

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 926

Rinchen 926 - Ekh daginiin aimgiin khural

English name: Assembly of Ekh dagina's aimag

Sources: Naawan, D., *Öwögön Dendewiin durdatgal*, Shinjlekh Ukhaanii Akademiin Khewlel, Ulaanbaatar 1961
Oyuunbileg, Z., "Ulaanbaatar khot dakh' ger khelbert modon dugan", in: Dashnyam, L. (ed.) *Mongol nutag dakh' tүүkh soyoliin dursgal*. Sedewchilsen lawlakh. Mongoliin Khүmүүnлүгийн Ukhaanii Akademi. Ulaanbaatar 1999, p. 265.

Sereeter, Ö., *Mongoliin Ikh Khүree, Gandan khiidiin түүкhen бүтetsiin towch*. 1651-1938. Ulaanbaatar 1999, p. 40.
Photos in the Film Archive showing the *Loilan* (Box 93, 24057, 24024, 24055, 24058)

Painting by Jүgder (1913)

Photo: Film Archive (K24057 (loilon))

On the right of Zүүн Khүree *Dashchoilin* monastery, near Baga toiruu, Sүkhbaatar district, 8th khoroo

Elevation 1325 m

N 47°55.609'

E 106°55.177'

History

According to Sereeter (p. 40) in 1903 the 8th *jewtsүndamba khutagt* founded the last of the 30 *aimags*, called *Ekh daginiin aimag* (Tibetan transliteration: *er-he tā-ki-ni*), marked with letter A of the Tibetan alphabet, in honour of his wife, Dondogdulam. She was given the following honorific names or titles: *Achlalt noyon* in 1890, *Erdene tsetsen noyon* in 1905 and *Ulsiin Ekh dagina* ('the mother dakini of the country') in 1911. Consequently, this *aimag* was also became known variously as the *aimag of Achlalt noyon*, the *aimag of Erdene tsetsen noyon* and the *aimag of Ekh dagina* in order.

The main tutelary deities of the *aimag* were *Jadar* (Tib. *kye('i) rdo-rje*, Skr. Hevajra) and *Jүden-ee/ Jүden-aa* or *Jigdor jүden-aa/ Jigdor jүden-ee* (Tib. (*kye-rdor*) *rgyud (sde) Inga*, 'the five deities of Hevajra mandala'). Its main protector was *Jamsran* (or *Ulaan sakhuis*, Tib. *lcam-sring*), the Red Protector, though Gonchig lama's list says it was *Jigjid* (Tib. *'jigs-byed*, Skr. Bhairava, epithet of Yamantaka), who, according to the *Bilgiin Melmii* article (15/57 February 2005, p. 3.), was also worshipped here similarly to *Gombo* (Tib. *mgon-po*, Skr. Mahakala). According to Z. Oyuunbileg, about 1,000 lamas gathered here to worship *Choinkhor* deity (Tib. *chos-'khor*, Skr. Dharmachakra). Pozdneev claims (p. 52.) that 830 lamas lived in this *aimag* in 1855 and according to Sereeter (p. 40.) 52 lamas lived here in 1938.

The following financial units belonged to the *aimag*: *Ikh jas*, *Öndör gegeenii jas*, *Dordowiin jas*, *Ekh daginiin sakhuisnii jas*, *Shambaliin jas*.

Dendew (p. 42.) accounts that when the *Ekh daginiin aimag* was founded, many talented masters were gathered to create the three-dimension mandala palace of *Dүinkhor* (Tib. *dus-'khor*, Skr. Kalacakra) (*Dүinkhoriin loilan*, Tib. *dus-'khor blos bslangs*). Tsogtzandan *tsorj* was responsible for its creation, working together with Tawkhai bor from *Anduu nariin aimag*, Chүltemсүren from *Wangain aimag*, Dugarjaw from *Shүteenii aimag*, layman Lojoo, Tsagaan Jamba from *Sangain aimag* and others. The *loilan's* measure was 20 *chii* (1 *chii* = 32 cm) in each side. At the top of its main temple the small masterpiece of the Prajnaparamita sutra in Eight Thousand Verses (*Jadamba*, Tib. *bryad stong-pa*) made by Shagj was placed. This huge Kalachakra relief image or three-dimension mandala for meditation (*loilan* or *loilon*, Tib. *blos bslangs*) was displayed in a building in this *aimag*, presumably in a temple located behind the main yurt-shaped temple. According to B. Daajaw, this large white temple building where it was displayed was called *Burkhadiin oron* ('the palace of the deities'). There was also a wooden carving of Shambala (*Shambaliin khot*), the mythical realm (*Shambal*, Tib *sham-bha-la*, Skr. Shambala) in the temple. There are some photos of this *Dүinkhoriin loilan* in the Film Archive (Box 93, see Sources).

According to Sereeter (p. 40.) other buildings, which also can be seen on Jүgder's painting, were also situated here, including *Öndör gegeenii сүm* ('the Temple of Öndör gegeen'), *Baruun lawran tugdum/tugdum* ('the Western yurt palace'), *Khoit ikh ногоон lawran* ('the big green northern palace').

The operation of the wooden yurt-shaped *aimag* temple was closed in 1938. The building was not burnt
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during the purge but was used as a circus from 1940.

According to Dariimaa (p. 114.), during the purges, it was decided around the 10th of the first summer month in 1938, that all the intact sculptures, artifacts, books and other belongings from the *datsans*, temples and *aimag* temples throughout the country, were to be collected and transported to a central storage place. So it was that, for over a year, carts and wagons delivered a stream of religious objects to these three *aimag* temples and their courtyards until a decision on their fate was finally decided: the piles of objects were either kept and transported to museums, annihilated, burnt or transported to Russia for other uses.

Current situation

The wooden yurt-shaped temple building of the *aimag* survived, but has been re-built and refurbished many times. Together with two other similar yurt-shaped temple buildings, (of *Erkhem toinii aimag* and *Wangain aimag*), it represents the old Zүүн Khүree as only these three temple buildings survived up to this day.

The big round shaped *aimag* temple was used as a circus from the 1940's becoming the Circus College in the 1950s where new generations of circus performers were and are still trained.

This building remains today and is still used by the Circus College. Several extensions have been added to the original building which are used for different purposes for example a nightclub, a bar and a food shop. Despite of these changes to the outer appearance, the round shaped interior with its red supporting pillars still resembles a temple hall and retains the atmosphere from the old time. It is more spacious than the two temples of *Zүүн Khүree Dashchoilin* monastery nearby, which now operates in the old temples of *Erkhem toinii aimag* and *Wangain aimag* (UBNR 924 NOT in Rinchen 942) next to this building. *Zүүн Khүree Dashchoilin* monastery has plans to buy this old temple building and to establish a religious monastic school in it.