

# Additional Material collected by Survey Team

ӨХЕЗ 005 Далай гүний хүрээ / Dalai gunii khuree

Main data on the monastery from the interview with L. Sedbazar: the informant was born in 1913. He became a monk in the monastery at the age of 10. According to him there were about 1000 monks, 10 temples and 6 monastic schools and 4 aimags.

The abbot was called Tüvden and there was an incarnated monk called Chimeddorj Khuvilgaan. The temple building was made of brick. There were some two-storey buildings like the main assembly hall (Tsogchin) and the temple called Sümiin Dugan. There were the following monastic schools and temples: Tsogchin, Sakhiusnii Dugan, Ganjuur, Jüd datsan, Choir Datsan (philosophical monastic school), Zurkhai Datsan (astrological monastic school), Dünkhor Datsan (Kalachakra monastic school), Yadam (temple of the tutelary deity), Gürem (temple of the healing rituals), Mamba datsan (medical monastic school). The four aimags were the following: Choimpellin, Dashlin, Shaddüwlin, Choilen.

The informant himself belonged to the Jüd datsan, the tantric monastic school, where there were about 100 monks and which had Sanduw Demchig (?) as its main deity.

In the monastery Tsam dance was held regularly in spring and during the Lunar New Year (Tsagaan Sar) ceremonies. Maitreya circumambulation (Maidar Ergekh) was performed on the 15<sup>th</sup> of the first summer month. Ganjuur circumambulation (Ganjuur Ergekh) was also held sometimes, around the whole territory of the province (Khoshuu). The summer retreat Khailen was held yearly in the main assembly hall (Tsogchin).

There were 9 stupas on the north-west of the monastery, The main deities of the monastery were Chojoo and Makhgal or Gombo. In the monastery the philosophical exam Gavj (Gavjiin Damjaa) was held regularly, also the doctor exam Maaramba, tantric exam Agramba and the astrological exam Zeerembe. Outside the monastery there were zoch master monks on the east of the monastery, where they had a separate temple. The informant did not know how many such monks belonged there. Some Khandmaas (women nuns with long hair) also lived in the area somewhere.

The fasting ritual of Nünnai was held regularly in the monastery. Three great days of the monks were celebrated by special ceremonies namely the 8<sup>th</sup>, 15<sup>th</sup> and the 30<sup>th</sup>. There were about 14-15 financial units (jas) in the monastery. Monks from Erdene Zuu monastery visited the monastery but monks from the capital Bogdiin Khüree or Tibet did not come. Merchants frequently came to sell their goods. The monastery owned copies of the Ganjuur and Danjuur written in red vermilion ink. The informant belonged to the monastery between 1915 and 1922. He did not know the exact date of the its destroying or closing. The informant later became a leader of one of the smaller local communities in the Sum. (Bagjiin Darga)

Data on the monastery taken from the book: "Khalkhiin Tüsheet Khan aimag, Dalai Günüi Khoshuunii Tüükhii Khuraangu" written by Danzangiin Lündeejantsan pp 17-18

According to the book, the monastery was founded in 1806 on the hillside of Tsagaan Ovoo. First it had about 40 monks and only 1 temple. When it was ruined about 130 years later it had four aimags for monk dwellings (with their own Aimag temples), 6 monastic schools (datsan) and 16 temples with all in all 1000 monks belonging to them.

When the temple buildings were built, wood was taken from the hill of Shankh and stone from Dolgon hill by many oxen carts. Many Chinese workers and carpenters worked on the construction.

By the 1920s, all the temples had their own financial units (jas). In the monastery every kind of ceremony was held including Khailen and Dordov.

The main gate of the monastery was so big that a camel could come in and they could download what is carried (airag etc) inside.

The temple building called Lamtnii Süm was of two storeys and nicely decorated. There were many talented monks in the monastery and it was possible to take the philosophical exam of Gavj (Gavjiin Damjaa) here. According to the book, the following famous monks belonged to the monastery:

Öwgön Khamba (literally Old Abbot), Bilegt lam, B. Jambatüudev (Shireetiin Bagsh) teacher, Dondogiin Radnaa who had the title Agramba, Jamtsiin Sambuu, Dariin Dorj, Budjaviin Dashyam, Choimboliin Choigojid, Dolgoriin

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Tserendorj, Sereeteriin Dugarjav and others.

In the monastery Tsam dance was held. One of the chanting masters (unzad) was called Tsegmed. The enthroned abbot (shireet lam) of the monastery was Bandid Khutagt. When he died in his youth, in the 1920s, the search for his reincarnation was forbidden by the state. However, the people of the area worshipped a man called Buurain Jambaldorj who was born in 1925 and he became known as Khuvilgaan Jambaldorj. He had to live the life of an everyday man and died in 1977.

According to the book, when monasteries were closed and destroyed in 1938, some monks of the monastery achieved to do readings in secret. One of such monks was Radnaa Shunlaiv (head of the philosophical school) who worked until the 1960s. He was known under different names such as Övgön Bagsh (old Teacher), Shunlaiv Bagsh (Shunlaiv teacher) or Tegshiin Bagsh. His pupils used to chant the mantra 'Uma Güüre Bazar Dara Radnaa Sedi Khun' in respect of him.

One of the chanting masters (unzad), Tsedendamba (also called Öndör – tall) became a chanting master in Gandantegchenlin Monastery (in Ulaanbaatar) later. Others like Gavj Khasiin Sereenen, Mandakhiin Chültem, the astrologist Jamtsiin Sharav, the doctor Mandal, Norjiin Tseveen, the chanting master Gombosüren, Dandar, Chültem, Gombosüren, Yondonjunai, Choisüren, Tuvaan lived until the 1980s. One monk called Davaa became the main chanting master in Baruun Khüree or Shankh monastery.