

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 922

Rinchen 922 - Tsagaan süm (Güngaadejidlin)

Güngaadejidlen süm, Güngaadejidlin, Dood süm, Khutagtiin Tsagaan süm, Tuuliin Tsagaan süm, Öwgön tsagaan süm, Khotol bayasgalant amgalan jargalangiin süm, Khotliig bayasgan jarguulagch

Tibetan name: kun-dga' bde-skyid gling

English name: White temple, Güngaa dejidlin, Lower temple (according to the flow of Tuul River), White temple of the khutagt, White temple by the Tuul River, White old temple

Data provider: Dashtseren lama of Züün Khüree Dashchoilin monastery (Born 1921)

Sources: Banzragch, Ch., Sainkhüü, B., *Mongol khüree khiidiin tүүkh (emkhtgel)*. Ulaanbaatar 2004

Bawden, C. R. (translated and edited), *Tales of an Old Lama*, The Institute of Buddhist Studies [Buddhica Britannica Series Continua VIII], Tring, U. K. 1997

Maidar, D., *Mongoliin khot tosgonii gurwan zurag*, Ulaanbaatar, 1970

Sereeter, Ö., *Mongoliin Ikh Khüree, Gandan khiidiin түүкhen бүтetsiin towch.* 1651-1938. Ulaanbaatar 1999

Pürew, O., *Mongoliin uls төриin төw.* Ulaanbaatar 1994

Painting by Jügder (1913)

Photos: Tsültem (58, 59), Maidar (142), Sereeter (88), Shepetilnikov (23), Geleta/Forbáth (200)

GPS was taken on the west side of the First or Central Electricity Plant, inside the fence

Elevation 1283 m

N 47°55.570'

E 106°52.696'

History

According to Sereeter (pp.87-88), the decision to construct this palace was made in 1838. It was finally built in 1840 by the 5th *jewtsündamba khutagt* on the right bank of Tuul River (today on the west of the First or Central Electricity Plant (*Tөw tsakhilgaan kombinat, Negdügeer stants*). The two-storey, white-coloured Tibetan-style central building was made from bricks with a highly ornamented hexagonal gilded brass roof. The temple was encircled by three fences that enclosed an area measuring 51×46 ald (1 ald being 1,6 m) (See Banzragch, p. 15). The great treasury (*Ikh san*) financed the construction of the palace.

According to Dashtseren lama, *Güngaadejidlin* or *Tsagaan süm* was a palace more than a temple as lamas did not reside there permanently. According to Pürew (*Mongoliin uls төриin төw*, p. 59.), this building was used as the summer residence of the 6th, 7th and 8th *jewtsündamba khutagts*. Maidar lists this palace under the name of *Öwgön tsagaan süm* or 'the old white temple' but do not mention any other data about it.

As Jügder's painting shows there were three fences surrounding the temple complex, which was situated inside the internal courtyard. The internal fence was octagonal shaped with seven gates.

According to Sereeter (p. 88.), within the palace complex of *Güngaadejidlin* there were buildings including Amitabha temple (*Awidiin süm*), the Temple of Öндөр gegeen (*Öндөр gegeenii süm*), the Palace of the Bogd (*Bogdiin lawran*), and the Yurt palace of the gate (*Üüdний ger tugdum/tugdum*).

Jambal (English text pp. 8-9, Mongolian text pp. 686-687.) describes some of the images kept in this temple. He describes a *Jigjid* (Tib. *'jigs-byed*, Skr. Bhairava, epithet of Yamantaka) statue made of steel, which was said to have been made in the time of the 8th *bogd*. It was one cubit high (the measure being *üzүүр tokhoi* in Mongolian, equalling to the measure from the elbow to the end of the middle finger) and the sparkling implements it held were all skilfully made of silver. There was also a similar statue of *Damjan Dorlig* (Tib. *dam-can rdor-legs*, the oath-bound protector Vajrasadhu) riding a goat. The body of the statue of *Jamsran* (or *Ulaan sakhuis*, Tib. *Icam-sring*), the Red Protector) was made of iron with the head being gilded (painted with gold). There was also a precious *Khajid* (Tib. *mkha'-spyod*, Skr. Dakini) image at this temple, which was venerated by the 5th *bogd* when he was performing the *Khajid* meditation (*ninchin*, most probably Tib. *sn'yings-chen*). It was a gilded brass statue completely covered by cloth, with only one hand visible. These images were sent by the *Dalai Choinkhor wan* in Sain noyon khan aimag (his territories were situated in the present Zawkhan, Khöwsgöl and Arkhangai aimag boundaries). According to Sereeter (p. 88.), among these were the valuable statues of the ten wrathful protectors.

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Jambal also tells how Öndör Gegeen's clothes were kept here. There was a hat in the form of a skull-cap (*tow' malgai*) with four leaf-shaped peaks (*sarawch*). There were also his big red Mongol boots, and his summer gown (*deel*) similar to a Buryat gown, 'made of stuff like yellow silk pleated at the waist and with a lining of gauze, with small cuffs and a rough fur collar like black otter fur'. The clothes, wrapped in a bundle, were kept next to a papier-mache statuette of Öndör Gegeen. A portrait of the *jewtsün* Daranata (Skr. Taranatha) was also in the White Temple. According to Jambal, it was sent to the *Chojn lamiin süm* after 1938, along with many other paintings and ritual objects from all over the capital, where it was at the time Damdinsüren interviewed him in the 1950's. It is presumed that it is there to this day, though we were not able to confirm this.

The Great Financial Unit (*Ikh jas*) and the Öndör Gegeen Financial Unit (*Öndör gegeenii jas*) provided the funds for all expenses from 1925. However, most of the complex was completely destroyed in 1938 though, according to Pürew (*Mongoliin uls төрийн төw*, p. 63.), the *Tsagaan süm* was used as a leather factory for some years after this.

Current situation

There are no remains today. O. Pürew informed us of the exact site of the old temple, which is outside the walls of the Central Electricity Plant on the south-west. However on Rinchen's map, compiled by Pürew himself, it is marked inside the wall of the plant, but this only means some some ten meters difference.