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According to the description given by Batzaya liovon lama, Revügejee Gandannorovlin was founded in 1828 in Ilden beiliin khoshuu. Agvandamba lamtan (1814-1855) came here from Ikh Khüree and started to organise religious life of the monastery. After his coming a philosophical monastic school following the handbook of Jamiiyaan shadav, a tantric monastic school and a medical monastic school were founded. There were 9 monastic schools in total, which belonged to the complex: Dashdarjaalin, Choir, Jüd, Khailen, Mamba, Lamrim, Zurkhai, Manal and Luvaan Jalbuu datsan. 11 financial units (jas) belonged to the complex and 22 temples belonged to the monastic city in all, where 1000 monks gathered. In 1921 the Chinese army of the Kuo-min-tang marched here and burnt and destroyed the major part of the city. Between 1921 and 1937 many temples were re-built. Before the purges this monastic city was the religious and cultural capital of the khoshuu. (Other monasteries like Yesön zuiliin säm (ӨХӨТ 009) and stupa (ӨХӨТ 011), Yargaitii säm (ӨХӨТ 006, ӨХӨТ 008)) and Ilden beiliin khoshunii Khaluun usan säm were subordinated to the monastic city.)

Concerning the lama community of the monastic city of Ilden Beiliin khoshuu had some Red Hat monks before 1828, when a monk community was organised by 40 monks (döchit lamiin säm or khural). Furthermore, there were 12 monks with princely origin (toin). 45 young monks also belonged to the monastery. Later about 1000 monks belonged to the complex. In Ilden Beiliin Khoshuu Karmapa Sect’s teaching were followed, but later the teachings of the Yellow sect were spread due to the influence of the Lamiin gegeen Khüree. The coming of Agvandamba helped the spreading of the Yellow Stream’s teachings. Gavj exam was held here and were connections with the nearby Baruu Khüree. There were many famous maarambas graduated from the monastic school of Ilden Beiliin Khüree. The main protector of the monastic city was Shalshi. On the 8th Manaliin chogo, 15th Naidan chogo, 29th 10 khangal, 30th Lamrim chogo were held. Maitreya circumambulation was held in the first autumn month. Other annual ceremonies: 1-10th of the first Spring month Oorin yeröö, 1-15th of the first summer month Manal and Gandaalkhavjaiin takhiiliin chogo, Jamgon chogo on the 22nd of the last spring month, first summer month, last summer month, first autumn month, last autumn month and on the 4 of the middle month. On the 3-4 of the middle summer month, Sanjod molom, Saikhan Gambo ritual were held, on the 25th of the first and last winter month. Zul sariin khural (Choijod) were held. Besides every datsan had its own ceremonies. Tsam dance and Kanjur circumambulation were held annually.

Khuvilgaan lama Agvandamba laid the basis (1814-1855) of the Yellow sect in the monastic city. He composed many books. The stupa with his relics was erected in Santiiin oroi. Sodnomjamts, the third reincarnation was executed in 1937, 31 years of age. Worshipping of the mountains and springs of Ilden Beiliin Khoshuu were held once or twice a year in honour of the spirits of the khoshuu area.

According to Namjil monk there were so many lamas in Beiliin Khüree, that they could not fit in the temple. The temples were made of brick and wood, and 8 stupas stood on the northwest. There were about 15 temples (Baruu, Züün, Choir, Lamrim, Mamba, Tsogchin). Tsam was not held. The head monk was sentenced.

Interview with O. Ösökhin Bat-Ochir, monk of the present-day Lamrim datsan, Ulaanbaatar.
He was born in 1914 and was a monk of Ilden Beiliin Khüree from his 8-9 years old till 25. There were more than 1000 monks belonging to the monastery. There stood about 20 temples, like the main assembly hall (Tsogchin), Western (Baruu) datsan, Eastern (Züün) datsan, Sün, Choir, Mairad, Takhiiliin dagan (temple for worship), Kalachakra temple (Dünkhor), Lamrim temple, Mamba temple and Sedeviin temple. They were made of wood. He doesn’t know who founded the monastery. There were two khuvilgaan monks. The following ranked monks belonged to the complex: Khamb, tsorj, lovon, daa lam, demchig lam (?), daichin 2 (?), chanting masters, disciplinary masters, demch lam, 2 zaisan. The head of the complex was a lama with tsorj rank. The latest one was Choinzin tsorj. Jambaljav was one of the latest chanting masters. There was no Tibetan master there. The main assembly hall was a three-floor temple. About 60-70 lamas belonged to a datsan (monastic school). There was gavj exam, dom exam, but were not agramba and maaramba exams. The main deity of the monastic city was Shalsh (Four-faced Mahakala). Jamsran was the main protector of the Baruu temple and Namsrai was that of the Züün temple. Gambo was the protector of the Tsand monastic school. About 20 stupas situated in the area. There were more than 8 financial units, independent of each other (Choiriiin jas, Ilk jas, Baruuun jas, Züün jas, Mambiiin jas etc). There were no aimags according to him. On the 29th Sakhius ceremony was held. Tsam dance was not held at all,
Additional Material collected by Survey Team

only a kind of Kalachakra sacred dance (Düinkhorin tsam, maybe Sagar Chogar). Maitreya was circumambulated on the 1st of the first autumn month. Kanjur was circumambulated as well. About 100 monks participated in the summer retreat (Khailen) from the 15th of the middle summer month. The Kalachakra sacred dance was held in the summer. There were some zoch lamas, but there weren’t women zochs nor khandmaas. There weren’t any sacred holy water surrounding this area.

For today one temple was rebuilt in the huge territory of the monastic city. Foundations of many temples, large temples are visible, but as they were made of wood nothing was left after the purges. Bat-Ochir monk presently belongs to the Lamrim temple of Ulaanbaatar since 2003. From 1990 he was a monk in the revived temple.

Maidar in his book lists two monasteries with similar names.
   1. Ilden Beeliin Khüree (in Ölziit Sum) No 699 – Place name: the sources of Orkhon Gol (Orkhon Goliiin Ekh)
   2. Ölziit Khüree (in Kharkhorin Sum) No 670 – 1010 monks belonged to it. The head monk was Baljir monk. The temple buildings were made of stone, wood and mud. There were 13 temples and 12 financial units (jas). The monastery was founded in 1808

According to the ‘Övörkhangai aimgiin Toli, the first temple of the khüree, namely Dashdarjaalin was established in 1828 during the period of Zasag noyon bell Puntsagdorj, east of Khangai uul. The philosophical education of the monastic city followed the view of Jamiyaanshadav igchaa. Firstly 40 monks belonged to the monastery, and later in 1856, there were 87 in number. Monastic school and tantric school also belonged to the complex. The place of the khüree is about 48 km northwest of the sum centre.

Written by Krisztina Teleki and Zsuzsa Majer

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