

Additional Material collected by Survey Team

ДУЭД 002 Дамбадаржаалин хийд

According to T. Namsrai, who is the Daa lam of the monastery from the time of the opening, 23 old monks belonged to the monastery in 1990-1991, holding daily ceremonies. Today only two old monks Namjil, who was a monk in Tögrögiin khiid, Saikhan-Ovoo sum before the purges (at the time of the survey he was in UB) and Lkhamsüren, who was a monk in Üneștiin khiid, Erdenedalai sum before the purges (presently he is living in the countryside, but is always moving so nobody knows exactly where he is) come to the biggest ceremonies. Presently 7-8 monks belong to the monastery but only 2-3 monks come to ceremonies held on the great days of the month (sariin düitsen). The abbot (deed khamba) is G. Batbilegt monk, who is 38-39 years old. The Maitreya circumambulation is in August. The volumes of the Kanjur are arranged on two large shelves and can be turned like prayer wheels. Shridevi (Lkham) is the main protector of the monastery, as she was in the old times as well. Her image/ sculpture was saved and sent back from the aimag centre for the re-opening of the monastery. Two stupas and many small prayer wheels are in front of the monastery, which is situated in a fenced-off courtyard. As the present temple was the main assembly hall of Sangiin Dalai Khiid, it is a big hall with 8 x 8 pillars. It remains in its old form, built in Chinese style. There is a stupa in the town as well, which was built by individuals in memory of someone's parents. The 2 stupas in the courtyard were not dedicated to old monks. There is a smaller building on the left of the temple the function of which is not clear. The monastery is situated in a wooden fenced off courtyard.

According to Shar, an old lady and her relative, Nyambuу, who belong to the lay staff of the monastery in the time of the re-opening of the monastery, 20 old monks originally belonged to the community. Its first Abbot, Davaasambuу, was a monk in Khadan usnii jas before the purges with the rank of agramba (maybe). He also belonged to the Bogdiin khüree for ten years until he died in 2005. Byadran was a chanting master in Dambadarjaaliin after its opening. He was a monk in Lamiin Khiid before the purges. Dondov monk, who belonged to Khadan usnii jas before the purges, became the disciplinary master of Dambadarjaaliin monastery after its opening.

Life of Davaasambuу monk

According to Ts. Volodya and N. Ölziikhutag, the authors of the book, Ögöömör Buyan Erdenedalai (published in Ulaanbaatar in 2003, pp. 108-109.), Khaltariin Davaasambuу, the first abbot of the new Dambadarjaaliin monastery, was born in 1907 in Tsagaan ovoo. In 1913 he became a monk of the Üneștiin khiid, and from 1917 he belonged to the Khadan Usnii monastery of Rashaant. In 1931 he took gavj exam. Following the instruction of his master D. Baldannyam tsorj, he went to Ulaanbaatar together with Dorj and became the monk in Gandan monastery. After becoming a layman he went back to the countryside in 1945 and worked in 'Khögjil/ Development/ Negdel/ Cooperation'. Between 1970 and 1980, he made offerings to the Buddha twice. He was known as uran Davaasambuу (Davaasambuу artist) as he was famous for his wood carvings and gold and silver masterpieces. Two trumpets (bishgüür), which were made by him, are still in use in Dambadarjaaliin monastery. He was the abbot of the monastery between June 1991 and August 1994 and he trained the present abbot, Günsengiin Batbiligt.

Data on the revival from the book, "Ögöömör Buyan Erdenedalai" written by Ts. Volodya and N. Ölziikhutag. Ulaanbaatar 2003.

In 1990 the remaining Tsogchin temple was restored from money given by Tserengiin Namsrai. The first ceremony was held on the 29th of September, 1990, which was the 10th day of the middle autumn month. At this ceremony 27 old monks participated and they became monks here. The abbot Kh. Davaasambo, the vice abbot E. Batbileg, the chanting masters (unzad) Ts. Byadrana and R. Togtokhbuyan, the disciplinary masters (gesgüi) P. Dondov and Sh. Barjim. The Daamals (administrators) were Ts. Süriyeebazar, M Namjil and the bookkeepers (nyarav) were Sh. Baljim, G. Choimon, S. Dorj, O. Bazarragchaa, Kh. Odsüren, L. Tserendorj, Kh. Chojjамts, B. Tseveendorj, O. Dambadarjaa, N. Lhamsüren, B. Bayarsүkh, B. Baatarchuluun, B. Önörbuyan.

In 1996 the temple bought the full volumes of the Ganjuur for 420,000Tgs, and in 1997 for 1Million Tgs they built two stupas on the two sides of the temple.

In 1997 L. Namjil monk commissioned a sculpture of Maitreya with his own money for the temple, and in this way it became possible to hold the Maitreya circumambulation (Maidar ergekх) again after 62 years on the 14th of August 1999 (3rd of spring – Note: the book doesn't say if it was the first, middle or last spring month.)

Written by Krisztina Teleki and Zsuzsa Majer

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