

Additional Material collected by Survey Team

ӨХАХ 041 Арвайхээрийн хүрээ

The abbot of the present monastery in the centre of Arvaikheer (born 1920), Zündüidamba, was a monk in the Arvaikheeriin Khüree from 6 years old. According to him the first temple, Gandanpuntsoglin was established in 1797, but the complex moved several times.

11 temples belonged to the monastic city, as Tsogchin, Choir, Jüd, Düinkhor, Divaajin, Mamba, Sandui, Dari Ekh, from the interview Damba (?), Dünshig (?), Gashaa pog (?), etc. In the Choir, Günchin igchaa was studied and domiin damjaa, gavjiin damjaa were held. The Choir temple had two buildings: North and South. Its main protector was Gombo, while the khüree's protectors were Lkham and Jamsran. Zündüidamba monk himself belonged to the Choir temple. The Choir temple and the Jüd temple were made of bricks, as they were built the latest. The other buildings were made of wood. Almost every temple had two storeys. In the foreground of the site the 8 stupas of Buddha were built, and stupas stood on each side of the khüree too. There was a goroo route with prayer wheels surrounding the city. The city had only lama inhabitants, women were not allowed to stay the night. There were Chinese stores (püüs) and there was a baayuu in the North. Each datsan had its own financial unit, 11 in number. Agrambiin damjaa was held in the Jüd datsan. Maitreya circumambulation and Maidariin Tsam was held on the 8th of the first autumn month.

Another Tsam dance was held in winter, when Sor was burnt on the 29th of the last winter month. Black hat dancers, Shiva and Makhe (deer and bull) participated in the dance. Ganjuur was circumambulated around the city. The Jüd and Choir temples had a unique silver Kanjur table of contents. The Tsogchin had a normal Kanjur painted by black ink (Bekhen Ganjuur). There was a printing house and many wooden block-prints of the monastery, therefore its other name was Bariin Khüree (monastic city of printing). Zoch tantric masters had their own temple, West of the khüree, but Zündüidamba monk could not determine their exact number. They meditated for 108 days (jarts) and performed fire-offerings (jinsreg). There were no khandmaas among them. A talented painter, Tsültempererei lived in the monastic city, some of whose paintings managed to be saved. The monastic city's operation was closed after the 15 day celebration of the Lunar New Year in 1938 and within 2 weeks the monks were arrested.

According to Ganzayaa, the present lovon monk of the revived Gandanpuntsoglin monastery, the monastic city was founded in 1722 and 16 datsan belonged to the complex such as Tsogchin, Choir, Jüd, Düinkhor, Lamrim, Divaajin, Tsoglin, etc. 1000 monks lived in the city, of which the main protector deity was Lkham. According to the monastery leaflet, Baruun khural (Ulaan lamiin khiid, Gandanshadüvlin), Züün khural (Gandandashchoilin) on the place called Khar us, and Khuitangiin khural (ӨХЗУ 036) or Dashsamdmlin datsan near Temeechin bulag) were subordinated to the monastic city, which was considered as the centre of these monastic sites. Here, in the centre, Jüd datsan was founded in 1818, Tsanid in 1831, Lamrim in 1832, Düinkhor in 1869, Divaajin in 1878, Manba in 1891 and Sandiv in 1895. 1000 monks belonged to the khüree. The famous khuvilgaan of the city was nominated by the Panchen Lama in Lhasa, in 1768 and called Javzan Galaviin khuvilgaan or Erdene bishrelt mergen bandida lam. There were five incarnations reborn in Mongolia: Minjüürdorj, Tüvdenjantsan, Tsevelvanchigdorj, Luvsanjaltsannyandag and Jaakhan. The Tsanid datsan was named as Toisamlin and Düinkhor datsan was named as Sanagtegchenlin on the orders of the 7th Jevtsündamba khutagt. Every year 3 monks took gavj exam in the Tsanid philosophical school. The ceremony in honour of the 10 protectors (Sakhuis) was held monthly, and Choinpüreljunai, Zuliin 25, Manaliin büteel, Maitreya circumambulation and Tsam were held annually.

There were two temples, where block-prints were printed in Tibetan, Mongolian, Oyrat and Manchu scripts.

The 3rd Bandida of the monastery became famous, as a composer of many verses and prayers, good for animals' disease, illness etc.

According to the present lovon monk some block-prints were saved, such as the 16 volumes of the Ulaan Yum (Red Prajnyaparamita). Monasteries and monastic cities, such as Uyanga or Ikh Khüree ordered sutras to be printed in Arvaikheer.

Printing activity in the monastic city: According to Övörkhangai Aimagiin Toli (pp. 44-45.) another name of the
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monastic city was Bart khüree (monastic city with block-prints) as the city was a book and a sutra printing centre. Many talented carvers and printers (monks) worked here such as Jambal, Ts. Dashbal, D. Gelegdandar, and Ch. Lodoijantsan. Beside this valuable printing activity many translators (monks) lived here, translating books from Tibetan and Sanskrit languages. Ch. Danzsamdan, Dashravdan, and Radnaabazar were famous translators.

Monastic schools of the Khüree: According to the book 'Övörkhantai Aimgiin Toli (pp. 44-45.) the first temple i.e. the main assembly hall, called Gandanpuntsaglin of Üzen vangiin khoshuunii khüree was founded in 1730. Ceremony was held in honour of the 10 wrathful deities every day, and a tantric assembly operated there as well. In 1821, during the period of Delegdorj zasag gün, the philosophical monastic school called Dashdüisüm was founded, where annually three monks could take gavj exam. In 1832 Lamrim datsan, called Dashpuntsoglin was founded, and in 1869, during the period of Darambazar Zasag noyon gün, a Kalachakra monastic school, called Sangaadegchinlen was established. During the period of Darambazar, Divaajin datsan was founded as well (in 1878), which was called Büsimtavjid (?) and Divaajingiin chogo ceremony was held there. In 1895 Chimeddorjchagdal Sandiv datsan was founded, where Sandiviin chogo was held and Damdin yansan was worshipped. From this time this tantric school had everyday ceremonies. During this period of Dechinravdan zasag gün, Gandanchogchoisereggüinpil datsan was established. All in all nine datsan belonged to the city: Tsogchin, Tsanid (philosophical monastic school), Jüd (tantric school), Lamrim (gradual path school), Düinkhor (Kalachakra), Divaajin (Sukhavati), Mamba (medical monastic school), Sandiv, etc. The city had two printing houses.