

Мэдээллийг Төв аймагт 2004 онд хийсэн сүм хийдийн анхны судалгаагаар цуглуулсан
Information collected by surveyors in the DOMM Pilot Study in 2004 in Tov Aimag

ТӨЛҮ 017 Tsagaan Tolgoi Jas (Rinchen 385: Tsagaan tolgoi Khoural)

Current situation (2004)

Not visited

Source(s): Lamsuren (born c.1924), who is a monk at Dash Choilon Khiid in Ulaanbaatar. In Lun Soum the governor told us that Lamsuren was a student at Tsegeenii Khoural (Tsagaan Nuurin Jas Rinchen number 387) but Lamsuren himself spoke of Tsagaan Tolgoi Khoural (385), which is actually not so far away from 387. Need to verify which one by listening to the taped interview with Lamsuren.)

Alternative names: Tsagaan Tolgoi Jas? Tsagaan Tolgoi Khoural (Rinchen), Tsagaan Uulin Jas (governor)

Oral Histories

This is the information given by the source. Tsagaan Tolgoi Jas belonged to the Bogdin Shavi nar (territory that was part of the Bogd Khaan estates). Tsagaan Tolgoi Jas was a branch of the bigger Enkhiin Khoural (Rinchen 386) and consisted of only one wooden temple building and had a community of about 50-60 monks. The students and monks were not resident in the Jas but came in the morning by horse and returned to their homes in the evening. They tended to the monastery herds numbering about 100 sheep and 10-20 horses. There were many sutras and *Burkhan* statues and *Thankas* in Tsagaan Tolgoi Jas. According to the source there were neither Chinese nor shamans in the area.

The source lived at Tsagaan Tolgoi Jas from the age of 6 until his early teens. Then, his mother sent him to study with the monks in Ikh Khuree 130 kms away. He lived in Zoogoi Aimag, which was one of the 30 Aimag of Ikh Khuree.

The religious artefacts in Tsagaan Tolgoi Jas bore a close similarity to those seen in Dash Choilon Khiid in present day Ulaanbaatar: Khenggereg; Tsan; Burkhan; and an image of monk, Tsonkhov, close to the entrance door.

The most famous monk from Tsagaan Tolgoi Jas was known for his *Gun Ukhaan* studies and his relics are kept on its southern side Daichin Uul. 'Khourals' and rituals were held for him from time to time. The following big chanting ceremonies were performed in this monastery: *Khangal, Chogo, Dultsen, Yeroeol, Lkham/Shri Devi/Palden Lhamo, Jamsran*. The last two were the main protectors of the Tsagaan Tolgoi. The popular view is that *Jamsran* came down from 'heaven' when invoked but if he could not come he sent the *Choijin* as his representative. The *Choijin* was a messenger and interpreter of *Jamsran* (see Choijin Lamin temple Rinchen 915). The monks from the different Jas in Lun Soum sometimes gathered together for Khourals. Some educated monks from Ikh Khuree / Ulaanbaatar also took part in the big Khourals at Tsagaan Tolgoi Jas. It was usual for the head abbot (Khamba Lam) and the *Tsorj Lam* to study at Ikh Khuree.

The destruction of Tsagaan Tolgoi Jas took place during the period 1921-1927 when most of the contents of the Jas were burnt or thrown into the river and the monastery itself 'disappeared from the face of the Earth'. After the revolution was over the source went to live in Ulaanbaatar.

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