

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 939

Rinchen 939 – Dambadarjaagiin khiid

Dambadarjaa, Danbadarjalain, Damba, Shashniig badruulagch

Tibetan name: *bstan-pa dar-rgyas gling*

English name: Dambadarjaa monastery

N 47°58.953

E 106°56.263

Data provider: Kh. Enkhbaatar, the *lowon* lama of the monastery; B. Mönkhbold, lama of the monastery (about 20 years old)

Sources: leaflet of the monastery entitled *Danbadarjalain Monastery of Mongolian Buddhis*

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Painting by Jügder (1913)

survey carried out in 2004

Photos: Tsültem (122), Maidar (84, 85, 123), Film Archive (K23777-K23791), Shepetilnikov (119-121), Dashnyam (255)

Sүkhbaatar district, 16th khoroo, Dambadarjaa, Dar' ekh area

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History

Dambadarjaa monastery, one of the first three monasteries in Mongolia, was founded north of Ikh Khüree, at the confluence of the Right and Left Selbe Rivers. The Manchu emperor, Kien-lung (*Tenger tetgesen*) ordered this large complex be built in 1759 (in the 24th year of his reign) and dedicated it to the 2nd *jewtsündamba khutagt's* memory. The construction was financed from the treasury of the Manchu emperor. The Emperor's order was carved on stone steles in four languages (Mongolian, Tibetan, Manchu and Chinese). The language steles are housed in the two Historical temples (*Tүүkhiin süm*) (the inscriptions are available in the collection of the State Central Archive (M130/1. *Shashniig badruulagch khiidiin gerelt khöshöonii bichgiin ekh khuulga (mongol töwd kheleer)*, and can be read in facsimile in Daajaw's book (*Mongoliin uran barilgiin түүkh*, p. 124., pp. 125-126.).

The complex was built between 1761 and 1765. Daajaw claims (p. 122.) that for its site the area to the north of the present Ulaanbaatar, at the foot of Bogd Zonkhow uul (Bogd Zonkhow hill), where Tselkhiin gol meets the eastern branch of Selbe gol was chosen. Administratively the site belonged to the area of Tüsheet khan aimag's Darkhan chin wangiin khoshuu (parts of today's Töw, Bulgan and Öwörkhangai aimags). According to Daajaw (*Mongoliin uran barilgiin түүkh*, pp. 122-125.), *Chin wan Sanzaidorj* was placed in charge of its building. He was the oldest son of *Zorigt wan Danzandorj* (died in 1736), and became the ruler of *Zorigt wangiin khoshuu*. Many of the monks of Dambadarjaalin monastery were from the area of *Zorigt wangiin khoshuu*, and the neighbouring *khoshuus*, *Süjigt güinii khoshuu* and *Bishrelt güinii khoshuu*, the last two being ruled by the two younger brothers of *Sanzaidorj*, bearing the titles *Bishrelt gün* and *Süjigt gün*.

According to Daajaw (*Mongoliin uran barilgiin түүkh*, p. 123.), in 1762 Ikh Khüree moved to the bank of Selbe River, to the north of Dambadarjaalin khiid that was being built at that time, very near to it. According to him, it moved there because the many artists, sculptors and other workers that worked for the monastery being built could live nearby in this way.

The buildings of the complex were different in style, appearance and material. The main assembly hall
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was constructed in Tibetan style, while other buildings were made of bricks with ceramic tiles in Chinese style, and there were wooden temples as well. According to Banzragch (*Mongol khüree khiidiin түүkh (emkhtgel)*, p. 15), the complex occupied an area of 335×370 *ald*. The monastery complex was surrounded by walls, with different separate courtyards inside, and the *aimags* situated outside.

According to Oyuunbileg (*Mongol nutag dakh' түүkh soyoliin dursgal*, p. 255.) in 1774, a stupa for the 2nd *jewtsündamba khutagt* was erected in the north-west corner of the main courtyard, within a temple of relics (*Shariliin süm*). (According to Daajaw (*Mongoliin uran barilgiin түүkh*, p. 123.), this stupa had stood here before, and it was one of the factors the place was chosen for building here this monastery, though he adds it is not known where that stupa was situated, but may be that it was the one that stood in the western *khashaa* of the monastery with a yurt beside it.) In 1778, the relics of the 3rd and later the 6th *jewtsündamba khutagts* were also placed to the monastery. However, Sereeter (Sereeter, Ö., *Mongoliin Ikh Khüree, Gandan khiidiin түүkhen бүтэtsiin towch*. 1651-1938. Ulaanbaatar 1999, p. 92) gives this data for the erection of the stupa for the relics of the 2nd *jewtsündamba khutagt*. According to Pürew (*Mongol töriin golomt*, pp. 87-90.) and Daajaw (p. 127.) the relics temples of the 2nd and 3rd *jewtsündamba khutagt* were situated on the north-west, while that of the 6th *jewtsündamba khutagt* on the north-east.

Initially 40 lamas were appointed to hold ceremonies and according to archive data (National State Archive, M-130/2) 340 lamas were sent here in 1790 from the different *aimags* of Ikh Khüree. In its heyday there were around 1,500 lamas in the monastery (presumably between 1911-1921, as the number of lamas decreased later in the 1920-30's), living in the 12 *aimags* settled around the monastery. Jügder's painting represents the monastery and its *aimags* and *aimag* painting in details. There are three sketches of it in Daajaw's book, too (*Mongoliin uran barilgiin түүkh*, p. 122., pp. 126-127.). As a drawing in Dambadarjaa monastery and the sketches in Daajaw's book represent the general view of the monastery the *aimags* surrounded the temple complex almost in an upside-down U shape form but as there is a hill behind the monastery the shape was broken there. The *aimags* were the following in order from the south-west to the south-east: *Jadariin aimag*, *Shüteenii aimag*, *Anduu nariin aimag*, *Toisomlin/Toislin aimag*, *Mayaa aimag*, *Jasiin aimag*, *Sangain aimag*, and the kitchen (*manz*, Tib. *mang ja*) on west of the palace, while it was continued from the northeast as *Zoogoin aimag*, *Dugariin aimag*, *Khүүkhen noyonii aimag*, *Bandidiin aimag*, *Örlүүdiin aimag* were situated there. Dariimaa (p. 44.) adds *Setsen toinii aimag*. Every *aimag* had its own temple, so in the whole territory of *Dambadarjaa* there were about 25 temples. According to Daajaw (p. 126, 129.) the *Jarankhashor stupa* was situated on the north-east of the monastery walls, outside it, at the back of *Zoogoi aimag*. On the south-east there was another stupa.

Inscriptions in white stones of the three main Buddhist mantras in Tibetan script have been set into the hillside behind the monastery. According to Daajaw (p. 129. and the sketches), to the north-west of the monastery, on the south-western slopes of Zonkhow uul there were two stupas. Above them there was an image of Zonkhow scarved in stone, inside a small wooden temple. This image is now kept in Gandan, in the courtyard of the *Tsogchin temple (Zuugiin süm)* and *Ochirdariin süm*. On the top of Zonkhow uul there was an *owoo* worshipped by the monastery's monks.

As a drawing kept in the monastery shows, and Daajaw's sketches illustrate, the following buildings belonged once to the monastery: a protecting wall (*yampai*, Chinese *yang pai*) in front of the main entrance on the south, a protective wooden hedge (*shärgön khashaa*), the *Khaalgan süm*, ('Temple of Gate') with two poles (*Chiga, awraga maaniin mod*) on its two sides as an entrance, the (*Jin*) *Kharangiin* or *Jin khonkhonii dugan/süm* ('the shrine of the bell') and (*Jin*) *Khengeregiin dugan/süm* ('the shrine of the drum') on the right and left sides of the way leading to *Makhranziin süm*, the Temple of the four direction guards (*Makhranz*, Tib. *rgyal chen*, Skr. Maharaja) as a second entrance leading to the main courtyard. Then, housing the steles with the emperor's order, *Tүүkhiin baruun süm* ('the west side historical shrine') and *Tүүkhiin zүүn süm* ('the east side historical shrine') stood in the inner courtyard on the two sides of the way leading to the *Tsogchin dugan* (main assembly hall). The main assembly hall was a huge three-storey white coloured Tibetan-style building (36.4 x 36.4 metres according to Daajaw, p. 126.). West of the main assembly hall a yurt, which was used as the winter temple of *Tsanid datsan* and behind it the building of *Tsanid datsan* (Tib. *mtshan-nyid grwa-tshang*, philosophical school) and the two-storey *Güremiin dugan* (Tib. *sku-rim-gyi 'du-khang*) for healing services were situated from the south to the north and in the north-west corner of the main courtyard the relics temples (*Shariliin süm*) of the 2nd and 3rd *jewtsündamba khutagts* stood. East of the main assembly hall on the south *Mamba datsan* (Tib. *smān-pa grwa-tshang*) for medical science, behind it the yurt winter temple of *Jūd datsan* and behind it the wooden temple building of *Jūd datsan* (Tib. *ryyud grwa-tshang*) for tantric studies were located with the relics temple (*Shariliin*
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süm) of the 6th *jewtsündamba khutagt* in the north-east corner of the main courtyard. Behind the main assembly hall *Zuugiin dugan/süm* (Buddha temple) stood once, in front of the three relics temples. In front of the main assembly hall, in the south-east corner of the main courtyard, a very high wooden platform used for calling the lamas to the ceremonies (*büreenii shat*) was situated. Behind the inner courtyard another courtyard housed the two-storey *Serüün lawiran* (summer palace) or *Logshir süm* (the temple of Lokeshvara) and *Düinkhor datsan* (Tib. *dus'-khor grwa-tshang*), the Kalachakra temple in the north-east corner, and two *Jodkhans* (Tib. *mchod-khang*, 'shrine room, chapel') or, according to Daajaw (p. 129.) *Khantshans* (Tib. *khang tsan*, smaller regional section in a monastery) facing each other in the south. On the two sides of this northern courtyard there were two other small courtyards, that could be reached from this one. In the eastern one one temple building stood on the north and a yurt and a stupa on the south. In the western one there was only one temple building. In the two long courtyards on the west and south, some *jas* buildings and yurts were situated.

Those who completed their studies in the philosophical datsan could take an examination (*gawjiin damjaa*) to attain the *gawj* (Tib. *dka'-bcu*) philosophical rank. The *Tsam* dance was not held in this monastery although the Maitreya circumambulation (*Maidar ergek*) was performed every year. Representations of the complex (Daajaw, *Mongoliin uran barilgiin түүх*, pp. 126-127. and the drawing being kept in the monastery) marks the *Tsam* dance field in front of the main monastery gate in the south, between it and the *yampai* protecting wall, which was in fact the usual site of *Tsam* dances in monasteries of this arrangement. However, *tsam* dance was not held in the monastery at all.

Dendew (Naawan, D., *Öwgön Dendewiin durdatgal*, p. 12.) mentions that the other name of the monastery was *Logiishurai* (Mongol distortion of Sanskrit Lokeshvara, Tib. 'jig-rten dbang-phyug) referring to its main idol, *Logshir Janraiseg* (Skr. Lokeshvara), the two-handed standing emanation of *Janraiseg* (Tib. *spyen-ras-gzigs*, Skr. Avalokiteshvara). Dariimaa claims (p. 44.) that the santal sculpture of *Logshir* was situated on the first-floor of the main assembly hall. This original sculpture is presently kept in Gandan monastery (*Bilgiin melmii*, 2005 February, No. 15/57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286.).

As Daajaw says (p. 130.), the buildings were repainted between 1880 and 1886 and, according to Ölzi's book (*Mongoliin dursгал uran barilgiin түүх*, pp. 97-98) and Daajaw, the buildings of the complex were repaired in 1907.

In the 1920-1930's the number of lamas decreased and according to Dashtseren lama there were only 150 lamas before the 1937/8 purges. The daily, monthly and annual cycle of ceremonies continued uninterrupted until 1930. As a result of the political repression in 1937, the monastery was closed and many wooden temples within the monastery complex and also in the *aimags* outside were destroyed. A huge white building for a holiday resort was built in 1940-41 on the foundation platform of the *Tsogchin* temple, which was pulled down just before this. In 1939, the monastery and all its buildings were transformed into a hospital for the Japanese prisoners of war, with a Japanese doctor who tended to the Japanese prisoners. Some of the buildings were used as pharmacies or drug stores. According to Ölzi's book, following its use for the Japanese, the monastery was used as a tuberculosis hospital from 1946-47 while between it was used as an old people's home. In 1971, all the remaining monastic buildings became strictly protected by the State.

North of *Dambadarjaa* to the direction of *Dashchoinkhorlin* monastery (Rinchen 936) there is a cemetery where Japanese victims of war were buried between 1945-1947. The cemetery was converted into a memorial place in 1966. In 1972 for the invitation of the Red Cross in Mongolia, relatives of the victims came to express their last honour. Between 1995-1999 the corpses were exhumed and the relics were delivered to Japan. In 2001 a memorial statue was erected here and the site is maintained from Japanese funds. According to Pürew (*Mongol töriin golomt*, p. 89.) the place was a burial place of lamas of *Dambadarjaa* before the revolution.

Current Situation (See UB 07 for detailed account of revived Monastery.)

Today, the whole territory of the yurt quarter, situated 8 km north of the capital, is called *Dambadarjaa* or *Dar' ekh* and the area surrounding the monastery fence has been built over. The inscriptions in white stones of the three main Buddhist mantras in Tibetan script remain on the hillside behind the monastery. A stupa has been recently erected outside the monastery wall on the initiative of the monastery and a smaller stupa also can be seen on the hill. On the top of the hill behind the monastery there is a large and several smaller *owoos*. The main goal of the community today to restore the monastery to the way it was in the past.