

Additional Material collected by Survey Team

ӨХБД 054 Ноён хутагтын хийд / Noyon khutagtyn khiid

According to the memory board, which is exhibited in the local museum room of Bogd Sum, Orshoo bagsh or Erdene mergen noyon khutagt, Baligiin Sodnomtseren was born in Bogd sum, in a place called Solongo in 1882 from nomad family. He became a monk when he was 5 and was acknowledged by the Dalai Lama as the 5th incarnation of Noyon Khutagt. Sodnomtseren studied 15 years in Tibet.

The monastery, called Gandangündüllin was established in 1826 and Sodnomtseren was invited here later to be its head. During his period Tsam dance was held about 10 times (Gürdagviin Tsam), Düinkhor Tsam (sagar chogar?) as well. Padmasambhava was worshipped here as well. Sodnomtseren composed many books and erected many stupas. He was one of the 13 saints with a seal (tamgatai khutagt) nominated originally by the Manchu Emperor. Sodnomtseren was sentenced to 5 years (1931-35) in prison. Then he could return home but on 5th December 1937 he was executed.

According to Davaasambuugiin Choijamts who visited the monastery when he was a child, it was quite a big monastery built mainly of mud. There was a huge main assembly hall and the monks lived in yurts within separated fenced-off courtyards, which were made mainly of mud. In a courtyard one yurt and one building was situated. A monk had 5-6 pupils. There were lions in front of the gate (of what?). There was a huge white stupa on the west side and many prayer wheels. He hasn't seen Chinese people and women monks. According to him there were many zoch and lüjinch monks there. Supposedly it was a monastery, which followed Red hat traditions. Maitreya was maybe circumambulated. The White Old man appeared in the Tsam dance. According to Choijamts, an old monk called Regzengiin Shiirav (aged 90), who belonged once to Noyon Khutagtiin khiid lives presently in Arvaikheer. He mentioned the hill with Tibetan mantras (maani tolgoi) situated near the monastery.

According to Günsenkhöröl who visited the monastery when he was a child, Gombo soivon (Tib. gsos dpon) was the head of the monastery and about 40-50 monks resided there. There were some stupas and the buildings were made of bricks and mud. The whole complex was not fenced-off. There were many novices.

According to S. Dүgersүren the main protector of the monastery was Lkham. Dүgersүren's father was a monk of Noyon khutagtiin khiid. There were 9 datsan or 13 temples with a huge assembly hall. The Kalachakra monastic school (Dүinkhor datsan) was established as the latest temple. According to him 600 monks belonged to the complex.

From the book "Övörkhangai Aimagiin Toli"

According to this book the monastery is situated 46 km from the sum centre in the area of the 1st bag of Ölziiit khoshuu, between Chuluut and Gonziin am (p. 66.) in Baga Bogd uul. The first incarnation Jamiyaan was born in 1672 from the Nomundalai prince of Zasag Shambiin khoshuu. The incarnation, Tserenvanchig got a seal and subordinated areas. He was one of the 8 Khutagts with a seal (tamgatai khutagt). The monastery was founded in 1826. In 1918 124 families (örkh) belonged under the monastery, 284 men (239 monks, 42 subordinated men and 3 free men), 276 women i.e. 560 people in all. Different ovogs lived in the area, which means the present Bogd sum. The last incarnation, Sodnomtseren, (1882-1937 p.236.) was born from a princely family. He was nominated and confirmed as the incarnation of Noyon Khutagt. He was one of the 8 Khutagts with a seal of Övörkhangai aimag. He was very talented and highly educated. He held healing ceremonies etc. He was arrested on 31st October 1937 by the Dotood Yavdaliin Yaam of Övörkhangai and sentenced to death on the 5th party congress of OBEK on 24th December 1937. He was rehabilitated in 1991 (148th decision.)