

Additional Material collected by Survey Team

ДУЛС 047 Ганжуурын хурал / Ganjuur khiid

15. #002 Sketch of the remnants on the site.
#003 Remarks on the revival of the monastery.

Attachments:

According to O. Choijamts monk, who was born in 1925 (cow year) and was a monk of Ganjuuriin khiid between 8-14 years of age, 1000 or 6 to 700 monks belonged to the monastery. Choijamts monk is presently in the Gandanshaddüvlin monastery in Ulaanbaatar, as he became a monk again in 1990. He came to the old site four years ago, together with another monk from Ganjuuriin khiid, who became the shireenii lam (enthroned head) of the present Gandanshaddüvlin monastery, but died in 2006. Choijamts, before 1993 from 1990 was a monk in the revived temple of this old monastery (remark: it is the new temple in Mandalgovi see in attachment #002).

Concerning Ganjuuriin khiid, Choijamts monk claims that Gombo and Lkham were the main protectors. There was a temple, dedicated to Buddha, called Zuugiinkh, a temple of Maitreya, a Kanjur temple, a main assembly hall (gol Tsogchin), a temple of the main protectors (gol sakhius), and a temple of the Medicine Buddha (Manal).

There were saints and reincarnations (khutagt khuvilgaan), belonging to the monastery, and the abbot was one of Choijamts's masters. Darkhan lama was a famous monk. He died 2-3 years before the arrests (which happened in 1937/8). The volumes of the Kanjur and Tanjur were kept in the main assembly hall. The Medicine Buddha temple was situated behind the main temple, and on its western side was the Maitreya temple. The Protectors' temple was situated west of the main assembly hall. The temple buildings were made of wood and blue bricks. The monastic complex was fenced-off. Outside the fence to the North of the complex, there were 9 stupas. Big prayer wheels were situated inside the fence. Monks lived in yurts, which were divided off by a wall made of mud. Ganjuurt rashaan and Togoönii rashaan are close to the area of the monastery. North of the monastery on a place called Amarjargalan, a stupa had been built in honour of a khuvilgaan. The ovoo that was worshipped by the monastery was Sain Tsagaan. (A Naadam festival was held there annually.) Zod masters lived outside the monastic complex. There were 4-5 zoch monks. There were many woman zod masters in the monastery of the nearby Mökh, which was situated 10 km from Ganjuur monastery. Darkhan khuvilgaan of Ganjuur monastery lived next to the main datsan with his family. Another khuvilgaan belonged to the monastery as well.

Tsam dance was not performed, but Maitreya was circumambulated. During the summer Kanjur was circumambulated as well. The volumes of Kanjuur were very big and heavy. Many monks participated in Khailan. Sor was burnt on the 29th of the last winter month. Nügnei was held as well. The monastery was destroyed in 1937-38. The monastery was named after the Tibetan Kanjur. Tibetan masters did not reside in the monastery. Gavj monks (who had studied at Gandan) and maaramba(s) belonged to the monastery, but there were no agrambas. He participated in the revival of the monastery in 1990, when two temples were built and opened (it is currently called Dashgümpelin monastery)

It is the temple in the centre of Mandalgovi and was said to be the revived Zoogiin monastery.

The informant mentioned that of all the old monks of this monastery a monk called Dorj is still alive, aged 99, who lives in the centre of Dundgovi aimag (i.e. Mandalgovi). Unfortunately the surveyors could not meet him on their visit to Mandalgovi as the old monk was said to have left for Ulaanbaatar.

Remarks on the revival of the monastery:

The informant, O. Choijamts, who was a monk in this temple, said that it was revived, with two temples nearby built, and with the name Dashgümpelin.

Actually, it turned out to be the new temple, Dashgimpellin (ДУМХ 043), in the centre of Dundgovi, Mandalgovi.

About this temple, its vice abbot (ded khamba) said that it is the revived Zoogiin khiid ДУСЦ 044, an old temple situated some kilometers distance from Mandalgovi. At its revival or founding, many old monks participated, and, as usual, from different old and destroyed monasteries in the area. In general, in the sum where in the old times there were 3-10 old monasteries, or even more, only one new temple was built after 1990, and in most cases in sum centers.

This is why this informant said this temple in Mandalgovi is his revived old temple.

Written by Krisztina Teleki and Zsuzsa Majer

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

Additional Material collected by Survey Team

Written by Krisztina Teleki and Zsuzsa Majer

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