The monastic part consisted of about 30 large temples. The informant belonged to the Choir temple too. Healing ceremonies and rituals, fortune telling were all held in this complex. There was a stupa in the middle of the complex and many other stupas throughout the city. There was a very attractive representation of the Buddhist Dharma wheel with the two gazelles.

There was a baayuu, brick-making place, to the north of the complex where the Chinese lived. They supplied not only with bricks but with goods as well.

The Lkhagan and Golden Kanjur were owned by this monastic city. There were prayer wheels, such as Düinkhorin khürd. The monks lived in fenced-off courtyards, but not in aimags. Every temple had financial units, herds and flocks.

The Maitreya circumambulation was held on the 8th of the last summer month and Tsam was performed at that time. Sor was burnt on the 25th (?). In the Tsam dance many characters participated such as the 10 wrathful protectors (Lkham, Makhgal, Ulaan sakhius), the one with the bull-head (Chojjoo), and dancers with khen malgai. The Kanjur was circumambulated mostly annually around the khüree on camels. After the Maitreya circumambulation Khailen was held in the Choir (or Tsogchin) temple with around 50-100 lamas participating. Sain noyon khan, Namnansüren died before Tserendorj monk came to the khüree. His relics were placed (or he was buried) in the place called Shariliin shagnai.

In the Choir, Tsogchin and other temples there were khamba lamas and head monks wearing the yellow, more-cornered hat with ribbon. The complex was destroyed in 1937. Tserendorj became a layman in 1936 when he was 16 years. He went to the countryside, then spent 6 years in the army. Apart from him another old monk, Jamiyaansenge and Dashdorj is living in Nariinteel sum or Khairkhan sum. He is the brother of Menddavaa, who was a monk here as well and who is presently living in Ulaanbaatar and belongs to Gandan monastery.

In 1990 the temple (ӨХУЯ 028) was revived following the initiative of about 34-35 ex-monks, of whom today there are only 2 or 3 still alive. Nowadays our informant cannot attend the ceremonies because of health problems. In his Baruun datsan there was a chanting master, 8-9 lamas with good voices, a disciplinary master. The daa lam and 2 demch took care of the wealth and property of the monastic city. There were monks with khamba, lvon and tsorj ranks, such as the Tsogchin lvon etc. In the Baruun datsan rituals of the 10 protectors, Tara and ceremonies in honour of Chojjil were held. There were many sculptures, for example the 10 protectors and the 21 Taras. In the Choir datsan domii damjaa was held and there were dom classes. Our informant did not take that exam. The Tsogchin temple was the oldest one and was made of bricks in the Tibetan style. There was a printing house belonging to the complex. A temple was dedicated to the 1000 Buddha statues. Khan Khögshin Mountain on the west and Bayan Mountain were both worshipped. In the khüree there were no women monks. The informant does not remember any zoch masters.

According to M. Menddavaa (born 1921) a monk in Gandan monastery who was in Sain noyonii khüree from aged 6 or 7 until 1936, Sain noyonii khüree was a large monastic city where about 1000 monks lived. The monastic city was situated on the banks of the Ongiin gol, at a place called Tsetsen dayan. The monastery had a 200 to 300 year history. It was the main residence of the Sain noyons. The last noyon died before Menddavaa joined the monastic city. Khuvigaa bogd, who was the master of Menddavaa, was a famous reincarnation in the khüree. His name was Düvchin Sodnom (?). The monastic city had many temples such as the assembly hall (goliin datsan), philosophical monastic school (Choir), tantric monastic school (Jüd), Kalachakra temple (Düinkhor), medical school (Mamba) temple on the West (Baruun datsan), temple on the East (Züün datsan), gradual path monastic school (Lamrim), Janchüvlin datsan, Jimbelling datsan, Nanslan, Nügni, Dandillian/Dondovlin, Demblin, Khamsüm (Tib. khamgsu'm).
Additional Material collected by Survey Team

temple, temple of the 1000 Buddhas (Myangan burkhan), Gempellin and the temple of Khuvilgaan bagsh. Günreg
temple did not belong to the complex. Almost every temple was made of brick (toosgo, toipüü) and mud (shavar)
with only about 5 temples being made of wood. The temples were two-stories with the devotion hall of the
Buddha on the second floor. The main assembly hall was a two storey large temple. The temples were built in
Tibetan style, thus they were white, square-shaped buildings. According to Menddavaa monk there was not a
separate building for printing, but monks printed books at home. Gachin lam, who came from Tibet, was a great
master in the monastic city. He had a separated jas. Each temple had a separated financial unit. Menddavaa monk
himself belonged to Janchüvlin temple, which had about 100 monks. The monastic school followed the views of
Sera manual book (Ser jevtsün gegeen igchaa). Its main protector (or the main protector of the monastery) was
Lkham. Bogd Tsonkhapa’s statue was worshipped, too. All the 10 wrathful protectors were presented on the altar
of the main assembly hall. There were once stupas in the four sites of the monastic city and a huge one called
Jügdernamjil stupa on the North. Zoch tantric masters did not live in the monastic city. There were some zoch
masters in the countryside. Woman monks did not lived in the monastic city at all. There were poor families living
surrounding the monastic complex which was not fenced off. There were large Chinese stores, where silk, flour, and
other articles were sold. Money was not used that time, people used to change articles or bricks of tea for a given
article. Believers came to the temples offering sheep, goat, and other animals or dairy products to the monastery.
As for the yearly ceremonies being held in the monastic city Tsam dance was performed twice a year. Summer Tsam
was performed on the 7th of the last summer month with the participation of about 100 monks, represeenting the 10
wrathful deities, Khashin khan and other characters, such as the black hat dancers (20-30 monks participated as
black hat dancers.) On the next day, on the 8th of the last summer month, Maitreyas’s sculpture and the volumes of
the Kanjur were circumambulated around the monastic city. Yar khailen summer retreat was held in summer with
the participation of 60-100 monks gathering in the main assembly hall. Domiin damjaa and gagijn damjaa
philosophical exams and agrabiin damjaa tantric exam were taken in the given temples. There were many
maaramba doctors, but maaramba exam probably could not be taken. Sor was burnt twice a year. The winter Tsam
dance was the same as the Tsam being performed in summer. As fot he monthly ceremonies, Manal ceremony in
honour of the Medicine Buddha was held on the 8th, Sanduin jüd (Guhyasamaja tantra) was read on the 15th,
ceremony in honour of the wrathful deities (Sakhius) was held on the 29t and Sojin and Naidan ceremony were held
on the 30th. There were high-ranking lamas in the monastic city such as tsorj and lovon monks. Khan Khögshin
Mountain was worshipped by the monks of the monastic city. The monastery’s operation was stopped in 1937.
Khuvilgaan lam was captured.

Interview with Ch. Jamiyaansenge (2007.06.07). He was 90 years old at the time of the interview (born 1919 in the
year of the sheep). He was a monk in Uyyangii khid or Khögshin khid from 6 years old to 15 or 16 years of age
(1925 to 1935/6) He belonged to the Janchüvlin temple (Tib: byang-chub gling) temple. The main protector of this
temple was Mahakala (Makhghal) and daily ceremonies were held as was the case in all the temples in the khüree.
Seasonal ceremonies were also held and those in honour of the 10 wrathful deities. Hymns and prayers (Molom,
Yerööl) were practiced as well. About 2000 lamas belonged to the monastic city. The temple of Janchüvlin was a
building made of wood, while the other temple buildings were mainly made of brick (toosgo). Beside the main
temple (goliin datsan) Baruu datsan (western monastic school) were the biggest temples. These temples were
built in the Tibetan style. Gachin lama was a famous Tibetan monk, who lived in this monastic city. There were
abbots, such as the abbot of the philosophical monastic school (Choir khamba) and the main abbot of the main
assembly (Tsogchin tòv khamba) and masters of the monastic schools (datsan lovon). There were disciplinary
masters and chanting masters in every temple.

Tsam dance was held twice a year. After the Maitrey and Kanjur circumambulation, which were held together on
the 8th of the last summer month, the Tsam dance was held on the 9th of the last summer month. The 10 wrathful
deities appeared in the dance and Sor was burnt as well. Tsam dance was held in the winter as well on the 16th
day of the Lunar New Year. Sor was burnt as well. The informant does not remember zoch or lüijin masters in the city,
they were in the countryside according to him. He mentioned that originally the Manchu Emperor ordered or
allowed 40 lamas to gather and hold ceremonies in the temple, which was first established here. In the revival of
Gandansemplin monastery in Uyang (ӨХҮЯ 028) 40 pld monks who were monks before the purges, celebrated its
re-opening.

According to the Övörkhangai aimgiin Toli (pp. 226, 276) Sain Noyon Khoshuunii khüree was founded in 1666, at
the initiative of Zasag Noyon Shamba, who governed the khoshuu and the first incarnation of Lamiin gegeen,
Luvsandambajantsan. In 1681 a khüree was founded in Baruu eret and Züün eret, and in 1662 Lamiin gegeenn
khüree was founded in Böröljüüt. In the northeast of Sain Noyon khan's khüree stood his political palace, his summer palace, temples of the Dalai Lama and Namsrai as well as shrines for worship, the palace of his wife, the bor örgöö, the fireplace, the sealing place etc. East of the political palace there was a Bosgo Chuluu, where foreign visitors, guests, wrestlers, horse-riders and devotees came to offer ceremonial scarves and other offerings. Behind the political palace were 6 stupas with 2 huge prayer wheels in front of it. There were about 30 temples situated in the khüree.