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 khidiiin tüükh (emkhtgel)), p. 15), the complex occupied an area of 335×370 øld. The monastery complex was surrounded by walls, with different separate courtyards inside, and the imagoes situated outside.

According to Oyuunbileg (Mongol nutag dakh’ tüükh soyolins dursgal. 1938), this stupa had stood here before, and it was one of the factors that was chosen for building here the 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 khashoo of the monastery with a yurt beside it. In 1778, the relics of the 6th jewtsündamba khutagts were also placed to the monastery. However, Sereeter (Sereeter, Ő., Mongolijn Íkh Khüree, Gandan khidiiin tüükhen büttetsin. 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 Pürev (Mongol törin golomt, pp. 87-90.) and Dajaw (p. 127.) the relics of the 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 Íkh 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. Judger’s painting represents the monastery and its aimags and aimags temples in details. There are three sketches of it in Dajaw’s book, too (Mongolijn urarin bariilgiin tüükh, p. 122., pp. 126-127.). As a drawing in Dambadarjaa monastery and the sketches in Dajaw’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, Anduun naarin aimag, Toisomlin, Dugariin aimag, Khaalgan sum, and Jeruul. Every aimag had its own temple, so in the whole territory of Dambadarjaa there were about 25 temples. According to Dajaw (p. 126, 129.) the Jarankhosh stupa was situated on the north-east of the monastery walls, outside it, on the background of Zogoi 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 Dajaw (p. 129. and the sketches), to the north-west of the monastery, on the south-western slopes of Zonkhov uul there were two stupas. Above them there was an image of Zonkhov scarved in stone, inside a small wooden temple. This image is now kept in Gandan, in the courtyard of the Tsogchin temple (Zuqüüin sum) and Ochirardin sum. On the top of Zonkhov uul there was an obo worshiped by the monastery’s monks. As a drawing in the monastery kept in Dajaw’s sketches illustrate, the following buildings belonged once to the monastery: a protecting wall (yampai, Chinese yang pal) in front of the main entrance on the south, a protective wooden hedge (shöngin khhasa), the Khaalgan sum, (‘Temple of Gate’) with two poles (Chiga u(nariin aimag, (Tib.) ‘the shrine of the drum’ on the north-eastern side of the monastery) and the temple of the four direction guards with the emperor’s order, to the north of the monastery, the central courtyard, to the north of the central courtyard (Tüükhiin baruun süm), to the east of the main courtyard the relics temples (Shariilin süm) of the 2nd and 3rd jewtsündamba khutagt stood. East of the main assembly hall on the south Mamba datsan (Tib. mtsan-nid gwa-tshang, philosophical school) and the two-storey Chigaa datsan (Tib. skor-yum ‘sheep’-datsan) for housing the monks were situated on the north-eastern side of the main courtyard and in the north-west corner of the main courtyard the relics temples (Shariilin süm) of the 2nd and 3rd jewtsündamba khutagt stood. East of the main assembly hall on the south Mamba datsan (Tib. sman-pa gwa-tshang) for medical science, behind it the temple winter temple of Jüd datsan and behind it the wooden temple building (Jüd datsan) were located for tantric studies when there were recluses residing there. Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report ‘Monasteries and Temples of Bogdiin Khüree, Íkh Khüree or Urga, the Old Capital City of Mongolia in the First Part of the Twentieth Century.’ Survey conducted by Zsuzsa Major and Krisztina Télikő, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.
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The main goal of the community today to restore 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 owoo.

The main goal of the community today to restore the monastery to the way it was in the past.