

Additional Material collected by Survey Team

ӨХТГ 056 Дарь-Эхийн жас / Dari Ekhiin jas

Data on the Jas taken from the book 'Övörkhangaï Aimgiin Tögrög Sumiin Tüükhen Zamnal' written by S. Ichinnorov and S. Dashdeleg, Ulaanbaatar, 2004, pp. 52-54.

The authors claim that the two Jas monasteries situated in the area (the other being Bayangiin Jas) had together 1208 camels, 664 horses and 440 sheep (it is not clear in which year or period). The Jas was founded by Ishdanzan Ikhaaramba, and, in the 1840's by Uridiin Gelen, Choidor Agramba and Ojoo Lamtan Maaramba. The temple building was a yurt shaped wooden temple, with golden roof ornament (Ganjir) and the wheel of the Dharma with two gazelles. On the right of the temple to the south there was an eternal butter lamp (Mönkh Zul) and there was also a big stupa. The complex was surrounded by a mud wall. About 60-70 monks belonged to the temple who lived there permanently. Various ceremonies such as Manj, Sakhius, Gombo and Avral were held here, and monks from other bigger monasteries came here. Before the Lunar New Year, and on the Old Year's Eve (Bitüün) the ceremony of Tseder (in honour of Baldan Lkham) was held and also the ceremony of Bütөөl Güider. On the morning of the Lunar New Year the monastery gathered in front of the temple and the ritual of greeting of Zolgoxh was held. They worshipped the owoo situated in front of the Jas, Zambalgarav Owoo on the 3rd of the first summer month. According to the authors, at the beginning of the 20th century the head of the Jas was Choidor Agramba, the disciplinary master (Gesgüi) was Jambaliin Gavaadondov, bookkeeper (Nyarav) was called Sükh. The activities of the Jas were stopped in 1937-38. The property was confiscated and monks arrested. The buildings were destroyed then.

Informant D. Ishdorj, aged 90, who had been a monk in the Jas from his age of 10 till his age of 18, there was only one temple building here, made of wood, a yurt-shaped one. The temple was surrounded by a wooden fence. The monks lived around the temple in their own dwellings fenced off. According to him about 30-40 monks belonged to the Jas, and additional young novices. According to him, the head monk was Choidor Gavj and the Lovon master was Tarwiin Samdan (these data is the same as given in the above book). The main deity of the Jas was Dari Ekh and the Jas was also called Dari Ekhiin Jas. The temple building has a separate part on its back for images and worship objects (Gonkhon, Tib. mgon khang). According to him there was a stupa situated on the north-west of the temple, and it was the only stupa situated there. There were different monthly ceremonies held here, like on the 29th of the lunar month the Güider ceremony or Khangal ceremony. The Maitreya circumambulation and the Ganjuur circumambulation (Maidar ergekh, Ganjuur ergekh) and other bigger ceremonies were not held here as it was only a small jas.

According to the informant, only one monk in the Jas had the rank of Gavj, Choidor Gavj, the head. Several monks had the vow of gelen (full ordination), but they did not hold the annual summer retreat Khailen. Several zoch masters were living near the jas, but separately, in a place called Bayanzürkh. There were not much monks visiting this jas from other monasteries but there was one monk teacher who came sometimes from the monastery Arvain Khüree. The jas owned the full volumes of the Ganjuur. There was also a meditational cave situated near the Jas, on the north-east of it, where the monks used to meditate, in a rocky area. On the front of this rocky hill, there are still some images of deities, one of Buddha Shakyamuni carved on the stone tables and now broken into pieces. (These are stones arranged in lines at the front of the rocky area of the meditational cave (45 degree.07,218', 103degree.24,135, elevation 1273 m, surrounding a 4 x 4 area, and, according to Lkhagva, a 70 year old local inhabitant, monks used to gather and hold ceremonies on certain occasions.)

According to the informant there were two water springs near their Jas, namely Züün Bulag and Tsagaan Bulag. According to Maidar, two monastic schools belonged to the temple. The temples were made of stone and mud.