According to Maidar (621), this monastery had 180 monks, 11 temples and 10 financial units.

Interviews with Ts. Dashdorzj monk offering master of Züün Khüree Dashchoilin monastery, Ulaanbaatar. The informant is 100 years old in 2007 and was born in 1908.

He belonged to this monastery from the age of 5 until 1930 (1913-1938). He used to be a takhilch, a monk taking care of offerings here, in Janraiseg temple, then in the main assembly hall Tsogchin. Then he was a Gonir monk in Lamrim or Lavran temple. He participated in the Tsam dances here for 4 years as a dancer.

According to him about 200 monks belonged to this monastery, Khutagt Lamiin Khiid, which he also called a Dund Khiid (middle monastery) as it was the middle one from the three monasteries by the Ongi River in the area. (It is also known as Urd Khiid, south monastery, relative to the neighbouring Bragri or Bari Lamiin Khiid (Khoid Khiid, rear monastery).

The monastery was founded by Donilkhündüv Gegeen, who was the first incarnation of the Khutagt Lam here, the head of the monastery.

The fifth incarnation was Khutagt Luvsanderj (one year older than the informant himself).

According to him, there were about 11-14 temples in the monastery. The big main assembly hall (Ilk Tsogchin Dugan), the smaller main assembly hall (Baga Tsogchin), Zuu temple (Zuugin Dugan), Maidar, Janraiseg, the 4 monastic schools: Choir (philosophic), Jüd (Tantric), Mamba (medical) and Düünkhor (Tantric).

In the monastic schools monks of the nearby Bragri/Bari Lamiin Khiid also gathered.

There were two more separate temples in the residence or palace (Lavran) of the Khutagt on the southwest on a small hill (these were called Lavran Dugan and Suvragiin Dugan; there were 9 or 13 stupas there also at the Lavran palace, and several other stupas also belonged to the monastery) some on the north.

There was no surrounding fence for the monastery, but the temples themselves had fences as too the monks’ dwellings.

8 or 9 financial units belonged to the monastery: (Jas) Tsogchin, Zuugiin, the four monastic schools, financial units, Jüd, Maidar and Sangain Jas, and Khailen Jas.

The buildings were made of brick and mud.

The Tsogchin temple was two-storey and the Zuugiin Dugan was 3-storey. All the other temples were one-storey.

The informant himself gathered at the philosophical monastic school, Choir Datsan. Here about 100 monks gathered from the two monasteries. It followed the philosophical manual called Günchin Igchaa. This monastic school had the most monks. Jüd and Düünkhor monastic schools had about 30-40 monks.

The Gavj exam was taken yearly in the monastery from 1921 onwards, also the exam of Agramba (Tantric). The Maaramba exam (medical) was not taken here, only at Khoshuu Khiid about 20 kilometres from here.

There were two temples dedicated to the wrathful protectors: Baruun Sakhius (west) for the worship of Yansan Yadam, and Züün Sakhius (east) for the worship of Jamsran. In the Baruun Sakhius temple they held a big ceremony of Yansan Yadam for 5 days from 11th-15th of the middle month of spring. In the Züün Sakhius the ceremony of Jamsran was held on the 6th-8th of the middle month of summer, before the Tsam dance.

Tsam dance was held on the 8th-9th of the middle month of summer, with the participation of about 60 dancers (42 masked and 21 black hat dancers (Shanag, Tib: zhwa nag).

On the 8th they used to burn the Sor of Jamsran. On the 9th they burnt the Sor of Choijoo.

On the 6th-15th of the first month of summer they held the Sagin Molom (?) ceremony.

On the 16th the Maitreya circumambulation (Maidar Ergekh) was held, and then the preparations (Deg) started for the Tsam dance.

On the 3rd-5th of the middle spring month, the Jasaa Ganjuur was recited.

The Khailen retreat ceremony was also held in the Tsogchin temple. On the 15th and 30th of every month Sojin was held. Every great day was celebrated like the great days of Buddha, the Lunar New Year ceremonies (Khuuchin Nom for 3 days; on New Year’s eve Lkham; and Yerööl ceremonies for 15 days), and the annual commemoration of Tsongkhapa.

There were many monks with the vow of Gelen (fully ordained) and Getsel (novice).

The Gawj and Agramba exams were held annually, but the Maaramba exam was not taken here.

In the main assembly hall (Tsogchin) there were many ranked monks, like Tsorj, Lovon, Da lam, Ded lam, 2 chanting masters (Unzad), 2 disciplinary masters (Gesgüü), and 2 Nyarav (bookkeeper). Each monastic school had a chanting
Additional Material collected by Survey Team

master and a disciplinary master. Some Zoch masters belonged to the monastery. They had a separate white coloured building on the northwest. There were two famous Zoch masters, one being Banchin Zoch who followed (Jüd) the lineage of Khundnanjid; the other being Choimbel Zoch who followed the lineage of Tanton. This second was the teacher of the informant. According to him, the monastery was closed when he was 30 years old, in the Year of the Cow (1937). The ranked monks were arrested in the spring. He recounted that he visited the place in 1939, and saw that it had burnt down.

NOTE: 2 pages of sketches follow here.

Interview with B. Budjav monk

According to B. Budjav (born 1927), being a monk of Bari Lamiin Khiid [ДУСО 014] when he was between 5 &10 years of age, Khutagt Lamiin Khiid had 9 temples, among them 4 datsans. The 4 datsans comprised a philosophical monastic school (Choir), a Kalachakra monastic school (Дүнхор), a medical monastic school (Mamba Datsan) and a Tantric monastic school. In front of the main assembly hall a Tsam dance field was situated. Behind the main assembly hall were located the Maitreya temple, the Buddha temple and the temple of the protector. The area of the temples was surrounded by a white wall with 3 gates (east, south, west). A large prayer wheel stood outside the wall on the southeast side. 5 financial units (Jas) belonged to the complex; for example, Choirin Jas and Mambiiin Jas which stood inside the surrounding wall. Many stupas stood behind this central area.

On the east, west and north of the central area stood monks’ dwellings. The brick burning stove of the monastery was north of the complex, opposite to the stove of Bragri Lamiin Khiid. Chinese lived near the stoves. Vanchin / Banchin Zoch lived north of the stove. The palace of Khutagt Lam was located southwest of the monastic area on the top of a hill. This palace (Lavran) had 2 temples in a courtyard in the complex of 9 stupas with a large one in the middle (the same configuration as in Bari Lamiin Khiid). Lovon jalbiin süm was located on the hillside near the brick-burning stoves. Ceremonies were not held there.

The protector of the monastery was Jamsran. His and Yansan Yadam’s sculptures were placed on the altar of the protector’s temple. Luvsandorj was the last Khutagt Lam here. He was arrested during the purges. Gavjiin damjaa was held in the Choir (philosophical monastic school). The father of Budjav monk was a Gawj and was arrested in May 1937. Maitreya was circumambulated on the goroo circle road. Some Zoch masters lived nearby, such as Vanchin Zoch, Gembel, Ochir and Yonzon, who lived with their families. The monks of the monastery were arrested in 1937 and were transported to “Ömnögovi aimag”. The artefacts and sutras of the two monasteries (Khutagt Lam and Bari Lam) were burnt by Sakhal Yondon and Batjav.

Interview with M. Bat-Erdene

According to M. Bat-Erdene, the present head of Gündüjambaalin monastery [ДУСО 015], gavjiin damjaa and agrambiiin damjaa were held in Khutagt Lamiin Khiid. That was a place of monastic schools and Bragri Lamiin Khiid [ДУСО 014] was the place of great ceremonies and rituals (Chogo). The first temple of Bragri Lamiin Khiid was built by Khutagt Lam, and Bragri Lam became its abbot. This temple building was the Naidan temple. As the two monasteries were very close to each other there was a close relationship between these two and with the biggest complex of the area Khoshuu Khiid [DUS0017] as well. The two neighbouring monasteries had 500 monks altogether. Tsam dance was held in Khutagt Lamiin Khiid in the first month of summer.

Khutagt Lam has 5 incarnations, the fifth one was sentenced in 1937. He was the son of a prince. It is said that he lived in Ulaanbaatar but there is no clear information about his father. Vanchin Zoch was a famous Zoch master, following Khandiin Jüd. Chaimbee Zoch lived in the hillside of Tsagaan Ovoo and followed Khandiin Jüd. Laymen lived outside the goroo circumambulating road. Tsam dance, following the rules of Khüree Tsam, was introduced during the period of the 2nd Khutagt Lam (Öndör düri, who was very tall).

Pages are attached which are stored in the Arts Council office.

Written by Krisztina Teleki and Zsuzsa Majer

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