

Additional Material collected by Survey Team

ДУӨШ 066 Avrakhiin jas / Аврахын жас

Attachments:

Data from the book 'Öndör Gazar' by A. Lkhagva, Mandalgovi 1994, pp. 26-27.

According to this book, the monastery was situated by the ovoo called Avrakhiin ulaan ovoo. There were old Zoch masters, Zoch masters and also Zoch women (khüükhen zoch) belonging there. There were trained Gürem (healing ceremonies) and also in astrology. Many devotees came for ceremonies and readings.

The monks wore special costume like Tsogchidiin khuvtsas (costumes for feast offerings) and also there were Tsam costumes kept in the monastery (but it is not known if Tsam dance was performed there or not).

The book lists the names of the following famous monks from this monastery:

Dovjid khuvilgaan, who was a famous incarnated monk, who was the incarnation of Övgön Zoch ('old Zoch') Öndörbalgan who had Gelen vow, Ulaan Khaidav, who was chanting master (unzad), Lodoi, Osor, Luuzan Loo.

The book tells the story of how the monks from these two monasteries, Avrakh and Dalai (ДУӨШ 065) were arrested during the purges. The account is by a person, whose parents worked at the Dalan relay station (örtöö). The monks were being transported on lorries, and the army soldiers who arrested them stopped at the relay station where they went in to eat and drink. The monks were not allowed to leave the vehicles, and they were given no drink or food. The mother of the informant, who worked at the station, went out and gave food (arranged on a plate, Tavagtai idee) to the monks from the rear of the lorry. It was not much as each monk could only eat one or two pieces of aaruul or eezgii.

A monk called Dambii Dorj, who was a Gelen belonging to the monastery was arrested during the purges.

The wooden temple of the monastery was built by Gūngee, who was known as Ölgii Uran Gūngee (artist Gūngee from Ölgii). About the destruction of the monastery the book records that many people, lead by the local boss (bagiin darga), came to destroy the monastery along with all its contents and sacred objects. They looked around and registered what holy objects and images of deities were in the monastery. Later everything was burnt down. A holy book of the monastery, Sundui (Tib: gzungs-'dus) was outside the monastery in a family's yurt, and in this way was saved. It was later owned by Gūngee. That same man, Gūngeejaw, also saved one of the ceremonial garments for the feast offering (Tsogchidiin khuvtsas) was used in this monastery.

All other objects in the monastery were destroyed, according to J. Tsedev the author of the book, who was 74 years old at the time of writing the book. He had been an offering preparer monk, Takhilch, in the monastery.

According to the book, Avrakh monastery had a protector deity of a camel (tömör temee sakhiustai), and monks held ceremonies in honour of it. When the monastery was moving from place to place, it followed this metal camel (tömör temee).

p.44.

According to this book, a big pot (togoo) was saved from this monastery and kept at a family's yurt. It was beautifully decorated, with ornaments like flowers.

<1 page „drawing’>

#002 According to D. Luvsandash (born 1930) and L. Ukhaan (60 years old) who came from Öndörshil sum and live in Bayanjargalan sum, monks and woman practitioners (monks) were in Avrakhiin jas. There were about 50-60 monks. They held Jarts tantric practice about 800 m west of the present centre of Öndörshil sum, near the well. This practice was called Toinogiin khural (Tib: khros nag) as well.

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According to B Namsrai monk (97 years old), Avrakhiin khural was a small monastery with one temple. It was a Zod monastery. He mentioned the name of Gombo in connection with the monastery.

According to D. Khaidav (75 years old) who showed the monastic site to the surveyors about 10 khandmaas lived in the monastery. There is a woman, called Davaa (98-99 years old) who knows much about the monastery but unfortunately she moved from the area before the survey team visited the place.