

## Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

### UB 07 Dambadarjaa khiid

#### Rinchen 939 – Dambadarjaagiin khiid

#### Dambadarjaa, Danbadarjialin, Damba, Shashniig badruulagch

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

English name: Dambadarjaa monastery

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

#### Current situation

(For full history of the site see UBR 939)

#### Description of the site

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. The eleven temples that survived in part or in full the destruction of 1937 are: *Tsogchin dugan* (main assembly hall), *Jin khonkhonii süm* (the shrine of the bell, survived and renovated), *Jin khengeregiin süm* ('the shrine of the drum', survived and renovated), *Tüükhiin baruun süm* ('the right side historical shrine', survived and renovated, contains a stele carved in Mongolian), *Tüükhiin züün süm* ('the west side historical shrine', survived and renovated, contains also a stele carved in Mongolian), *Serüün Lawiran* (summer palace, survived and renovated in 2005), two *Jodkhan* (Tib. *mchod-khang*, 'shrine room, chapel', survived and renovated), the main gate and two gates to the east and west (survived and renovated in 2005), outer fence (survived and renovated in 2005), inner fence surrounding the *Lawiran*. Two smaller buildings right and left of the fence of the *Lawiran's* courtyard also survived but they are in a very poor condition so there is an urgent need to renovate them. (One of them to the left of the *Lawiran* is still used for reading requested texts to individuals. In 2004, the *Jarankhashar* stupa was erected behind the yurt-shaped temple. A square-shaped stupa-complex in honour of the Buddha was built in 2003 sponsored by a director of the Narantuul market at the site of the ruins of *Shariliin süm*. It is surrounded by prayer wheels and functions as a chapel called *Isheepandelin dugan* (Tib. *ye-shes phan bde gling*). Photos showing the monastery before 1936 and statues made in Tibet and Nepal can be seen inside. It is also the place where the *Oroin yerööl* ceremony, performed in order to gain better rebirth for the deceased ones, is conducted. The *Serüün Lawiran* has been renovated. This two-storey building houses the new statue of *Logshir Janraiseg* (Skr. Lokeshvara), the two-handed standing emanation of *Janraiseg* (Skr. Avalokiteshvara). It is on the second floor. The statue was donated by Gurudeva rinpoche (a highly esteemed lama of Inner-Mongolian origin who has made a significant contribution to the revival, restoration and reopening of temples in Mongolia) It is similar to the one that was worshipped here before the purges, which can now be seen in *Gandan*. During the summer, ceremonies are also held in this building.

A shrine to the memory of Japanese soldiers who lost their lives in Mongolia was constructed in 2005. It bears the name of *Khonshim* bodhisattva (another name for *Janraiseg*). In the monastery complex of today, as well as the original and new temples, some of the white hospital buildings, built after the purges, remain. For example: the main building of the hospital (at the site of the old *Tsogchin* temple) and the hospital laundry, situated on the south-east of the yurt-shaped temple building.

#### Religious practice

Senior lamas, D. Dashrenchin and G. Ochirjaw, initiated the revival of the monastery in 1990. The lamas, who joined the community reconstructed the yurt-shaped temple of *Setsen toinii aimag* of *Dambadarjaa*

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monastery and began to hold ceremonies once again. D. Dashtserin, who was born 1910 in the year of dog, is the current abbot. However, he was away to America at the time of the survey in 2006. (In 2007 he was interviewed by the researchers on his old monastery, *Yaruugiin khüree*, present Zawkhan aimag, Uliastai)

At present, there are about 35 lamas in the community who live in or around the capital rather than residing near the monastery. There are lamas with *genen* and *getsel* vows and two old lamas in the community have *gelen* vows.

There are still some old lamas belonging to the monastery all of whom played a role in the revival. They include Gombojawiin Ochir-Danzan, the *tsorj* lama (born 1915 in the year of hare, a lama of (*Erdene-toin*) *Lamiin khiid/ Noyon khutagt lamiin khüree*, in the present Bulgan aimag, Khangal sum, Erdenet khot) and Gombiin Galsan (born 1917 in the year of snake, *Usan zülliin khüree*, present Gow'-Altai aimag, Tonkhil sum). These two old lamas were also interviewed by the researchers about their old monasteries and details of ceremonial life in them. This material will be contained in another publication as it is out of the scope of the present survey. Some other old lamas, like Sodow, Jawsanjaw, and Khorjimsüren could not be interviewed as they are not able to attend ceremonies due to their health problems, their age, and living far away from the monastery.

Today, daily chanting takes place (in the yurt-shaped temple) from 10.00am to 01.00pm. Readings of requested texts are performed for individuals until 01.00pm. Inside the yurt-shaped wooden temple, the roof is supported by eight outer red pillars and six inner red pillars all decorated with colourful dragons. On the main altar there is a statue of Buddha and his two main disciples, and a stupa among other valuable artifacts. The volumes of the Tibetan *Ganjuur* and *Danjuur* and other holy books are kept in a closed cupboard decorated by double vajras (*natsagdorj*, Tib. *sna-tshogs rdo-rje*, Skr. *visvavajra*, double vajras in the form of a cross,). A throne with a picture of the Buddha (shown in red with an alms bowl in his right hand) is placed on the right. Thangkas of the assembly tree (*tsogshin, chuulganii oron*, Tib. *tshogs-shing* or *tshogs-zhing*) and Tsongkhapa hang in the temple. Large thangkas representing *Ochirwaan'* (Tib. *phyag-na rdo-rje / phyag-rdor*, Skr. *Vajrapani*), *Manzshir* (Tib. *'jam-dpal / 'jam-(dpal)- dbyangs*, Skr. *Manjushri*), *Janraiseg* (Tib. *spyen-ras-gzigs*, Skr. *Avalokiteshvara*), Buddha, *Manal* (Tib. *smen-bla*, Skr. *Bhaishajyaguru*) and *Tsagaan Dar' ekh* (Tib. *sgrol dkar*, Skr. *Sitatara*, the White Tara) hang down from the middle of the temple. On the left of the altar there is the seat of the *Jasaa lam* (the lama who performs the reading of texts requested by individuals), with the picture of *Jigjid* behind him. There is also a picture of *Jamsran* (or *Ulaan sakhius*, Tib. *lcam-sring*), the Red Protector above the thrones of the two disciplinary masters (*gesgüi*).

The main deity of the whole monastery is *Logshir Janraiseg* (Tib. *'jig-rten dbang-phyug*, Skr. *Lokeshvara*, a form of *Avalokiteshvara*).

There are the following ranks in the monastery: *tsorj*, *lowon*, *daa lam*, two chanting masters and two disciplinary masters. As in most monasteries, there is a lama in charge of the offerings (*chowombo/ chombo*), and a shrine keeper (*duganch*).

Special ceremonies are held every month such as the Medicine Buddha ritual (*Manaliin donchid*) on the 8<sup>th</sup> of the month, Guhyasamaja tantra (*Sanduin jüd*) on the 15<sup>th</sup>, the ceremony in honour of the wrathful deities (*Arwan khangal*) on the 29<sup>th</sup> and the ritual of the sixteen arhats or Buddha's main disciples (*Naidan chogo*) on the 30<sup>th</sup> day of the month. As one of biggest monasteries in Mongolia, *Dambadarjaa* has several annual ceremonies. For example, *Sor zalakh*, a ceremony aimed at removing the bad influences of the old year, is performed once a year, on the 29<sup>th</sup> of the last winter month.

The reception for ordering texts (with a fixed price list) by individuals is in a separate building on the right side of the old *Serüin Lawiran*. The building on the other side is used by the office holding lamas.

The 240<sup>th</sup> anniversary of the monastery was celebrated in August 2005, when 1,000 lamas came to perform and take part in a commemoration ceremony.

The *Logishura* foundation was established in 2004 named after Lokeshvara (*Logshir Janraiseg* (Tib. *'jig-rten dbang-phyug*, Skr. *Lokeshvara*, a form of *Avalokiteshvara*), the main image worshipped in the monastery with its main purpose being to renovate the buildings, revive the traditions, provide education and training for lamas and maintaining external relations.