

Additional Material collected by Survey Team

ДУЦД 075 Ганданравжаалин

The survey team met a monk called Batmönkh (born in 1942) near the temple, Lovongiin jas. His monk name is Batnyam, and he was born in Govi-Ugtaal sum moving to this sum in the 1990s with his wife. He is now a monk in Tsagaandelger in the new temple but only attends on occasion for example on some great days. He was named as the new incarnation of Lovon Khuvilgaan (of Baruun Choir) in 2002. The Da Lam of the temple is Dambayarinpel. He studied in India for some time.

Information

The abbot of the temple is Ya. Ishbaldan. He was born in 1916 and was a monk in the old Baruun Choir temple. He is very old now and spends his time unable to move in his yurt on the west of the temple. As such he can no longer attend the temple. There is another old monk from Baruun Choir, Agvaandarjaa but he is very old too (aged about 85-86).

There is a disciplinary master called Dambayarinpel aged about 70, but the surveyors were unable to meet him. The other monks, perhaps 2-3 who are young, are away in Ulaanbaatar studying. In the courtyard there are three stupas and a big prayer wheel built in the memory of the monks who were persecuted during the purges. Agvaandarjaa monk financed it. The informant did not provide any further data.

Data on the revival of Baruun Choir Monastery from the book of R Sereeter "Daginasiiг Bayasgagch Dungiin Egshig", Ulaanbaatar, 2002. Pp. 37-48.

The author lists the names of the old monks who participated in the first ceremony in 1990. He lists the monks' names by monastic classes (zindaa), starting from the highest class: from the Zindaa Gaaramba to the Zindaa Khadag. The names are as follows: Danzanjambaa (highest zindaa); T. Luvsansamdan (next zindaa); B. Chültem-Yarinpel, Tüvden (next zindaa); Jantsannyam, Galdannyam (next zindaa); B. Danzandagva; A. Jigmeddanzan, T. Gelegnyam (next zindaa); Ts. Jambaldorj, N. Navaansharav (Unzad); Gūngaanyam (Jorvon), Choinzinnyam (Jorvon), Navaantavkhai, G. Damba-Yarinpel, Choimbelnyam, Damchaanyam, Shüdiin Renchin Jamts (next zindaa); M. Samdan, Ya. Ishbaldan (Unzad), B. Ishsamdan, Danzansovd, Jinbasambuу, Ishtavkhai, B. Dambii (Jorvon), N. Dambii, T. Tsayamjamts, Jamiyansharav, O. Sharavjamts (next zindaa); B. Chültim, Chültimnamjil, O. Jansanbalbar, Gonchigsamdan, Lav. Lündeg (next zindaa); Agvaandarjaa, D. Molomjamts, Kh. Lodoi, Ch. Gelegravdan (next zindaa); Dambadarjaa, Ts. Dambadorj, B. Agvaanluvsan, Danzan, D. Chültem, Danzanravjaa, A. Galsan, Agvaandovdon, Dambatseren (next zindaa); Ch. Sharavjamts, Chültemjantsan (next zindaa); and S. Danzanperenlei, O. Gendendorj, Gendendarjaa, Ishmolom, Yarinpel, Naraandoo, and Ishgenden.

The first initiators of the revival were A. Jigmeddanzan and Ts. Jambaldorj, led by their teacher, T. Luvsansamdan. They made known their wish to revive the monastery. The first ceremony at the Sum centre of Tsagaandelger (40 kms from the old site) was held with about 40 old monks taking part on the 3rd of the first summer month in the years of the white horse (1990). These old monks were from different monastic classes (Zindaa) and from different monastic schools such as Agva, Manba, Lamrim, Düinkhor, Badam Yogo and the Tsogchin. As he was a Choir Lam, the Gevsh T. Luvsansamdan was nominated as the abbot. Before the purges, the incarnated monk Lovon khuvilgaan Agvaandanzannyam said in a prophecy that in the future, the then four monks, Luvsan-Ish, T. Danzan-Odsar, Sh. Ishtavkhai and T. Luvsansamdan, would be the four leaders of the religion (shashnii dorvon ezen). As it happened these monks remained in close connection with religion throughout the hard times.

T. Luvsansamdan died not long after the monastery was revived. The Unzad in the revived temple became B. Chültem-Yarinpel (was бага unzad in the old Tsogchin temple) and N. Navaansharav and Tsayanjamts and Dambadarjaa became the disciplinary masters (gesgüi).

Many old monks in these monasteries held ceremonies in secret in the socialist times when it was banned. In this way they kept their religion alive as well as the Baruun Choir style chanting. These were, for example, B. Chültem-Yarinpel, Gavj T. Danzan-Odsar, Gevsh Sh. Ishtavkhai, Gevsh T. Luvsansamdan, Ish-Osor, Gelen Khaidavjunai, Gelen Ishlkhündev. From the 1960s, some of them were monks in Gandan monastery (Ulaanbaatar) though they also retained the practice of worshipping Khandam Sakhuis, the main protector deity of the old Baruun Choir. During

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this period the old monks of Baruun Choir used to hold a Zindaa Khandam ceremony by zindaas (monastic class) every autumn. Gonchig and Gongor and others were the main donors for this ceremony.

After 1990, O Gendendorj, an old monk of this monastery erected a stupa in memory of the executed monks. It is a Bodi suvraga – a bodhi stupa. Since then, every year on the 17th of the last summer month, a commemorative ceremony called Choir Khural is held at the site.

In 1991 a new temple building was built on the initiative of the gesgüi monk Dambadarjaa, and O. Gendendorj. It was opened on the 25th of the first autumn month after the consecration Dashnyam Ravnai was held. Many monks from Gandan monastery came for the opening, like Dagvajamts un zad, the monk Danzan from Düinkhor temple, Ishjamts un zad from Dashchoimbel temple and Gonchig gesgüi from Dashchoimbel temple.

The Maitreya circumambulation (Maidar ergek) was revived in the same year, on the 15th of the last summer month. It is now held every year. Before this Maitreya circumambulation, from the 10th of the last summer month the ceremony of “summer Kanjur” (Zunii Ganjuur) was re-instated, with an incense offering (San) on the first day followed by two days of the Ganjuur ceremony. On the next two days Dari Ekhin Tsogchid ceremony was held (Dari ekh was a main deity in Baruun Choir).

On the 15th of the first summer month people and monks of the old territory, Borjignii Tsetsen Vangin Khoshuu, held a joint circumambulation with the holy text, Ulaan Yum (the Prajnyaparamita sutra written in red vermilion ink.) This was revived in 1997. Danzandagva monk became the head, Choir Lam, in this year.

In the same year an old ritual object, a thangka of Lonbodorjdagdav Sakhuis, which was saved by old monks from Baruun Choir, and kept in Gandan monastery, was taken to the new revived temple. From the autumn of this year the Khandam ceremony was held in the revived temple and is now held annually.

In 1992 the abbot of Namjal (Tib: rnam rgyal), the Dalai Lama’s monastic school, Jado Rinpoche who is a Gevsh Lkhaaramba, came to give teachings and initiations. He gave the following initiations or empowerments: Khandamiin seenan, Günregiin van, Migzemiin lün, Rigsümgombin jeenan, and Jomdaan Tid. In 1993 a new worship object, an image of Green Tara, was placed in the temple. In the same year a new second temple building was built for holding ceremonies in the winter. It was opened on the 17th of the middle autumn month with a consecration (Ravnai) and Choir Jas, Jasaa ceremonies.

In autumn 1994 Jado rinpoche came a second time and again gave initiations, such as Manaliin Van and Gonchoilkhasümiin Senan.

In 1882 in the old Baruun Choir monastery, for the order of Naichün Sakhuis the practice of holding the Damjaa philosophical exams for 30 days in the middle winter month was introduced as well as philosophical debates in the Zindaa philosophical classes. This was revived after 1990 by Choir Lam, Danzandagva and Choir un zad, N. Navaansharav and philosophical debates were held with the young monks.

On the 3rd of the first summer month in 1994 the 240th anniversary of the founding of Baruun Choir monastery was held, and it was also the 5th anniversary of the revival.

In 1996 the worship object, the image of Lkham deity, which had been saved and kept in Gandan Monastery in Ulaanbaatar, was brought here and placed in the temple. In this way it was possible once again to hold again the ceremony of Tsedor Lkham in the Lunar New Year Eve with the Danrag offering and the Zolgoxh greetings in front of the image.

From the 1990s onwards monks of the revived old Züün Ganjuur and Baruun Ganjuur, which had been revived in a temple in the centre of Govi-Ugtaal Sum, came to take part in the Ikh Khandam ceremony thus reviving the traditional connection between these monasteries of Borjigin Khoshuu area.

In 1998, on the initiative of P .Molomjamts un zsf, a Bodi Suvraga stupa was erected in memory of the old monks who had been executed during the purges. The consecration was held on the 28th of August, 1998 with the participation of Sh. Sonimbayar and the leaders of Tsaagandelger sum. The stupa was erected with the participation

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of the graduating students of the Buddhist University of Gandan. This year Divasambuu, the Tsorj monk of Gandan monastery, came to participate in the annual Ikh Khandam ceremony. Also that summer, the Tibetan monk (now living in Ireland), Banchen Odbürel rinpoche, visited the monastery.

In 1999 the volumes of the Ganjuur were brought to the temple (with funds from Tibet Foundation, London). The Ganjuur circumambulation was held. From the spring of the next year, the Prajnyaparamita circumambulation was held together with Ganjuur circumambulation.

In 2000 the 10th Anniversary a ceremony for the birth of two Baruun Choir monks, namely T. Danzan-Odser gavj and Sh. Ishtavkhai gevsh, was held. In the monastery on the 8th of the middle autumn month the ceremony of Choriin Ikh Düichen ('great day') was held with Lamiin Tsogchin offerings. D. Chojamts gavj, the abbot of Gandan, who was a student of T. Danzan-Odser, took part in this ceremony as did Sh. Soninbayar gavj. Also in this year a prayer wheel, Dününhüür Maaniin Khorol was made to commemorate Sheerav Balsan, the 30th Shireet Lam (enthroned abbot) of Baruun Choir, who was executed in 1937. The prayer wheel was consecrated on the 18th of August.

In the same year monks from Manzshir Lamtnii Khiid (most probably Dashchoinkhorlin, which is the revived Manzshir temple in Zuunmod, Tov Aimag) came for the Ikh Khandam ceremony in the autumn, once again reviving the old connection between the two monasteries.

In 2002, the 120th anniversary of the birth of Agvaandanzanyam who was the reincarnated Lovon khuvilgaan of Ikh khuvilgaan of Borjigin Khoshuu, and who was also the 25th Shireet (enthroned head) of Baruun Choir was held, attended and conducted by Sh. Soninbayar and the monks of Baruun Choir. It was held in Baruun Choir monastery and also at Bat-Orshil Naadam festival (Danshig, Tib: brtan bzhugs. A Bodi suvraga was erected in Bayanjargalan Sum, the birthplace of Lovon khuvilgaan, and the opening ceremony was held on the 16th July. During this festival a metre high sculpture of Buddha was made by G. Pürevbat monk and placed in the temple. On the 17th July Lamiin Tsogchid was offered in the temple and a ceremony held and the sculpture consecrated. Also a scientific conference was held on the study of Borjigin Khoshuu. The Bat-Orshil Naadam for Lovon Bagsh was held on the 18-19th of August.

the small wooden temple.