Additional Material collected by Survey Team

ДУХД 019 Луусын хийд / Gonoijurmeddechilin

Appendix

According to Dambiin Dagsüm, who was born in 1928 and was a monk in Luus monastery from the age of 7 to 10, about 100 monks belonged to the complex, which consisted of 7 temples: the main assembly hall (Tsogchin Dugan), the Khailen temple, the stupa temple, the temple of the protector (Sakhiusnii Dugan), the Lamrim Temple, the Nügnee temple, and the Kanjur temple which was a ger temple. 7-8 financial units and the monks’ dwelling surrounded the temples. Its head was Angliin Pagvajav Khuvilgaan who has a new reincarnation now, living in Zavkhan.

The main protector of the monastery was Jamsran, the Red protector and the representation of Lündaa (Tib. rlung-rta) was one of the main objects of worship. The statue of Maitreya was circumambulated in summer, but Tsam dance was not held there, only in Shuvuut [ДУХД 020]. Zoch monks did not belong to the monastery. The temples were single-storey buildings with fences, but the main assembly hall was a 2-storey building. The monastery was a significant monastery of the area with many fully-ordained monks and monks with a Gavj degree. Monks went to Bogdiin Khüree to study. The brook, called Luusiiin Bulag, was worshipped by the monks belonging to the monastery. Some Chinese lived in the area, and a brick-burning stove was situated southwest from the monastery.

Many Mongolian families lived around the monastery. The monastery was closed in 1936-1937. According to Dogsüm, 19 stupas stood on the north side of the complex. The arrangement of the buildings was drawn by him (see attachments). The monastery had some animals. The dwelling of the head monk of the monastery, called Luusiiin Lam was situated in a fenced-off courtyard with two prayer-wheels in front of it and consisted of two buildings, the White palace (Tsagaan Örgöö) and the Brown palace (Bor Örgöö). This courtyard was situated on the west of the temples.


According to this article, the head (Khamba) of Luusiiin khii was Pagvajav, and he had close connections with Zava Damdin.

According to S. Tavkhai (born 1924) who visited the monastery when he was a child, it was a big monastery with many monks. Pagvajav was the reincarnating monk there (khutagt khuvilgaan).

There were stupas and the area was not fenced-off.

According to S. Tavkhai there was an old man called Ükhrinii Orok (?) who could have provided more information about the monastery, but unfortunately he died some years ago.

Sheet of paper has sketches on both sides.

Mongolian list of ceremonies stored in the Arts Council Office

English summary of N. Luvsangombo monks’ valuable work on the ceremonies of the monastery

According to the typed work of N. Luvsangombo [ДУХД 099#003] which was kindly offered to the surveyors to copy by P. Büüveibaatar, monk of the present Gonoijürmeddechilen Monastery [DULS024], old Luus monastery was founded by a Tibetan monk, who came from the area of Kumbum and Labrang monasteries. He was a reincarnated monk and had 3 further incarnations, who lived in Luus monastery. Jamsran was the main protector and the representations of the wrathful deities were kept in the main assembly hall as well. Luus monastery had two reincarnated monks, one of them was the reincarnation of a Tibetan monk, and the other was the reincarnated abbot (Khamba).

Apart from them the following ranked monks belonged to the monastery: 1 lovon (master), 1 ded lam (vice abbot), 2 disciplinary masters, 2 main chanting masters, 2 vice chanting masters, 1 chanting master for music (rolom umzad, Tib: rol-mo dbu-mdzad), 2 dunkhim (?) and two shrine-keepers belonged to the main assembly hall, as ranked monks. Furthermore, 1 chovombo (‘offering master) 1 gonir, 1 takhilch, 1 choyov, 1 zaisan of the Tsogchin Jas (financial unit), 1 nyarav, 1 clerk (bicheelch), and one cook. They belonged to the main assembly hall.

In the temple of the Protector (Sakhiusnii Dugan), 1 gonir (Tib: dgon-gnyer) and 1 takhilch read jasaa for one month each.

The complex had the following temples: main assembly hall, temple of the protector, Nügnee temple which Donchid Jas belonged to, Khailen temple, Lamiram Datsan (Mamba Jas), Stupa temple, temple of the Kanjur and Tanjur, temple of Buddha (Zuu) and about 100 monks resided in the monastery.
Additional Material collected by Survey Team

In the main assembly hall the following ceremonies were held: Janaasigiin dordov nonstop ceremony for three days in the first summer month, ending with a fire offering (jinsreg). Then, Shukhertiin jantsan for three days; ceremony in honour of the 10 wrathful deities for 3 days in the last summer month. Magtaal and Yerööl (‘eulogies’) for 3 days. In the evenings the ceremony continued in front of the Güreemi Dugan. Güreg ceremony was held for 3 days and Danjig with van (Danjig vantai) for three days. On the 17th of the middle autumn month Lündaa ral was held for 3 days with Dallaga. The ceremony in honour of Tsongkhapa was held on the 25th of the first winter month. Fire-offering of Tsocchin Jas was held on the 23rd of the last winter month with butter, with the participants of every monk of the monastery. From the 24th of the last winter month the Chovombo, gonir, takhlich and choyov (?) started to prepare the New Year sacrificial cakes of the 10 wrathful deities. From the 27th of the month the 3-day ceremony in honour of the 10 wrathful deities started. Dügüü was offered on the 29th. Lkham ceremony was held on New Year’s eve, and in the morning of the 1st of the Lunar New Year Tsedor ceremony was held and the monks greeted their masters. The ceremony was held inside and outside the temple building. In the afternoon Choijidiin Janlav was held. From the next day Magtaal and Yerööl was read for three days. In the evening ceremony was held in grounds of the Gürmiin Dugan for three days. In the first 15 days of the Lunar New Year, Sanjid molomiin chogo and Ganjuur ceremony was held as well. The procedure ended with the ceremony of Darkhi Tsanral (?) in the night of the 15th day.

In the Nügnee Datsan ceremonies were held in honour of Gymbo. The sculptures of Avalokiteshvara and Maitreya were kept here. In spring the 8 Nügnee of Avalokiteshvara was held for 16 days. After a break Maitreya was circumambulated in summer. Jambiin Chogo, Avidiin Chogo, Sürjin Chaalag, Bogd Lamin Donchid and Namjildonchid ceremonies were held before a break.

Donchid Jas meant recitation of donchid (Tib: stong mchod). It was held in Nügnee temple with the leadership of the lovon, discipline master and chanting master of the temple.

Khailen Temple had the following sculptures: 16 arhats (Naidan jüüg), Deseg Jad, Deseg Sonoo (?), Juravsssh (?). 1 Naidan lam, 1 Gonir and 1 Nyarav belonged to the temple, where Khailen ceremony was held for 45 days ending with Jonjüü. Naidan chogo and Avidiin chogo were held as well.

Lamrim Datsan’s protector was Lkham. Her sculpture and that of the precious Buddha (Erdene Zuu), 1 lovon, 1 disciplinary master, 1 gonir and 1 Nyarav belonged to the temple. Ceremonies of Lkham were celebrated. On the 15th of every month the Gonir read Jasaa text. In summer Pandelamsan was read for three days. Tarvachimbo chogo was read for three days and Güreg was read for another three days. After a break on the 22nd of the last autumn month Ikh arnavai was held.

In the frame of Mamba Jas, Ikh Manal was honoured on the 8th day of every month.
The stupa temple had 15 big stupas. 1 lovon, 1 disciplinary master, 1 chanting master, 1 gonir, and 1 Nyaraw were the ranked monks of the temple. In autumn Odser remed, Jügder remed, chogo, Jaius and Manaliin donchid ceremonies were held. After the ceremony of Gymbo, there was a break. On the 17th of the middle autumn month Lündaa ceremony was held. It was held in a different temple every year, such as the Khailen temple, Nügnee temple, Donchid, stupa temple and Lamrim Datsan. The gonirs of the temples burnt incense and offered offerings every day.

Umbuhan (Yum) was read on the bank of Luussin Bulag. Every monk of the monastery participated in the recitation of the 16 volumes of Umbuhan. For 3 days they achieved Büteel.

Luussin ovoo and Dagaan ovoo were worshipped.

Data from the book of J. Shotoon “Avarguudii Ölgiin, Luuss Nutag”, 2004 Ulaanbaatar
According to J. Shotoon the monastery had many famous monks (p.157), such as Angliin Pagvajav, who was born in 1870/71. He debated many philosophical subjects with Zava Lam Damdin (p.158), and compiled many books. He was arrested and sentenced twice. When he was arrested in 1937 he was in a ger together with Gymbo Gavj of Khevtüüliin Jas [ДУЛС 023]. A day Angliin Pagvajav said farewell words to Gymbo and passed away.

One of Angliin Pagvajav’s students resided in Peljegii Khüree, Luvsannamjil monk is currently a monks of Gandantegchenlin monastery, Ulaanbaatar. There is a reincarnation of Angliin Pagvajav (p.159) who was born in 1953, in Tsagaankhairkhan Sum of Zavkhai aimag. His name is Luvsanserengii Lkhagva. For further information about Angliin Pagvajav see pp.158-160.

N. Luvsangombo
One of the main figures of the revival of Luus monastery [ДУЛС 024] was born in 1908, and became a monk of the old Luus monastery when he was a child. Later he became a chanting master of the monastery. He was known as Uran Gons as well, being a carpenter. For his initiation the present temple in the centre of Luus Sum was established in 1990 and a stupa was erected. Due to his efforts many details about the old monastery’s ceremonies remained as his typed notes were kept by P. Büüveibaatar who showed it to the surveyors.

Written by Kristina Teleki and Zsuzsa Major
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According to J. Shotoon (p. 162) Peljeegiin Luvsannamjiil was born in 1927 and became a monk at Luus monastery when he was 7. His uncle, B. Gelegdarja taught him the main prayers and participated in the ceremonies of the monastery between the age of 9 and 16. In 1938 he became a shepherd. He has been a monk again since 1988, participating in the ceremonies of Gandan monastery, Ulaanbaatar. He initiated the foundation of Mamba Datsan of Gandan monastery in 1992 and became head monk of administrative affairs in Gandan in that very year.

According to J. Shotoon (p.163), Khaltariin Luvsandorj (1910-1991) was a monk of Badgar monastery, which belonged to China. Later he was a chanting master in Luus monastery until 1937. Pagvajav reincarnation gave to Luvsandorj the sculpture of Padmasambhava, his own ceremonial scarf and waistcoat to keep and save when he was sentenced.

According to J. Shotoon (p.164) Borini Osor (1907-1987) became a monk of Luus monastery when he was 9. Late he studied in Choir monastery [ДУДЦ 034] for 13 years and became a Gevsh.

Mongolian pages stored in Arts Council Office