

Additional Material collected by Survey Team

ДУЭД 001 Сангийн далай хийд /Dambadarjaalin

First appendix ("Page 1 of 2" and "Page 2 of 2").

According to Maidar (604) the monastery was founded in Sangiin Dalai by tūshmel Togtokh, in the third year of the reign of the Manchu emperor Tūgeemel Elbegt. The temple buildings of the monastery were made of mud and wood. Its area was 300sqm. 11 financial units belonged to the complex, which had 225 monks. The properties of the monastery were evaluated as 1530 tögrög.

According to the information board of the present Dambadarjaalin monastery (see reference ДУЭД 002), Sangiin Dalai monastery was founded in 1810 by Dodi Galdaa, tūshmel (advisor, councillor) of the area of Tūshee Gün, but it burned down in 1899. However, with the support of local people it was rebuilt. In 1921 there were 300 monks residing in the monastery. Maitreya was circumambulated and Tsam dance was performed. As it was a religious centre, the monks of the monastery were arrested in 1937-38.

According to Shar old woman who lived nearby when she was a child (9 years old), at least four temples belonged to the complex. Behind the main assembly hall, the temples of Baruun Sakhius (Western Protector temple) and Zūun Sakhius (Eastern Protector temple) were situated and the Övgön dugan ('old temple') was situated on the north-east. About 50 adult monks and their pupils belonged to the monastery, but the total number of lamas was under 100. The complex was not fenced-off but there was a kind of fence, called khais. Khailen Jas financial unit stood on the south-west, and its building was made of mud. The Tsogchin Jas was situated on the north. It was said that south-west and south-east aimags belonged to the complex. Behind the Övgön dugan old temple some stupas (at least 3) were situated. There were districts (khoroo) where laymen lived with their herds and flocks. Famous monks of the monastery were Bazariin Lovon Jigmed (Bazar was the name of his father), and Shovog gavj, and there were others as well, such as the Toin Lama and Baldan donir (who was a duganch). According to Shar, the latest building to be built is that one, which survived (i.e. the main assembly hall). There were no women monks at the complex, but there were some zod Tantric masters (Zoch).

One of them was Nyandag Zoch who held Kalachakra initiation (Düinkhoriin van) for three days (in which Shar participated as well) in autumn. Onondorj zoch was another zod master. They were participating in the ceremonies of the monastery and did not have another assembly. Shar doesn't know if Tibetans belonged to the complex. A Gegeen lam came from Bogdiin Khüree for 3 days to give initiation (van). He wore robes (deel) with Manchu style edging. Considering the ceremonies and festivals which were held in the monastery, Shar claims that Maitreya circumambulation was held in autumn and Tsam dance was held in the first summer month. She watched the dance in some years and twice she participated in the Kanjur circumambulation. The first summer month was the month of great festivals (Düitsen sar). Khailen was held during the summer-autumn as well. The believers offered airag for the monks. The first 15 days of the Lunar New Year were great days, too. According to Shar, there was a temple (maybe Lavran, i.e. 'palace'), where Gavj exams and Düirembe exams were held. According to Shar and her younger relative, Nyambu who is the 'reception staff' of the monastery, many ovoos were and are worshipped around the monastery, such as Dalai ovoo in the north, which is worshipped in spring and in the first summer month, and Khongoriin Khaikhan, Avdar, Olongiin ovoo, Tsagaan ovoo, Shirüün Khongor and Bor Tögrög are worshipped as well.

Shar provided data on the revival of the monastery as well (see ДУЭД 002).

Shar claimed that in the old times many bull carts were in the city. Chinese merchants resided here and also traders came from time to time.

Interview with Namjil monk (unrecorded)

According to P. Namjil, who was a monk of Tögrögiin Khiid of Saikhan ovoo sum, and presently belongs to the new Dambadarjaalin monastery, 9 temples belonged to Sangiin Dalai Khiid, such as a philosophical monastic school (Choir), the temples of Baruun Sakhius (Western Protector Temple) and Zūun Sakhius (Protector Temple on the east), and the new temple.

Data from the book "Ögöömör Buyan Erdenedalai" – written by Tsagaanii Volodya, Nadmidiin Ölgii Khutag, Ulaanbaatar, 2003 – pgs 236-239.

According to the authors, the foundation of this monastery was initiated by Toti Galdaa Khansan Zangi and Zodonsharav monk during the time of Tūsheet Gün Sonom Vaanchig. It was founded on a place called Khar Butan Denj, which is the present centre of the Sum.

Written by Krisztina Teleki and Zsuzsa Majer

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First the two stupas called Ganjuur and Danjuur were built, and the building of the monastery started in 1810.

(The authors quote another book, according to which there were 225 monks here, 11 financial units and it was founded by Tüshmel Togtokh in 1853). The monastery later burnt down in 1899 (in the 25th year of the reign of the Manchu Emperor Badarguult Tör) (Year of the Red Rat).

According to the authors, the monastery got its name Sangiin Dalai Khiid because the Dalai Lama (13th Dalai Lama Tüvdenjamts) visited it in 1904 when he escaped from the troops of Younghusband.

It was a very big monastery, with about 10 temples, among them a philosophical monastic school (Tsanid Choir).

The main assembly hall, Tsogchin Dugan, also called Dambadarjaalin, which remained till today, was started in the Year of the Horse and was finished in the Year of the Sheep (1912-1920) during the reign of the Bogd Khan (Olnoo Örgögsön).

(There was a burning stove in front of the monastery where they burnt the bricks and terracotta roof tiles for it).

The main temple Tsogchin has three doors, the big main door and two smaller ones on its two sides. The second storey can be reached by wooden ladders from inside. Inside there are 4 big and 36 smaller poles (bagana).

The main deity of the temple was Lkham; and there were also sculptures of Tsongkhapa and his two main disciples; the 16 arhats or the 16 main disciples of Buddha (Naidan Jüdüg) and the four direction protectors (Jamtsanjii). According to the book 600 monks belonged to the monastery who sat in 10 rows during the ceremonies.

It also says that one big incense burner which was in the monastery was taken to Ulaanbaatar by one of its monks, Khaltariin Jadambaa. It is currently in front of the Vajradhara temple (Ochirdariin Süm) in Gandantegchenlin monastery.

The book gives details of the temples and also of the ceremonies held in them. Behind the main assembly hall (Tsogchin) there was situated the old assembly hall called Tsogchin Övgön Dugan.

There were four aimags: Choisüren (south-east), Ikhlen (? , south-west, maybe Khailen?), Puntsaglen (north-west), and Shinjillen (north-east).

On the north-east was situated the temple Züün Sakhius. On the north-west of the old assembly hall, Övgön Dugan, was the temple of Maidar.

Two other temples were situated on the north-west: Baruun Sakhius and Lawran.

The book says that the temples were built in the following order: first the old Tsogchin temple, then the Maidar temple, then the new Tsogchin temple, Züün Sakhius, then the four aimag temples.

First there were only some monks, and later the Khailen ceremony was also held with the participation of not many monks.

Later the ceremonies Sandui and Güden were held in the temple of the south-east aimag. In the south-west aimag temple the ceremony Damjig was held; in the temple of north-west the Demchig ceremony was held.

The “small Kalachakra” (Baga Düinkhor) ceremony was held with the participation of some monks in the north-east aimag temple; and later two separate financial units were formed, called Ikh Düinkhor and Jüd.

In the Lawran dugan temple the ceremony Ikh Düinkhor was performed in honour of the Khuvilgaan (incarnated monk) of Baruun Khiid monastery.

In the old assembly temple (Övgön Tsogchin) the following ceremonies were held: Jüdeen, Khangal Sakhius, Arvan Khangal.

The ceremonies Tsam dance and Maitreya circumambulation (Maidar Ergekh) were held in the monastery regularly. It had four monastic schools.

The author recounts that the building of the main assembly hall was saved because in 1948 Marshall Kh. Choibalsan himself said it should not be destroyed, so his secretary put an official paper on its doors and it was saved. However, it was used as a warehouse and a shop for wool and other raw materials.

In 1990 the temple building was restored because the monk Tserengiin Namsrai offered his own money for this purpose.

The temple was revived with the first ceremony held in 1990, on 29th of September (middle autumn month, 10th) with 27 monks who survived from the old community.

(See other details of the revival: ДУЭД 002 the description of the present Dambadarjaalin temple).

Data from the book “Ögöömör Buyan Erdenedalai” about famous monks of the monastery.

The monastery had many famous monks. According to Ts. Volodya and N. Ölziikhutag Sangiun dalain toin, Tseveg Ikhasagan was the younger brother of Luvsandorj, Khadan usnii toin, Tseveg Ikhasagan was educated in Ikh Khüree, where he took the gavj exam. Then he studied in Jüd (tantric) Datsan of Ikh Khüree, and took the Agramba exam. In the 1930s he became the abbot of Sangiin Dalai Khiid.

Another famous monk of the monastery was Khetsüü Tsorj (‘difficult Tsorj’), according to Ts. Volodya and N.

Written by Krisztina Teleki and Zsuzsa Majer

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Ölziikhutag (p.103), his name was Luvsandarjaa and wrote the book of Godmaid Braipod in Tibetan.

Dorj Chambaṇ monk was an eminent master of the monastery (p.103). He was arrested with many other monks in the 1930s as an anti-revolutionist.

The 13th Dalai Lama (p.103) passed the monastery in 1905 and composed the incense offering dedicated to Dalai ovoo.

Bürkhiin Tserendash (p.109) was a monk of the monastery, but he went to the Ikh Khüree when he was 15, following travellers. He studied in Gandan and became a Gevsh. He was living in Anduu nariin aimag in Ikh Khüree, therefore he was known as Anduu nariin orilgo. He became the abbot of Sangiin Dalai Monastery in the 1930s. When his only, younger brother, Norovsambuу came back from Khalkhiin gol, he took Tserendash to the countryside, to be a layman. He died in the 1970s.

Data from “Dundgovi aimgiin toli”.

The monastery was founded in 1810 by Toti Galdaa on a place called Khar Butagiin Denj. It was under the reign of Tüsheet Gүн Sonomvanchig a local noble. Firstly it was a place where camels were herded. The monastery burnt down in 1899. When the 13th Dalai Lama crossed the place in 1904, the monastery was renamed Ugtaal Sangiin Dalai. About 20 temples belonged to the complex with the main assembly hall in the middle. The main assembly hall was constructed between 1919-1920. For its construction wood was delivered here on the bull-carts of Dash, living in Zorigt vangiin khoshuu. Blue bricks were delivered from the Baayuu (brick-burning stove), which was situated south of the complex. The measure of the wall of ground floor became 7 jan, and that of the first floor became 5 jan 6 ald. The roof was covered by grey or blue tiles (vaar). The 8th Jevtsündamba acknowledged the temple (with jaan) and its name became Dambadarjaalin (Tib: bstan-pa dar-rgyas gling). On the first floor Tsam masks and robes were stored. The outer appearance of the temple is beautiful, due to its highly decorated façade and roof. There are 4 large and 36 smaller pillars inside the temple building. Tsongkhapa with his 2 disciples, the 16 arhats, and the images of the 4 maharajas are in the monastery.

The highest ranking monk of the temple was the Tsorj who led the ceremonies. The monks gathered in the monastery on special occasions, like exams (damjaa barikh). When the ceremony started the bottom of the sangiin boipor incense burning pot was made to ring. After the closing of the monastery this incense pot was delivered to Gandan by Khaltariin Jadambaa and the pot is still visible in front of Ochidar temple at Gandan monastery. In 1948 Kh. Choibalsan decided not to pull down the temple. This wish was written down by his assistant, “Shonbolz” Bat-Ochir and it was displayed on the door of the temple. Then a merchandise unit used the building for storage of wood, etc. After the democratic change the operation of the monastery restarted on 10th of the middle autumn month in 1990. 27 monks, who were monks before the purges as well, participated in its reopening. The temple is listed on the main cultural heritage list of Mongolia.