g-yang- 'gug</i> 'Ritual calling forth prosperity performed to the goddess of infants'. A ritual calling forth prosperity for the goddess giving childbirth. For children and women and to ensure child birth. Presence with food offering is needed.
Bünjinkhamiün san / Büjinkhamiün san , <i>bu chung lha-mo 'i bsangs</i> 'Incense offering to the goddess of infants'. An incense offering for the goddess giving childbirth. For children and women and to ensure child birth.
<i>Chi lkha namsüm(iin) donchid</i> see at Tse lkha namsü(miin) donchid
<i>Chirdan ангиin khorol</i> see at Shirdan angagiin khorol
Chirdog sangiin manag , <i>phyir-zlog bsangs-kyi man-ngag</i> 'Exorcism and incense offering and secret oral instruction'. An incense offering and exorcist ritual.
Chiwel , <i>'chi-ba('i) bslu-ba</i> 'Saving one from death by paying ransom / deceiving death'. To get rid of illnesses and sufferings.
Chogjü jalwa / Chogjü jalba(a) , <i>phyogs-bcu rgyal-ba</i> (beginning of the text), <i>thog-mtha' -bar-gyi smon-lam</i> 'The victorious one of the ten directions' / 'Prayer from beginning to end'. A prayer by Tsongkhapa, one of <i>Zurgaana yerööl</i> (the Six Prayers).
<i>Chojoo perenlei</i> see at Namshri / Namshir
Choijoogiin dallaga / Choijiliin dallaga , <i>chos-rgyal-gyi g-yang- 'gugs</i> 'Ritual calling forth prosperity performed to Yama (the Lord of death)'. To gain merits and fortune. Presence with food offering is needed.
Choijoogiin takhilga / Choijiliin takhilga , <i>chos-rgyal-la mchod 'bul</i> 'Offering to Yama (the lord of Death)'. Performed as a yearly protective ritual (<i>daatgal</i>) for families.
Choijoogiin tsogchid (chogchid) / Choijiliin tsogchid , <i>chos-rgyal-gyi tshogs-mchod</i> 'Feast offering / accumulation of offerings (gaṇapūjā) to Yama (the Lord of death)'. Performed to ensure safety spreading and flourishing of the Gelukpa teachings and to clear off obstacles and obstructions.
Chunagiin jawtüi , <i>chu nag-po 'i byabs-khrus</i> 'Black water purifying ritual'. A cleansing ritual purifying the effects of black gossips, turning away curses and clearing away all stains and obscurations.
Chünag / Chunag (see also Khamchu nagwa), <i>mchu nag</i> 'Black water'. A cleansing ritual purifying the effects of black gossips, turning away curses and clearing away all stains and obscurations.
<i>Da yan güg</i> see at Aduunii dallaga
Dalkhiin san , <i>dgra lha 'i bsangs</i> 'Incense offering to the deity of the enemy or war-god (one of the five great kings)'. In difficult life situations.
Dalkhiin serjim , <i>dgra lha 'i gser-skyems</i> 'Golden drink libation to the deity of the enemy or war-god (one of the five great kings)'. To get saved from accidents and sufferings by clearing away obstacles and to ensure wealth and to gain merits. Precense with spirit offering is needed.
Dambarmaa / Danbarmaa / Sanjai / Sanje namseg / Dambjewii molom , <i>bstan- 'bar-ma</i> (short title) / <i>sangs-rgyas rnam-gzigs</i> (beginning of the text) 'Alight Teaching' / ' <i>sang-rgyas rnam-gzigs</i> being the name of the first of the six buddhas preceding Śākyamuni Buddha' / 'prayer of the spreading of the teaching'. A prayer to the seven buddhas who have already appeared in our kalpa (T. <i>sangs-rgyas dpa 'po bdun</i>) praying for the Teaching to remain alight for a long time.
<i>Sanjai / Sanjei namseg</i> see at Dambarmaa
<i>Dambjewii molom</i> see at Dambarmaa
Damdin / Khayankhyarwaa , <i>rta-mgrin</i> 'Hayagrīva'. For racing horses. Presence with food offering is needed.
Damdin burkhanii dallaga , <i>rta-mgrin-gyi g-yang- 'gugs</i> 'Ritual calling forth prosperity in honor of Hayagrīva'. A kind of <i>dallaga</i> ritual calling forth prosperity performed for horses and animals. Presence with food offering is needed.
Damdin nolsan , <i>rta-mgrin mnol-bsangs</i> 'Incense offering for purification to Hayagrīva'. To clear away impurity of death.
Damjangiin serjim , <i>dam-can-gyi gser-skyems</i> 'Golden drink libation to Hayagrīva or Dharmarājā / Yama'. To get one's aims and work quickly fulfilled. Precense with spirit offering is needed.
Damjin / Damjan (being a shortened name for either <i>Damjin garwanagwu</i> or <i>Damjan / Damjin Chojio</i>), <i>dam-can</i> (can stand for either <i>dam-can mgar-ba nag-po</i> or <i>dam-can chos-rgyal</i>) 'Hayagrīva' or 'Dharmarājā / Yama'. To get saved from accidents and dangers by clearing away obstacles and to ensure wealth and to gain merits.
Danjuur , <i>bstan- 'gyur</i> 'Tanjur / The collection of the commentaries (of Buddha's words)'. To gather merits in this life and for the next rebirths.
Dar' Ekh - 1000 (Nogoon dar' ekh 1000 udaa) , <i>sgrol-ma - 1000</i> 'Tārā recited a thosuan times'. To clear away illnesses, obstacles and sufferings.
Dar' Ekhiin dogjir / dogjür , <i>sgrol-ma 'i bzlog-bsgyur</i> 'Exorcism rite to Tārā turning away evil spirits and negativity'

Dar' Ekhiin san , <i>sgrol-ma'i bsangs</i> 'Incense offering to Tārā'. To get one's aims and work fulfilled.
Dar' Ekhiin serjim , <i>sgrol-ma'i gser-skyems</i> 'Golden drink libation to Tārā'. A sipirit offering to Tārā. Precense with spirit offering is needed.
Dar' Ekhiin chiwel / chiwul / tsewel , <i>sgrol-ma'i 'chi-ba bslu</i> 'Saving one from death by paying ransom / deceiving death by praying to Tārā'. For quickly recovering from illnesses and to get saved from death by getting obstacles ceared away. Against all kinds of evil spirits.
Dar' Ekhiin jawtüi , <i>sgrol-ma'i byabs-khrus</i> 'Purifying ritual to Tārā'
Dar' Ekhiin tsogchid / chogchod , <i>sgrol-ma'i tshogs-mchod</i> 'Accoumulation of offerings (gaṇapūjā) to Tārā'
Dashdondog [Probable for Dashdondow], <i>bkra-shis don rtoqs</i> [Probable for <i>bkra-shis don-grub</i>] 'Auspicious realization'. [Probable erroneous for <i>Dashdondow</i>]
Dashtsereliin dallaga , <i>bkra-shis tshe-ring-gi g-yang-'gug</i> [Tibetan equivalent is unsure] 'Ritual calling forth prosperity, performed to Tashi Tseringma, one of the five sisters of Long Life'. To close the door of loss and to open the door for profits. Presence with food offering is needed.
Dashtsereliin san , <i>bkra-shis tshe-ring-gi bsangs</i> [Tibetan equivalent is unsure] 'Incense offering to Tashi Tseringma, one of the five sisters of Long Life'
Dashzegwiin dallaga , <i>bkra-shis brtsegs-pa'i g-yang-'gugs</i> 'Heap of auspiciousness ritual calling forth prosperity'. For all types of remedies: moving to a new house or a new place, starting new work etc. Presence with food offering is needed.
Dasom [perhaps the same as Dasün]
Dasün / Dasun / Dasüm see also Aduunii dallaga , <i>rta gzungs</i> , full title: <i>rta nad thams-cad rab-tu zhi-bar byed-pa rta gzungs rnam grangs drug</i> 'Dhāraṇī for horses' / 'The six dhāraṇīs for horses calming down all kinds of horse diseases'. Dhāraṇī for horses, performed to cure illnesses of horses. Presence with food offering is needed.
Demchigmolomiin chogo / Demchigmonlamiin chogo , <i>bde-mchog smon-lam-gyi cho-ga</i> 'Prayer ceremony to Cakrasaṃvara'. To increase wealth and to gain profit
Dewsel / Diwsel , <i>grib sel</i> 'Purifying ritual removing obscurations'. For clearing away obscurations and defilement.
Digded san , <i>sdig sgrib bsangs / sdig sgrib kun-'joms-kyi gzungs</i> 'Incense offering against evil deeds and obscurations' / 'Dhāraṇī subdueing all evil deeds and obscurations'. Part of the <i>Sundui</i> collection.
Ditüi yultüi , probably <i>grib khrus</i> and <i>yul khrus</i> 'Cleansing libation ritual'. <i>Ditüi</i> is performed to monasteries and temples and worship objects and <i>Yultüi</i> is performed to mountains and waters and local and water spirits (<i>lus sawdag</i>) to remove harm and damage caused by these spirits.
Diwaajin molom see at Püljin
Diwaajingiin yerööl see at Püljin
Dobuch , <i>mdo</i> ? [Tibetan equivalent is unknown] To get saved from accidents and problems.
Dodgür chilwiin san / Dodgür chilwa san / Choiriin san , <i>'dod-dgur 'khyil-ba'i bsangs</i> , full title: <i>bsangs-mchod 'dod-dgur 'khyil-ba'i dga'-ston</i> 'Incense offering to gather all that is desired' / 'Feast / festivity of the incense offering to gather all that is desired'. An incense offering which was recited traditionally in <i>Choir</i> datsans, philosophical monastic schools, so it is also known as <i>Choiriin san</i> ('incense offering of the philosophical monastic schools').
<i>Choiriin san</i> see at Dodgür chilwiin san
Doilüd , <i>mdos-glud</i> 'Thread-cross ritual to dispel obstacles and misfortune'. Thread-cross ritual to dispel obstacles and misfortune in case of someone getting in misfortunate situation.
Dombuujin / Dombuujan / Dumbujin , [Tibetan equivalent is unknown] To get one's aims and work fulfilled. Against bad spirits and to avert curses. To clear away illnesses and suffering.
Dondoi (Adiin zasal) , <i>gdon mdos</i> 'Thread cross ritual against demons'. Against the harms caused by demons (<i>ad</i>).
Dorj namjimiin san / Dorj namjiliin san , <i>rdo-rje rnam-'joms-ma'i bsangs</i> 'Incense offering to Vajravīdhāraṇa / the Vajra subjugator'. To clear away stains and obstructions and to purify one's thoughts.
Dorj sembiin san , <i>rdo-rje sems-dpa'i bsangs</i> 'Incense offering to Vajrasattva'. To clear away the negative effects of breaking vows (<i>tangarag</i>) and for confession of downfalls.
Dorj shügden , <i>rdo-rje shugs-ldan</i> 'Powerful/strong' (name of a wrathful protector deity). A text to Shügden. Presence with food offering is needed.
Dorja gyatsa see at Dorma gyatsa
Dorma gyatsa / Dorja gyatsa , <i>gtor-ma brgya rtsa</i> 'Hundred sacrificial cakes'. A sacrificial cake offering performed to prolong life, to clear away obstacles and for achieving happy life and safety for one's children. Useful for all sentient beings in the six spheres.

Dorjnamjimiin jawtüi / Dorjnamjiliin jawtüi , <i>rdo-rje rnam-'joms-ma'i byabs-khrus</i> 'Ritual to Vajravīdhāraṇa, the Vajra Subjugator for purifying obscurations'. For sick persons who have epilepsy or had a stroke. To clear away all illnesses caused by demons (don) and water spirits (lus), to calm down the water spirits and to conciliate them. An ablution cleansing all kinds of obscurations and stains and all bad things.
Dorjzodwiin chogo , <i>rdo-rje gcod-pa'i cho-ga</i> 'Ceremony of the Diamond(-cutter) sūtra'. To get saved from accidents and problems, to ensure health and to prolong life. To gather merits in this life and for the next rebirths.
Dorwül / Dorbul / Khangaluudiin dorwül / Sakhiusnii dorwül , <i>gtor-'bul</i> , full title: <i>chos-skyong-rnams-la gtor-ma 'bul-tshul</i> 'Sacrificial cake offering to the protective deities' / 'The way / method of the sacrificial cake offering to the protective deities'. Sacrificial cake offerings to the wrathful deities.
Dotgon donoi , ? <i>don gnas</i> [Tibetan equivalent is unknown] For curing throat illnesses.
Dowuchiindoo / Dowuchi-doo / Dowo chi do [may be the same as Dobuch], <i>mdo</i> [Tibetan equivalent is unknown] For the successful reaching of one's aims and fulfilling one's work. To clear away effects of gossip and any obscurities and obstacles.
<i>Dugariin dogjür</i> see at Tsagaan shükhertiin dogjür
Düdog / Düdeg , <i>bdud bzlog</i> 'Exorcist ritual against demons'. To clear away sins. Against demons (<i>dud</i> , <i>shulmas</i>).
<i>Dügeriin khariulga</i> see at Tsagaan shükhertiin khariulga
Düilawab/ Düilawiin soldiw , <i>dus-la babs, dus la babs(-pa'i gsol-'debs)</i> 'the time has come for...' / 'the right time' / 'Prayer of the right time'. A prayer to Padmasabhava describing his deeds.
Dülshag [probably the same as Dünshig]
Dünser , <i>bdun</i> ? [Tibetan equivalent is unknown] 'Seven opposits / contrasts'. A kind of remedy prayer.
Dünser jotow , <i>bdun ? bcos thabs</i> [Tibetan equivalent is unknown] 'Method / ways of amendment of the seven opposits / contrasts'. A remedy prayer for the seven opposits (<i>doloon kharsh</i>).
Jiushig / Ekhalaa Yerönkhii namchikh , <i>spyi-bshags / u-hu-lags</i> (beginning of the text) 'General confession', (u-hu-lags meaning: 'Oh, my...'). A text for confession.
Dünshigiin chogo / Dünshagiin chogo , <i>ltun bshags-gyi cho-ga</i> 'Ceremony of the onfession of downfalls'. The book of prostrating, chanted to clear away sins and stains by confessing them.
Dürtoddagwiin / Dürtetdagwiin / Dürteddawagiin serjim , <i>dur-khrod bdag-po'i gser-skyems</i> 'Golden libation offering to the Lord of the Cemetery (Citpati)'. To clear away the negative effects of stealing. Precense with spirit offering is needed.
Dürtoddagwiin / Dürtetdagwiin / Dürteddawagiin khangal , <i>dur-khrod bdag-po'i bskang</i> 'Fulfillment offering to the Lord of Cemetery (Citpati)'. To prevent stealing and burglary.
Ekher nökhriin suudal salgakh 'To separate the birth years of the wife and husband'. A remedy recited in case the wife and the husband were born in the same year of the 12 year cycle.
Galiin dallaga , <i>me'i g-yang-'gugs / me-lha'i g-yang-'gugs</i> 'Ritual calling forth prosperity of the fireplace' / 'Ritual calling forth prosperity performed to the fire-god'. A <i>Dallaga</i> ritual calling forth prosperity by making offering to the fire. Presence with food offering is needed.
Galiin san , <i>me'i bsangs/ be-lha'i bsangs</i> 'Incense offering of the fireplace / fire-god'. A purifying ritual performed to the fire-god in case of problems caused by the contamination of fire.
Galiin san dallaga , <i>me'i bsangs g-yang-'gugs / me-lha'i bsangs g-yang-'gugs</i> 'Incense offering and prosperity calling ritual of the fireplace / fire-god', A <i>Dallaga</i> ceremony calling forth prosperity by making offering to the fire, together with an incense offering. Presence with food offering is needed.
Galiin san takhilga , <i>me'i bsangs mchod-'bul</i> 'Incense offering and other offerings to the fireplace / fire-god'
Ganjidsen dodwo [perhaps the same as Ganjidiin dodwo]
Ganjuur se also at Altan ganjuur / Bekhen ganjuur , <i>bka'-gyur</i> 'Danjur'. To gather virtues in the present life and for better later rebirths.
Gans / Sakhiusnii gans / Sakhiusnii daatgal see also at Ganshig , <i>bskang</i> 'Fulfillment' / 'Fulfillment of the wrathful deities' / 'Entrustment in wrathful deities'. For the successful reching of one's aims by the help of the wrathful deities.
Ganzagiin san 'Incense offering for game for hunters'. In case of going on a long journey and to increase profit. For hunters before going to hunt to ensure game.
Gar salgakh (zasal) '(Remedy) separating hands'. If one 'seats on the same seat' as the deceased (<i>nas baragchtai khamt neg suudalad suukhad</i>), i.e. if one was born in the same year of the 12 year cycle as the deceased. The requester must come with a drawing of black and white hands.
Gar süm , [Tibetan equivalent is unknown, maybe <i>dkar gsum</i>]
<i>Gazriin üüd (zasal) / Gazriin üüd khaakh</i> See at Saa-go

<p>Gegdor (örgüülekh), <i>bgegs-gtor</i> ('<i>bul tshul</i>) 'Way of offering the) Sacrificail cake offering to the obstructing spirits'. To remove obstacles and hindrances by offering made to avert the dangers caused by evil spirits.</p>
<p>Genden peltseg / Gentsen beltseg / Gendenpel, <i>dge-mtshan phel ... ? / dge-msthan phel</i> [one syllable of the longer Tibetan title variation is unknown] 'Auspicious signs'. For finding an ideal partner matching someone. Presence with food offering is needed.</p>
<p>Genden peltsegiin dallaga / Gendenpeliin dallaga / Gentsen peliin dallaga, <i>dge-mtshan phel ...-gyi g-yang-'gug / dge-mtshan phel-gyi g-yang-'gug</i> [one syllable of the longer Tibetan title variation is unknown] 'Ritual of auspicious signs calling forth prosperity'. To increase wealth, to clear away obstacles and problems, to get one's aims fulfilled, to prolong life and to call forth merits and fortune. Also for finding an ideal partner matching someone by calling the 'deity of partners' (<i>khaniin tenger duudakh</i>), and to ensure peaceful and calm life with one's partner. Presence with food offering is needed.</p>
<p>Gendenpeliin daatgal / Genden peltsegiin daatgal, <i>dge-mtshan phel ...-gyi 'phrin-bcol (gnyer-thad) / dge-mtshan phel-gyi 'phrin-bcol (gnyer-thad)</i> [one syllable of the longer Tibetan title variation is unknown] 'Entrustment of auspicious signs'. To ensure abundance in food and wealth.</p>
<p>Geser(iin) san, <i>Ge-sar-gyi bsangs</i> 'Incense offering to Geser'. Gesar is a name of an epic hero in Tibetan and Mongolian folk literature and a Taoist God of War and a Chinese Buddhist protector deity, Guan di. In Mongolia the two figures are fused. This incense offering to him is chanted for success in business and to enable one to reach his aims. Also for racing horses and as an insurance before long journeys. Also to clear away effects of stealing.</p>
<p>Gewaan di / Gawaan di / Gwandeï / Sandüin molom, <i>dge-ba 'di</i> (beginning of the text) / <i>gsang-'dus smon-lam</i> 'Guhyasamāja prayer' / 'this virtue'. One of the six prayers (<i>Zurgaan yerööl</i>) composed by Tsongkhapa.</p>
<p>Gombiin dallaga / Makhgaliin dallaga, <i>mgon-po'i g-yang-'gugs</i> 'Ritual calling forth prosperity performed to Mahākāla'. To gather merits. Presence with food offering is needed.</p>
<p>Gombiin dogjir / dogjür / Makhgaliin dogjür, <i>mgon-po'i bzlog-bsgyur</i> 'Exorcism rite turning away evil spirits and negativity to Mahākāla'. To clear away all bad things.</p>
<p>Gombiin san / Makhgaliin san, <i>mgon-po'i bsangs</i>, full title: <i>myur-mdzad ye-shes-kyi mgon-po phyag drug-pa'i bsangs</i> 'Incense offering to Mahākāla' / 'Incense offering to the quickly acting six-handed wisdom Mahākāla'. As insurance in case any work planned for its successful fulfillment.</p>
<p>Gombiin tsogchin / tsogchid / Makhgaliin tsogchid, <i>mgon-po'i tshogs-mchod</i> 'Feast offering / accumulation of offerings (gaṇapūjā) to Mahākāla'. A Gaṇapūjā prayer for stability in monasteries and in the assembly averting all obstacles, difficulties and disorder.</p>
<p>Goncho(o) lkhaa süm / Gonchog lkha süm / Gonchoi lkhaa süm / Gonchoglasüm, <i>mgon chos lham gsum</i> [The summmary name for three of the ten protectors: Gombo (Mahākāla), Chojoo (Yama) and Lkham (Śrīdevī).]</p>
<p>Gongorin dallaga, <i>mgon-dkar-kyi g-yang-'gugs</i> 'Ritual calling forth prosperityperformed to Sitamahākāla'. A kind of <i>Dallaga</i> ceremony performed to Sitamahākāla to gather merits and fortune. Presence with food offering is needed.</p>
<p>Gongoriin tsogchin / tsogchid, <i>mgon-dkar-gyi tshogs-mchod</i> 'Feast offering / accumulation of offerings (gaṇapūjā) to Sitamahākāla'. Useful for lamas.</p>
<p>Gonzog, [Tibetan equivalent is unknown]</p>
<p>Gowiin lkha dallaga / (Zayanii) tawan tengeriin dallaga, <i>'go-ba'i lha (nga)'i g-yang-'gugs</i> 'Ritual calling forth prosperity of the five patron deities'. A <i>Dallaga</i> ceremony calling forth prosperity. Presence with food offering is needed.</p>
<p>Gowiin lkha serjim/ (Zayanii) tawan tengeriin serjim, <i>'go-ba'i lha gser-skyems</i> 'Golden drink libation offering to the five patron deities'. To get saved from accidents and dangers, to clear away obstacles and to become wealthy and to gather merits. Precense with spirit offering is needed.</p>
<p>Gowiin lkhanii san / (Zayanii) tawan tengeriin san, <i>'go-ba'i lha'i bsangs</i> 'Incense offering to the five patron deities'. An incense offering.</p>
<p>Güimeg (zasal) / Gü meg (zasal) / Yesön nüüknii zasal / Yesön nüdnii zasal, <i>dgu-mig</i> '(Remedy prayer of) the nine holes / eyes'. For people aged 9, 21, 33, 45, 57, 69 or 81, to clear away obstacles related to these ages. The requested must come with nine black and nine white pebbles.</p>
<p>Günreg / Güngereg / [Günreg Nambarnanzad], <i>kun-rig(s) [rnam-par snang-mdzad]</i> The all-knowing/omniscient (and completely illuminating)', [Sarvavidyā Vairocana, a form of Vairocana Buddha] A ceremony performed for the deceased in order to ensure to be reborn quickly and to avoid rebirth in bad life forms. To purify thoughts and to get saved from sufferings.</p>
<p>Ikh lamrim, <i>lam-rim chen-mo</i> 'The long version of the Gradual Path'. The ritual of the long version of <i>Lamrim</i> (T. <i>Lam-rim</i>), the gradual path to enlightenment composed by Tsongkhapa, showing the right way on the way to enlightenment.</p>
<p>Ikh lüjün, <i>lus sbyin (lus-kyis mchod sbyin)</i> 'The long version of the body offering ritual'. Tantric body offering ritual, typical for Red Sect tradition, used in <i>Zod</i> (T. <i>gcod</i>) practices. Recited to get saved from demons and bad spirits (<i>ad</i>, <i>bug</i>, <i>chötgör</i>).</p>
<p>Itgel 1000 udaa see at Itgel</p>
<p>Jagchiroralba, <i>rgya-cher rol ba('i mdo)</i> '(Sūtra of) the exstensive Display / Lalitavistara (sūtra)'. A remedy prayer (part of <i>Sundui</i>).</p>

APPENDIX 3: List of Other Texts Read on Request in Ulaanbaatar Temples

Jagchu , <i>lcags mchu</i> [Tibetan equivalent is unsure] A remedy prayer (part of <i>Sundui</i>).
Jaiwiin lamrim , <i>rgyas-pa'i lam-rim</i> 'The extensive <i>Lamrim</i> '. The ritual of the extensive version of <i>Lamrim</i> (T. <i>lam-rim</i>), the gradual path to enlightenment composed by Tsongkhapa, showing the right way on the way to enlightenment. Recited to gain good rebirth.
Jal-gon-aa / Jalgon aa , <i>rgyal dgong lnga</i> 'The five classes of spirits'
Jambal nag sün , <i>'jam-dpal nag gzungs</i> 'Black dhāraṇī of Mañjuśrī'. To clear away illnesses and obscurations including obscurations of death.
Jambal nagwa , <i>'jam-dpal nag-po</i> 'Black Mañjuśrī'. For wisdom and knowledge.
Jamsran sakhiusnii ikh takhilga , <i>lcam-sring-gi mchod chen</i> 'The extensive offering to Begtse, the Red Protector'
Jamsrangiin dallaga , <i>lcam-sring-gi g-yang- 'gugs</i> 'Ritual calling forth prosperity performed to Begtse, the Red Protector'. To gather merits and gain fortune. Presence with food offering is needed.
Jamsrangiin dogjür , <i>lcam-sring-gi bzlog-bsgyur</i> 'Exorcism rite turning away evil spirits and negativity performed to Begtse, the Red Protector'. Against the negative effects of black gossip, to get saved from accidents and to avert all inner and outer harms.
Jamsrangiin khangal , <i>lcam-sring-gi bskang-pa</i> '(Fulfillment) offering to Begtse, the Red Protector'. A kind of protective prayer for families to get saved from all kind of dangers.
Jamsrangiin san , <i>lcam-sring-gi bsangs</i> 'Incense offering to Begtse, the Red Protector'. To clear away all hindrances of one's work or aims.
Jamsrangiin takhilga , <i>lcam-sring-gi mchod- 'bul</i> 'Offering to Begtse, the Red Protector'. A kind of protective prayer for families to get saved from all kind of dangers.
Jamsrangiin tsogchid , <i>lcam-sring-gi tshogs-mchod</i> 'Feast offering / accumulations of offerings (gaṇapūjā) to Begtse, the Red Protector'. For the Teachings to remain alive and flourishing.
Janagersüm , <i>rgya nag gser gsum</i> [Tibetan equivalent is unsure] 'Hundred blacks, three golds'
Janjig , <i>skyabs- 'jug (gnang-ba)</i> 'Protection / blessing'. If looking for protection. Is conferred by the disciplinary master (<i>gesgüi</i>).
Janraiseg dürtew , <i>spyen-ras-gzigs ?</i> [Tibetan equivalent is unknown]
Janraisegiin jawtüi , <i>spyen-ras-gzigs(-gyi) byabs-khrus</i> 'Ritual of Avalokiteśvara purifying obscurations'. Considered good for eye illnesses.
Janraisegiin sür , <i>spyen-ras-gzigs(gyi) gsur</i> 'Burnt offering performed to Avalokiteśvara'. A remedy prayer for merits in the next rebirths, including the burning of tsampa (barley flour) and sacred substances with a meditation on Avalokiteśvara to comfort the evil spirits and performed for the deceased and those in the intermediate state.
Jaran negen nasnii zasal (61 nasnii zasal) 'Remedy for those being 61 years old'
Jawsh / Jawshi , <i>skyabs bzhi / skyabs- 'gro bzhi skor</i> 'The fourfold taking refuge'. A kind of remedy to Yama against illnesses and any other outer harm or gossip. Clears away harms or obstacles.
Jawtüi / Jawtüi , <i>byabs-khrus</i> 'Cleansing and purifying ritual'. To clear away obscurations and impurity.
Jigjidiin jawtüi / jawtüi , <i>'jigs-byed-kyi byabs-khrus</i> 'Purifying ritual of Yāmāntaka'
Jigjidiin chanchog / Jigjid janchog , <i>jigs-byed ...?</i> [Tibetan equivalent is unknown] Mainly for deceased to save them from bad rebirths and to ensure a short stay in the intermediate state for them and to ensure rebirth in the Sukhāvatī heaven (<i>Diwaajin</i>) of Amitābha.
Jigjidiin dallaga , <i>jigs-byed-kyi g-yang- 'gugs</i> 'Ritual calling forth prosperity performed to Yāmāntaka'. To gather merit and fortune. Presence with food offering is needed.
Jigjidiin lkhogo , <i>'jigs-byed-kyi lho-sgo</i> 'The south gate ritual performed to Yāmāntaka'. The requester must bring a picture of the deceased.
Jiliin zasal 'Yearly remedy'. Performed for everyone every 12 years periodically, on the anniversary of that cyclic sign under which he was born in order to ensure long life and to clear away illnesses and death.
Jirtüi , <i>spyir khrus</i> 'General / ordinary libation offering'. To clear away all bad things.
Jiwasürenwiin manag / Jiwasürengiin manag , <i>byis-pa (b)srung-gi man-ngag</i> 'Secret instruction protecting infants'. For the protection of infants.
Jügder see at Jügder namjil

Jügder namjil (gornog) [the same as Jügдор гарнаг] , <i>gtsug-tor rnam-rgyal (dkar nag)</i> [‘Uṣṇīṣavijayā’ one of the goddesses of longevity] (‘White Uṣṇīṣavijayā and Black Uṣṇīṣavijayā’). To clear away illnesses, obstacles and problems. To prolong life.
Jügder namjil(iin) donchid / Jügdornamjil donchod / Jügdernamjil donchid , <i>gtsug-tor rnam-rgyal-ma’i stong-mchod</i> ‘A hundred thousand offerings to Uṣṇīṣavijayā’. To clear away illnesses, obstacles and problems. To prolong life.
Khamchu nagwu / Khanchu nagwa / Khamchünagwo 1000 udaa , <i>kha-mchu nag-po - 1000</i> , full title: ‘ <i>phags-pa kha-mchu nag-po zhi-bar byed-pa zhes bya-ba theg-pa chen-po’i mdo</i> , Sanskrit title: <i>ārya kha dum dharma ta pa ye nā ma mahā yā na sū tra</i> ‘Black gossip a thousand times’ / ‘The noble mahāyāna sūtra calming down black gossip’. For the successful fulfilment of work and for removing bad effects of gossips.
Khamchunagwiin dogjür , <i>kha-mchu nag-po’i bzlog-bsgyur</i> ‘Exorcism rite turning away evil spirits and negativity of black gossip’. To avert curses, to clear away negative effects of gossip. Against the harm caused by black gossip nand slander.
Khand tseijüü / tseijüü , <i>mkha’-’gro’i tshe-bcu</i> ‘The tenth day of the sky-goers / ḍākinīs’. To get saved from the harm caused by demons (<i>ad, zedger</i>) and from accidents, illnessesees and sufferings. To ensure safety in the intermediated state (between death and rebirth). To gather merits in this life and for the next rebirths. To make the glowing embers of fortune lighting again. An important ritual for the merit of the family.
Khandiin lkhogo , <i>mkha’-’gro’i lho-sgo</i> ‘The south gate ritual of the sky-goers / ḍākinīs’, To ensure the future path or rebirths of the deceased.
Khandiin mom tügon , <i>mkha’-’gro ma-mo thugs-sgom</i> ‘Wisdom mind of the sky-goers / ḍākinīs’, To save people suffering from contaminating diseases or influenza or serious illnesses.
Khandiin tsogchid / chogjid , <i>mkha’-’gro’i tshogs-mchod</i> ‘Feast offering / accumulation of offerings (gaṇapūjā) to the sky-goers / ḍākinīs’
Khando diwset , <i>mkha’-’gro sgrib sel</i> ‘Purifying ritual removing obscurations performed to the sky-goers / ḍākinīs’. Recited to clear away long lasting obscurations and obstacles.
Khangaluudiin dorwül / dorwul / dorbul see at Dorwül
Khangaluudiin san / Sakhiusiin san , <i>bstan-bsrung-gi bsangs</i> ‘Incense offering to the wrathful deities’
Khangaluudiin serjim / Sakhiusanuudiin serjim , <i>bstan-bsrung-gi gser-skyems</i> ‘Golden drink libation offering to the wrathful deities’. A spirit offering to the wrathful deities. Precense with spirit offering is needed.
Khangaluudiin tsogchid , <i>bstan-bsrung-gi tshogs-mchod</i> ‘Feast offering / accumulation of offerings (gaṇapūjā) to the wrathful deities’
Khaniin dallaga , ‘Ritual calling forth prosperity performed for partner’ Performed to enable one to meet a pair / partner matching him or her. Presence with food offering is needed.
Khar manzshiriin jawtüü , <i>’jam-dpal nag-gyi byabs-khrus</i> ‘Cleansing and purifying ritual of the black Mañjuśrī’. To clear away all obscurations including death.
Khar shükhert , <i>gdugs nag</i> ‘The goddess with the black parasol’. To get saved from black gossip.
Khel amnaas zailuulna ‘Saving from gossip’. Against the negative effects of black and white gossips
Khiimoriin san 1000 udaa / Lündai san 1000 udaa / Madjün jinlaw 1000 udaa , <i>rlung-rta’i bsangs (1000)</i> ‘Incense offering for spiritual strength / vitality [represented by wind horse]’. An incense offering composed by Öndör Gegeen Zanabazar, performed to revive people’s spiritual strength.
Khünii khoid mör ailtgakh ‘Reciting texts for one’s future rebirths’. For the deceased to ensure him or her to be reborn in a good life form.
Khüükhediin banzragch , <i>panytsa-raksha</i> ‘Pañcarakṣā for infants’. See at Banzragch
Laish prinjol , <i>las bzhi ’phrin-bcol</i> ‘Four activities, entrusting what someone wishes to the protectors’. To get one’s aims fulfilled.
Lamiin chodow / chodwa / Bagshiin takhil , <i>bla-ma mchod-pa / bla-ma’i mchod-pa’i cho-ga</i> , Sanskrit title: <i>gu-ru pū dza sya kalpa nā ma</i> ‘Offering to the masters’ / ‘Ritual of the offering to the masters’. Offering to the masters, ritual of worship of the masters. Composed by paṇ-chen blo-bzang chos-kyi rgyal-mtshan (the fourth Panchen lama).
Lamiin chodwiin chogo , <i>bla-ma’i mchod-pa(’i cho-ga)</i> , Sanskrit title: <i>gu-ru pū dza sya kalpa nā ma</i> ‘(Ritual of the) offering to the masters’. Ritual of commemotation and worship of the masters recited for the deceased. Composed by paṇ-chen blo-bzang chos-kyi rgyal-mtshan (the fourth Panchen lama) .
Lamiin chodwiin lkhogo , <i>bla-ma’i mchod-pa’i lho-sgo</i> ‘South gate ritual to the masters’. For the deceased.
Lamiran chogo , <i>lam-rim cho-ga</i> ‘Ritual of the Gradual Path’. For the continuous well being of people and to show someone’s way.

Lamrim , <i>lam-rim</i> The Gradual Path'. To show the right way leading to enlightenment.
Langrülünba , <i>glang-ru lung-bstan</i> / <i>'phags-pa glang-ru lung-bstan</i> 'Prophecy of ox horns'. Against the harm caused by water spirits and local spirits (<i>lus</i> , <i>gazriin ezen</i>). Part of the <i>Sundui</i> collection.
Lewü dembe/Liudümb / Lüidendüb , <i>le'u bdun-ma</i> 'The Seven Chapters', 'Prayer to Padmasambhava in seven songs'
Lkhagwii(n) molom / Lkhagwiin monlam , <i>lhag-pa'i smon-lam</i> , full title: <i>lhag-pa'i smon-lam them-skas(-ma)</i> 'Remainder prayer'. To save all sentient beings of the six spheres from bad rebirths. Composed by dpal-mgon 'phags-pa klu-sgrub.
Lkham mam tugan / tügon / Mamiin tügon , <i>lha-mo ma-mo 'thugs-sgom</i> 'Wisdom mind of Śrīdevī'. To get saved from illnesses and sufferings. To clear away bad dreams causing illnesses. To avert the danger of death threatening both old and young and to prevent confectionary illnesses. Very useful in difficult times (<i>tsöwüün tsag</i> , T. <i>dus-snyigs</i> , 'dark age, degenerated age').
Lkhamiin dallaga , <i>lha-mo'i g-yang-'gugs</i> 'Ritual calling forth prosperity performed to Śrīdevī'. To gather merits and fortune. Presence with food offering is needed.
Lkhamiin san , <i>lha-mo'i bsangs</i> 'Incense offering to Śrīdevī'. To insure one's work and aims. For people with serious illnesses, for infants and for pregnant women.
Lkhamiin serjim , <i>lha-mo'i gser-skyems</i> 'Golden drink libation to Śrīdevī'. To get one's aims and wishes fulfilled. Precense with spirit offering is needed.
Lkhamiin takhilga , <i>lha-mo-la mchod 'bul</i> 'Offerings to Śrīdevī'. An annual protective ritual for families. Also for quick recovery from illnesses.
Lkhamiin tsogchid / Baldan lkhamiin tsogchid , <i>lha-mo'i tshogs-mchod</i> 'Feast offering / accumulation of offerings (gaṇapūjā) to Śrīdevī'. To conciliate Śrīdevī by offerings.
Lkhogtoi günreg amidiin , <i>lho-sgo kun-rig</i> 'The south gate of Sarvavidyā Varocana for alive people'. A type of <i>Lkhogtoi günreg</i> performed for alive people to get their thoughts purified and get them saved from sufferings.
Logashiriin tüi/ Logoshiriin tüi , <i>jig-rten dbang-phyug-gi khrus</i> 'Purifying ablution ritual to Lokeśvara'. To ensure health.
Lowon tseijüü / tseeju , <i>slob-dpon-gyi tshe-bcu</i> 'The tenth day of Padmasambhava'. A higher ceremony for merits, usually held on the tenth of the month, the great day of Padmasambhava.
Lowon tsogchid / chogjid , <i>slob-dpon-gyi tshogs-mchod</i> 'Feast offering / accumulation of offerings (gaṇapūjā) to Padmasambhava'
Lowon(giün) chogo / Lowon badamjunain chogo , <i>slob-dpon-gyi cho-ga</i> 'Ceremony of Padmasambhava'. To get saved from demons (<i>ad</i> , <i>zedger</i>), illnesses and sufferings and from sudden and premature death. To gather merits and fortune in this life and for the next rebirths and to make the glowing embers of fortune lighting again. Performed on the tenth of the month.
Lowongiin dewjid serjim , <i>slob-dpon-gyi sde brgyad gser-skyems</i> 'Eight kinds of golden drink libations to Padmasambhava'. A kind of golden drink offering. Precense with spirit offering is needed.
Lowongiin sambalkhündew , <i>slob-dpon-gyi bsam-pa lhun-grub</i> 'Spontaneous fulfillment of wishes, performend to Padmasambhava'. To execute good activities.
Lowongiin san , <i>slob-dpon-gyi bsangs</i> 'Incense offering to Padmasambhava'. An incense offering performed to Padmasambhava.
Lus naiman aimag , <i>klu'i sde brgyad</i> 'The eight classes of water spirits'. To conciliate the water spirits (<i>lus</i>). To become abundant in food and to become wealthy. For those who had angered the water spirits and therefore are harmed by them.
Lu-san [must be the same as Lusiin san] <i>Lusiin balin</i> see at Lüidor
Lüd , <i>glud</i> 'Ransom ritual' / 'the ritual of substitute effigy for a person'. For the deceased and their family and relatives. Also to ask protection from the wrathful deities.
Lügsün , <i>lug gzungs</i> , full title: <i>lug nad zhi-bar byed-pa'i gzungs</i> 'Dhāraṇī for sheep' / 'Dhāraṇī for calming down shepp illnesses'. For flocks of animals especially sheep.
Lüidor / Lüdor / Lüder / Lusiin balin , <i>klu gtor</i> 'Sacrificial cake offering to the water spirits'. To conciliate the water spirits (<i>lus</i>)
Lüijin / Lüüjin (Biyeiin öglög) , <i>lus-sbyin</i> 'Body offering (ritual)'. Tantric body offering ritual, typical for Red Sect tradition, used in <i>Zod</i> (T. <i>gcod</i>) practices. Saves from all kinds of bad things and from demons and bad spirits (<i>ad</i> , <i>bug</i> , <i>chötgör</i> , <i>zetger</i>) and from the contaminations of death. A protection for families by clearing away all obscurations and impurities, and problems and obstacles caused by gossips and curses. For health in the family. Also recited for the future merits of the deceased. For the fulfillment of one's aims and work.
Lüsengüdoi , <i>klu mdos</i> [Tibetan equivalent is unknown] A remedy to conciliate the water spirits (<i>lus</i>).

<i>Makhgaliin tsogchid</i> see at Gombiin tsogchid
<i>Makhgaliin dallaga</i> see at Gombiin dallaga
<i>Makhgaliin dogjür</i> see at Gombiin dogjür
<i>Makhgaliin san</i> see at Gombiin san
Maliin Banzragch / Tawan khoshu maliin Banzragch , <i>panytsa-rakṣha</i> 'Pañcarakṣā for animals'. To cure all kind of illnesses of animals.
<i>Mam tügon</i> / <i>Mamiin tügon</i> see at Lkham mam tügon
Mamdoi , <i>ma-mo mdos</i> 'Thread-cross ritual to Śrīdevī'. A remedy prayer performed to Śrīdevī.
Manal - 1000 udaa / 1000 Manal , <i>smān bla - 1000</i> 'Medicine Buddha (sūtra) recited a thousand times'. To recover quickly from illnesses and to get saved from illnesses and sufferings.
Manaliin jawtüi , <i>smān bla 'i byabs-khrus</i> 'Cleansing and purifying ritual to the Medicine Buddha'
Manaliin chiwel , <i>smān-bla 'i 'chi-ba bslu</i> 'Saving one from death by paying ransom / deceiving death by praying to the Medicine Buddha'. For sick people.
Manaliin chogo , <i>smān-bla 'i cho-ga</i> 'Ceremony of the Medicine Buddha'
Mandal örgökh 1000 udaa , <i>maṇḍala (1000)</i> 'Maṇḍala offering 1000 times'
Megzem 1000 udaa , <i>dmigs-brtse-ma (1000)</i> , the beginning of the four (five)-lined stanza is: <i>dmigs-med brtse-ba 'i gter-chen...</i> 'Pure loving-kindness'. A short and essential prayer to Tsongkhapa recited a thousand times.
Megzemiin jawtüi / jawtüi , <i>dmigs-brtse-ma 'i byabs-khrus</i> Cleansing and purifying ritual of the Pure loving-kindness' (performed to Tsongkhapa). To clear away obscurations and stains.
Menge zasakh / Mengeniin zasal / Mengeniin gol zasakh / Menge gollokh , <i>sme-ba dbus bzhus</i> 'Centralizing birthmarks / the characteristic positive or negative signs that recur invariably and with periodic consistency during astrological time cycles'. To clear away the obscurations caused by one's birth diagram (<i>menge</i> , T. <i>sme-ba</i>). It is performed periodically for everyone every nine years of his life (age 9, 18, 27, 36...).
Mintü chogo / Mintügiin chogo , <i>mi - 'khrugs-pa 'i cho-ga</i> 'Ceremony of Akṣobhya, the Unshakable Buddha'. To prolong life and to gather merits and fortune.
Mintügiin sün , <i>mi- 'khrugs-pa 'i gzungs</i> 'Dhāraṇī of Akṣobhya, the Unshakable Buddha'. To get saved from bad fate.
<i>Mirgod namjimiin san</i> see at Myargad namjomiin san
Molom namsüm / Molom namsum / Monlam namsüm / Gurwan yerööl , <i>smon-lam rnam gsum</i> 'Three kinds of prayers'
<i>Gurwan yerööl</i> see at Molom namsüm
Möchlögiin zasal 'Remedy of the twelve years' cycle'
Müdegprinwa san , <i>mu-tig 'phreng-ba 'i bsangs</i> 'Incense offering of the Pearl Rosary Tantra'
Myalanambadog , <i>rmi lam ngan-pa bzlog</i> 'Clearing away bad dreams'. A strong remedy against bad dreams.
Myargad namjomiin san / Myargad nambariin san / Mirgod namjimiin san , <i>mi rgod rnam 'joms-kyi bsangs</i> 'Incense offering subjugating evil spirits and bad things'
Nagaa jaitow , <i>nam-mkha 'i bcos thabs</i> 'Method / ways of amendment of the sky'
<i>Naimaanii san</i> see at Tsonlkha san
Nalgegjiin doi , <i>mdos</i> [Tibetan equivalent is unknown] A threadcross ritual considered useful for curing women's illnesses.
Namdag san(giin) serjim , <i>rnam-dag bsangs-gyi gser-skyems</i> 'Pure golden drink libation and incense offering'. To clear away obstacles and harms. For the successful fulfillment of one's aims. To put an end to drought and to cause a rainfall. Precense with spirit offering is needed.
Namdag sangiin dallaga , <i>rnam-dag bsangs-gyi bsangs g-yang- 'gug</i> 'Pure incense offering and ritual calling forth prosperity'. An incense offering and a <i>dallaga</i> ritual. Presence with food offering is needed.
Namgo = Ogtorguin üüd khaakh , <i>nam sgo</i> 'The door of the sky' / 'Closing the door of the sky'
Namjil tsechog / Namjil che chogo , <i>rnam rgyal tshes chog</i> 'All victorious life ritual'. To clear away illnesses and other problems connected to ageing and to prolong life.
Namjim see at Dorjnamjim

Namkhai nyambiin doo , <i>nam-mkha'i snying-po mdo</i> 'The sūtra entitled the essence of sky'. A kind of remedy for those who are in the year of sky. Clears away all sins of body, speech and mind and bad dreams. Clears away problems caused by the wind element. A remedy recited in case the door of sky or air was opened. Also good against the harms caused by water spirits. Ākāśagarbha.
Namnan (the same as Nambarnanzad), <i>nam snang (nam-par snang-mdzad)</i> 'Vairocana' ('the completely illuminating'). To clear away sins and downfalls.
Namsa nanjidiin dogjur , <i>gnam-sa snang-brgyad-gyi bzlog-bsgyur</i> 'Eight brightnesses / illuminations exorcism rite turning away evil spirits and negativity of the sky and earth'. A strong remedy prayer for all kinds of problems. Part of the <i>Sundui</i> collection.
Namsaanamjid / Namsa nanjid , <i>Gnam-sa snang-brgyad</i> 'The eight illuminations of the sky and earth'. An annual remedy prayer to the water spirits.
Namshri / Namshir / Chojoo perenlei , <i>na ma shrī / (chos-rgyal 'phrin-las)</i> 'Duties of Dharmarājā, (epithet of Yama)', [<i>na ma shrī</i> is the dhāraṇī of Dharmarājā]. A part of the texts to Chojoo (T. chos-rgyal), also a part of the <i>Arwan khangal</i> text to the ten wrathful deities. This part, <i>perenlei</i> (T. <i>phrin-las</i>), literally meaning 'actions/activities', is a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents.
Namsrain san , <i>rnams-sras-kyi bsangs</i> , full title: <i>rgyal chen nam-sras-kyi bsangs-mchod</i> 'Incense offering to Vaiśravaṇa'. To become abundant in food and to become wealthy. For purification.
Namsrain tsogkhor (tsogchid) , <i>nam-sras-kyi tshogs-mchod (tshogs-'khor)</i> An accumulation of offerings (gaṇapūjā / gaṇacakra) to Vaiśravaṇa / Kuvera. To call forth fortune.
Nashdürsümiin zasal / Nashdürsemiin zasal , <i>na shi dur gsum</i> 'Remedy for illness, death and funeral / tomb'. To centralize one's birthmarks / the characteristic positive or negative signs that recur invariably and with periodic consistency during astrological time cycle (<i>menge gollokh</i>). For quick recovery from illnesses. The requester must bring nine black and nine white pebbles.
Nasnii chogo see at Tsewegmediin chogo
Nishonjirgaa , <i>nyi gzhon 'char-ga</i> 'Rising newly arisen sun'. For babies and infants.
Nogoon Dar' Ekhiin dogjür / dogjür , <i>sgrol ljang-gi bzlog-bsgyur</i> 'Exorcism rite turning away evil spirits and negativity performed to the Green Tārā'
Nogoon Dar' Ekhiin san , <i>sgrol ljang-gi bsangs</i> 'Incense offering to the Green Tārā'. For illnesses of babies and infants.
Nolsangiin dogjür / dogjür (Ariun sangiün dogjür) , <i>mnol bsangs-kyi bzlog-bsgyur</i> 'Exorcism rite turning away evil spirits and negativity with an incense offering for purification'
Nolsol , [Tibetan equivalent is unknown]
Norjmaa san , <i>nor-rgyun-ma'i bsangs</i> 'Incense offering to Vasudhara/ Vasundra, the goddess of wealth'
Norowsambuu sün , <i>nor-bu bzang-po gzungs</i> 'Dhāraṇī of Jambhala, the god of wealth'. To ensure wealth.
Ochirwaan' dallaga / Chagdar dallaga , <i>phyag-na rdo-rje'i g-yang-'gugs</i> 'Ritual calling forth prosperity performed to Vajrapāṇi'. To gather merits and fortune. Presence with food offering is needed.
Ochirwaan' san / Chagdar san , <i>phyag-na rdo-rje'i bsangs</i> 'Incense offering to Vajrapāṇi'. For the successful reaching for one's aims and completing one's work.
Od takhikh 'Offering to the stars'
Odserjamaa / Osorjin , <i>'od-zer-can(-ma)</i> 'Marici goddess'. A text to Marici ('Dawn') goddess for racing horses and against the effects of gossip.
Ogtorguin üüd (zasal) / Ogtorguin üüd khaakh zasal , <i>nam sgo</i> 'The door of the sky / closing the door of sky'. To clear away bad dreams and intuitions causing pains.
<i>Ogtorguin üüd khaakh (zasal)</i> / <i>Ogtorguin üüd (zasal)</i> see at Namgo
<i>Osorjin</i> see at Odserjamaa
Owoo / Zoriulakh , <i>bsngo-ba</i> 'Dedication (of merit)'. For the deceased.
Öngörsön khünii khoitiin Lüijin , <i>lus-sbyin</i> 'Body offering ritual for the future (rebirth) of the deceased'. For the deceased.
Öntsgiin zasal / Öncög suudal zasakh / Öntsögiig zasal 'Remedy of the corners'. For people born in earth, sky, mountain or wind elements (<i>shoroo, ogtorgui, uul, khii gesen dörwön suudal suusan khünd</i>).
Öwchtei khünd Lüijin , <i>lus-sbyin</i> 'Body offering ritual for sick people'. For people with illnesses.
Püljün / Püljin / Diwaajingiin yerööl / Diwaajin molom , <i>phul-byung</i> (beginning of the text) / <i>bde-ba-can-gyi smon-lam</i> , full title: <i>bde-ba-can-du skye-ba'i smon-lam</i> 'Accomplished / excelled' / 'Prayer for being reborn in Sukhāvātī, the Blissful Realm (the pure land of Amitābha Buddha)'. One of the six prayers (<i>Zurgan yerööl</i>).

Püntsog gūsūm / Püntsag gūsūm , <i>phun-tshogs sku-gsum</i> (beginning of the text), full title: <i>rje-btsun tā-ra-na-tha'i 'khrungs-rabs gsol- 'debs smon-lam dang bcas-pa</i> 'The three perfect buddha bodies' / 'Stories on previous life, invocation and prayer of the noble Tārānātha' / translation of beginning of the text: 'excellent / accomplished'. A biography and praise of Tārānātha (the predecessor of the <i>Bogds</i>), and a prayer to him by ngag-dbang bstan-'dzin.
Rawnai , <i>rab-gnas</i> 'Consecration'. To have new images and sculptures of deities consecrated.
Regsūm gombiīn chogo / Rigsūmgombiīn chogo , <i>rigs gsum mgon po'i cho-ga</i> 'Ceremony of the Lords of the Three Families', 'The trinity of bodhisattvas: Avalokiteśvara, Mañjuśrī, Vajrapāṇi'. A text to the Lords of the Three Families (the three bodhisattvas Avalokiteśvara, Mañjuśrī and Vajrapāṇi).
Remanda , <i>re man da / 'phags-pa re-manta sogs rta-nad thams-cad rab-tu zhi-bar byed-pa'i rta gzungs rnam-grangs drug</i> 'The noble remanda six dhāraṇī categories calming down of all kinds of horse illnesses'. A text to the deity of the herds of horses. A part of the <i>Sundui</i> collection.
Remanda takhilga , <i>re man da-la mchod-'bul</i> A text to the deity of the herds of horses.
Rüiwal , <i>rus bal</i> [Tibetan equivalent is unsure] 'tortoise' [Tibetan equivalent is unsure]. A remedy recited when occupying new territories and when a new couple is formed.
Sa yum gar yum , <i>gza'-yum skar yum</i> 'The planets', and 'The stars'. Titles of two remedy prayers. [see at <i>Saa yum</i> and <i>Gar yum</i>]
Saa-goo / Shoroon üüd khaakh / Gazriin üüd khaakh , <i>sa'i sgo</i> 'The door of earth' / 'Closing the door of earth'. To get saved from illnesses, sufferings and sudden accidents.
Sagaa jaitow , <i>sa'i bcos thabs</i> 'Method / ways of the earth'
Sakhius takhikh , <i>bstan-bsrung-la mchod-'bul</i> 'Offerings to the wrathful deities'
<i>Sakhiusanuudiin serjim</i> see at Khangaluudiin serjim
<i>Sakhiusiin san</i> see at Khangaluudiin san
Sakhiusnii daatgal / Sakhiusnii gans see at Gans
<i>Sakhiusnii dorwül</i> see at Dorwül
<i>Sakhiusnii gans / Sakhiusnii daatgal</i> see at Gans
<i>Sakhiusnii shawguud</i> see at Shawguud
Sambanürzed / Sambanürdew , <i>bsam-pa myur-mdzad</i> 'Quick fulfillment of wishes'. To get enabled to reach one's aims and fulfill work.
<i>Sandüin molom</i> see at Gewaan di
Sanjid / Sanjod / Tsanjid , <i>bzang spyod</i> 'Good actions'. Part of the <i>Sundui</i> collection. See also <i>Sanjid molom</i> .
Sanjidiin chiwel / Sanjdmolomiin chiwel / Sanjid molomiin chiwul , <i>bzang spyod (smon-lam-gyi) 'chi-ba bslu</i> 'Saving one from death by paying ransom / deceiving death with the Prayer of good actions'. To clear away all kinds of obstacles and for those who are harmed by different demons (<i>ad, don</i>).
Sanjdmolomiin dogjür , <i>bzang-spyod smon-lam-gyi bzlog-bsgyur</i> 'Exorcism rite of the Prayer of the Good Actions (Bhadracharyāpranidhā) turning away evil spirits and negativity'. Removes all obstacles and hindrances hindering one's work. Turns away all harms.
Sawdag chawdar , <i>sa-bdag chab-gtor</i> 'Water and sacrificial cake offering to the deities of the earth'. A text to the local spirits and water spirits.
Sawdag dondol , <i>sa-bdag don sgrol ...?</i> [Tibetan equivalent is unsure] 'Liberating actions from the local spirits'
Sawdag shagbum , <i>sa-bdag bshags 'bum</i> 'Hundred thousand confessions to the local spirits' To conciliate the local spirits and water spirits.
Sayeininshagbum , <i>sa-yi snying-po bshags 'bum</i> 'Hundred thousand confessions of the (sūtra of the) essence of earth (Kṣitigarbha sūtra)'. To clear away harms and illnesses caused by the water spirits as a result of people polluting and contaminating the rivers, creeks, wells and springs that made the spirits angry with them.
<i>Sedediin dogjir / dogjür</i> see at Tsagaan shükhertiin dogjür
<i>Sedediin khariulga</i> see at Tsagaan shükhertiin dogjür
<i>Sedediin san</i> see at Tsagaan shükhertiin san
<i>Sedew</i> [probably erroneously for <i>Tsedew</i>]
Semnid [perhaps the same as Semnid perenlei or Semnidma]
Sendom(iin) dogjür / dogjir , <i>seng-gdong bzlog-bsgyur / mkha'- 'gro seng-ge'i gdong-can-gyi bzlog-bsgyur dang de'i 'dod-gsol</i> 'Exorcism rite turning away evil spirits and negativity (together with a prayer) performed to the Lion-faced dākinī / Simhamukhā'. To clear away problems caused by curses and gossip. To turn away curses. A part of the <i>Sundui</i> collection.

Sendomiin serjim , <i>seng-gdong-ma 'i gser-skyems</i> 'Golden drink libation to the Lion-faced ḍākini / Simhamukhā'. To remove stains and obscurations caused by curses and gossip. Precense with spirit offering is needed.
Serj totig / Serj dotig / Serj doteg , (<i>dag-pa</i>) <i>gser-gyi mdo-thig</i> A remedy prayer removing illnesses and suffering.
Shalshiin dallaga , <i>zhal bzhi 'i g-yang- 'gugs</i> 'Ritual calling forth prosperity performed to the four-faced Mahākāla'. To gather merits and to call forth fortune. Presence with food offering is needed.
Shalshiin serjim , <i>zhal bzhi 'i gser-skyems</i> 'Golden drink libation to the four-faced Mahākāla'. To be saved from accidents and misfortune, and to become prosperous and to gain merits. Precense with spirit offering is needed.
Shambaliin chogo , <i>sham-bha-la 'i cho-ga</i> 'Ritual of Shambhala'. For the deceased and for merits in the future rebirths.
Shambaliin yerööl , <i>sham-bha-la 'i smon-lam</i> 'Prayer of Shambhala'. For the deceased.
Shanlan , <i>zhang blon</i> 'Shanlan protector'. Name of a protector deity, protector of doctors and medical colleges. This text is chanted to get saved from dangers and accidents, to clear away obstacles and hindrances, to spread merits and fortune, and for peace for all sentient beings. As he is the protector of doctors and medicine science doctors can make offerings to him to ask his help in their work.
Sharawnyambiin dogjir / Shirnengiin dogjür , <i>shes-rab snying-po 'i bzlog-bsgyur</i> 'Heart Sūtra, Heart / Essence of wisdom Sūtra exorcism rite turning away evil spirits and negativity'
Shawguud / Sakhiusnii shawguud , <i>bshags-pa (-rnams)</i> 'Confession / apology (part form the texts to the wrathful deities'
Shinj güdeg , [Tibetan equivalent is unknow] 'Performing the exorcism ritual of the effigy of devil or enemy'
Shirdan angagiin khorol / Chirdan angüin khorol , <i>phyir-bzlog ngan-sngags-kyi 'khor-lo</i> 'The wheel / cakra of the exorcism rite of evil spells'. To clear away obscurations of death. Part of the <i>Sundui</i> collection.
Shirnen 1000 udaa , <i>sher-snying</i> 'Heart Sūtra, Heart / Essence of wisdom Sūtra recited a thousnad times'. A short version of Prajñāpāramitā sūtra, one of the three texts known as <i>Gurwan gürem</i> , 'three protective prayers'. It is recited to clear away obstacles and hindrances, illnesses and other harms as well as the ten kinds of sins.
Shirnen düdog / düdeg , <i>Sher-snying bdud zlog</i> 'Heart Sūtra exorcism ritual against demons'. Against demons and bad spirits (<i>chötgör</i> , <i>shulmas</i>), losses curses and all kinds of bad things. To clear away obstacles and hindrances. Very useful against the twenty bad thoughts, jealousy and gossips.
Shirnen güdog , [Tibetan equivalent is unknow] <i>Shirnengiin dogjür / dogjir</i> see at Sharawnyambiin dogjür
Shish dünseriin zasal , <i>bzhi bdun</i> [Tibetan equivalent is unknow] A remedy for people born in the fourth or seventh year of the 12 year cycle.
Shoroonii üüd khaakh zasal see at Saa goo
Shügdengiig serjim , <i>shugs-ldan-gyi gser-skyems</i> 'Golden drink libation to the 'Powerful/strong' wrathful protector deity'. A kind of spirit offering. Precense with spirit offering is needed.
Soldew namsüm , <i>gsol- 'debs rnam-gsum</i> 'Three kinds of prayers'
Songgood toidol / toidog see at Toidol
Sosorbaramiin jawtüi , <i>so-sor 'brang-ba/ma 'i byabs-khrus</i> 'Cleansing and purifying ritual of Mahāpratisarā'. To clear away all stains or obscurations.
Suudal salgakh (zasal) An annual remedy. If family members were born in the same year (<i>neg gerbülin khümüüs neg suudald suukhad</i>).
Suudaliin zasal A remedy. The same as <i>Öntsgiin zasal</i> .
Süld (zasal) / Süld duud(uul)akh , <i>bla 'gugs</i> '(Remedy of) Calling back the soul'. In case one having problems related to the wind element, to restore one's health and to revive one's spiritual strength / vitality. To prolonge life and to have health. In case of losing one's spiritual strength (<i>süldgüi bolson khünd</i>).
Süld 1000 , <i>bla 'gugs</i> '(Remedy of) Calling back the soul' recited a thousand times'. In case one having problems related to the wind element, to restore one's health and to revive one's spiritual strength / vitality.
Sün toolokh , <i>bzlas grangs</i> 'Counting dhāraṇīs'
Sünchenden-aa / Sünchindin-a , <i>gzungs chen sde lnga</i> 'Five Great dhāraṇīs'. A collection of five dhāraṇīs. Saves from bad fate or bad rebirths.

Sünchendeniin chogo / Sünchendenain chogo gzungs chen sde-gyi cho-ga ‘Ritual of the Five Great Dhāraṇīs’
Sür namjil (gornog), gsur (?) rnam-gyal (dkar-nag) [Tibetan equivalent is unsure] Takhil örgökh 1000 udaa, mchod-’bul (1000) ‘Performing offerings a thousand time’
Tarwa chimbiin chogo / Tarwachembiin chogo / Tarwiin chogo, thar-pa chen-po’i cho-ga / thar-pa’i cho-ga ‘Ritual of the Sūtra of the Great Liberation’ Tarwiin chogo see at Tarwa chimbiin chogo
Tawan khaan(ii) serjim / Gün aa serjim, sku-lnga rgyal-po’i gser-skyems ‘Golden drink libation to the five great kings’. A kind of spirit offering. Precense with spirit offering is needed.
Toidol / Bardo toidol (sonsgood) / Sonsgood toidol / Toidol lamrim, (bar-do) thos-sgrol / thos-sgrol lam-rim ‘Liberation through hearing (in the intermediate state)’ / ‘Text which liberates through hearing (in the intermediate state)’ / ‘The gradual path of liberation through hearing’, [known as the Tibetan Book of the Dead]. Saves from sudden and premature and from the danges in the intermediate state – it is enough only to hear it and on ewill find the virtuous way. Against stealing and lies. Toidol Lamrim see at Toidol
Toingiin dogjür, khros-nag-gi bzlog-bsgyur ‘Exorcism rite turning away evil spirits and negativity performed to the Black Wrathful One’. Against serious gosspis and curses. To convert enemy with heretic beliefs. Against illnesses and sufferings of the body and thoughts.
Toinogiin san, khros-nag-gi bsangs ‘Incense offering to the Black Wrathful One’
Toinogiin serjim, khros-nag-gi gser-skyems ‘Golden drink libation to the Black Wrathful One’. A kind of spirit offering. Precense with spirit offering is needed.
Towu megzemiin san, khro-bo dmigs-brtse-ma-yi bsangs ‘Incense offering, the wrathful ‘Pure loving-kindness’
Towuu khanchiin nawag / Towuu khamchu nagwo, khro-bo kha-mchu nag-po ‘Wrathful black gossip’. To get saved from the negative effects and stains caused by black gossip and quarrelling.
Tsagaan Dar’ ekhiin dogjür, sgrol dkar-gyi bzlog-bsgyur Exorcism rite turning away evil spirits and negativity performed to the the White Tārā’
Tsagaan Dar’ ekhiin san, sgrol-dkar-gyi bsangs ‘Incense offering to the White Tārā’. To get saved (in general).
Tsagaan öwgönii san, rgan-po dkar-po’i bsangs ‘Incense offering to the White Old Man’. To prolonge life, to put an end to stealing and burglary, to clear away illnesses and to get one’s aims and work fulfilled.
Tsagaan öwgönii serjim, rgan-po dkar-po’i gser-skyems ‘Golden libation offering to the White Old Man’. A kind of spirit offering. Precense with spirit offering is needed.
Tsagaan shükhert / Seded / Dugar / Düger, gdugs dkar ārja ta thā ga to ṣṇī ṣa si tā ta pa tri a pa rā dzi ta mahā pra dyam gī ra pa ra ma siddha nā ma dha ra ṇi gdugs-dkar mchog-grub-ma / ‘phags-pa de-bzhin-gshegs-pa’i gtsug-tor-nas byung-ba’i gdugs-dkar-po-can gzhan-gyis mi thub-pa phyir zlog-pa chen-mo mchog-tu grub-pa zhes-bya-ba’i gzungs ‘Goddess with the white parasol (Sitātapatrā)’ / ‘The totally fulfilling Sitātapatrā’ / ‘Dhāraṇī entitled the totally fulfilling Sitātapatrā appearing from the crown of the head of the noble tathāgata, not able to be harmed by others’. This text to Sitātapatrā is also one of the three texts known as <i>Gurwan gürem</i> , ‘three protective prayers’ and is considered useful against natural disasters such as droughts, harsh winter cold or earthquakes, illnesses and also against gossips.
Tsagaan shükhertiin dogjür (gargakh) / Sedediin dogjür / Dugariin dogjür, gdugs-dkar-gyi bzlog-bsgyur ‘Exorcism rite turning away evil spirits and negativity performed to the Goddess with the white parasol / Sitātapatrā’. To get saved from the negative effects of white and black gosspis and to clear away all obstacles and hindrances. Against all kinds of demons and bad spirits (<i>ad, don</i>) and accidents by the help of Sitātapatrā. Tsagaan shükhertiin khariulga see at Tsagaan shükhertiin dogjür
Tsagaan shükhertiin san / Sedediin san / Dugariin san, gdugs-dkar-gyi bsangs ‘Incense offering to the Goddess with the white parasol / Sitātapatrā’
Tsambiin dallaga, tshangs-pa’i g-yang-’gugs ‘Ritual calling forth prosperity performed to Brahmā’. To gather merits and fortune. Presence with food offering is needed.
Tsambiin serjim, tshangs-pa’i gser-skyems ‘Golden drink libation to Brahmā’. To be saved from accidents and misfortune, and to become prosperous and to gain merits. Precense with spirit offering is needed.
Tsambum, mtshan-’bum / sangs-rgyas msthan-’bum ‘A hundred thousand names (of Buddha)’. A part of the <i>Sundui</i> collection. Tsamjid see at Sanjid
Tse lkha namsümüin donchid / Chi lkha namsümüin donchid, tshe lha rnam gsum stong-mchod ‘Thousandfold-offering to the three deities of longevity’. Thousand-fold offering to the three deities (Tsend, Tshe-dpag-med, Amitāyus; Tsagaan Dar’ ekh, sgrol-ma, White Tārā; Jügger namjil, (gtsug-tor) nām-rgyal-ma, (Uṣṇīṣa)vijayā) to prolong life and to gather merits.

APPENDIX 3: List of Other Texts Read on Request in Ulaanbaatar Temples

Tsedüw / Tsedew / Nasnii büteel (also see at Tsend / Ayuush / Tseween / Tsewegmediin chogo) , <i>tshe-bsgrub</i> ‘Long life practice / Long life sādhana’. To prolong life and to have a peaceful life and to have one’s thoughts calmed down. To turn away and to defend one’s belonging and wealth.
Tsegmediin chogo see at Tsewegmediin chogo
Tsesün (also see at Tsend / Ayuush / Tseween / Tsewegmediin chogo) , <i>tshe gzungs</i> ‘Longevity dhāraṇī / Amitāyus dhāraṇī’
Tseween / Nasnii awshig (see also Tsend, Ayuush) , <i>tshe-dbang</i> ‘Longevity / Long life empowerment’. To calm down thoughts and to prolong life by removing life hindrances (<i>nasnii tsöw</i>).
Tsewegmediin chogo / Tsegmediin chogo / Nasnii chogo / Ayuushiin chogo , <i>tshe-dpag-med-kyi cho-ga</i> ‘Ceremony worshipping Amitāyus, the Buddha of Boundless life or Longevity’. To prolong life and to have a peaceful life.
Tsewegmediin jawtüü , <i>tshe-dpag-med-kyi byabs-khrus</i> ‘Cleansing and purifying ritual of Amitāyus’. To prolong life and to clear away illnesses.
Tsombon san / Tsonbon san see at Tsonlkha san
Tsonbon / Tsombon see at Tsonlkha
Tsonlkha / Tsonkhla / Tsonbon / Tsonbon (Naimaanii tenger / Khudaldaanii tenger) , <i>tshong lha</i> ‘Deity of wealth / trade’. For successful business and trade and to increase profit. To revive spiritual strength.
Tsonlkha jalwuü / jalw , <i>tshong-lha rgyal-bu/ba</i> ‘The victorious deity of wealth / trade’. For trade and business activities.
Tsonlkha san / Tsombon san / Tsonbon san / Naimaanii san , <i>tshong-lha’i bsangs</i> ‘Incense offering to the deity of wealth / trade’. To increase profit of trade and business. To revive spiritual strength.
Tsonlkha takhilga / Tsonlkha takhikh / Khudaldaanii tenger takhikh / Naimaanii tenger takhikh / Tsanlo takhikh , <i>tshong-lha-la mchod ‘bul</i> ‘Offerings to the deity of trade’. To worship the deity of trade.
Tsonlkha(giin) serjim / Tsonlkhaan serjim , <i>tshong lha’i gser-skyems</i> ‘Golden drink libation to the deity of trade’. To increase profit of trade and business. Precense with spirit offering is needed.
Tsonlkhagiin dallaga , <i>tshong lha’i g-yang- ‘gugs</i> ‘Ritual calling forth prosperity performed to the deity of trade’. To increase profit of trade and business. Presence with food offering is needed.
Tüi mandal , <i>khrus, maṇḍala</i> ‘Ablution (cleansing ritual)’ and ‘Maṇḍala offering’. The ablution ritual and the Maṇḍala offering performed after one another.
Tüwiin chogo see at Burkhan bagshiin chogo
Ulaan makhnii buzriin zasal ‘Remedy of the obscurations of red meat’
Uuliin lamiin chogo , ‘The ceremony of the Mountain Lama’ [A ceremony and title of a ritual text for the 8 th <i>Bogd</i> written by Luwsan, or Uuliin lam.] To prolong life and to gather merits in this life and for next rebirths.
Üriin dallaga , <i>g-yang- ‘gug</i> ‘Ritual calling forth prosperity for children’. To call forth merits and fortune for children. The requester must take the child’s toy in a ceremonial bag. Presence with food offering is needed.
Üüden tenger (takhikh) see at Gowiin lkha
Wandanlkham , <i>dbang-lan lha-mo</i> ‘Powerful Śrīdevī’. To clear away hindrances and obstacles.
Wantai günreg <i>kun-rig-gi dbang</i> ‘Initiation to the all-knowing / omniscient (and completely illuminating)’ [Sarvavidyā Vairocana, a form of Vairocana Buddha]. For the deceased to ensure good rebirth.
Yadamiin tsogchid / chogchid <i>yi-dam-gyi thsogs-mchod</i> ‘Feast offering / accumulation of offerings (Gaṇapūjā) to the tutelary deity’. To gather merits and to clear away obstacles.
Yansan chogo , <i>yang-gsang-gi cho-ga</i> ‘Ceremony of Yansan, the ‘innermost, most secret’ tutelary deity’. To get saved from demons (<i>ad zedger</i>) accidents, illnesses and sufferings. To avert sudden and premature. To gather merits in this life and for next rebirths. To make the glowing embers of fortune lighting again.
Yegjaa - 1000 udaa , <i>yig brgya</i> ‘Hundred Syllable Mantra’. The mantra of the buddha Vajrasattva consisting of one hundred syllables recited to gather merits.
Yerööl 1000 udaa , <i>smon-lam (1000)</i> ‘Prayer recited a thousand times’
Yesön nüdnii zasal see at Güimeg zasal
Yesön nükhonii zasal see at Güimeg zasal
Yum / Ulaan yum, yum ‘Prajñāpāramitā (in 100,000 verses) written in marroon’. To clear away illnesses.
Yum 16 bot , <i>yum po-ti bcu drug</i> ‘The sixteen volumes of the Prajñāpāramitā’. To clear away illnesses.

APPENDIX 3: List of Other Texts Read on Request in Ulaanbaatar Temples

Zagdzüsemiin dogjür , <i>tsakra bcu-gsu-gyi zlog-bsgyur</i> ‘Exorcism rite of the thirteen cakras turning away evil spirits and negativity’
Zalbiral 1000 udaa , <i>gsol-’debs (1000)</i> ‘Prayer recited a thousand times’
Zambal , [Tibetan equivalent is unknown] One of the eight Vaiśravaṇa / Kuvera (Namsrai, T. nām-sras) deities, gods of wealth. Worshipped for wealth.
Zandoi (zasal) , <i>btsan mdos</i> ‘Thread cross ritual against demons’ A remedy prayer performed to Begtse / Jamsran, the Red Protector and against demons (<i>tsan / zan</i> , T. <i>btsan</i>).
Zangad , <i>btsan rgod / brtsan rgod</i> ‘Zangad [warrior deities on horseback, represented in pairs]’
Zangadiin dogjür , <i>btsan-rgod-kyi bzlog-bsgyur</i> ‘Exorcism rite turning away evil spirits and negativity performed to Zangad’. Against serious gossip and curses. To convert enemy with heretic beliefs. Against illnesses and sufferings of the body and thoughts.
Zangadiin dorma / dorom , <i>btsan-rgod-kyi gtor-ma</i> ‘Sacrificial cake offering to Zangad’. To remove illnesses and sufferings, curses and harms, serious and black gossips and all kinds of problems. For people being seriously ill and for infants.
Zangadiin khangal , <i>btsan-rgod-kyi bskang</i> ‘Fullfillment offering to Zangad’. To avert all kinds of harms and for the quick and successful fullfilling of one’s aims.
Zangadiin san , <i>btsan-rgod-kyi bsangs</i> ‘Incense offering to Zangad’
Zangadiin serjim , <i>btsan-rgod-kyi gser-skyems</i> ‘Golden drink libation to Zangad’. To clear away all kind of obstacles and hindrances, curses, black gossip and white gossips. To get saved from demons (<i>ad zedger</i>). Against dangers, accidents, stealing and burglary, illnesses and sufferings. To avert sudden and premature death and for the successful fullfillment of one’s aims and work. To avert all kinds of harms. Precense with spirit offering is needed.
Zul örgökh 1000 udaa , <i>mar-me ’bul</i> ‘Offering butters lamps, recited a thousand times’

APPENDIX 4 LIST OF DAILY CHANTING TEXTS OF ULAANBAATAR MONASTERIES AND TEMPLES

In this list all titles that were met in any of the Ulaanbaatar monasteries and temples where the *Togchin gorim* (list of daily chantings) was collected and studied are given and explained with the following data:

- 1, Mongolian Title
- 2, Tibetan titles and Sanskrit title if known
- 3, Translation of title(s) and explanation

Adistid / Jinlaw chogzol / tsogzol, byin-rlabs mchog-stsol 'Giving the greatest blessing', the most well known prayer composed by Öndör Gegeen Zanabazar
Ariun san / Nolsan, mnol bsangs 'Incense offering for purification'
Arwan khangaliin dorombül, bstan-bsrung bcu-la gtor-'bul' 'Sacrificial cake offering to the ten wrathful deities'
Baga manal, sman bla 'Short Medicine Buddha' A short text to the Medicine Buddha.
Baldan saa süm, dpal-ldan sa gsum / dpal-ldan sa gsum-ma 'The glorious Three Realms' by Tsongkhapa.
Balgan don ai serjim / Balgan donoin serjim, dpal mgon gdong lnga'i gser-skyems 'Golden drink libation of the five-faced protector'
Barchad lamsel / Bartsad lamsel, bar-chad lam-sel 'Clearing obstacles [of the Path] away'. A text chanted to clear away obstructions, troubles and difficulties that hinder the path to enlightenment.
Burkhan bagshiin бага магтаал 'Small eulogy of Buddha'. No data on which eulogy of Buddha the text belonging to this Mongolian title is.
Chogjü jalwa, phyogs-bcu'i rgyal-ba (beginning of the text) / thog-mtha' bar-gyi smon-lam , Title given at the end of text: <i>rgyal-ba thams-cad-kyi thugs-rje'i rang gzugs 'phags-pa 'jig-rten dbang-phyug spyen-ras-gzigs-la bstod cing thugs-rje bskul-ba'i gsol-'debs dang bcas-pa phan-bde'i char-'bebs</i> 'The victorious one of the ten directions' / 'Prayer from beginning to the end'. One of the six prayers (<i>Zurgaan yerööl</i>).
Choiji günla, chos-kyi sku-la (beginning of the text) 'Dharmakāya / Dharma-body'
Choijoogiin dodwa / dodow, chos-rgyal-gyi bstod-pa 'Eulogy of Yama', the same as <i>Namshri / Namshir</i> or <i>Choijoo perenlei</i> .
Dagwa nidan / Ölmii bat magtaal, Ölmii bat orshikh (in Mongolian translation), <i>dag-pa gnyis-dang</i> (beginning of the text) / <i>zhabs-brtan gsol-'debs</i> 'Twofold purity/ two types of purity' / 'Long life prayer/ prayer for stability of life'. A long life prayer for the <i>Bogd</i> lamas (by shākya'i dge-slong blo-bzang dpal-ldan bstan-pa'i nyi-ma phyogs-las rnam-rgyal dpal-bzang-po).
Dagwii shenchig, dag-pa'i zhing-mchog 'Excellent pure land'. A prayer to Padmasabhava.
Dambarmaa / Danbarmaa / Sanjai / Sanje namseg / Dambjewii molom, bstan-'bar-ma (short title) / <i>sangs-rgyas rnam-gzigs</i> (beginning of the text) 'Alight Teaching'. A prayer to the seven buddhas who have already appeared in our kalpa (T. <i>sangs-rgyas dpa'-po bdun</i>) praying for the Teaching to remain alight for a long time.
Damdin dorwül, rta mgrin-gyi gtor-'bul 'Ceremonial cake offering to Hayagrīva'
Damtsig dorj daiw / Damtsigdorjiin daiw, dam-tshig rdo-rje'i bzlas-pa / dam-tshig rdo-rje'i snying-po 'Recitation of [the mantra of] Samayavajra' / 'Essence of [the text of] Samayavajra'. The mantra of Samayavajra and two four-lined stanzas being a shortened version to a text to him.
Danshig soldew, brtan-bzhugs gsol-'debs 'Firmly established prayer', 'prayer of longevity', 'blessing ceremony performed for someone's long life'
Dash, bkra-shis / bkra-shis bcu-gcig-ma 'Auspiciousness/ benediction', 'Eleven [stanzas of] auspiciousness/ benediction'. This version of the auspiciousness or benediction prayer consists of eleven four-lined stanzas.
Dashchiiraw san, bkra-shis char-'bebs(-kyi) bsang(s) / bsang-mchog bkra-shis char-'bibs mchod sbrin rgya-mtsho dang bsang-chog shin-tu bsdus-pa rnam 'Incense offering to cause rainfall of auspiciousness' / 'The supreme incense offering causing rainfall of auspiciousness and ocean of clouds of offerings and the abridged supreme incense offering'. An incense offering performed for purification and for attaining virtue and good fortune. A part of this text is <i>Dagjig shijai</i> (T. <i>bdag-cag gzhi-byes</i>), during which barley grain is distributed to the lamas by the <i>gesgüi</i> for sprinkling it at the appropriate parts.
Dashchiiraw san, dallaga, bkra-shis char-'bebs(-kyi) bsang(s) 'Incense offering to cause rainfall of auspiciousness'. An incense offering performed for purification and for attaining virtue and good fortune), together with a <i>dallaga</i> calling forth luck / prosperity.

Datsangiin dorombül , <i>grwa-tshang + gtor-'bul</i> 'Sacrificial cake offering of the monastic school'. A kind of sacrificial cake offering recited in the given monastic school to its own protectors
Dawkhai tügj , <i>thabs mkhas thugs-rje</i> (beginning of the text) 'Ingenious compassion'. A text containing dhāraṇīs of different deities.
Demberel dodwa / Demberel dodow / Demberel dodba , <i>rten-'brel bstod-pa</i> 'Eulogy of the interdependent connection'. An eulogy by Tsongkhapa recited in order to revive spiritual strength and spirit and to gather virtues and good fortune.
Dewjid serjim , <i>sde brgyad gser-skyems</i> 'Eight kinds of golden drink libation'
Dider jewii , <i>di-ltar bgyis-pa'i</i> (continuation of the text of <i>Lamiin chodow</i> , beginning of the 116th stanza) 'Such deeds'. Continuation of <i>Lamiin chodow</i> .
Dod' prin / Dodiprin , <i>mdo sde phreng-ba</i> Rosary / garland of sūtras'. An eulogy of Tārā
Dodbrin , <i>bstod sprin</i> 'Cloud of eulogies'. An eulogy of Mañjuṣa
Dodgür chilwiin san / Dodgür chilwa san / Choiriin san , <i>'dod-dgur 'khyil-ba'i bsangs / bsangs-mchod 'dod-dgur 'khyil-ba'i dga'-ston</i> 'Incense offering to gather all that is desired' / 'Feast / festivity of the incense offering to gather all that is desired'. This incense offering was recited traditionally in <i>Tsanid dacans</i> , philosophical monastic schools, so it is also known as <i>Choiriin san</i> ('incense offering of the philosophical monastic schools').
Dodüdwä / Doodüdwä , <i>mdo sdud-pa / 'phags-pa shes-rab-kyi pha-rol-tu phyin-pa yon-tan rin-po che sdud / full title given in the text after the Sanskrit title: 'phags-pa shes-rab-kyi pha-rol-tu phyin-pa yon-tan rin-po che sdud-pa tshigs-su bcad-pa</i> Sanskrit title as given in the text: <i>ārja pradžnyā pā ra mi tā ratna guṇa sanytsa ya gā thā nā ma ārya manydzu shrī ya</i> 'Abridgement, summary' / 'Summary / abridgement of the noble Prajñāpāramitā (perfection of wisdom) jewel'. An abridged version of the Prajñāpāramitā (perfection of wisdom) sūtra.
Dombo / dambo lanāa , <i>ston-pa bla-na med-pa</i> (beginning of the text) 'The unsurpassable Buddha'
Donwii rimwa , <i>gdon-pa'i rim-pa</i> 'Prayer sequence'
Dorj namjom / Dorj namjim / Namjom / Namjim <i>rdo-rje rnam-'joms / rdo-rje rnam-par 'joms-pa zhes-bya-ba'i gzung</i> , Sanskrit title as given in the text: <i>rdo-rje rnam-par 'joms-pa zhes-bya-ba'i gzung</i> 'Vajravīdhāraṇa' / 'Dhāraṇī of Vajravīdhāraṇa', Dhāraṇī of Vajravīdhāraṇa, the Vajra subjugator.
Dorwül / Dorwul / Dorbul / Sakhiusnii dorwül / dorwul / dorbul / Khangaluudiin dorwül / dorwul / dorbul , <i>gtor-'bul / chos-skyong-rnams-la gtor-ma 'bul-tshul</i> 'Sacrificial cake offering (to the protective deities)' / 'The way / method of the sacrificial cake offering to the protective deities'. Basically a part of the text to Lkham, but includes sacrificial cake offerings to other wrathful deities, such as Jigjid (T. rdo-rje 'jigs-byed), Gombo (T. phyag-drug mgon-po) and Namsrai (T. rnam mang thos sras).
Dörwön uuliin san , <i>ri-bo bzhi'i bsangs</i> 'Incense offering to the four mountains' [surrounding Ulaanbaatar (Bogd khan, Chingeltei, Bayanzürkh, Songino khairkhan mountains)]
Dörwön uuliin serjim , <i>ri-bo bzhi'i gser-skyems</i> 'Golden drink libation to the four mountains [surrounding Ulaanbaatar]'. A text of golden drink libation as offering to the local spirits (<i>lus sabdag/sawdag</i> , T. <i>klu, sa-bdag</i>) of the four mountains surrounding Ulaanbaatar (Bogd khan, Chingeltei, Bayanzürkh, Songino khairkhan mountains) to conciliate them, to ask their approval and to ask fortune from them.
Düilawiin soldiw , <i>dus la 'babs(-pa'i gsol-'debs)</i> 'The time has come for...' / 'prayer of the right time'. A prayer to Padmasabhava narrating his deeds.
Dünji namkhar , <i>mdun-gyi nam-mkar</i> 'In the sky'. A prayer to Padmasabhava.
Dünshig / Mörgöliin nom (in Mongolian translation), <i>ltung-bshags</i> 'Confession of downfalls', the book of prostrating, chanted to clear away sins and stains by confessing them. The four lamas who performed the maṇḍala make prostrations facing the altar during this text.
Dürtoddagwiin serjim / Dürtetdagwiin serjim , <i>dur-khrod bdag-po'i gser-skyems</i> 'Golden libation offering to the Lord of the Cemetery'
Galdan soldew , <i>dga'-ldan gsol-'debs</i> 'Joyful prayer'
Gandanlkhawjaa / Gandanlkhawjamaa , <i>dga'-ldan lha brgya(-ma)</i> 'Hundred Deities of Tuṣita', a seven branched prayer (<i>doloon gishüün</i> , T. <i>yan-lag dbun-pa</i>) and invocation of Tsongkhapa from Tuṣita heaven by the fifth Dalai Lama.
Ganjid dodwa / dodow / Ganjidiin dodow / Naiman gegenii magtaal , <i>rkang-brgyad-ma'i bstod-pa</i> 'Eight footed eulogy', 'Eulogy of the celestial deities'
Gawsüm / Gawsümb / Gawsümba , <i>skabs-gsum</i> (beginning of the text) / <i>bstod-pa byin-rlabs nyer-'jug-ma</i> 'The three times [past, present and future]' / 'Eulogy and blessing entering nearby'. An eulogy of Buddha composed by Tsongkhapa.

Geleg dodgi , <i>dge-legs 'dod-dgu'i</i> 'Auspiciousness in all desires'. A prayer composed by Öndör Gegeen Zanabazar.
Getsül shircho / chircho , <i>dge tshul phyir bcos</i> 'Repairing broken novice vows'. Monastic discipline for novices.
Gombiin serjim , <i>mgon-po'i gser-skyems</i> 'Golden drink libation to Gombo (Mahākāla)'
Gonsa chembi shawdan , <i>gong-sa chen-po'i zhabs brtan</i> 'Prayer for stability of life of the ruler'. Long-life prayer for the Dalai Lama.
Gurwan gürem / Gürem namsum , <i>sku-rim rnam gsum</i> The three texts known as the 'three protective prayers': <i>Shirnen</i> or <i>Shiirew</i> / <i>Shiiraw nyambu</i> , also known shortly as <i>Do</i> , <i>Tsagaan shükhert</i> or <i>Düger</i> or <i>Seded</i> and <i>Nogoon Dar</i> 'Ekh.
Güsüntügiin mandal , <i>sku gsung thugs-gyi maṇḍala</i> 'Maṇḍala offering together with the offering to the Body, Speech and Mind'
Itgel / Jawdo semjed , <i>skyabs-'gro (skyabs-'gro sems-bykyed)</i> 'Taking refuge' / 'Taking refuge and generating bodhicitta / enlightened attitude'. The short basic prayer of taking refuge.
Ja chod , <i>ja-mcod</i> 'Tea-offering'
Jachin chogo , <i>rgya-chen cho-ga</i> 'Extensive ritual'. An eulogy.
Jagar wanchin , <i>rgya-gar pan chen</i> 'Jagar (rgya-gar), 'the great paṇḍita'. A prayer to Jagarmolom.
Jalgon namja , <i>rgyal-mgon rnam-rgyal</i> 'Victorious protector'
Jambal tsanj , <i>jam-dpal mtshan-brjod</i> / long title given in the text as Tibetan title: <i>'phags-pa 'jam-dpal-gyi mtshan yang dag-par brjod-pa</i> , Sanskrit title as given in the text: <i>ārja manydzu shri nā ma sam gi ti</i> 'Enumerating/reciting the names of Mañjuśrī' / 'The noble enumeration of the names of Mañjuśrī'. A text to Mañjuśrī usually recited to remove obstacles and to awake intelligence and wisdom.
Jamsrangiin serjim , <i>lcam-sring-gi gser-skyems</i> 'Golden drink libation to Begce'
Jamyaan dodwa / dodow , <i>'jam-dbyangs-kyi bstod-pa</i> 'Eulogy of 'the gentle voiced'. An eulogy of Mañjuḡoṣa
Jawzüñchiwo , <i>rje-btsun chen-po</i> 'The great saint / venerable one'. A prayer to Padmasabhava
Je rinbüchigün soldew , <i>rje rin-po-che gsol-'debs</i> 'Prayer to the precious lord'. A prayer to Tsongkhapa
Jelwa malü(i) , <i>rgyal-ba ma-lus</i> (beginning of the text) / <i>dge-ltan lugs-bzang rgyas-pa'i smon-lam bden-tshig 'grub-pa</i> 'All victorious ones' / 'Prayer spreading piety and good morals, establishing the truth'. A prayer (by gung-thang bstan-pa'i sgron-me) recited for the Teachings to flourish for a long time.
Jendüg chogni <i>rgyan drug mchog gnyis</i> , beginning of the text: <i>mkha'-mnyam 'gro-la</i> 'The Six Ornaments and the Two Supreme Ones' [The six ornaments are Nāgarjuna, Āryadeva, Asaṅga, Dignaga, Vasubhandu and Dharmakīrti and the two supreme ones are Śākyaprabhā and Guṇaprabhā]
Jinjaa bebwü brinpün , <i>byin brgya 'bebs pa'i sprin phung</i> 'Accumulation of clouds emitting one hundred donations'
Jinlaw chogzol / tsogzol , <i>byin-rlabs mchog-stsol</i> (beginning of the text) / <i>dus-bstun-gyi gsol-'debs</i> 'Giving the greatest blessing' / 'Prayer in accordance with the time'. The most well known prayer composed by Öndör Gegeen Zanabazar, chanted in every Mongolian monastery every day.
Jiwshig / Ekhalaa , <i>spyi-bshags / u-hu-lags</i> (beginning of the text) 'General confession', (u-hu-lags meaning: 'Oh, my...'). A text for confession. The title is translated as <i>Yerönkhii namchikh</i> to Mongolian.
Jüd , <i>rgyud</i> 'Tantra'
Khand tügon serjim , <i>mkha'-'gro 'khrugs-skong-gyi gser-skyems</i> 'Fullfillment golden libation offering to the ḍākinī'
Khangal takhil , <i>bstan bsrung-rnams-la mchod-pa 'bul</i> 'Offering to the Wrathful deities'
Khaya namdag soldiw , [Tibetan equivalent is unknown, T. ? <i>rnam-bdag gsol-'debs</i>] A prayer to Padmasambhava
Kheree düisün , <i>HRI dus gsum</i> 'The three times (past, present and future)'
Khiimoriin san / Lündai san / Madjün jinlaw , <i>rlung-rta'i bsangs, rmad-byung byin-rlabs</i> (beginning of the text) 'Incense offering for spiritual strength / vitality [represented by wind horse]' / 'Excellent blessing'. An incense offering by Öndör Gegeen Zanabazar performed to revive people's spiritual strength.

APPENDIX 4: List of Daily Chanting Texts of Ulaanbaatar Monasteries and Temples

Lagwii molom , <i>lhag-pa'i smon-lam / lhag-pa'i smon-lam them-skas</i> (as given in the title) / <i>lhag-pa'i smon-lam them-skas-ma</i> (as given at the end of the text) 'Superior prayer' / 'Superior prayer of steps'. A prayer (by dpal-mgon 'phags-pa klu-sgrub) aimed at saving all beings from the bad rebirths and to help them to be reborn in the Blissful Realm, Sukhāvātī (Diwaajin, T. bde-ba-can), the pure land of Buddha Amitābha.
Lamaadan , <i>bla-ma dang</i> (beginning of the text) 'Lamas and...', a short prayer to Mañjuṣa, for sharp mind and improving wisdom.
Lamiin chodow / chodwa , <i>bla-ma mchod-pa / bla-ma'i mchod-pa'i cho-ga</i> (usually only the beginning parts till the 43 rd stanza are recited here) Sanskrit title as given in the text: <i>gu-ru pū dza sya kalpa nā ma</i> 'Offering to the masters' / 'Ritual of the offering to the masters', Offering to the masters, ritual of worship of the masters (by paṇ-chen blo-bzang chos-kyi rgyal-mtshan, the fourth Panchen lama).
Lamiin nalchir(aa) [perhaps <i>Lamiin nalchog / nalchig</i>], [perhaps <i>bla-ma-yin rnal-mchog</i>] 'The most excellent tranquility of mind of the lama'
Lamiin takhil / Lamiin chodow / chodwa , <i>bla-ma mchod-pa</i> 'Offering to the masters' The ritual of worship of the masters
Lamrim düiden , <i>lam-rim bsdus don</i> 'Summary / essence of the 'Gradual Path' by Tsongkhapa'
Lamrim molom , <i>lam-rim smon-lam</i> 'Prayer of the gradual path'
Liudümb / Lüidendüb / Lewüdemba , <i>le'u bdun-ma</i> 'The Seven Chapters'. A prayer to Padmasambhava in seven songs.
Lkhündüw dewai , <i>lhun-grub bde-ba</i> 'Spontaneously accomplished bliss'. A prayer to Padmasambhava
Lowon Badamjunain soldew , <i>slob-dpon-gyi gsol-'debs</i> 'Prayer to Padmasambhava'
Lowongiin bumbum dallaga , <i>slob-dpon-gyi 'bum 'bum g-yang- 'gug</i> 'One hundred thousand rituals for calling forth luck / prosperity, dedicated to Padmasabhava'
Lowongiin bumbum san , <i>slob-dpon-gyi 'bum 'bum bsangs</i> 'One hundred thousand incense offerings to Padmasambhava'
Lowongiin itgel , <i>slob-dpon-gyi skyabs- 'gro</i> 'Taking refuge in Padmasambhava' The Red Sect variation of the short prayer of taking refuge.
Lowongiin magtaal , <i>slob-dpon-gyi bstod-pa</i> 'Eulogy of Padmasambhava'
Lowongiin mandal , <i>slob-dpon-gyi maṇḍala</i> 'Maṇḍala offering' dedicated to Padmasambhava'
Lusiin san , <i>klu'i bsangs</i> 'Incense offering to the spirits of water'
Lüi ag id sümiin jindol , <i>lus ngag yid gsum(-gyi) bcings-grol / lus ngag yid-gsum bcings-ba-las rab-tu grol-par byed-pa zhes-bya-ba'i gzungs</i> Sanskrit title as given in the text: <i>ka ā ba ki tshi pri ta stam bha na bi dza ā dhā ra ṇi</i> 'Liberation from the bondage of the body, speech, and mind' / 'Dhāraṇī named completely liberating from the bondage of the body, speech, and mind'. A dhāraṇī recited to purify body and mind and to attain success in work.
Lüijin / Lüüjin , <i>lus-sbyin, lus-kyis mchod sbyin</i> Tantric body offering ritual, typical for Red Sect tradition, used in <i>Zod</i> (T. <i>gcod</i>) practices
Lkhamiin shagwa / shawog , <i>lha-mo'i bshags-pa</i> The confession part of the text to Lkham (T. lha-mo, Śrīdevī), from the <i>Arwan khangal</i> text.
Maan' yerööl , <i>ma-ṇi smon-lam</i> 'Maṇi prayer'
Manal , <i>smān-bla</i> 'Medicine buddha'
Manaliin dochog , <i>smān bla'i mdo chog</i> 'Medicine Buddha sūtra ritual' composed by paṇ-chen blo-bzang chos-kyi rgyal-mtshan, the first (fourth) Panchen Lama.
Manaliin san , <i>smān-bla'i bsangs</i> 'Incense offering to the Medicine Buddha'
Manaliin zäjüd , <i>smān-bla'i rtsa-ba'i rgyud</i> , full title: <i>mang-ngag-gi rgyud-las dum-bu dang-po rtsa-ba'i rgyud</i> 'The root tantra of the Medicine Buddha'
Manzshiriin magtaal <i>'jam-dpal-gyi bstod-pa</i> 'Eulogy of Mañjuśrī'
Megzem <i>dmigs brtse-ma</i> (the beginning of the four-lined stanza is: <i>dmigs-med brtse-ba'i gter-chen...</i>) 'Pure loving-kindness'. A short and essential prayer to Tsongkhapa.

<p>Mergen gegeenii danshig <i>brtan-bzhugs</i> Firmly established', 'ceremony of longevity'. Blessing ceremony performed for Mergen gegeen, an incarnate lama, head of Mergen monastery (in Urad khoshuu, in present Inner-Mongolia) who had the principle role in the translation into Mongolian of Tibetan canonical works.</p>
<p>Moriin san, rta bsangs 'Incense offering for horses'</p>
<p>Naachigdorj, gnas-mchog rdo-rje 'Supreme (vajra) holy place'. A prayer to Padmasabhava.</p>
<p>Naidan magtaal, gnas-brtan (bstod-pa) / gnas-brtan bcu-drug-gi bstod-pa '(Eulogy of) the (sixteen) sthaviras or arhats'. An eulogy of the sixteen sthaviras or arhats, the main disciples of Buddha (by dge-'dun rgya-mtsho'i dpal, the second Dalai lama).</p>
<p>Namshri / Namshir / Chojoo perenlei, na ma shrī / (chos-rgyal + 'phrin-las) 'Duties of Dharmarājā, epithet of Yama', [na ma shrī is the dhāraṇī of Dharmarājā, epithet of Yama, the 'Lord of Death'] A part of the texts to Chojoo (T. chos-rgyal), also a part of the <i>Arwan khangal</i> text to the ten wrathful deities. This part, <i>perenlei</i> (T. <i>phrin-las</i>), literally meaning 'actions/activities', is a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents.</p>
<p>Nogoon Dar' Ekh, sgrol-ma / rje btsun 'phags-ma sgrol-ma-la bstod-pa 'Green Tārā' / 'Eulogy of the precious noble Green Tārā'. An eulogy of (the Green) Tārā. This text includes the twenty-one prostrations to the forms of Tārā (<i>khōrin negen mörgöl</i>, T. <i>phyag-'tshal-ba ni shu rtsa gcig</i>).</p>
<p>Nürjon soldew, myur-byon gsol-'debs / myur-byon gsol-'debs re-'bras lhun-grub-ma 'Prayer for the swift return [of a lama]', 'Prayer for the swift return [of a lama], self-originated wish'. Prayer (by tā-khu ral mkhan-po sprul ming kō shi ka ratna artha siddhi bdzra) for the swift return of the <i>Bogd</i> lama.</p>
<p>Nürzed / Nurzed / Nürsed / Gombo perenlei, myur-mdzad (beginning of the text) / (<i>mgon-po</i> + 'phrin-las) 'Immediate performance' A part of the texts to Gombo (T. <i>mgon-po</i>), also a part of the <i>Arwan khangal</i> text to the ten wrathful deities. This part, <i>perenlei</i> (T. <i>phrin-las</i>), literally meaning 'actions/activities', is a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents.</p>
<p>Ondogjan, mngon-rtogs rgyan 'Ornament of Realization'. Abhisamayālaṅkāra by Asaṅga (Togmed / Tigmed, T. thogs-med).</p>
<p>Pagdod, phags bstod 'The noble praise / eulogy'. An eulogy of Buddha</p>
<p>Püntsog gūsūm, phun-tshogs sku-gsum (beginning of the text) / <i>rje-btsun tā-ra-na-tha'i 'khrungs-rabs gsol-'debs smon-lam dang bcas-pa</i> 'The three perfect buddha bodies' / 'Stories on previous life, invocation and prayer of the noble Tārānātha' A biography and praise of Tārānātha (the predecessor of the <i>Bogds</i>), and a prayer to him (by ngag-dbang bstan-'dzin).</p>
<p>Samba choidüwiin soldew, [gsol-'debs, Tibetan equivalent is unknown] A prayer to Padmasambhava.</p>
<p>Samba lkhündew / Sambal lkhündew, bsam-pa lhun-grub(-ma) 'Spontaneous fulfillment of wishes'</p>
<p>Samba nürdew [probably the same as <i>Samba nürsed</i>], <i>bsam-pa myur-mdzad</i> 'Quick fulfillment of wishes'</p>
<p>Sandag dorj, gsang-bdag rdo-rje (beginning of the text) / Title given at the end of text: <i>dpal phyag-na rdo-rje'i sku gsung thugs-la bstod-pa</i> 'Vajrapāṇi' / 'Eulogy of the Body, Speech and Mind of the noble Vajrapāṇi'. An eulogy of Vajrapāṇi (by las-kyi rdo-rje).</p>
<p>Sandüin molom, gsang-'dus smon-lam 'Guhyasamāja prayer'</p>
<p>Sanje günlā / Sanja(a) günlā / Maidariin yerööl / Jambüin yerööl, sangs-rgyas kun-la (beginning of the text) / <i>byams-pa'i smon-lam</i> (as given in the title) / <i>'phags-pa byams-pa'i smon-lam-gyi rgyal-po</i> (given as Tibetan title after the Sanskrit title and also at the end of the text) Sanskrit title as given in the text: <i>ārja mī tri pra ōi dhā na rā dzā</i> 'To all Buddhas ...' / 'Prayer to Maitreya / The noble king of the prayers to Maitreya'. A prayer to Maitreya.</p>
<p>Sanjid molom or Yeröölün khaan, bzang-spyod smon-lam, bzang-spyod smon-lam-gyi rgyal-po / 'phags-pa bzang-spyod smon-lam-gyi rgyal-po Sanskrit title as given in the text: <i>Ārya pha dra tsa rya pra ni dha na rā dzā</i> 'Prayer of good actions' / 'King of the prayers, the noble prayer of good actions'. One of the six prayers (<i>Zurgaana yerööl</i>). It is considered useful in removing the effects of white gossips and cursing.</p>
<p>Sanzai chodtor, ōm bsangs-rdzas mchod-gtor (beginning of the text) 'Incense offering articles and sacrificail cakes'</p>
<p>Semnid, sems-nyid [the same as <i>Semnidma</i> or <i>Semnid perenlei / prinlei</i> or <i>Lkham perenlei</i>] <i>Semnid perenlei / prinlei / Lkham perenlei, sems-nyid 'phrin-las</i> (beginning of the text), (<i>lha-mo</i> + 'phrin-las) 'Duties of Śrīdevī', 'mind-essence (buddha-nature) duties'. A part of the texts to Lkham (T. <i>dpal-ldan lha-mo</i>), also a part of the <i>Arwan khangal</i> text to the ten wrathful deities. This part, <i>perenlei</i> (T. <i>phrin-las</i>), literally meaning 'actions/activities', is a prayer to the given wrathful deity in order to be enabled to fulfill work quickly and to be protected from dangers and accidents.</p>

Semnidma , <i>sems nyid-ma</i> ‘Mind-essence / Buddha-nature’
Sendom , <i>gseng gdong-ma</i> ‘Lion-faced’, lion-headed dākinī, Simhamukhā’. Title of an eulogy to the lion-headed dākinī.
Sengiin dodwa / dodow , <i>seng-ge’i bstod-pa</i> ‘The eulogy of the lion-faced dākinī’. An eulogy of Sendom, T. seng-gdong-ma, Simhamukhā, the Lion-faced dākinī.
Shanlangiin dorwül , <i>zhang blon-gyi gtor-’bul</i> ‘Sacrificial cake offering to Shanlan’. Sacrificial cake offering to Shanlan, the blue coloured wrathful protector deity, protector of doctors and medical colleges.
Shashin badrangui / Dambarmaa or Dambjewii molom or also known as Sanjai / Sanje namseg , <i>bstan-’bar-ma</i> (short title), <i>sangs-rgyas rnam-gzigs</i> (beginning of the text) ‘Alight Teaching’. A prayer to the seven buddhas who have already appeared in our kalpa and a prayer for the Teaching to remain alight for a long time.
Shawdag dorom , <i>gzhi-bdag gtor-ma / gzhi-bdag gtor-ma ’bul-tshul</i> ‘Sacrificial cake offering to the local deities’ / ‘The way/ method of the sacrificial cake offering to the local deities’. A text to please the local deities by a sacrificial cake offering and other offerings to them.
Shawdan soldew / Ölmii bat orshikh magtaal (in Mongolian translation), <i>zhabs-brtan gsol-’debs / rje-btsun dam-pa sku-phreng dgu-ba’i zhabs-brtan gsol-’debs</i> ‘Prayer for stability of life’ / ‘Long life prayer of the ninth jewtsündamba khutagt’. A long life prayer of four lines for the ninth (present) Bogd lama.
Shija khayan , <i>shes-bya mkha’-dbyings</i> (beginning of the text) / <i>rje-btsun ’jam-dpal dbyangs-kyi bstod-pa</i> ‘Sphere of knowledge’ / ‘Eulogy of the noble Mañjuśrī’. An eulogy of Mañjuśrī.
Shinchig dampo , <i>zhing-mchog dam-pa</i> (beginning of the 84 th stanza of the text of <i>Lamiin chodow</i> , here the stanzas 84-115 are recited) ‘The excellent pure fields’. Continuation of <i>Lamiin chodow</i> .
Shirnen / Shiirew / Shiiraw / Sharaw nyambu / nyamba / Do , <i>sher snying /shes-rab snying-po / mdo / bcom-ldan-’das-ma shes rab-kyi pha-rol-tu phyin-pa’i snying-po</i> Sanskrit title as given in the text: <i>Bha ga wa ti pra dznyā pā ra mi tā hri da ya</i> ‘Heart Sūtra, Heart / Essence of wisdom, Sūtra’ / ‘The Heart Sūtra (Bhagavati Prajñāpāramitā Hridaya) / the Heart of Transcendent Knowledge’. This text, being a short version of Prajñāpāramitā (perfection of wisdom) sūtra is one of the three texts known as <i>Gurwan gürem</i> , ‘three protective prayers’. It is recited to clear away hindrances and the ten kinds of sins.
Süngüüd (tarniuud) , <i>gzungs / bzlas</i> ‘Mystic formula, dhāraṇī, mantra’. A collection of different dhāraṇīs
Tawan khaan / Gün-aa , <i>sku lnga rgyal-po</i> ‘The five great kings’. Part of the <i>Arwan khangal / Sakhius</i> text.
Togmo gombo , <i>thog-ma’i mgon-po</i> ‘Original / primordial protector’. A prayer to Padmasabhava.
Tsagaan Dar’ ekh , <i>sgrol-dkar</i> ‘White Tārā’. An eulogy of (the White) Tārā.
Tsagaan öwgönii san , <i>rgan-po dkar-po’i bsangs</i> ‘Incense offering to the White Old Man’
Tsagaan shükhert / Düger / Dugar / Seded , <i>gdugs-dkar / gdugs-dkar mchog-grub-ma</i> Sanskrit title as given in the text: <i>ārja ta thā ga to sh.ñī sh.a si tā ta pa tri a pa rā dzi ta mahā pra dyam gī ra pa ra ma siddha nā ma dha ra ñi</i> ‘Goddess with the white parasol (Sitātapātra)’
Tsagaan shükhertiin magtaal , <i>gdugs-dkar / gtsug-tor gdugs-dkar-can-gyi bstod-pa</i> ‘(Eulogy of) Sitātapātra’ / ‘Eulogy of Sitātapātra Uṣṇīṣa goddess (goddess with white parasol and prominence above the crown of her head)’. An eulogy of Sitātapātra (by blo-bzang grags-pa’i dpal).
Tse taye sog , <i>tshe mtha’ yas sog</i> ‘Boundless life’. A prayer text by Öndör Gegeen Zanabazar. Synonym of T. tshe dpag med (Tsewegmed, Amitāyus).
Tsogt zandan , the same as Dünshig / Mörgöl , <i>ltung-bshags</i> Confession of downfalls’, the book of prostrating, chanted to clear away sins and stains by confessing them.
Tüi mandal , <i>khrus, maṇḍala / spyān ’dren khrus gsol-dang/ maṇḍala</i> ‘Ablution (cleansing ritual)’ and ‘Maṇḍala offering’ / ‘Invocation for the cleansing ritual and maṇḍala offering’. The ablution ritual and the maṇḍala offering performed after one another.
Tündügiin naljir / Tündügiin naljor , <i>thun-drug-gi rnal-’byor</i> ‘Yoga of the six sessions’. The Yoga of the six sessions of the development and completion practice.
Tündügiin naljor , <i>thun-drug-gi rnal-’byor</i> ‘Yoga of the six sessions’. The Yoga of the six sessions of the development and completion practice, (T. <i>bskyed rdzogs</i> , <i>bskyed-rim</i> and <i>rdzogs-rim</i>) is a tantric vow or precept (<i>agiin domba</i> , <i>tarniin sakhil</i> , T. <i>sngags-kysi sdom-pa</i>) and is recited to amend any downfalls.
Ulaan yum , <i>yum</i> ‘The red Prajñāpāramitā sūtra’, the Prajñāpāramitā sūtra written in maroon’

Umanjüg / Umanjug , <i>dbu-ma-la 'jug-pa</i> 'Entering to the middle way'. The Madhyamakāvatāra by Candrakīrti.
Ülgeriin dalai / Doozamlin / Dozanlün , <i>mdo mdzangs blun</i> 'Sūtra of the wise and the foolish'
Yanjinmaan dodow / Yanjin lkhamiin magtaal , <i>dbyangs-can ma'i bstod-pa</i> 'Eulogy of Sarasvatī'. An eulogy of the goddess of learning / music and poetry.
Yondan jünai , <i>yon-tan 'byung-gnas</i> (beginning of the 43 rd stanza of the text of <i>Lamiin chodow</i> , here the stanzas 43-54 are recited) 'Source of merits'. Continuation of <i>Lamiin chodow</i> .
Yondan shirjürma , <i>yon-tan gzhir gyur-ma</i> 'The base of merits'. A prayer being a shortened 'version' of <i>Lamrim</i> (T. <i>lam-rim</i>), the gradual path to enlightenment composed by Tsongkhapa. The title 'the base of merits' is translated as <i>Erdemiin suur</i> in Mongolian.
Zangadiin serjim , <i>btsan/brtsan-rgod-kyi gser-skyems</i> 'Golden libation offering to Zangad (warrior deities on horseback, represented in pairs)'
Zaya tawan tengeriin san / Dalkhiin san <i>dgra lha'i bsangs</i> 'Incense offering to the deity of the enemy or war-god, (one of the five great kings)'
Zonkhowiin magtaal , <i>tshong-kha-pa-yin bstod-pa</i> 'Eulogy of Tsongkhapa'
Zurgaan yerööl , <i>smon-lam drug</i> 'The six prayers'. The prayers known under this collective name are the following: <i>Sanjid molom</i> (T. <i>bzang-spyod smon-lam</i>); <i>Sanje / Sanja gūnla</i> (T. <i>sangs-rgyas kun-la</i>); <i>Dagii janchiw</i> (T. <i>bdag-gis byang-chub</i>); <i>Chogjüü jalwa</i> (T. <i>phyogs bcu rgyal-ba</i>); <i>Püljin</i> (T. <i>phul byung</i>); <i>Gawaandi</i> (T. <i>dge-ba 'di</i>)
Zügder / Zügdor namjilmaagiin sün , <i>gtsug-tor rnam-rgyal-ma'i gzungs</i> 'Dhāraṇī of Uṣṇīṣavijayā'

APPENDIX 5 THE CEREMONIAL SYSTEM AS DESCRIBED BY POZDNEEV

This schedule of the annual greater ceremonies is taken from the detailed description of Pozdneyev²⁷⁹. Here names of ceremonies and other terms are given in modern Mongolian (as used throughout this PhD dissertation), giving in parenthesis the terms as in the English publication of Pozdneev's book (ed. By Krueger, J. R.) in Written Mongolian and in Tibetan. In quotations I kept the terms as in the source, with my remarks given in square brackets.

The First Spring Month

- 1.-16. *Tsagaan sar* (T. *zla-ba dang-po*), first month. The defeat of the heretical masters by Buddha or the various miracles performed by him are celebrated for 15 days. On the first day "in three separate khurals, prayer services are performed in honour of the three genii, the lords of samsara". "In the morning of the second, in two separate khurals, services are performed, and offerings are presented to Erlig khan (Tib. *gshin-rje'i rgyal-po*) and Sülde tengri." On the 3rd "every monastery aimak [*aimag*] separately honors its sakuusun [*sakhius*] (Tib. *chos-bsrung*), i.e. the guardian-genius of its temple. On the 4th "the lamas serve sang [*san*] outside the monastery enclosure" and the *dartsag* (T. *dar-lcog*) prayer flags are changed annually. On the fifth "every aimak honors the guardian-genius of the locality of this monastery or temple (Mo. *Orun-u tengri*)." On the 6th and 7th "five separate khurals are arranged each day, performed in honor of *čayan sikürtei* [*Tsagaan shükher*]. On the eight, "in two separate khurals, yeke qariyul'ya [*Ikh khariulga*, the same as *Dogjür*] is served." "On the evening of the eight, in the cathedral temple of the monastery the lamas of all aimaks perform yet another khural in which the sonosqui takil offering is carried out." "from the 9th to 14th inclusive, three separate khurals are performed daily, namely, in the morning the lamas read the lama-yin takil [*Lamiin takhil*], the migjim [*Megzem*] and the lama burqan-u jalbaril [*lam burkhanii zalbiral*]; at noon, the ugiyal [*ugaal*, the same as *Tüi*], nasun-u tarni [*nasnii tarni*] and the *čayan baling* [*tsagaan balin*]; in the evening, the ridi qubilyan-u maytayal [*rid khuwilgaanii magtaal*], an irügel [*yerööl*] and the dara eke [*Dar' ekh*]. On the 15th *Ugaal* ('libation') and *Khangal* (*qangyal*) ceremonies are performed, with prayers to Jigjid, Choijoo, Lkham, Namsrai, Jamsran, Tsamba, Gombo and Gongor. On the 16th texts in honour of Khayankhirwaa or Damdin are read and with that "the grand khural of tsagan sara is finished". In some monasteries the Maitreya circumambulation takes place on this day. Afterwards, the lamas again perform an ugiyal, and also read maytayal and irügel.
29. *Khangal* (*qangyal*)²⁸⁰

The Middle Spring Month

15. *Otoch burkhanii zan üil* (*otači burqan-u žang üile*) [Mongolian translation of *Manaliin chogo*] performed to the Medicine Buddha (*Manal*, T. *sman-bla*). This is the same as the *Manal* or *Manaliin donchid* ceremonies.]
30. *Khangal*

The Last Spring Month

15. "the divine service is performed that day with a special solemnity, for it is considered to be the day when Buddha first preached the Tantric doctrine. The services consists of thanksgiving in honor of Vairocana [*Namnan* (the same as *Nambarnanzad*), *Günreg*, *Günreg Nambarnanzad*], and after that takils (offerings [*takhil*]) are presented separately to the guardian-genius (nom-un sakiyulsun, Tib. *chos-skyong*) of every monastery aimak".
29. *Khangal*

The First Summer Month

7. Anniversary of Buddha's birth
8. Anniversary of Buddha's becoming a monk and of shaving off his hair
- 8-15. *Ikh khurals* ('great or major ceremonies') every day
15. Anniversary of Buddha's enlightenment (becoming a buddha) and parinirvana. On the same day a *Danrag dorom* (T. *gtang-rag gtor-ma*) or *Achlakh balin* (*ačilaqu baling*) is performed as she passed away to nirvana on the same day.
- 13-15. *Ganjuur* ceremony (*Ganjuuriin khural*, *ganjur-un qural*) in certain monasteries

²⁷⁹ Pozdneyev 1978, pp. 369-521. (In chapter Five on Divine Services or Khurals, pp. 369-617.).

²⁸⁰ This was performed, according to Pozdneev (p. 378.), on the last day of every month, these days, according to him, "alternate successively, first being the 29th, and then the 30th".

15. *Yamandag takhilga* (*Yamandaga-yin takil*. On the same day “sacrifices are presented to the guardian-genius of the monastery sang (treasury) [*san*].
30. *Khangal*

The Middle Summer Month

15. thanksgiving in honour of Amitāyus (*Ayuush*)
29. *Khangal*

The Last Summer Month

- 1-8. *Choinkhor düitsen* (T. *chos- 'khor dus-chen*) or *Nomiin khüird ergüülekhiiin sain ödör* (*nom-un kürde ergigülküi sain edür*), the anniversary of the first turning of the Wheel of Dharma
- 8-15. *Maaniin khural* (*mani-yin qural*), “which is observed both in monastery temples and behind monastery walls.” This means recitations inside the temple and inside the monastery walls in the four cardinal directions at the four main gates, at sunrise, at noon, at sunset and at midnight-sunrise of the next day, every day.
15. Anniversary of Buddha’s conception, entering the womb of Mahāhmāya.
30. *Khangal*

This is the time when the *Yar* ceremonies (T. *dbyar-gnas*) or the *zunii orshil* (*jun-u orusil*, ‘summer retreat’) begin on the 16th of the last summer month lasting for 45 days with the participation of only *getsül* and *gelen* lamas and in bigger monasteries only.

The First Autumn Month

- 9-12. In Uрга [Bogdiin khüree, Ikh khüree] *Ganjuur* ceremony is performed
15. End of the great ceremonies, *Nuuts khuraangui* (*niyuča quriyangyui*) prayer [the same as *Sanduin jüd*]
29. *Khangal*

The Middle Autumn Month

15. *Myangan takhil* (*mingyan takil*)
- Ganjuur* ceremony in certain monasteries (there is no fixed date for this)
30. *Khangal*

The Last Autumn Month

15. a thanksgiving in honour of *Otoch burkhan* (*otači burqan*) [*Manaliin chogo*] is performed to the Medicine Buddha (*Manal*, T. *sman-bla*)
22. *Lkhawaw düitsen* (T. *lha-las babs-dus-chen*), anniversary of Buddha’s descend from among the gods from the Tuṣṭita kingdom
29. *Khangal*

The First Winter Month

15. thanksgiving in honour of Amitāyus (*Ayuush*)
- 23-24-25. *Zuliin khural* (*jula-yin qural*), the anniversary of Tsongkhapa’s death (with “one grand khural performed each day, and on the 25th two khurals performed”)
30. *Khangal*

The Middle Winter Month

15. *Dogshid* ceremony to the eight *dogshids* [wrathful deities], with a special reading to Vairocana
29. *Khangal*

The Last Winter Month

15. *Nuuts khuraangui* (*niyuča quriyangyui*) prayer [the same as *Sanduin jüd*]
- 27-28. *Dogshid* ceremonies, “at the latter the great dokshit khural and the burning of the sor is performed”
29. *Balingiin khural* (*bal-ing-un qural*), ceremony from sunset till sunrise (“In the night of New Year’s Eve, divine service is performed uninterruptedly from sunset until daybreak appears on the first day of the New Year”)

APPENDIX 6 TRANSCRIPTIONAL TABLE FOR MONGOLIAN WORDS

Cyrillic letter	Transcription used	Differences form the scientific transcription	Cyrillic letter	Transcription used	Differences form the scientific transcription
а	a		п	p	
б	b		р	r	
в	w		с	s	
в	g		т	t	
д	d		у	u	
е	ye		ү	ü	
ё	yo		ф	f	
ж	j	ǰ	х	kh	x
з	z	ǰ	ц	c	
и	i		ч	ch	č
й	i		ш	sh	š
к	k		ь	i/'	
л	l		ы	ii	
м	m		ь	i/'	
н	n		э	e	
о	o		ю	yu/yü	
ө	ö		я	ya	