Krisztina Teleki

**MONASTERIES AND TEMPLES OF BOGDIIN KHÜREE**

Extracts where Dorje Shugden is mentioned.

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As all the temples had their own protectors, apart from the ten wrathful protectors other deities could be worshipped. For example in the medical monastic school Damjin/Damjan (T. dam-can, being a shortened name for Damjan/Damjin garwanagwuu, T. dam-can mgar-ba nag-po, ’the black colour smith’, emanation of Damjan Dorlig, T. dam-can rdor-legs, Skr. Vajrasādhu, the oath-bound protector) and Shanlan (T. zhang-blon) were the main protectors, but **in other temples** **(Dorj)Shügden (T. rdo-rje shugs-ldan)**, Dalkhaa (T. dgra lha, deity of war, war god), the Tawan khaan (T. sku lnga rgyal-po, Five Kings), Gürdagwa, and others were honoured.

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The Düinkhor ritual was not held again anywhere in Mongolia until 1961, when it was re-instated in Gandan since when it has been held once a year in spring. The tradition was revived in 1992 after which new Düinkhor temple building 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 pre1938 temple. Dechingalaw was revived in the courtyard of Gandan monastery in 1992, with the new building being completed in 1994 (GPS: N 47°55.379’; E 106°53.743’, elevation: 1278 m). **The traditional ceremonies, especially the yearly Great Düinkhor festival, have been revived and are once again held in the new temple.**141 The main tutelary deity of the temple is Düinkhor and **the main protector deities being Dorjshügden** and Jamsran.

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As it is clear from the register the costs of ceremonies were mainly financed by Ikh jas, but Tsedor Lkhamiin jas, Büteeliin jas, Dordowiin jas, Günregiin jas and Doodbiin jas also covered the costs of their related ceremonies. Jasaa Sakhius, Jasaa Tsedew and Jasaa Doodbii recitations were held every day, and Sakhius ceremony was performed on the 2nd and on the 15th of every month by 4-8 appointed lamas. It seems that domiin damjaa was held only once a year. Gawjiin damjaa was held six times a year for nine days. 4-600 lamas watched bigger exams. Ceremonies of Lkham, Gürgül, Sendom are also mentioned. **Although Shügden was also the protector of the temple his individual ceremony is not mentioned.** Jambaliin bumba was performed and Jasaa nünnai and Janraisegiin nünnai were performed for three days, too. Ceremonies for 30 days were held three times, and ceremonies twice for 20 and twice for 15 days, too. Maaniin büteel and Janraisegiin büteel were also performed.
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The principal activity of the assembly was to propitiate the Choijin protector. According to Dashtseren lama, around 30-40 lamas took part in the daily chanting in the temple. Lamas from Züün Khüree were invited to participate in the bigger ceremonies. **The invitation of Choijin (Gürtembe) was performed at the beginning of every month and consisted of calling the souls of the three protectors of the Teaching Naichün Choijin, Zimur/Zemer/Zemur Choijin (T. rtse-ma-ra/tsi-ma-ra chos-skyong or tsi’u dmar-po, the special protector deity of Samye monastery) and Dorjshüg/Shüg which occupied the oracle’s body.** Luwsankhaidaw became known as an interpreter of Choijin and Luwsanpeljee translated his mystical texts.

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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 a few Mongolian monasteries.

**Page 266**
Gurudeva Rinpoche

A highly esteemed monk of Inner-Mongolian origin who contributed greatly to the revival, restoration and reopening of temples in Mongolia. Currently he is in conflict with the Dalai Lama over the worship of a deity, **Shügden**, banned by the Dalai Lama.