

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 911

Rinchen 911 - Bogd khaanii nagoon süm (Bogd khaanii öwliin ord)

Sharawpeljeelin süm, Bilgiig khөгjүүлэн badruulagch süm, Bogd khaanii nagoon ordon, Erdem itgemjit bilgiig khөгjүүлэн badruulagch, Goliin nagoon süm, Oyuuniig arwigagch, Deed süm, Bogd khaanii ordonii muzei

Tibetan name: shes-rab dpal rgyas gling

Written Mongolian: Bilig-i kögejjүүлэн badarayuluучи 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

N 047°53.867

E 106°54.417

Data provider: D. Altannawch, director of the museum

Sources: Altannawch, D., *Bogd khaanii ordon muzei (taniltsuulga)*, Ulaanbaatar 2001

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Painting by Jүgder (1913)

Photos: Tsүltem (70-81), Maidar (140), Sereeter (90), Shepetilnikov (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 *jewtsүndamba 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 (Oyuunbileg, 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 *jewtsүndamba khutagt* 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.

Jүgder'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 (*tugnii mod* or *chii-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 (Oyuunbileg, p. 249.). A wooden hedge called *shörgön khais* surrounded the area in front of the complex. The *Andinmen khaalga* (*Amgalan enkhiiin 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 yosloliin 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 *Makhranziin 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 khengeregnii süüdrewch* or *rawsa*, *serүүн 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 *Dechingalaw 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* Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report 'Monasteries and Temples of Bogdiin Khüree, Ikh Khüree or Urga, the Old Capital City of Mongolia in the First Part of the Twentieth Century.' Survey conducted by Zsuzsa Majer and Krisztina Teleki, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

rgyal-ma, Skr. Vijaya), *Ayuush* or *Tsewegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus) and *Tsagaan Dar' ekh* (Tib. *sgrol dkar*, Skr. Sitatara, the White Tara) that were saved from the purges. The Bogd khaan's servants lived in the two *Jodkhan* (Tib. *mchod-khang*, 'shrine room, chapel') temples that are on either side of this temple. Today, the building in the left exhibits unique silk appliqués of various deities, such as *Gongor* (Tib. *mgon dkar*, Skr. Sitamahakala, the White Mahakala), *Tsamba* (Tib. *tshangs-pa*, Skr. Brahma), *Sosorbaram* (Tib. *so-sor 'brang-ma*, Skr. Mahapratisara) and *Dorjpagam* (Tib. *rdo-rje phag-mo*, Skr. Vajravarahi). The building in the right houses a vast collection of thangkas painted with paints made from natural earth and minerals. The most famous are of *Janraiseg* (Tib. *spyran-ras-gzigs*, Skr. Avalokiteshvara), *Ayuush* or *Tsewegmed / Tsegmid* and *Jigjid* (Tib. *'jigs-byed*, Skr. Bhairava, epithet of Yamantaka) and the one depicting the 12 deeds of Buddha.

In the centre of the second courtyard there is the Green Palace (*Nogoon Lawiran*) itself. This was 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 khailen* (Tib. *(dbyar) khas-len*) or *Yarnai* (Tib. *dbyar gnas*, 'summer retreat') summer retreat lasting for 45 days, but it is not proved). *Ochirdar'* (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 gegeen 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'-gdams-pa*) Sect of Tibetan Buddhism) and Tsongkhapa (*Zonkhow*, Tib. *tsong-kha-pa*); *Choiioo* (Tib. *chos-rgyal*, Skr. Dharmaraja, epithet of Yama), *Lkham* (shortly for *Baldan lkham*, Tib. *dpal-ldan lha-mo*, Skr. Shridevi), and *Ganesh* (Tib. *bgegs-kyi rgyal-po*, the king of the obstacling 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 *Tsewegmed / Tsegmid*, as well as thangkas and costumes are exhibited here.

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 gegeen Zanabazar. The Bogd khaan's guards were settled on the left of the Green palace, between it and *Güngadejidlín süm* (See entry Rinchen 922). There were a few other residences, all of high-ranking people, such as that of Prime Minister Sain noyon khan named Namnansüren (Sain noyon khan being his title). The Government administration building (*Yerönkhii yaam*, *Bügd yerönkhiilekh zakhirakh 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 *Khaistai 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 (Forbáth, p. 219.) was requested to complete the transformation work by the Mongol Academy of Science. Geleta claims (Forbáth, pp. 218-219.) that the *bogd gegeen* 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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Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

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.