

Additional Material collected by Survey Team

ДУСО 014 Бари ламын хийд буюу хойт хийд / Gundujinbolin

Interview recorded in Ulaanbaatar

According to the informant, Ts. Dashdorj, who is the offering master (Da Chovombo) in the present Züün Khüree Dashchoilin monastery in Ulaanbaatar, but belonged once to one of the so-called "Three monasteries of the Ongi River" (Ongiin 3 Khiid), Khutagt Lamiin Khiid (Rinchen 717); these were three monasteries near to each other, his own monastery, and this monastery of Bragri Lama Damtsigdorj on the north, very near, it was also called Khoid Khiid (monastery on the north) while his own was also called Dund Khiid (middle monastery) as it was situated in the middle, with the third monastery, Khoshuu Khiid on the south about 20km from the other two.

According to the informant, the monastery was situated on a rocky hill called Melkhii Tovgo Denj.

It had about 200 monks and about 16 temples.

He named the following temple buildings there: Tsogchin, Lamiin Chodov, Maidar, Janraiseg, Zuu, Baruun Güden, Züün Güden, Baruun Sakhius (Gombo), Züün Sakhius (Lkham), Naidan, Lavran, Ayuush, Demchig and Sandui.

There were also many stupas, on the very east.

The temple buildings were made of brick.

There were lively connections with the two monasteries situated very near this one and Khutagt Lamiin Khiid; the monks attended each other's ceremonies.

Tsam dance was not performed in this monastery (but was in Khutagt Lamiin Khiid), but on the 29th of the last winter month, before the Lunar New Year, one dancer, a Shanag (Tib zhwa nag), a black fat dancer performed a dance inside the temple.

The ceremonies, Maitreya circumambulation (Maidar Ergelkh) and Ganjuur circumambulation (Ganjuur Ergekh) were performed here as well.

Data from the book: L. Pürevdorj, Delgerkhangai Sumiin Khuraangui Tüükh, Mandalgovi, 1993, p.14: According to the author, as this monastery was mainly built of stone, its buildings suffered less destruction.

Regarding its foundations, it recounts the following: Once when Tsevegrashiin Damtsigdorj monk, who spent many years in Wutaishan and Lhasa studying, was on his way to the monastery called Lamiin Gegeenii Khiid, he became very ill. Hearing this the monks of the area took many objects of worship, like pictures and sculptures of deities and sutras, to the place where he became ill and this monastery was founded in this way. (The book says it was recounted by a monk called S. Tsedenbaljir).

Data from the leaflet of the new monastery: Bari Lam Damtsigdorj was born in 1781, into a poor family on the place called Ulaan Khoshuu, near Ongi River. After studying under Khutagt Lam he went to Ikh Khüree, and to the Tibetan Kumbum, Labrang, Tashilhunpo monasteries and to Lhasa. When he returned to his home area in his 40's, his teacher Ishdonilkhündüv began to build a monastery for Bragri Lama. Before the purges, 17 temples, 10 financial units (Jas) and about 300 monks belonged to the complex whose main protectors were Gombo and Lkham. He was the tutor of the 5th Jevtsündamba Khutagt. Bari Lam Damtsigdorj compiled 22 volumes, written in Tibetan, which are studied all over the world.

During the purges about 100 monks of the monastery were executed.

Appendix: life story of the last Bari Lama and Minjüür Yonzon

According to Ts. Volodya and N. Ölziikhutag, (pp.105-106), the authors of the book Ögöömör Buyan Erdenedalai (published in Ulaanbaatar, in 2003), Vanchinsonomiin Davaadorj was the last incarnation of Bari Lama (Tib. Brag ri). He was born in 1919. After the death of the previous incarnation, Agvaanluvsanchoimbel (Tib: ngang-dbang blo-bzang chos 'phel) his reincarnation was sought out among 100 local children. From the 3 most likely reincarnated children the 8th Bogd chose the correct one. Davaadorj was nominated and became the abbot of Ongiin Khoid Khiid (the north monastery of Ongi), when he was 3 years old. His relatives and local people named him Örshöö Bagsh as well. He was later sent to the army after the purges. He died in his 58th year.

A famous monk of the monastery was Minjüür Yonzon, according to Ts. Volodya and N. Ölziikhutag (p.103) he was the trainer or master (Yonzon, Tib: yongs-'dzin) of the last incarnation of Noyon Khutagt Luvsandorj. Therefore, he possessed the title of Yonzon. Minjüür Yonzon studied in Dashchoimbel Datsan of Bogdiin Khüree, when he was a child, and later he obtained Gevsh degree. He was arrested during the religious repression and his further fate remains unknown.

There's a sketch on the reverse side of this page.

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© Монголын Урлагийн Зөвлөлийн Соёлын Өвийн Хөтөлбөр, Монголын Сүм хийдийн түүхэн товчоон

Additional Material collected by Survey Team

Interview with M. Bat-Erdene

According to M. Bat-Erdene, the present head of Gündüjambaalin monastery, Bragri Lama's monastery consisted of 17 temples and 10 financial units before the purges. Its first built temple, called Naidan Dugan, was built for the initiation of Khutagt Lam, the tutor of Bragri Lama Damtsigdorj: the monastery consisted of the following 17 temples: Temple of Ayuush, Janraiseg, Baruun Sakhius (Western Protector Temple), Tsagaan Dugan (White Temple), Demchig's Temple, Temple of Buddha (Zuu), Maitreya, Lamiin Chodva Temple, Doyoddüv, Tara and the Eastern Protector Temple in one building, the main assembly hall and Sandui Temple.

The relic temples of Naidan Tsorj and Bragri Lama were located here as well. There was a printing house and the summer and winter residences of Bragri Lam. There was a stupa composition on the northeast side of the complex, which consisted of 9 stupas with a large white stupa in the middle, which is said to have shone on the great days of the month. Its light was so strong that another layer of bricks had to be built around it. There is a well with holy water on the right of the complex.

The dwellings of monks were situated on the east, west and south part of the complex. The old Lamiin Chodov Temple was reconstructed and there is a platform for calling the monks to the ceremony on that very place where it was before the purges. Saikhan ovoos (which means 2 ovoos) stand behind the complex and Ongi River flows in front of the monastic site. Many smaller stupas stood on the site and Lamrim Datsan was built on its right side.

According to Bat-Erdene monk, the main protectors of the monastery were Gombo and Lkham. A stupa was erected in 2000 in memory of the monks who were sentenced during the purges. Marble boards contain their names; only some of them returned home after some years in prison. About 100 monks were sentenced from the monastery. The monastery of Bragri Lama was the place of big ceremonies and rituals (Chogo). Monastic schools were located in Khutagt Lamiin Khiid on the opposite side, on the other bank of Ongi River. Only Lamrim Datsan was situated here, right of the complex. 10 Jas belonged to the complex.

Tsam dance was held only in Khutagt Lamiin Khiid. Maitreya circumambulation was held by the two monasteries together in the first summer month. From the 11th to the 15th of the first summer month Sagiin Yerööl was performed. Minjüür Yonzon was arrested in the middle winter month, 1937.

The monastery was closed in 1937 and its herds and flocks were confiscated. A Brigade was founded here. The collected works of Minjüür Yonzon are kept by Davaa Lam. The head of the monastery was Bragri Lama and the abbot of Khoshuu Khiid in turns. Tibetan monks came to the monastery from time to time but didn't live here permanently. According to Bat-Erdene Lama, Bragri Lam Damtsigdorj was the tutor of the 5th Jewtsündamba Khutagt. He wrote many famous texts, such as the Lkham Mam tügen. He composed 21 volumes.

Naidan Tsorj was the reincarnation of the Tibetan teacher of Bragri Lam.

7-8 ovoos were worshipped in the main area such as the 2 ovoos of Saikhan ovoos, 3 shashir, Tsagaan shükhert (on the west). (At present, on the 12th of the last spring month the monks worship the ovoos. Saikhan ovoos is worshipped on the 3rd of the first summer month).

Janjin ovoos is worshipped as well.)

The abbot showed us a book published by Gandan monastery: L. Luvsantseren, Bragri Yonzon Damtsagdorj (Tsembeldorj gaviyaat zuraach), Ulaanbaatar 2001.

A portrait of Bragri Lama was painted by Pürevbat Lama of Gandan monastery.

Interview with B. Budjav monk

Budjav monk presently lives in a yurt on the area of neighbouring Khutagt lamiin Khiid [DUSO 016].

He was born in 1927 and was a monk here from aged 5 until 10 (=1937). His father was a monk, too. Budjav monk was a monk of Lamiram Dugan, which was a bit further from Bragri lamiin Khiid on its right side. Zandraa Gesgüi was the only disciplinary master of Lamiram Dugan, which had many artefacts.

A Jas belonged to it as well which was in a fenced-off courtyard on its southwest.

In the monastery of Bragri Lama Tsam dance with many characters didn't appear, but child monks performed a kind of dance, called Düdög. On the 29th day of the last month of winter one Tsam dancer performed a dance in the Günden temple.

The monastery of Bragri Lama and Khutagt Lama circumambulated the sculpture of Maitreya together on the goroo circle. Ganjuur and Danjuur were circumambulated, too. Khailen oath-taking period was held separately. The Khailen of Bragri Lam's monks were held in a place where there were many trees, north of Turun. According to Budjav monk Choimbel Gavj was a Zoch master. Vanchin Zoch and Gembel were Zoch masters of Urd Khiid (Khutagt lamiin Khiid).

There were others, like Ochir and Yonzon monks who lived with their families out of the monastery. Women were not

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allowed to sleep in the monastery at all.

The monks of the monastery were arrested in 1937 and delivered to Ömnögov. His father, who was a Gavj, was arrested in May, 1937.

Data from the interview with Nürevjaviin Davaa also known as Naidan Lam

This informant was born in 1913 and belonged to this monastery from the age of 8 till about 1927, when, according to him, the monks of the monastery were arrested and the ranked ones taken away (in 1927-28).

According to him, there were many famous monks in the monastery, like Yondon Bagsh or Minjüür Yonzon (see #001) and Naidan Bagsh. This informant is regarded as the incarnation of the famous Naidan Lam among the monks in the area.

Also monks from the Bogdiin Khüree frequently came to give initiations and empowerments (Lün, Wan, Jenan).

In the monastery the ceremony of Sandejigsüm (collective name of the protector deities, Sandui, Demchig and Jigjid) was held, sometimes with the initiation part (Wan). They used to perform the Maitreya circumambulation (Maidar Ergekh) on the 22nd of the first summer month. On the same day was performed the Tsam dance (it was in fact performed in Khutagt Lamiin Khiid, ДУСО 016), in which about 30 dancers participated. The preparations (Deg) for the Tsam dance started every year on the 2nd of the first summer month and lasted for 20 days.

On the 1st-15th of the first summer month, Yerööl or Molom texts were recited for 15 days.

There were the following temples according to this informant: Tsogchin, Jüd, Tsagaan Dugan, Mamba, Zuugiin, Janraiseg, Maidar, Düinkhor, Choir.

The exam Gavj and Dom were taken in Khutagt Lamiin Khiid [ДУСО 016] where the philosophical monastic school (Choir) followed the manual of Günchin Igchaa.

There were 2 stupas. On the north there were 8 stupas (Chodenjad, Tib. mchod-rten brgyad), which shone on the great days (Düitsen Ödör). The informant said that there was a similar stupa, which also shone on these days in Khutagt Lamiin Khiid nearby, and so light was reflected between the two.

On the 2nd of the last month of spring monks of the monastery (more probably monks of the two monasteries) worshipped the ovoo called Shashir ovoo which is situated on the south of Khutagt Lamiin Khiid.

On the 3rd of the first month of summer they worshipped the Ovoo called Saikhan Ovoo (on the north east). On the Bayanöndör Mountain the ovoo called Mandal Ovoo was situated.

This informant also, similar to the other informants, recounted that there were some Zoch masters near the two monasteries. Two different traditions, Khandnanjidiin Jüd and Tantangiin Jüd were followed. One famous Zoch master was Banchin Zoch who had a building. Other Zoch masters gathered in yurts. On the 22nd of one of the autumn months a big Zoch ceremony was held, when they performed Lüijin and many people came to prostrate themselves.

The main deities of Bragri Lamiin Khiid were Gombo and Lkham. The monks also performed the annual 45-days Khailen retreat.

(This monk built a new stupa in 1998 on the site in honour of Yonzon Lam.)

Data on Nürevjaviin Davaa or Naidan Lam and on the Bragri Lamiin Khiid monastery from the book Nutag Amitai Zayaa, Ulaanbaatar 2003, pages 34-35.

According to the article in the book, which was written by the daughter of this old monk, he was born in 1913, became a monk at the age of 9 and was a monk in Bragri Lamiin Khiid till 1926. His relative (uncle) was the famous monk of the monastery, Minjüür or Yonzon Bagsh, who was arrested in 1925 and disappeared and never returned.

Davaa monk himself, after 1926 when he left the monastery, was forced into military service in 1935.

Later, when he worked in the salt mines, he became blind at the age of 38, in 1961.

He participated in the revival of the monastery in 1990, and made a stupa which was erected in the monastery in 1998 in memory of Yondon Bagsh (and all the other monks of the monastery and the sub-province of Saikhan Ovoo who were persecuted during the purges).

The main deities of the monastery, Gombo and Lkham, were worshipped every day. At the middle spring month different important ceremonies were held, such as that in honour of the tutelary deity (Yadam) for three days from the 17th of the middle spring month.

In Khutagt Lamiin Khiid, in the temple of Zuugiin Dugan, some old monks used to hold the ceremony in honour of Ulaan Sakhius (Jamsran).

Appendix: Reference 007

A short bibliography of Bari/Bragri Lama was issued on the 14th page of the book, Saikhan ovoo 80, Nutag Amitai Zaya, which was published in 2003, in Ulaanbaatar. Tsevendashiin Damtsigdorj was born in the area of Saikhan-Ovoo Sum in 1781. He became a Bandid (i.e. pandita) doctor when he was about 20 years old and founded his monastery. His

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epithet, Bragri Lam is explained as the following: Damtsigdorj called his monastery Bragiribo monastery when he established its rules, written in Tibetan and Mongolian (Tib: brag-gi ri-bo, Kh. Khadhai uul 'rocky mountain'). Concerning his career he became a pupil of Ishdonilkhündev Khutagt Lam, when he was 6-7 years old. He went to the Tibetan Kunlun monastery when he was 19 and studied under Gonchigjigmed vanvo, who was known as Luvsanchojinnyam günten as well. He learnt under Agvaangalsan in Alagsha, too. He studied the fields of philosophy, poetry, literature, astrology, and studied Tibetan and Chinese languages as well. When he returned to Mongolia he wrote a famous work on Madhyamaka. He composed 14 volumes of text, written mainly in Tibetan. His work on Lamrim, called Pandellamsum is famous, too. He was the abbot of the 3 monasteries of Ongi River and became the tutor (Yonzon, Tib: yongs-'dzin) of the 5th Jevtsündamba Khutagt. He passed away in 1848.

Description of Ongiin Khiid San

Ongiin Khiid San (Ongi Monastery Fund) was founded in 1998 (p.21) or in April 1999 (p.23), according to the articles of the book, Saikhan Ovoo 80, Nutag Amitai Zaya, Ulaanbaatar 2003.

The Fund supported the erection of Bodhi stupa on the old site of Bragri Lama's monastery, and the organization of the celebration of the 220th anniversary (2001) of the birth of Bragri Lama, and a conference in his honour. The Fund supported the erection of the Bodhi Stupa, too. The main initiators of the Fund were the descendants of those monks who belonged to the Ongi monasteries before the purge and became its victims.

Dejidiin Sampildondog

According to the above-mentioned article, D. Sampildondog (1898-1978) had a very nice chanting voice and was a chanting master at Bragri Lamiin Khiid (p.50).

There are several attached pages, which, if needed, are stored in the Arts Council office.