According to Dorj monk (born 1914) of the new Dashgempellin monastery (ДУМХ 043), who belonged once to Shine shavi monastery, the monastery had 4 temples: Sakhius temple, Tara temple (Dari ekh), Ikh khurliin dugan and Sandejigsüm, which was a Tantric temple. Sandui, Düinkhor and other ceremonies were held as well. 100 monks belongs to the monastery, the head of which was Nyambuu monk, bearing Lovon title. Danzan gelen was a kind of abbot (khamba), who lived in Jadai aimag of the capital city before. There were 2 large stupas, one on the north and another on the west, and some other smaller stupas as well, on the way of the Maitreya circumambulation's road (Maidariin goroo). From the four temple buildings two were constructed of wood (Ikh khurliin dugan and Tara temple) and the other two (Sakhius and Sandejigsüm) were made of bricks (toopuu).

Only Erdene ovoo to the northwest of the monastery was worshipped by the monks and ceremonies were held near Jas u (aman us) where the pieces of the sand mandala (dültsen) were thrown. There was a large kitchen building (gal zuukh) on the east side and two smaller buildings on the south, one for manz (tea) and one for tsav (food). 10 sheep meat were cooked on one occasion for the monk community. The temple buildings were square-shaped buildings and had no surrounding fences.

The main protector of the monastery was Jamsran. Maitreya's sculpture was circumambulated once a year in the summer with Kanjur and Tanjur's volumes were carried on the route of the Maitreya circumambulation mainly by women. It was an annual circumambulation that was organized on the 15th on 30th of the chosen month. Tsam dance was not performed, but Khailen retreat was held in the Tara temple (Dari ekh Jas). There were some zoch masters belonging to the monastery, such as Jantsan zoch, who performed tseejüü ceremonies and Ganjuur zoch, who was a Tibetan master. They held ceremonies at home. There was not a separate temple building for the zoch masters. Dorj monk doesn’t have information about the foundation of the monastery. There were two elderly monks in the monastery, Oimboo and Shovyoo, probably they were involved in its foundation. Dorj monk claims that Sandejigsüm temple was the last temple to be built. North of the complex, a huge wooden yurt stood on the hillside, which was the treasury (Sangai) of the monastery. Dorj monk was not sure if there had been any reincarnated monk in the monastery or not. There was a Chinese merchant post and a brick-building stove (baayuu) standing to the southeast of the complex.

Dorj monk took the Domii damjaa exam in Delgeriin Choir monastery (ДУДЦ 034) when he was 19-20 years old. Shine shavi monastery was closed in his 25th year that is in1939. Dorj monk’s family agreed that a stupa would be erected on the old monastic site dedicated to the memory Sodnombaljir monk, who was the baga lam of Shine shavi monastery, and sponsored by his family. This stupa now stands next to the old stupa, according to Dorj monk.

According to J. Dagvasambuu, the disciplinary master of Dashchoinkhorlin monastery in the centre of Adaatsag sum (ДУАЦ 029), Luvsanbaldan, the first abbot of the new monastery was a monk of Shine shavi monastery before the purges. He said that a new stupa was erected in the old monastic site in honour of Baljir monk by his relatives.

According to Ch. Bazar, who is an old monk of the revived Dashchoinkhorlin, 1-2 temples could be in Shine shavi monastery. In the period of the revival of Dashchoinkhorlin 2 talented (educated and knowledgeable) monks belonged to the monastery who once belonged to Shine shavi, namely Baljir lam and Luvsanbaldan umzad.

Interview with G. Tsendsüren old lady A50; ДУАЦ 031 #002
G. Tsendsüren (born 1914/1916) lives near the old monastic site and visited the monastery many times when she was a child. She remembers that there were at least 3 temples in the complex. They were made of wood. The monks dwellings were made of bricks (toopuu) according to her. 4-5 jas and 1 stupa, standing northwest of the monastery belonged to the complex. Tsam was not held here but Maitreya's sculpture was circumambulated annually. There some Chinese people lived in the area and there is still a brick-building kiln (baayuu) nearby. Ari bagsh Sodnombaljir was the lovon monk of the monastery. Some zoch masters belonged to the monastery such as Dendev and Tserendorj. Describing the area the old lady mentioned Erdene uul with Erdene ovoo on the north, Khongoriin ovoo near Zuut (ДУАЦ 026) and Toiin uul, Jasiin us in the south-west and Shine us about 1 km north-west of the monastic site. According to the lady’s family a (military) tank came to the site. Her father (it is not clear if it was Tsendsüren’s father or husband) saved books and artefacts in a large wooden box. During the Communist period the monks held ceremonies in secret and at night under the leadership of (Sodnom) Baljir monk, whose

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Additional Material collected by Survey Team

family erected a stupa on the old monastic site when he was died in 1993.

A48 interview
As for the name of Shine shavi monastery, Chültem monk, who belonged to 50 jas monastery before the purges, the monastery was the last one of the monasteries to be built in the area (of Adaatsag sum). The subordinated local people (shavi) asked for its foundation. Chültem monk visited the place some times and he claims that there was a large temple building.