

Additional Material collected by Survey Team

ДУДР 090 Бэлийн жас / Beliin jas

Attachments:

A74

According to N. Pürevjalba (born 1925) who lived near Beliin jas when he was a child, 50-60 monks belonged to the monastery which had two wooden temples: Ikh jas was standing on the east and Khailen jas was standing on the west. There was a small temple, called Khüükhdiin jas ('children assembly') i.e. temple of novices, standing behind Ikh jas. Northeast of Ikh jas, next to Khüükhdiin jas kitchen building of Khailen jas was situated southwest of Khailen jas. The water of the monastery was delivered from the northeast, called Ikh us.

The monks lived around the monastic centre in 4 parts (Baruun khüree, etc.).

Maitreya's sculpture was circumambulated but Pürevjalba was not sure if the volumes of Kanjur were circumambulated or not. Tsam dance was not held here, only in Delgeriin Choir or Baruun Choir (ДУДЦ 034). Saruul ovoo, situating on the west was worshipped by the monks.

Kh. Banzar lam, who is the abbot of Namdoldechenlin monastery in Bayankhoshuu Ulaanbaatar was a zoch master of the area. He studied from Puntsog zoch master. The Zoch masters lived and practiced in the countryside, worshipping Khar ovoo. Puntsog had many pupils, making jarts.

There were monk belonging to the monastery who held gavj degree, such as Luvsandorj gavj, Ishbaldan gavj and Ja. Sharav who studied later in Delgeriin Choir (a stupa was built to commemorate his memory and stands next to the present monastery in the center of Deren sum, see ДУДР 089). The head of the monastery was the Ikh lam, namely Navaan lovon. Before him an old gavj was the abbot. The second highest ranking lam was the Baga lam, namely Sambuu lovon. The chanting masters were Luvsandorj, Dagva, Shonkhor, Gombosüren and Gendennyamba. The disciplinary masters were Tseveen, Perelei and later Luvsandorj chanting master. The monasteries of the area were closed before 1939, probably in 1936 / 1937 according to Pürevjalba.

Maidar 596: According to Maidar, Beliin khiid was founded in 1910 by Tsend lam. It had a yurt-shaped temple(s). 4 jas belonged to the complex which had 101 monks. 70 m² was the total area of the complex. Its price was estimated at 1500 tögrögs.

<„drawing’>

#003

Interview with N. Gongor monk

N. Gongor monk (born 1921) was a monk of Jadamba monastery (ДУДР 088) before the purges. According to him Beliin khural had about 40-50 monks. There were maybe 4 temples. There were no stupas. Khailen summer retreat was held there. Damdiya monk, who also lives in the centre of Deren sum, was a monk of Beliin khural according to Gongor. Damdiya monk was in the aimag centre when the surveyors visited Deren sum. So they were not able to interview him. His family claimed that he was a monk of Delgeriin Choir (ДУДЦ 034).

A 76, #004

Interview with N. Dovdonchuluu

N. Dovdonchuluu (born 1921), was a monk of Beliin jas between the age of 10 to 17 and gave the surveyors relevant information about the life of the monastery. The Tibetan name of Beliin jas was Dagdanpuntsaglin. There were 2 big temples, made of wood, namely the Tsogchin temple and the Khailen temple. Two smaller temples, namely the Tara temple and Nügnei temple were situated there, too. Stupa was erected on the old site of the Tsogchin temple recently. The Khailen temple was situated on its west. Nügnei temple was situated on the north-east and Tara temple on the north-west. There were many yurts where the monks lived. The complex had about 100 monks. The abbot of the monastery was Navaan, who was old and was captured. After him, the last abbot of the monastery was Navaan öndör dayanch gavj, who was also captured within a year. Beside these two high ranking monks there were two lovon, as well. These 4 monks were responsible for the operation of the monastery. Nügnei fasting period was held in the first summer month in a yurt that was suitable for four monks. The monks in the monastery performed Saruulin takhilga at Saruul Mountain, which is situated west of the monastic site, and was

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worshipped. Maitreya circumambulation was held in summer or in the autumn. The monastery owned two different versions of the Kanjur, but Kanjur was not circumambulated. The main protectors of the monastery were Gombo, Lkham and Jamsran. The rules of the monastery followed the Khanchin deg system. Thus, ceremonies were held on the 13th, 15th and 29th of every month. Sometimes Chogo rituals and ceremonies were held, too. Nügnei, being held in the first summer month, and Khailen being held in autumn were the longest events for the monastic community. A Sor pyramid-shaped construction was burnt on the 29th of the last winter month. On the first 15 days of the Lunar New Year (Choimprel) Jünaa ceremony was held. The monastic community had 5 monks with gavj degree: the two dayanch (Navaan and Navaangonchig, who were abbots), Luvsandorj, Dүger and Ishbaldan. There was only one monk who was dealing with medical treatments. About 10 gelens belonged to the community, such as Baldan. The monastery was closed in 1938. N. Dovdonchuluu was a monk of the monastery, but didn't live there permanently. According to him, the Tara temple of the complex (Dari ekhiin jas) was founded by Doyod lam, who practiced Altan Ganjuur. Doyod lam wanted to establish an assembly (Khural) in Uul salaa (?), but finally he established the Tara temple of Beliin jas. Doyod lam got his title from the Bogd khan, and was the abbot of not only Beliin jas, but that of some other assemblies, too. He was one of those monks who were captured last. He was captured together with Navaan abbot.

Data from the book of A. Lkhagva (Derengiinkhen, Ulaanbaatar 2004)

There is a description in the book of A. Lkhagva about the establishment of Beliin jas (p. 39.). It is said that it was established in miraculous circumstances, as when Ikh jas was moved to Baga Derst, suddenly the delivered equipments fell down to the ground. Thus, it became the site of a new assembly. Monks, as the two Danzan, Sambuu gelen, Lovon Navaan, Doyod lam, Lovon bagsh, Mergen bagsh and other monks held ceremonies there. Gombo, Lkham and Jamsran were the main protectors of the monastery. Tseveg zangi gave a great donation when Beliin jas was founded.

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