

Additional Material collected by Survey Team

ДУДЦ 039 Цахиуртын жас / Avai eejiin jas

15. #001 Data from the interviews made with B. Süren gavj
#002 <Mongolian>
#003 Sketch of the remnants on the site
#004 Data from the book of J. Choinkhor, Öndör gegeen Zanabazar

Attachments:

The monastery was founded by Öndör gegeen Zanabazar for his wet nurse (breast-feeding nanny), Dalai eej and her sister, Avai eej.

People in Delgertsogt sum claimed that another monastery to the north is called Dalai eejiin jas. (It is Dalai eejiin jas in Bayanönjүүл сүм, in Төв aimag, on the north of Tsakhiurt and Tsakhir Erdene lamiin khiid.)

Luvsandarjaa monk, the head of the present revived Delgeriin Choir monastery in Delgertsogt, incarnation of Zava lam Damdin, mentioned that he has a copy of the history of this monastery in Tibetan.

The head of this monastery was arrested during the purges at his age of 25.

Zava lam Damdin monk himself belonged to this monastery (and also to Güngaachoilin datsan in Gandan in Bogdiin khüree) before his monastery, Delgeriin Choir khiid was founded in 1918.

Data from the article of Kh. Shonkhor (Zava Damdinii süliin khorin jil ba Delgeriin Choir) in Lavain egshig, Gandantegchenlin khiid, 1997/2, pp. 67-69.

According to this article, there was a Daa lam in this monastery, Damdin gavj who was also called Khookh, and became the Daa lam in Delgeriin Choirin khiid when it was founded in 1918. The article also claims that Zava lam Damdin was a monk here.

Interview A81

Davaagiin Ad-Zana (monk of the new temple in Adaatsag sum, Dundgovi, situated in Bayanönjүүл sum, was born in 1935).

According to this informant, Öndör gegeen founded two separate monasteries for his wet nurse (breast-feeding nanny), Dalai eej and her sister, Avai eej.

According to him, another monastery in Bayanönjүүл was founded for Dalai eej and has the name Dalai eejiin jas, and this one, Tsakhiurt was founded for Avai eej.

Data from the interview recorded in UB with B. Süren gavj, Lovon of Gandandarjaalin khiid on 31 March 2006, and 18 May 2007. He took gavj exam together with Choijamts abbot of Gandantegchenlin Monastery.

Tsakhiurt, Tsakhiurtiin jas:

The informant, who was born in 1911 (pig year) and is currently a monk in Gandantegchenlin monastery in Ulaanbaatar, and also a lovon work of a nearby founded temple, Gandandarjaalin on the way up to Gandan (Zanabazar Street), had been a monk in this monastery from 7 till 18 years old (1918-1929), after which he went and joined Delger choiriin khiid monastery of Zava lam Damdin, residing there until he was 27 years old (1938).

According to him Tsakhiurtiin jas was situated in the area of Daichin beisiin khoshuu. There were 40-50 monks there and there were 4 temples: the Tsogchin temple also called Dorjdamba datsan, Ganjuur, Sakhius, and Ündes (=Jüd).

There was no surrounding fence around the monastery. The temple buildings were made of wood.

Different texts were recited, like Tsogchin, Magtaal, Sakhius-Khangal, Sandui, and Demchig. There were 4 ovoos on the four directions near the monastery.

The main deity of the monastery was Lkham.

According to the informant, a big financial unit (Gol sümiin jas) of the main assembly hall, three smaller financial units (Ündes, Sakhius, Ganjuur) belonged to the monastery and there was also a financial unit called Namriin 22-nii jas (the financial unit of the 22th of autumn, which can refer to a special ceremony of that day).

Written by Krisztina Teleki and Zsuzsa Majer

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The monastery had the volumes of the Ganjuur written in vermillion (Sunkhan Ganjuur). Monks recited it for three days from the 3rd of the first summer month annually. After that they worshipped Lkham goddess.

The Maitreya circumambulation was held on the 15th of the first summer month. They stopped at the four ovoos on the four sides to recite. These were called Maidariin ovoos.

According to the informant, the old Sakhius temple was destroyed and a new one was built on the same site.

According to him, the monastery was founded by Öndör gegeen Zanabazar for his wet nurse (breast – feeding nanny), Dalai eej and her sister, Avai eej.

There were two stupas in the monastery.

The temple buildings were all one-storey, and the main assembly hall, Tsogchin was octagonal shaped, with 4 pillars, the other temples were square-shaped. The temples were of Chinese style.

There were two incarnated monks in the monastery, Erdene lamiin jasiin khuvilgaan (one year older than the informant himself, supposedly born in 1910) and Tsevegmed (who was younger than the informant or at the same age).

There were no Tibetan masters in the monastery.

Some Zoch masters lived near the monastery in a place called Naran khudag/khutag. These were Puntsogdorj, who came from the south, and Zündüi zoch, with his female master, Khand, who was a Khandmaaa or female monk. There were many Zoch monks there, their students, for example one was called Dayaanch Gonchig (meditator Gonchig).

In the monastery of Tsakhiurt, Khailen was held yearly, in the Tsogchin temple, with the participation of about 10-20 monks.

The exam Gavjiin damjaa was not taken in the monastery.

Tsam dance was not performed.

Nügnei meditation period was held every year in the last spring month for 15 days.

According to him, Zava Lam Damdin had belonged to this monastery (perhaps before he founded his monastery), Delgeriin Choir.

Data from the book Öndör gegeen Zanabazar, J. Choinkhor, Ulaanbaatar, pp. 59-60.

According to this book, Tsakhiurtiin jas or Dorj Damba khiid was founded for Avai eej (breast-feeding nanny of Zanabazar) in 1663 by Zanabazar (he was 29 years old that time), at a place called Tsakhiurt /near Baga gazriin chuluu. He also founded a separate monastery for Dalai eej. He gave these two nannies different worship objects and images of deities and made temples to be built for storing them, and ceremonies were started to be held in them.

Dalai eejiin jas belonged under the area of the Bogd (Ikh shavi) and Avai eejiin jas to the area of Üizen günii khoshuu.

Volumes of Ganjuur were given to these two monasteries by the Manchu khan.

Later, during the childhood of the second Bogd, there were disturbances threatening from western Mongolia, so the otog of Dalai eej, and its monastery with its ritual objects and Ganjuur moved to Bogdiin khüree. It then became united with the aimag of Khotgoit Luvsan toin, with the aimag getting a new name, Shüteenii aimag (named after the famous worship object (shüteen) of Dalai eejiin jas, prepared by Öndör gegeen).