Mongolyn Сүм Хийдийн Туухэн Товчоо Төсөл

UBR 911
Rinchén 911 - Bogd khaanii nogoos süm (Bogd khaanii öwliin ord)
Sharawpeljeelin süm, Biligig khöjüülen badruulaagh süm, Bogd khaanii nogoos ordon, Erdem itgemjit biligig khöjüülen badruulaagh, Golii nogoos süm, Oyuniig arwigach, Deed süm, Bogd khaanii ordonii muzei

Tibetan name: shes-rab dpal rgyas gling
Written Mongolian: Bilig-i kögejigulün badarayuluuchi süm-e

English name: Bogd Khaan’s Green Temple, Green Temple on the bank of the River, Bogd Khaan's Winter Palace, Sharawpeljeelin temple, Bogd Khaan’s Green Palace, Upper Palace (according to the flow of the Tuul River), Palace Museum of Bogd Khaan

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Data provider: D. Altannawch, director of the museum
Sources: Altannawch, D., Bogd khaanii ordon muzei (tanitsuulga), Ulaanbaatar 2001
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Forbáth, L., A megújhadott Mongolia, Franklin [A Magyar Földrázi Társaság Könyvtára], Budapest 1934
Sereeter, Ö., Mongolin Ikh Khüree, Gandan khidiin tükhen bêtessiin towch. 1651-1938 Ulaanbaatar 1999 pp. 89. Painting by Jügder (1913)
Photos: Tsültem (70-81), Maidar (140), Sereeter (90), Shepetilninkov (48, 53-55, X256), Geleta/Forbáth (216), Dashnyam (249), etc.

Description of the site and history

After the Yellow Palace, the winter residence of the jehutsündamba khutagts, was burned down in 1892, a new palace called the Green Palace was built between 1893 and 1903 on the right bank of Tuul River (Oyuuambilg, pp. 248-550.). The two-storey white building of the Winter palace (one of the buildings of the Green Palace complex) was built in 1905, with its design based on a picture sent by the Russian tsar to the Bogd khaan. This is where the 8th jehutsündamba khutag with his wife, the Ekh dagina, lived until his death in 1924. The Green Palace survived the destructions almost intact, and was turned into a museum from 1926, two years after the death of the Bogd khaan, where some of the most precious Mongolian Buddhist artifacts are still held.

Jügder’s painting shows the building complex in details together with its inner courtyards. The fenced-off area had two main parts: the Green Palace complex with seven temples and the white-coloured Winter palace.

The yampai (Chinese yang pai), the protection wall decorated by dragons, is situated in the south, as is customary, outside the southern gate. Two flag poles (tugnni mod or chi-gaa/chii-gan) stand on either side in front of the complex: on religious occasions the blue flag of politics was hung on the right and the yellow flag of religion was hung on the left (Oyuuambilg, p. 249.). A wooden hedge called shorgön khais surrounded the area in front of the complex. The Andinmen khaalga (Amgalan enkhiin khaalga), ‘The gate of peace’ was constructed between 1912 and 1919, without nails, to celebrate the historical event of the Bogd khaan taking religious and politic power in 1911. The name of the palace is painted on the gate in Sanskrit, Tibetan, Mongolian, Chinese and Manchu script. The threefold gate (Yamba yosololin khaalga) was the place where the Bogd khaan entered to the palace through the central gate. The religious (abbot, and other high-ranking lamas) and political leaders and foreign guests entered through the left gate while the Bogd khaan’s guards and musicians entered through the right gate.

Inside the fence, the temple of the Maharajas (Makhranz, Tib. rgyal chen, Skr. Maharaja, ‘great king’, guards of the four directions), called Makhranzin süm was built in 1903 to house the huge statues of the direction guards. This temple leads to a court with two small pavilions in the south corners, one for the bell and the other for the drum (jin khonkh, Jin khengereg nii süüdrewch or rawsa, serüün asar).

The Erdem itgemjit süm (Temple of Knowledge and Trust) or Naidan süm (Temple of the Arhats) is situated on the north side of the courtyard between the pavilions. According to Altannawch, the current director of the Bogd Khaan Museum, every year in the last summer month, on the birthday of the Bogd khaan, a group of 8-16 lamas came here from Dechingalaaw datsan to perform the Naidan chogo ceremony (in honour of the 16 main disciples of Buddha) for three days and nights. This temple building now houses statues of Biz’yaa (Tib. rnam reproduces the Arts Council of Mongolia by kind permission of the authors of the report ‘Monasteries and Temples of Bogdlin Khüree, Ikh Khüree or Urga, the Old Capital City of Mongolia in the First Part of the Twentieth Century.’ Survey conducted by Zsuzsa Major and Krisztina Teleki, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.
There were 8 rooms on each of the two floors in the winter palace. There was also a garage next to the palace.

There is a reception room on the first floor with a staircase leading to the second floor. A painting showing the Winter palace of the Bogd khaan’s principal temple and, during the summer, lamas meditated here every day often being joined by the Bogd khaan himself (this may refer to the Khailen/ Yar khai len (Tib. (dbyar) khas-len) or Yarnai (Tib. (dbyar gnas, ‘summer retreat’) summer retreat lasting for 45 days, but it is not proved). Ochidar’ (Tib. rdo-rje ‘chang, Skr. Vajradhara) was the main deity of the whole complex and his statue stood inside the Green Palace as the main deity of the complex. At present, this building contains some of the Bogd khaan’s furniture, the famous twenty-one Taras made by Öndör geegen and other statues, all of which survived the purges.

There are two buildings (also called Jodkhan temples) on either side of the Green Palace building. The one on the left served first as an inn for princes, barons and other important statesmen later becoming the treasury of the Bogd khaan. Today, this building is used to exhibit a vast collection of unique statues and thangkas from the 19th and 20th centuries, such as the image of the 4th Panchen Lama, Maidar (Tib. byams-pa, Skr. Maitreya) with his two disciples, namely Atisha (Adisha, Tib. mar-me mdzad, 982-1054, great Indian master, initiator of Kadampa (Tib. bka’-’gams-pa) Sect of Tibetan Buddhism) and Tsongkhapa (Zonkhow, Tib. tsong-kha-pa); Chojoo (Tib. chos-rgyal, Skr. Dharmaraja, epiphany of Yama), Lkham (shortly for Baldan Lkham, Tib. dpal-l丹 lha-mo, Skr. Shridevi), and Ganesh (Tib. bgegs-kyi rgyal-po, the king of the obstructing spirits, Ganesha). The building on the right served as an inn for visiting reincarnations, religious leaders, abbots and other ranked religious people. As well as this, it was the library, containing the collected works of the jewtsündamba khutagts. Today, books, printing blocks, the statues of Buddha and his 16 disciples, and Ayuush or Tsewegen / Tsegmid and Jigjid (Tib. ’jigs-byed, Skr. Bhairava, epiphany of Yamantaka) and the one depicting the 12 deeds of Buddha.

In 1913 a small building was built for storing the vast range of costumes and robes of the Bogd khaan.

The whole area around the Green Palace, that is, the area between Middle River (Dund gol) and Tuul River was a particular zone, reserved for the Bogd khaan and his kin (Pürew, Mongol töriin golomt, pp. 25-29.) and for the flocks of sheep, cows, horses and camels for their personal use. There were several other imposing palaces in this zone. In the area above the winter palace there was the residence of the privileged descendants of Süün dalai eej, the breast-feeding nanny of Öndör geegen Zanabazar. The Bogd khaan’s guards were settled on the left of the Green palace, between it and Gungaaadejidiin sum (See entry Rinchen 922). There were a few other residences, all of high-ranking people, such as that of Prime Minister Sain noyoo khan named Nannansüren (Sain noyoon khan being his title). The Government administration building (Yerönkhiili yaam, Bügd yerönkhilekh zakhirkh yaam) was also situated in this zone.

Winter palace

The two-storey white building of the old Winter palace currently contains many of the Bogd khaan’s personal artifacts such as his costumes and robes, hats and jewels, his throne as well as his and his wife’s beds. Also on display are a collection of gifts received from foreign dignitaries, and a collection of stuffed animals, etc. Jügder’s original painting of Ikh Khüree and a painting showing the Khoistai ordon (See entry Rinchen 921) are also exhibited. There is a reception room on the first floor with a staircase leading to the second floor.

The great treasury (Ikh san) financed the running of the complex. There were no financial units (jas) attached to this complex. After losing his power when the Communist Government took over in 1921, the Bogd khaan became a leader without any real power until his death in 1924. After this the palace was protected by the State.

On the 1st of April 1926 the authorities decided to turn the palace into a museum. Geleta (Forbath, p. 219.) was requested to complete the transformation work by the Mongol Academy of Science. Geleta claims (Forbath, pp. 218-219.) that the bogd geegen invited Europeans to take part in the building of the winter palace. There were 8 rooms on each of the two floors in the winter palace. There was also a garage next to the palace to

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house the Bogd’s collection of cars. The *gegeen*’s life was made more comfortable by a telephone, an electric bell, and an electricity generator. He also had a collections of more than a thousands clocks (p. 219), and a collection of Chinese vessels. There was also an aviary situated in front of the gates of the Green Palace (photo, p. 216.). After the death of the Bogd, many of his belongings were sold at auction. Dariimaa adds (p. 109.) that the Bogd’s robes, many belongings and artifacts from the palaces were divided between the *datsans*, temples and *aimags* of the city as his ‘last donation’. After this many of these objects were placed in front of the temples for more months until they were bought.

It took until 1931 before the preparatory work began to organize the remaining artifacts into an exhibition in, what would become, the Bogd Khaan museum. In 1954 it became under the control of the State Central Museum and five years later all the buildings were renovated and repainted. The museum, which was now independent of the State Central Museum, opened its gates in 1961. Restoration has continued from this time until today: in the 1970s the walls and ceiling of the Winter Palace were repaired; the *Andinmen* gate and the flag poles in 1988; the main gate was renovated in 1996; and the *Naidan* süm (Temple of Arhats) was restored in 2005.

**Current situation**

Although the Green and Winter palaces and most of the complex remained practically intact, some wooden buildings such as the *Dar’ekh* temple (Tara Temple), some small chapels and administrative buildings did not survive. The complex still operates as a museum. Its layout and all the remaining buildings together with their present use are described in the Description of the site section.