

Additional Material collected by Survey Team

ДУДЦ 035 Дэлгэрийн чойр хийд

Data from the interview made with Luvsandarjaa perenlei namjil monk, head of the monastery and incarnation of Zava Damdin, completed with the information on the monastery's ceremonies taken from the calendar of 2007 year published from the monastery.

At the revival of the monastery, in the early 1990s there were many old monks who started the revival. They were for example Gembel, Myatav, Davaa and others. There are 54 names on that list which the surveyors got copied in the local museum of Dundgovi aimag in Mandalgovi. These old monks also managed to hide old objects of worship and old pictures and books. Luvsandarjaa monk accounted, that as Zava Damdin was often away to Bogdiin khuree, and was also ill, in the end, around 1937 a monk called Jal (Jaal?) Sharav became the abbot here. He survived the purges and lived near the monastery site till the 1960s, till his death.

In the 1990s two temple buildings were erected here, but they were pulled down later and did not remain (one of them is on the north of the present Manzshir temple and now they are starting to build a newer temple building there).

The incarnation, Luvsandarjaa, who became confirmed as the incarnation in 2000, came here in 2005, spring. Till then he was in Amarbayasgalant monastery in Selenge aimag, where he had the rank of tsorj. He came here with young novices from there.

Currently there are about 15-20 monks, most of them from Amarbayasgalant. They built a new temple here, named Joyful Temple of Manjushri, Mazshiriig bayasgakh sum, Tib. `jam dbyangs dgyes pa`i lha khang, Written Mongolian: manjushri-yi bayasyaqu süm-e). There is a four line Tibetan poem inscribed on the board above the door of the temple: chos kyi rgyal po Tshong kha pa/ chos tshul rnam par `phel ba la/ bgegs kyi mtshan ma zhi ba dang/ mthun rkyen ma lus thang bar shog/

There are two old pots placed in front of the temple. The big pictures of Shügden and a black-hat protector deity (presumably Setew) are painted on the door. The other temple of the monastery is called Badralguu Tsagaan gerelt örgöö, which is a huge felt yurt with 216 poles (uni).

The main deities of the monastery are Dorjshügden, Setew, and Lkham. They were worshipped in the old temple, too.

In the yurt temple there are the sculptures of the 5 kinds of Dorjshügden and in the Manzshir temple the sculptures of the five kinds of Manjushri. In the yurt temple the old small yellow coloured yurt of Zava Damdin which was made in 2005. There is also a sculpture of Damdinsandüv.

In the monastery students are trained in the most important readings, and also in Lamrim and Guruyoga and calligraphy and old Mongolian written script. On the north of the monastery there is a restored stupa. In the monastery all monks have gelen or getsel vow. The monastery has connections with Amarbayasgalant Monastery, Dashchoinkhorlin monastery in Bulgan aimag and in Europe as well, with the monastery Ravdanchoilin in Switzerland. The rinpoches Dagom and Gurudeva often visit the monastery. The volumes of the works of Zava Damdin were printed in India on the initiative of Gurudeva Rinpoche.

In 2006 the building of Lavran was built on the north/east of the Manzshir temple.

Data from the calendar of 2007:

The following monthly ceremonies are held in the temple

On the 2nd of the lunar month – Tsagaan Dari ekhiin mandal shiva (The four Mandalas of the White Tara)

On the 8th of the lunar month – Manal (Medicine Buddha)

On the 10th of the lunar month – Tsogchid

On the 15th of the lunar month – Sanduin jüd (Guhyasamaja tantra)

On the 25th of the lunar month – Tsogchid

On the 29th of the lunar month – Sakhuis (ceremony of the wrathful protectors)

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On the 30th of the lunar month – Nogoön Dari Ekhiin mandal shiwaa (The four Mandalas of the Green Tara)
The daily chanting is held from 7 o'clock in the morning (Tsogchin). Every evening they offer a balin food offering called Dügjüü to Damjan Chojoo.

Various annual ceremonies are also held in the monastery. For example the Maitreya circumambulation on the 25th of the first summer month (monks from the Bragri lamiin monastery always come to participate). On the 15th of the middle summer month they perform an incense offering (san) to the local spirits of the Earth (Zambuutiviin niit lusiin san). Before the Lunar New Year on the 26-29th of the last winter month they hold the Arvan khangal ceremonies for the wrathful deities, including Dorjshügden, Setev, Khach Mar.

On the New Year's Eve they perform the Tsedor Ikham ceremony, as it is usual.

In 2007 during the Naadam festival the 140th anniversary of the birth of Zava Damdin (1867-1937) was held in the aimag centre, Mandalgovi, and for that occasion the Cyrill version of Khor Chojün (The History of Mongolian Buddhism written by Zava Damdin) translated by the present incarnation and printed in China was introduced to the public and also ceremonies were held.

Description of the site of the revived Delgeriin Choir monastery

The monastery was revived in 1990 on the site of the old monastery. The ruins are still visible. Most of what remained is the buildings of the monks' residential dwellings: small buildings (about 2x3 m) made of brick and mud. Most such buildings remained in the south-west area, but there are some remained in the southern part in the middle and in south-east. (there were 4 or 5 aimags (residential quarters for monks) originally. Some such building almost remained intact, others are damaged but the walls remained, and again some only has partial remains or, in the north/west and north-east areas, only their foundations or bases are visible. These buildings were situated in lines besides each other with lines of such buildings behind each other.

The sites of the old temple buildings are only shown by elevations of the ground, or by such elevations marked by stones in encircling lines which were the bases of the temples.

The temple buildings were situated in the middle part (see also the old sketch of the site). There were the following temples in the monastery: Tsogchin (main assembly hall), Jüd (tantric monastic school), Zurkhai datsan (astrological monastic school), Manzshir (Temple of Manjushri), Manal (Medical monastic school), Choir (philosophical monastic school, there were two of them), Janchüwtegechenlin temple, Myangan burkhan (Temple of the thousand Buddhas), Lamrim (temple of the Gradual Path), and Düinkhor (Tantric monastic school). Some of the temples had separate parts for objects of worship (Gonkhan). None of them has more remains than those elevations on the ground. In front of the monastery a protecting wall stood (Yampai). This did not remain. There were three flagpoles in front of the monastery. Today there are two such poles, but presumably not the old ones. On the north of the monastery, on the hill, there stood 8 stupas. On its site a new stupa was erected which includes a small chapel in front of it. On the top of the hill on the north there were an ovoo. Today there is also one. On the site of the old Manzshir temple a new temple was built, similarly to the old Manzshir. On the approximate site of the old main assembly hall (Tsogchin) stand now the huge yurt temple called Badralguu tsagaan gerelt örgöö. On the site some materials of the old buildings, like stones, bricks and terracotta ornaments can be found scattered. On the north of Manzshir temple, temple building was erected in the 1990s, but was pulled down later. In 2007 a new, third temple building has been started to be built - it will be a Sakhius temple.

In 2006 a summer building, Lavran was erected on the North-East of the Manzshir temple. On the west of the site a monument was erected in 1997 on the 130th anniversary of the birth of Zava Damdin.

On its west two stupas stand (newly built), one of them was erected in 2004. It has the following inscription in Tibetan: blo bzang rgyal ba'i ring lugs `drin pa la/ kun gzis blus pa'i chos sde lhun grub ste/ rung bde skyid `chi med phun tshogs nas/ rdo rje `chang gi sa la reg gyur chig/ rtsa ba bla ma ming can gyis bris / dga` o. 21 April, 2004 (The inscription is on the stupa in written Mongolian as well.)

In front of the temple of the Manzshir temple a beautiful garden was formed with newly planted trees. There is electricity gained from solar power and also a waterhouse. The temples are richly furnished due to the support of

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believers and foreign supporters. A Mongolian yurt which stands behind the Badralguu Tsagaan Gerelt örgöö is used for daily ceremonies in winter. A beautiful thangka of Tsongkhapa and a thangka of Shügden protector are placed on the altar. The temple of the Protector (Sakhiusnii dugan) is planned to build. The monastic area has a calm atmosphere as new temples are growing out from the ancient ruins. The Badralguu Tsagaan Gerelt örgöö is a nice sample of Mongolian architecture: the measure of the huge yurt reflects to the original dwelling of Avtai sain khan, the founder of Erdene zuu monastery. The circumambulation road (goroo) of Maitreya is paved with stones. (NB: There is some Mongolian script on this site form.)