

ASPECTS OF MONGOLIAN BUDDHISM 1

Past, Present and Future

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BABY CLOTHES AND OTHER POSSESSIONS OF ÖNDÖR GEGEEN DSANABADSAR

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The aim of the present article is to commemorate Öndör Gegeen Dsanabadsar (Öndör gegēn Janabajar, 1635–1723), the First *Bogd Jebtsundamba Khutugtu* (*Ĵawjandamba xutagt*, Tib. *rje btsun dam pa*) by defining some of his clothes and other possessions. The article omits the wonderful Buddhist artworks Dsanabadsar crafted and his books, but focuses on the sacred sites related to him, his possessions kept in Urga at the beginning of the 20th century, and his personal belongings that remained for today.¹

Sacred Sites Related to Dsanabadsar

Dsanabadsar was born in Yesönjüil (present-day Öwörxangai Province) as a child of Gombodorĵ and Xandĵamc.² A stupa was erected in the vicinity of his birthplace in 1640 (rebuilt in the 1990's) and the site of the family's yurt is still visible on a beautiful meadow covered by flowers and brooks. Dsanabadsar was enthroned in 1639 at the nearby (Širēt) Cagān Nūr Lake (present-day Bürd district in Öwörxangai Province), and the history of Urga (*örgö*, 'residence, yurt palace'),³ the residence of the *Bogd Ĵawjandamba xutagts*, and Ulānbātar traces back to that very year.⁴ This first residence moved to Xöšö Caidam in 1640 following the nomadic tradition.

Dsanabadsar initiated the building of additional temples in Erdene Ĵū, the first monastery in Mongolia, and founded a monastery in the vicinity in 1647 (known later

¹ The present article was written with the support of the János Bolyai Research Scholarship (Bolyai János Kutatási Ösztöndíj) of the Hungarian Academy of Sciences. A Mongolian article and an English monograph of the author also contain data related to the topic: Teleki, Krisztina: Öndör gegēn Janabajarĭn biyet bolon biyet bus öwĭn ĵišē barimtūd. In: *Nomadic Heritage Studies Museum Nationale Mongoli* Tom. XIII. Fasc. 36. National Museum of Mongolia, Ulānbātar 2013, pp. 304–321, Teleki, Krisztina: *Introduction to the Study of Urga's Heritage*. Mongolian Academy of Sciences, Institute of History and Archaeology – International Association for Mongol Studies. Ulaanbaatar 2015.

² For details see www.mongoliantemples.org; Croner, Don: *Guidebook to Locates Connected with the Life of Zanabazar First Bogd Gegeen of Mongolia*. Polar Star Press, Ulanbaatar 2006, pp. 1–44.

³ A memorial was erected there in 1999. Örgö was known later as Ix xürē, Da xürē, Nislel xürē, Bogdĭn xürē, etc.

⁴ Though the Eighth *Bogd* (1869–1924) passed away in 1924, Urga remained a part of the capital city of Mongolia until 1938, when many of its buildings were demolished to give space to new buildings of Ulaanbaatar.

as Barūn xūrē or Öwögön xūrē which settled in Šanx in 1787, present-day Xarxarin district).⁵ He established Töwxön retreat (Tib. sgrub khang e wam dga' khyil) at Šiwēt-Ulān Hill in the Xangai Mountain (present-day Bat-Öljī district) in 1653, where according to legends several objects commemorate his presence.⁶ Dsanabadsar moved from the area of the current Öwörkhanga Province to the Xentī Mountain and founded Sar'dagīn xīd monastery as his residence in 1654 (also known as Jūn xūrē), where the main assembly hall, Riwogejigandanšaddūwlin (Tib. ri bo dge rgyas dga' ldan bshad sgrub gling) was first initiated (present-day Erdene district in Töv Province). The building of the monastery finished in 1680, when it was ruined as result of the Xalx-Oirad wars.⁷ Dsanabadsar and his örgö moved to Ögömör (1688), to the area of Inner-Mongolia (1690), and after the defeat of Galdan Bošugtu (1644–1697) Dsanabadsar re-established Urga at Cecerlegīn Erdenetolgoi (1700), which later moved to Dāgan del (1719), Usan sēr (1720), Ix Tamir (1722), and Ĵargalant (1723) in his lifetime.⁸ Dambadarjā Monastery was built from 1761–1765 and Amarbayasgalant Monastery in 1727 for the order of the Manchu emperor, Yongzheng (r. 1722–1735) to house the stupa with the relics of Dsanabadsar.⁹ According to X. Gombo (1914–2014), monk of Lamrim dacan in Ulānbātar, seven places are known as the most sacred sites related to Dsanabadsar: Barūn xūrē, Ix xūrē, Jūn xūrē, Amarbayasgalant, Erdene xambīn xīd and others.¹⁰ Many of them possessed Dsanabadsar's artworks and other belongings until the monastery demolitions in the 1930's. As Dsanabadsar lived in different sites thorough Mongolia, other sites also keep his memories.

Dsanabadsar's Clothes and Belongings Venerated in Urga

During the periods of the reincarnations of Dsanabadsar moved Urga again several times and finally settled down on the bank of the River Selbe in 1855, in the current Ulaanbaatar basin. The bronze casts crafted by Dsanabadsar were the most precious objects of worship not only in Urga, but in the whole area inhabited by the Khalkhas.¹¹

⁵ The three remained temples of Xutagt lam, the reincarnating saint of the monastery are active today.

⁶ For details on Töwxön retreat see Majer, Zsuzsa: Töwkhön, the Retreat of Öndör Gegeen Zanabazar as a Pilgrimage Site. *The Silk Road* 10 (2012), pp. 107–116.

⁷ Pürewjaw, S.: *Xuw 'sgalīn ömnöx Ix xūrē*. BNMAU Šin'jlex uxānī akadyemi, Ulsīn xewlelīn xereg erxlex xorō, Ulānbātar 1961, p. 17. The descendants of the builders of the monastery still lived in the 1950's in Mönggönmor't district (Damdinsüren, Dulamjaw: *Ix xūrēnī nert určūd*. Mongolpress, Ulānbātar 1995, p. 5.).

⁸ Pürew, Otgon: *Ulānbātar 360*. Nislelīn Jasag dargīn Tamgīn gajar, Admon, Ulānbātar 1999, p. 12. Urga settled finally in 1855 in its present site.

⁹ The relics have been stolen or annihilated in the 1930's.

¹⁰ Interview recorded by Zsuzsa Majer and Krisztina Teleki in 2009.

¹¹ The majority of these statues were venerated in and around the Yellow Palace of the *Bogds*, whilst others belonged to rural monasteries such as Amarbayasgalant Monastery. Many of them survived the stormy events of the 1930's and belong at present to different institutes.

Apart from these famous sculptures, Dsanabadsar's personal belongings were also venerated in Urga. A. M. Pozdnev mentions that Öndör gegēn's sitting mattress and pillow, hat, the sacred texts he had brought from Tibet, and the masterpieces he crafted were preserved in the main assembly hall in Urga in 1892.¹² In the White Palace of the Bogd called Gungādejidlin (Tib. kun dga' bde skyid gling) was built a temple called Öndör gegēnī süm,¹³ which housed Dsanabadsar's paper-maché statue and certain robes.¹⁴ As Ĵambal monk remembers these included Dsanabadsar's hat with four collapsible tails (*tow' malgai*), his big, red boots, and summer garment (*dēl*). These were placed next to the paper-maché statue in a sack. D. Damdinsüren, ex-monk of Urga claims that Tawxai Bor crafted this paper-maché statue of Dsanabadsar in 1913, which became the holy object of worship in the White Palace. Its *janč* monk mantel, hat and robes were changed in summer and in winter.¹⁵ Moreover, the children boots of Dsanabadsar were preserved and venerated in Dašsamdanlin dacan (Tib. bkra shis bsam gtan gling grwa tshang) situated in the Urga Maimāčen, the Chinese merchant town.¹⁶ *Ex dagina aimag*, which was founded in 1903 as the latest of the 30 monk districts in Urga, stood a temple called Öndör gegēnī süm and a financial unit as well, but there is no evidence if the temple housed any objects related to Dsanabadsar. The Čoiĵin Lama temple complex had a temple built in 1907 which later became known as the Öndör gegēn Temple (at present it houses famous artworks crafted by Dsanabadsar which belonged once to the Ĵūn xūrē part of Urga). D. Damdinsüren, recalls not only Dsanabadsar's bronze casts and receiving from Tibet that were venerated in Urga until the 1930's, but mentions a wooden "yurt palace" (*örgō*) called the *Dalai ēĵinx* ('that of the Ocean Mother') situated in *Šūtēnī aimag*, which was said to house Dsanabadsar's childhood possessions and other historical stuff.¹⁷

¹² Pozdnev, Aleksei Matveyevich: *Mongolia and the Mongols*, edited by Krueger, John R., translated by Shaw, J. R. and Plank, D. Indiana University, Bloomington 1971, pp. 54–57.

¹³ Serēter, Öljī: *Mongolīn Ix xūrē, Gandan xīdīn tūxen būtecīn towč*. 1651–1938. Admon, Ulānbātar 1999, p. 88.

¹⁴ Damdinsüren, Cend – Bawden, Charles R. (translated and edited): *Tales of an Old Lama*. The Institute of Buddhist Studies [Buddhica Britannica Series Continua VIII], Tring, U. K. 1997, pp. 8–9, pp. 686–687.

¹⁵ Damdinsüren, Dulamĵaw: *Ix xūrēnī nert určūd*, p. 66.

¹⁶ Dūgersüren, Laibuj: *Ulānbātar xotīn tūxēs*. Second edition. Temūĵin nomč towčō. Ulānbātar 1999, p. 38.

¹⁷ Damdinsüren, Dulamĵaw: *Ix xūrēnī nert určūd*, p. 41. "*Šūtēnī aimagt Dalai ēĵinx gedeg tusgai modon ger örgōtei gajar baisan böğōd end Öndör gegēnī būr xūxed axui cagīnx ni būx tūx dursgalīn ĵūmū baisan gedeg yum.*"

The “Yurt Palace” of the Dalai Ēj and its Inventory Written in 1918

D. Damdinsüren claims that this wooden yurt “palace” (*örgö*) called the *Dalai ējinx* situated in *Šütēnī aimag* housed the baby clothes and other belongings of Dsanabadsar. It is known from history that apart from Xandjamc, Dsanabadsar’s mother, the (Sūn) Dalai ēj and the Awai ēj fed Dsanabadsar. Dsanabadsar gave several objects of worship to these nannies and established two rural temples (*jas*, Tib. *spyi sa*) in their honour: Caxiurtīn *jas* in 1663 (present-day Dundgow’ province, Adācag district) for the Awai ēj and Dalai ējīn *jas* (present-day Töw province, Bayan-Öñjūl district) for the Dalai ēj.¹⁸

Jawa lam Damdin (1867–1937) described the story of the temples of these two sisters in detail: Dalai ējīn *jas* was part of the *Ix šaw*’ area governed by the *Bogd* himself, whilst Awai ējīn *jas* belonged to the banner of *Üijen gūn*. The Dalai ējīn *jas* united with the *Xotgoit Luwsan toinī aimag* and its name became *Šütēnī aimag*.¹⁹ *Šütēnī aimag* was one of the first seven *aimag* districts Dsanabadsar founded around his residence (*örgö*), and a temple was built in that *aimag* in honour of Mahākāla, the image worshipped by Dsanabadsar’s mother (i.e. the Dalai ēj). That is the reason of the district name: *Šütēnī aimag* (*šütēn* ‘holy object of worship’).²⁰ Another fact also confirms the close relation of the *Bogd*’s and the nannies: the *Bogd*’s descendants and relatives, and the Dalai ēj’s descendants had a privileged area in Urga called *Öndgön sürgin belčēr* situated between the River Tūl and the Middle River, behind the Green Palace.²¹

An archival document (National Archives of Mongolia, No. A–74, D–1, KhN–518) proves D. Damdinsüren’s statement related to the child possessions of Dsanabadsar. It is entitled *Olan-a ergügdegsen-ü naimaduḃar on qaburun segül saradu Dalai iji-yin sitiügen-ni-dü bui Öndör gegegen-ten-ü balčir düri-(n)ü yaḃum-a-yi bayičayaḃsan dangsa*, ‘Inventory revising Öndör gegēn’s belongings from his childhood preserved in the *Dalai ējīn šütēn* written in the last month of spring in the eighth year of the One Elevated by All (1918)’. The inventory written in black ink on Chinese folded paper (25x25 cm) possesses the red, square seal of the Ministry of Ecclesiastic Affairs (*Erdeni Šangjodba tan-u tamay-a-yin yaḃar-un temdeg*) operated in Urga that governed mostly the *Ix šaw*’ area. The four-page inventory lists pieces of clothes, ritual objects and other implements Dsanabadsar possessed.²²

¹⁸ Čoinxor, Ĵ.: *Öndör gegēn Janabajar*. Mongolian National Commission for UNESCO, Ulānbātar 1995, pp. 59–60.

¹⁹ M. Ūrintuyā translated the story of the foundation of the two temples and defended her thesis at the National University of Mongolia in 2008.

²⁰ Serēter, Öljī: *Mongolīn Ix xūrē*, pp. 18–20.

²¹ Pūrew, Otgon: *Mongol törin golomt*. Monsudar, Ulānbātar 2004, pp. 25–29.

²² The photograph of the whole texts was published by Enxceceg, D.: Xandjamc xatnī tuxai. In: Čulūn, S. – Mönxjargal, B. (eds): *Öndör Gegēn Janabajar. Am’dral, öw*. Admon Print, Ulānbātar, p. 419.

Transcription of the Text (National Archives of Mongolia, No. A-74, D-1, KhN-518)

Olan-a ergügdegsen-ü naimaduyar on qaburun segül saradu: Dalai iji-yin sitügen-ni-dü bui Öndör gegegen-ten-ü balčir düri-(n)ü yayum-a-yi bayičayaγsan dangsa:

(p. 1.) Olan-a ergügdegsen-ü naimaduyar on qabur-un segül saradu:

Dalai iji-yin sitügen-ni-dü bui

Öndör gegegen-ten-ü balčir düri-ü yayum-a-yi bayičayan bayičayaγsan anu:

- *teyiγe-tei buliyar abdar-tu ayuyuluγsan ölügei-ni qayi(la)su modu 1*
- *temür olom-tai qabtayai sur 3 egüni 1 tasurqai*
- *sirimel ul-tai ulayan torγan γadayur boyibi 1 qoos*
- *dotoyur esegei boyibi 2 qoos – egüni 1 torγan emjiγyertei:*
- *bulγan köböge qadaγsan qaučin barimta 1 – egüni öngge elegdeγüküi*
- *ünegen titem 1*
- *töbed čayan çekem debseger 1*
- *elegdegsen küirin torγan öngge: köke torγan dotortai barimta-ni tasurqai 1 keseg*
- *mön barimta-ni tasurqai 1 keseg*
- *(p. 2.) čayan dabuu öngge-tei üsü-tei γuudun dotortai bangjal 1*
- *qaday dayis/deγis uyayγsan jodbon 1*
- *šara torγ-a 1 keseg*
- *oyosor qadaγsan šara jüi sab 1*
- *šara kiyajγ mangnuy 1 keseg*
- *čayan qaday janggiy-a 52*
- *köke kkib 1 ama*
- *bay-a γaulin toli 2*
- *šara ulayan torγan büreyesü-tei janggiy-a 9 – egüni 1-dü pürbü janggiy-a*

uyayγatai:

- *uraydayγsan küiren yangdari barimta 1*
- *besereg nekei 2 keseg*
- *oros ulayan çekem (čer) dörbeljin debseger 1*
- *köke mangnuy qabtay-a 1: ene čayan dabuu bayudul-tai:*
- *(p. 3.) mangnuy oro-tai labri 1*
- *rilbu 1 bayudul*
- *sidü 1 – ene qayarqai böged: dumdaban küngdii rilbu metü nigen jijig čayan yum-tai bui:*
- *čayan šayaγan tabay 1 – ene qayarqai*
- *sin-e sonom qaday 1*

edeger-i ayuyuluγsan abdar ni qaučin töbed Ca üsüg-ün teyiγe ayimay-un dotor-a ülü oldaqu tula: tus ayimay-un yeke lam-a-yin qadayalan bui töbed Ga üsüg-ün teyiγe-iyer teyijetebei:

čekem (čer) öngge sirimel esegei büreyesü-tei sula buliyar abdar-tu ayuyuluysan yayum-a anu:

- *esegei jangči 1 (p. 4.)*
- *čayan dabuu bangjal 1*
- *qonin-u noosu nileyed keseg – ene mön abdar-ni dotor dabqar sarimal büri-yesütei buliyar qayirčay-tai*
- *basa noosu 1 esegei uuta*
- *sula noosu nileyed keseg*
- *šara toryan öngge-tei čayan šangqai dotortai bütügelge 1 – ene sabiyan-tai mo-dun qobdu-tai*
- *altatai duyui čayča Abid 1003 ene čöm buliyar abdar-tai*
- *altatai čayča Güngrig 1013*
- *šayajan gangyar 1 – ene toryan qabqay-tai*
- *Öndör gegegen-ün ūda (?) 1 bay-a büričiγ sodi-tai*
- *mön jегүjү tayalaysan sakiyusu buu 2*
- *bürbү jangiy-a 1*

mönggün ger бүкүү ursayul-tai күрдү 1 – ene mönggün duytui күren jangdan esi-tei:

TRANSLATION OF THE TEXT²³

“Inventory revising Öndör gegēn’s belongings from his childhood preserved in the *Dalai ējīn šütēn* written in the last month of spring in the eighth year of the One Elevated by All. (1918)

(p. 1.) Öndör gegēn’s belongings from his childhood preserved in the *Dalai ējīn šütēn* were revised in the last spring month of the eighth year of the One Elevated by All [1918]:

The sealed (*tīj*) case made of Muscovy/Russian leather contains the following items:

- grate of a cradle: 1 [piece]
- belt with flat metal catches: 3 [pieces], one of them is broken
- red silken boots (*boiw*, *boitog*) with a sole with big stitches: 1 pair
- felt socks: 2 pairs, one of them with silken bands
- old child garment with silken bands: 1, its colour is faded
- fox fur calpac: 1
- whitish Tibetan mattress: 1
- piece of a faded brown child garment with blue silken line: 1

²³ Different dictionaries were used for the translation: Kara, György: *Mongol-magyar szótár*. Terebess Kiadó, Budapest 1998; Cewel, Yadamjaw: *Mongol xelnī towč tailbar tol’*. Bügd Nairamdax Mongol Ard Ulsīn Šinjlex Uxānī Akadyemi, Xel joxiolīn xürēlen, Ulānbātar 1966; Süxbātar, Osornamjim: *Mongol xelnī xar’ügīn tol’*. Bügd Nairamdax Mongol Ard Ulsīn Šinjlex Uxānī Akadyemi, Xel joxiolīn xürēlen, Ulānbātar 1997.

- piece of a garment: 1
- (p. 2.) white cotton skirt (monk robe) lined with bright wooly *guddan*²⁴ 1
- diadem stringed with narrow hairline: 1²⁵
- yellow silk: 1 piece
- yellow bag sewed with string: 1
- yellow brocade with edging: 1 part
- white silken scarf string tie: 52
- blue pattern: 1 roll
- small brass mirror: 2
- string tie with yellow and red silken covering 9, one of them is with a ritual dagger
- tattered brown scarf, indicative of prosperity²⁶
- cloth cover for books or holy objects: 1
- mixed/small sheepskin: 2 pieces
- pale red, quadrangular Russian rug: 1
- blue brocade bag: 1, with white cotton wrapping
- (p. 3.) canopy with brocade imprint: 1
- pill: 1 package
- tooth: 1, fracture. There is a small white thing in the middle looking like a hollow pill
- white porcelain plate: 1, broken
- new Sönam-type silken scarf: 1

Thought the case was [originally] sealed with a seal of the Tibetan *Ca* letter, the seal was not found in the district (*aimag*), thus it was sealed by a seal of the Tibetan *Ga* letter instead, possessed by the head lama (*ix lam*) of the district.

Content of a whitish case made of faint cattle leather with pale stitched felt covering:

- felt monk mantle (*janč*): 1
- white cotton skirt: 1
- a branch of sheep wool, in a box made of cattle leather with double stitched covering
- wool: 1, in a felt bag
- a bigger amount of sleazy wool
- a yellow silken coverlet with white muslin (?) inward 1, with container (?) and a wooden case
- gilt, round-shape conical miniature figure (*cac*) of Amitābha 1003, all in a cattle leather chest
- gilt conical miniature figure of Sarvavid Vairocana 1013
- bowl of fine porcelain: 1, with silken lid cover

²⁴ The identification of this object requires further research.

²⁵ Süxbātar, Osornamjim: *Xar' ügün tol'*, p. 104. Tib. *cod pan*.

²⁶ Süxbātar, Osornamjim: *Xar' ügün tol'*, p. 232. Tib. *g.yang dar*.

- the object with turquoise²⁷ of Öndör gegēn: 1, with a small longish socket
- gun: 2
- ritual dagger talisman: 1
- one-way [prayer] wheel with silver case: 1, with a brown sandalwood holder with silver case

The seal of the Ministry of Ecclesiastic Affairs.”

Such inventories of 30 temples in Urga are available in the National Library and National Archives of Mongolia. The list of the *Dalai ēj* yurt temple indicates the historical importance of the content of the cases.²⁸ However, it is not sure if any of these valuable items have survived for today as their stories after 1918 are unknown.

S. Gončig monk (1909–2015) of Gandantegčēnlin Monastery who resided in *Šūtēnī aimag* at Gandan remembered a temple called *Dalai ējīn dugan* in *Šūtēnī aimag*, where many children used to jangle. However, he could not recall whether Dsanabadsar’s stuff were kept there in the 1930’s, “perhaps a round cap of Dsanabadsar.”

An archival file written in 1938 lists certain buildings of Gandan and Jūn Xūrē, the two monastic parts of Urga that were demolished and transferred to different organizations by the Ministry of Interior in 1938. According to these files,²⁹ the buildings of *Šūtēnī aimag* were transferred to the Central Committee of the Party, the Government of Mongolia on 14 October 1938. The text mentions a temple building, two large buildings, two middle-size buildings, a wooden yurt with clay, a wooden yurt and its entrance, a courtyard with four gates and entrances, and also wooden boxes. The further story of the buildings and the equipment is unknown.

DSANABADSAR’S ITEMS AVAILABLE TODAY

The *Bogds* used to inherit the books and other possessions of their previous incarnations. Many of the belongings of the Eighth *Bogd Jāwjangdamba xutagt* were sold on auctions after his passing away in 1924, whilst others were transferred to his Green Palace from his other palaces. People living in the countryside hid valuable objects during the monastery demolitions, and offered them to monasteries and museums after the democratic changes in 1990. In these ways a few valuable possessions of Dsanabadsar remained for today in and around the monastic sites related to him: Urga, Erdene Jū, Barūn xūrē, Jūn xūrē, Tōwxön, Amarbayasgalant, Dambadarjā, Sar’dagin xīd, and others.

²⁷ The identification of this object requires further research.

²⁸ Teleki, Krisztina: Introduction to the Tibetan and Mongolian Inventories of Urga’s Temples. *Rocznik Orientalistyczny* LXVIII (2). Warsaw 2015, pp. 180–205. Teleki, Krisztina: *Introduction...*

²⁹ National Archives of Mongolia, X–1, D–6, 401. *Gandan xūrēnī süm dugan ba xašā baišingūdīg Dotōd yāmnās 28 ond alban gajrūdād šiljūlsen tuxai aktūd* (1938), p. 5.

The National Museum of Mongolia preserves the following items:

- Anvil (*döš*) made from gilt steel, used by Dsanabadsar. Acknowledged as precious heritage of the Mongolian nation, No. 601. Size: 11x16x16 cm. Weight: 8.65 g. No. Ü. 62–1–44.³⁰
- Cast of a deity (*burxanī xew*) made of brass by Öndör Gegeen Dsanabadsar. Acknowledged as precious heritage of the Mongolian nation, No. 602. Size: 13.5x12x11 cm. Weight: 3.8 g. No. Ü. 76–16–1.³¹
- Stupa (*suwarga*, Tib. *mchod rten*) created from gilt brass by Öndör Gegeen Dsanabadsar. Acknowledged as precious heritage of the Mongolian nation, No. 603. Size: 19x11x11 cm. 1.73 g. No. Ü. 82–9–5.³²
- Tea kettle (*jawiyā*) made of silver, used by Zanabazar. Acknowledged as precious heritage of the Mongolian nation, No. 604. Size: 26x37x12.5 cm. Weight: 2.52 g. No. Ü. 63–3–60.³³
- Pot used when travelling (*ayanī togō*, made of steel and silver, size: 23x30 cm) with a quilted bag (*togōnī širmel üt*, size: 23x30 cm), and filtering spoon (*šüren šanaga*, size: 25 cm) used by Dsanabadsar. Acknowledged as precious heritage of the Mongolian nation. No. 605. No. Ü. 63–3–59.³⁴

Some of Dsanabadsar's possessions were preserved once in the White Palace of the *Bogd*, for instance his *janč* mantel, hat and robes.³⁵ At present, the Bogd Xān Palace Museum that operates in the old Green Palace and Winter Palace of the Eighth *Bogd* owes the following items related to Dsanabadsar which might have arrived from the White Palace:

- The garment *janč* mantel or cloak made of eighty black fox fur and edged by pearls. Exhibited now in the Winter Palace building. Acknowledged as precious heritage of the Mongolian nation, No. 101. Size: 7mx186 cm.³⁶
- The cap made of sandal leaves, the gift of the Fifth Dalai Lama (1617–1682) to Öndör Gegeen in 1672.³⁷
- The hat of Öndör Gegeen Dsanabadsar prepared by anonymous craftsman in the 17th century. It was given by the Manchu emperor, presumably Kang-xi (1663–1722). Size: 12 cm, d. 37. No. 24–6–76. 4.³⁸

³⁰ Čoinxor, Ĵ.: *Janabajar*, p. 124. 65. www.monheritage.mn

³¹ www.monheritage.mn.

³² www.monheritage.mn.

³³ www.monheritage.mn.

³⁴ www.monheritage.mn.

³⁵ Damdinsüren, Dulamĵaw: *Ix xürēnī nert určūd*, p. 66.

³⁶ Čoinxor, Ĵ.: *Janabajar*, p. 22. 14.

³⁷ Čoinxor, Ĵ.: *Janabajar*, p. 23. 17.

³⁸ Bat-Erdene, Dašdemberel – Mendsaixan, Otgonsüren: *Bogd xānī ordon mujyei. Ūjmerin dējis. Masterpieces of Bogd Khaan Palace Museum. 1911–2011*. Dedicated to the 100th Anniversary of the National Revolution. Bogd Khān Palace Museum, Ulānbātar 2011, p. 24.

- Brocade (*taĭ magnag*) *dēl* mantel of Dsanabadsar made by anonymous craftsman in the 17th century. It might have been made from 1662–1722 during the reign of the Manchu Emperor, Kang-xi. Acknowledged as precious heritage of the Mongolian nation, No. 595. Size: 149x100 cm. No. 24–6–118 or 24–8–102.³⁹
- The personal signet of Dsanabadsar (*Büxnīg yalagč očir barigč Janabajarīn tamga*) and its box made by anonymous artist in the 17th century or from 1662–1722 during the reign of the Manchu Emperor, Kang-xi. Size of the seal: 10 cm, 5.2x5.2 cm. Weight: 275 g. Size of the box: 11 cm, 6.3x6.5 cm, Weight: 370 g. No. 24–8–102.⁴⁰
- Ebony chair given to Dsanabadsar by the Manchu Emperor, Kang-xi (1663–1722). It represents the 12 symbols of the animals year cycle. Dondogdulam, the wife of the Bogd Xān also used it as her portrait by B. Šaraw shows. Acknowledged as precious heritage of the Mongolian nation. Size: 180 cm. No. 102. 7–108.⁴¹

The Fine Arts Janabajar Museum opened in 1966 and preserves the following items of Dsanabadsar:

- Yellow silken shirt (*came*) of Öndör Gegeen Dsanabadsar with green and blue lining. Acknowledged as precious heritage of the Mongolian nation, No. 607. Size: 69x166 cm. 87.01.05.
- Hand prints of Öndör gegeen Dsanabadsar (*mutrīn dardas*) with mineral pigment on silk and a Tibetan inscription saying that these are the hand prints of Öndör Gegeen Dsanabadsar. Made by Öndör Gegeen in the 18th century. Acknowledged as precious heritage of the Mongolian nation, No. 606. Size: 33x43 cm. No. 76.16.767.⁴²

Gandantegčenlin Monastery in Ulaanbaatar houses mainly statues related to Dsanabadsar, but some monasteries in the countryside contain objects of everyday use as well. For instance, Erdene Jū Monastery and its museum have a piece of a gown, a silk with Vajrapāṇi, a vajra and a bell, and the eight stupas related to Dsanabadsar. Šanxnī Barūn xūrē monastery preserves a small monk robe worn by Dsanabadsar at the age of three, a pair of small cymbals, and a horn musical instrument (*ganlin būrē*) he made. In Töwxön monastery remained the footprint (Tib. *zhabs*) of the boots of Dsanabadsar and his disciple and his throne (Tib. *seng khri*) on the rock as well as his meditation cave. The Museum of Xentī Province preserves a gun. O. Battuyā, the director of the museum claims that Dsanabadsar made to prepare three kinds of guns when writing the *Ĵinlawcogjol* prayer (Tib. *Byin rlabs mchog stsol*). One of them was a gun with red

³⁹ Bat-Erdene, Dašdemberel – Mendsaixan, Otgonsüren: *Bogd xānī ordon mujyei*, p. 37.

⁴⁰ Bat-Erdene, Dašdemberel – Mendsaixan, Otgonsüren: *Bogd xānī ordon mujyei*, p. 214.

⁴¹ Altannawč, D.: *Bogd Khaan Palace Museum. A Brief Guide*. Ulānbātar 2001, p. 17.

⁴² Sarūl, Namsraiĵamc – Sarantuyā, Urtnasan – Mönxjul, Ĵargalsaixan – Cedmā, D.: *Janabajarīn neremĵit Dürslex urlagīn mujyein Xosgūi ünēt бүтэлүүд*. The Fine Arts Zanabazar Museum, Admon Print, Ulaanbaatar 2013, pp. 142–143.

barrel which protected saints and reincarnations. It had plumbum barrels with a 2.05m long and 5 *cen*.⁴³ Other object related to Dsanabadsar turned to light when excavating Sar'dag Monastery. Their catalogue is in process.

CONCLUSION

The present article summarized some of the tangible heritage related to Öndör Gegeen Dsanabadsar. It is evident that his belongings were and are considered as sacred objects possessing historical values: until the 1930's many of them were worshipped and preserved safely in sacred sites related to Dsanabadsar, whilst in the 2000's the surviving objects were acknowledged as pieces of cultural heritage of the Mongols. Though the content of two cases that contained Dsanabadsar's items in the Dalai Ēj yurt-palace were recorded in 1918, their story after 1918 and especially after 1938 are unknown. Presumably, few object venerated once in the White Palace are on exhibit in the Bogd Xān Palace Museum, whilst all the other objects disappeared during the monastery demolitions. Rural monasteries and museums preserve relevant objects that were hidden by local people. Hopefully, the baby clothes and other relics of Dsanabadsar listed in 1918 will turn to light in the future.

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