

**FPMT Mongolia**

# **Report Monks Food Fund (MVF)**



## **Overview of Project to Date.**

**Prepared by: FPMT Mongolia**

**Date: August 2004**

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## **PROJECT SUMMARY**

### **Overview of the Mongolian Monks Food Fund (MMFF) Program.**

#### ***Background to the MMFF Program***

In late 1999, Kyabje Lama Zopa Rinpoche established FPMT Mongolia (a non-profit corporation) to help revive the Buddhist culture in Mongolia, (which was almost completely destroyed by the Communist regime from 1921 to 1990) and to provide assistance for the poor and under-privileged.

As part of this work to help restore Buddhism in Mongolia, Kyabje Lama Zopa Rinpoche visited Mongolia many times giving teachings and establishing programs to help with the revival. During his visits here, he also held many meetings with the local Mongolian monastic community to discuss the challenges they were facing in reestablishing the monastic learning environment. From these meetings, Rinpoche became aware of the many financial and social challenges faced by the monks in trying to reestablish a proper formal educational program in their monasteries to revive the Buddhist learning tradition.

#### ***How FPMT Mongolia became involved in the MMFF Program***

To help resolve some of these problems, Rinpoche identified the need for food to be available for the monks studying in the monasteries to ensure that they received a free nutritious meal every day within the monastery confines so as to allow them to stay longer each day in the monasteries to concentrate on their studies and practice without interruption.

To meet these needs, Rinpoche decided to sponsor lunch for the monks studying in the monasteries within the Ganden complex and established the Mongolian Monks Food Fund program. Through this program more than 225 monks now receive a free nutritious lunch every day in 3 separate monasteries within the Ganden complex.

#### ***Benefits of the MMFF Program***

Before FPMT Mongolia started to sponsor the lunches in the monasteries, it was the responsibility of the individual monks to arrange and finance all their own meals. Often the monks were provided with food by their families so most monks used to return home at lunchtime to eat and it was a reoccurring problem in the monasteries in the past that very often these monks did not return to the monastery for afternoon classes. Or alternatively monks would eat small cheap unhealthy snacks at lunchtime to ward off hunger but these snacks were not providing proper healthy nutrition for the monks. Because of these problems the monasteries did not have a formal educational program or structure in place and monks often finished their studies at lunchtime. The monasteries do not yet have sufficient financial resources themselves to provide a free lunch to the monks.

As a result of the FPMT sponsorship program, it was possible for the monasteries to arrange a proper teaching schedule. The monks now don't have to leave the monastery or return home at lunch time to eat and it also helped to resolve the problem of the monks not returning to the monastery for afternoon classes. The food program ensures that the monks receive a sufficient nutritious meal every day instead of an unhealthy snack or no food at lunchtime.

Overall this program makes a big difference in the energy that the monks can expend on their studies.

## **Scope and Objectives of Report**

The scope of this report is to provide a detailed description of the functioning and operation of the Mongolian Monks Food Fund and the main objectives are to inform all the generous sponsors of this fund about how their money is been spent and to ensure that the money is been utilized correctly by the benefactors for the intended purpose.

## **Outline of this Report**

The report is divided into 3 sections in order to convey all the necessary information:

- Section A of this report gives the background to the MMFF program describing the history and challenges of Buddhism in Mongolia, the reasons why the program is necessary, the benefactors of the program and how FPMT is helping to revive the Buddhist tradition in Mongolia.
- Section B of this report describes the procedures in place in each of the monasteries since the introduction of the food fund.
- Section C of this report summarizes the financial status of the fund as at August 2004.

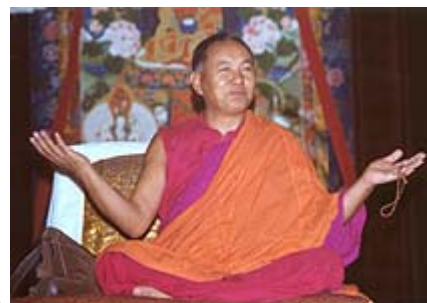


## SECTION A – BACKGROUND TO THE PROJECT

### A1 - DESCRIPTION OF SPONSORING ORGANIZATION - FPMT MONGOLIA

#### ***FPMT Organization***

The Foundation for the Preservation of the Mahayana Tradition is an international, non-profit organization, founded in 1975 by Lama Thubten Yeshe (1935-84), a Tibetan Buddhist monk. The Foundation is devoted to the transmission of the Mahayana Buddhist tradition and values worldwide through teaching, meditation, and community service. We provide integrated education through which people's minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion. Our organization is based on the Buddhist tradition of Lama Tsong Khapa of Tibet as taught to us by our founder Lama Thubten Yeshe and spiritual director Lama Zopa Rinpoche.



#### ***FPMT Mongolia***

Mongolia and Tibet shared centuries of mutually beneficial spiritual development and for centuries, Mongolia was a leader in Buddhist culture excelling in art, philosophy and science.

In the 1920s, Mongolia came under complete Soviet Communist control and suffered violent purges in every aspect of its culture and in particular, religion was ruthlessly suppressed. Over 60,000 monks, nuns and scholars were killed or incarcerated. All but three of the 700 monasteries were destroyed.

Although Mongolia broke free of communist control and established a democracy in 1990, the decades of oppression and anti-religious propaganda had taken their toll. The country found itself in severe economic distress together with a spiritual identity crisis, giving rise to serious social problems including alcoholism and homelessness. The leading threat to the survival of Mongolia's Buddhist heritage is the lack of support for proper Buddhist education.



Mongolians have asked the Foundation for the Preservation of the Mahayana Tradition (FPMT) to help. Lama Zopa Rinpoche (Spiritual Director of FPMT) requested the advice of His Holiness the Dalai Lama, Bakula Rinpoche (Indian Ambassador to Mongolia), and the Mongolia Prime Minister, Nambaryn Enkhbayar, on how best to help Mongolia.

As a result of these historic meetings, four main areas were identified to best assist in the rebuilding of Mongolia's culture. These are: re-establishing the destroyed monastic communities, teaching Buddhism to the people, establishing social services, and working with the country's youth.

As a result of these meetings, FPMT Mongolia was established in 1999 to re-ignite Buddhist culture in Mongolia, particularly for the country's youth, and also to help provide social services by way of education, food and support to the poor and under-privileged. The first major success was the establishment of the City Center (known as Shedrup Ling) in the capital of Mongolia, Ulaanbaatar. This center not only teaches the Dharma, but also serves as an administrative base for a wide range of programs in Mongolia. With this as a starting point, generous donors from all over the world have helped FPMT Mongolia reach remarkable milestones including sponsorship of the MMFF.



FPMT has had many years of experience at helping to establish Buddhism in the West and now FPMT is using this experience to reestablish the Buddhist culture of Mongolia and helping to provide a solution to Mongolia's social and religious challenges. The revival of Mongolia's Buddhist heritage is a symbol of hope to other countries, like Tibet, still under siege.

All the services provided by FPMT Mongolia to the people of Mongolia are largely free and it is due to the support of sponsors that allow FPMT Mongolia to assist in giving back to the Mongolians the Dharma that they helped to establish and preserve for us.

## A2 - INTRODUCTION TO MONGOLIA

Mongolia is a large, landlocked country about three times the size of France, located between China and Russia. It has a total area of 1,566,500 sq. km (604,830 sq. miles) and with a total population of just 2.8 million people it is one of the world's least densely populated countries. The nation's economy is dominated by a rural, nomadic herding lifestyle and is ranked as the 113th poorest country in the world, with an average per capital income of approx. US\$400



per year. Mongolia's environment has a large variety of features. The northern part of the country is covered by forest mountain ranges and the southern part by desert, desert steppe and steppe areas with low mountains. The western part is dominated by high snow-capped mountains and glaciers and the eastern part by vast plains and wild heaths.

Mongolia is one of the highest countries in the world, with an average elevation of 1,580m (5,180ft) and has comparatively high levels of surface and ground water resources. Mongolia has a sharply continental climate, with temperatures ranging between  $-15^{\circ}\text{C}$  and  $-40^{\circ}\text{C}$  in winter and  $+10^{\circ}\text{C}$  and  $+30^{\circ}\text{C}$  in summer. Winters are long and dry. The precipitation in summer seldom exceeds 380mm in the plains and mountains and 125mm in the desert.

Under the leadership of Chinggis Khan (*Man of the Millennium*) and his successors, Mongolia was *the* world power in the 12th and 13th centuries, controlling nearly all of Asia and Russia. From the 17th century on, however, Mongolia's fortunes became increasingly dependent on its two giant neighbors, China and Russia. The nation was a Chinese province from 1691 to 1911 and in 1924 the Mongolian People's Republic was established, modeled along Soviet lines. Although nominally independent, the country was firmly entrenched as a supporter of the USSR.

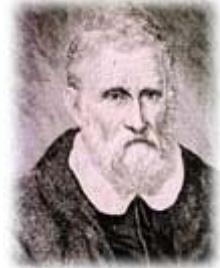
Almost seventy years of communism (1921-1990) has put its mark on Mongolian society. The Soviet presence effectively ushered Mongolia into the industrial era. Cities were established with modern apartment buildings, hospitals and schools. Transportation was developed with the installation of railroads, automobile and airport facilities. Mongolians began to engage in industry and commerce with the Soviet Union and Eastern Europe. Nonetheless, many of the changes brought about during the Soviet period came at a great expense to Mongolian's traditional culture and way of life and religion was ruthlessly suppressed.

In 1990 Mongolia gained independence from Soviet domination and adopted a democratic government. Free elections took place for the first time ever and in 1992 a democratic constitution was developed. At this point Mongolia is seeking a new identity as a democratic state, trying to be part of the global village and to revive its traditional religious and cultural traditions.

### **A3 - HISTORY OF BUDDHISM IN MONGOLIA.**

#### ***How Buddhism was originally established in Mongolia (13th Century)***

Mongolia has ancient Buddhist roots and Buddhism was said to arrive in Mongolia as early as the third century B.C. with silk traders traveling from India. In the late 13th Century, Buddhism was made the state religion by the emperor of Mongolia, Kublai Khan, who was the grandson of the great Chinggis Khan. This was due to influence of the visit of a Tibetan Lama called Sakya Pakpa, who was the grandson of Sakya Kunga Nyingpo, who founded the Sakya school of Tibetan Buddhism. In gratitude and recognizance of Sakya Pakpa's status and spiritual power, Kublai Khan issued decree giving Tibet its freedom from Mongol domination and occupation, installing Sakya Pakpa as its Dharma ruler.



#### ***Re-establishment of Buddhism by 3rd Dalai Lama (16th century to 20th century)***



After the death of Emperor Kublai Khan, Mongolia subsequently abandoned the Buddha Dharma and reverted to Shamanism. However, in 1571 emperor Altan Khan, a 17th generation descendant of Chinggis Khan, invited the Tibetan Lama Sonam Gyatso (1543-1588) to visit Mongolia to give teachings on Buddha Dharma to Mongolians. Sonam Gyatso accepted and spent a number of years giving teachings and initiations in Mongolia. In 1578 the emperor bestowed the title "Dalai Lama" (meaning ocean of wisdom) upon him, thus beginning the lineage of the Dalai Lamas. The whole of Mongolia was converted to Buddhism. It was again adopted as the state religion by the emperor under this Tibetan master and remained the national religion of Mongolia until this very day, despite the ruthless efforts of the Russian communists to eradicate it in the 20th century.

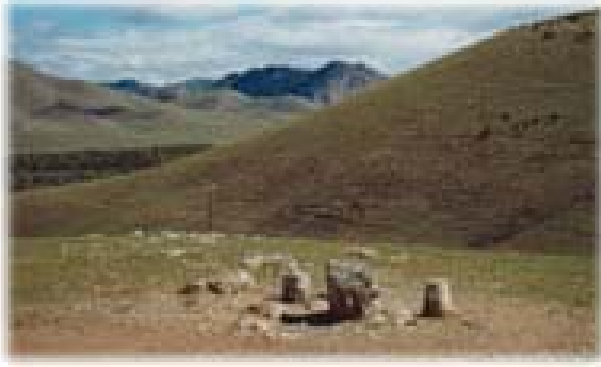
The re-establishment of Buddhism in Mongolia under its emperor Altan Khan and the 3rd Dalai Lama was further strengthened and reinforced by the 4th reincarnation of the Dalai Lama lineage in the person of Yonten Gyatso (1589-1617). He was born in Mongolia to the grandson of Altan Khan himself. This was the only one of the last fourteen Dalai Lama reincarnations who was not born into a Tibetan family.



For over the next three hundred years Buddhism was the national religion in Mongolia and flourished, excelling in art, philosophy and science and producing many great Buddhist sages and masters. The Dalai Lamas of Tibet became the national guru of Mongolia as well as of Tibet. At the turn of last century, there were 110,000 Buddhist monks and almost 700 monasteries. In 1904 the 13th Dalai Lama visited Mongolia during the time of the British invasion of Tibet. He spent an entire year in Mongolia, based in Ulaanbaatar and visiting the countryside to give teachings and initiations. Within twenty years the communists took over in Mongolia and Buddhism was severely suppressed.

#### ***Buddhism under the communist rule (20th Century)***





Communism was established in Mongolia in 1921 and created violent purges in every aspect of the culture. For almost 70 years Buddhism was all but obliterated. The worst persecutions being carried out during the late 1930s when tens of thousands of lamas and ordinary believers were executed, forced into lay life or worked to death. The vast majority of monasteries and temples were destroyed. Laymen and monks succeeded in hiding some of the

religious books and cult objects from the government and its catchpole, but most of the Buddhist literature and religious objects were destroyed during the years of the communist purges.

Mongolians were systematically conditioned to view the Buddhist Dharma as an undesirable remnant of their cultural history, something backward, superstitious and contrary to all ideals of “progress and modernity”.

#### ***Present situation - Revival of Buddhism in Mongolian (1989 - Present)***

In 1990 Mongolia gained independence from Soviet domination and adopted a democratic government. Despite the long period of Soviet communist control and the massacre of three generations of monks and scholars, Mongolia is now experiencing a revival of a spiritual way of life that has long defined its culture. Today nearly 200 monasteries and temples have been restored throughout the country. More than 3000 monks are registered and there is ongoing teaching activity, mostly carried out by Tibetan teachers from the Tibetan exile community in India.



However the decades of oppression and anti-religious propaganda have taken their toll. By the time of Mongolia’s independence, Buddhism had been seriously weakened as was the country which was thrown into severe economic, social and cultural crisis. There are now three generations of Mongolians who have had limited opportunities to practice Buddhism and know little of their religion. Knowledge of the Buddhist scriptures, the liturgy and the offering of ceremonies and rituals in general, is scarce. Most of the monastic teachers in Mongolia today are very old and teaching consequently is difficult for them. Each year their numbers dwindle due to their failing health. Buddhism in Mongolia also faces new challenges as increasing numbers of young people and intellectuals are being drawn away from Buddhism.

Buddhism is in the heart of every aspect of Mongolian culture and the revival of this powerful Buddhist heritage is critical to the future peace and happiness of Mongolia.

## A4 - PROJECT BENEFICIARIES

### *Ganden Monastery*

The Ganden monastery complex was founded in 1910. It grew quickly and became one of the largest monasteries in Mongolia with over 2000 monks. The Ganden complex was completely destroyed during the Soviet era by Soviet communists and hundreds of its monks were either tortured or killed. After the collapse of the Soviet Union it became possible to begin the rebuilding of this incredible important center of Mongolian Buddhist learning.

Ganden monastery has different philosophy monasteries. The 3 main monasteries provided with funds for foods are Idгаа Choinzinling (associated with Sera Je monastery in South India), Dashi Choepeling (associated with Gomang) and Gungaa Choiling (associated with Ganden). Each of these monasteries within Ganden has separate management and funds and all are completely independent of each other.



### *Idгаа Choinzinling*

In 1910 Trultim Zansrum Idгаа Choinzinling Dratsang was founded by the order of the 8<sup>th</sup> Bogda Khan in Ikh Khuree (the capital city now known as Ulaanbaatar).

In 1937 the monastery was completely destroyed. At the beginning of 1990, when Mongolia began to revive its historical traditions, Idгаа Choinzinling restarted its activities and the process of rebuilding its Dratsang. The rebuilding of a new monastery was fully completed in 2002 with some support from FPMT.

At the moment there are 85 full time monks studying in Idгаа Choinzinling with an additional 20 monks currently studying in Sera Je monastery. The monastery has also recently accepted an additional 20 new monks who will commence their training in the monastery in September 2004. The majority of the monks are under 30 years old.



The monastery has also recently accepted an additional 20 new monks who will commence their training in the monastery in September 2004. The majority of the monks are under 30 years old.

FPMT have sponsored the lunch in Idгаа Choinzinling since October 2001 (500,000 Tugrug each month). Prior to this sponsorship, lunch was not provided to the monks and there was no formal structured Buddhist philosophy education in place.

### ***Dashi Choepeling (Tashi Choepeling)***

Dashi Choepeling was originally established in Mongolia in 1756. The monastery was totally destroyed in 1937 during the religious purges of the communist era, It was reestablished in 1992 and the current building within the Ganden complex was completed in 1995.

Currently there are over 90 monks studying in Dashi Choepeling with an additional 40 monks from the monastery studying in India. There is some accommodation for Dashi Choepeling monks available in Ganden monastery. Dashi Choepeling have access to the first floor of a building with 12 rooms which can accommodate up to 36 monks including the Tibetan and Mongolian teachers.



FPMT have sponsored the lunch in Dashi Choepeling since July 2003 (500,000 Tugrug each month). Prior to this sponsorship lunch was not provided to the monks by the monastery and many monks returned home to their families for meals at lunchtime. This interrupted the study of the monks and diluted the monastic community. The lunch fund has provided lunch for between 90 and 130 monks over the past year. No lunch was provided to the monks on the weekends or during the summer months when there was no afternoon teachings in the monastery.

### ***Gungaa Choiling***

Gungaa Choiling was established 200 years ago but was destroyed in the 1930's during the religious purges of the communist era. In 1994 the monastery was reestablished. Currently



there are 50 monks studying in Gungaa Choiling with an additional 25 monks from the monastery studying in India.

FPMT have sponsored the lunch in Gungaa Choiling since June 2004 (250,000 Tugrug each month). This sponsorship came about as a result of meetings which Lama Zopa Rinpoche had with the monastery teachers during his visit to Mongolia for the EEC4 event in 2004.

## **SECTION B – OPERATION OF THE PROGRAM**

### **B1 – OVERVIEW OF DAILY SCHEDULE IN MONASTERIES**

#### **Daily schedule in Idgaa Choinzinling**

##### *Schedule before the MMFF*

Monks came to Idgaa monastery at 9am for the daily puja which finished at approximately 11.30am. After the puja the monks sometimes had Buddhist philosophy teachings, but there was no regular formal teaching schedule in place. Usually the monks would go home after the puja or after the teachings at 1pm.

Every so often there would be special full day pujas which would commence at 9am and finish at approximately 5pm. Sometimes food would be offered to the monks during these pujas by sponsors.

##### *Schedule since the MMFF commenced – Oct 2001*

After FPMT started to sponsor the food fund the Idgaa monks started to organize a proper teaching schedule. Monks started to come to the monastery earlier at 7am for chanting, debating and memorizing from the previous days teachings.

The morning puja was at 9am until 11.30am and after 11.30 two geshe would teach classes for 2 to 3 hours. Lunch would then be served to all the monks downstairs in the dining area during their 1 hour lunch break.

After lunch the monks would have additional classes from senior Mongolian monks who have trained in Sera Je monastery in South India. These classes continue until 9pm at night. During these classes the monks are taught debating, chanting and memorizing. They are also taught some Tibetan terminology.



Since the commencement of the MMFF 21 Idgaa monks have gone to study at Sera Je monastery and Idgaa have been told that these monks are very good and their training is a direct result of the MMFF.

#### **Daily Schedule in Dashi Choepeling**

##### *Schedule before the MMFF*

Before the lunch was sponsored by the FPMT, the schedule was similar to the one they have now except that the monks used to leave the monastery at lunch time to eat. However this was very problematic in the past because often some of these monks would not return for the afternoon teachings. This problem has been resolved since the introduction of the lunch fund.

### ***Schedule since the MMFF commenced – July 2003***

The monks come to the monastery every morning at 7am for an early morning chanting and memorizing class. In this class the monks are checked to ensure they have memorized the texts and teachings from the previous day.



At 9am the morning puja commences in the main gompa and lasts either 2 hours for the shorter pujas and over 3 hours for the longer pujas. Ganden monastery provides milk tea for the monks during the pujas but they are not given a proper breakfast.

If the puja is a shorter puja, the monks may have some teaching classes before lunch or else lunch will be served after the longer puja. At around 12am lunch is brought from the kitchen to the gompa and served to the monks there.

After lunch, the monks have teachings with either a Tibetan or Mongolian teacher. There are 9 different classes or levels amongst the monks. The lower level classes usually have teachings which will last 1 hour while the higher level classes will have teachings that last 2 hours. After the teachings, monks do their own practices and usually return to their homes between 3pm and 6pm depending on their level

### **Daily Schedule in Gungaa Choiling**

The monks come to the monastery every morning at 9am for the morning puja until 11am. At 11am they have classes until 1.30pm. At 1.30pm they are given lunch in the monastery. After lunch they continue their studies until 6pm in the evening. At this time some of the monks return to their homes and 30 of the monks stay in the monastery in a dormitory.

Before the lunch was sponsored by the FPMT, the schedule was similar to the one they have now except that the monks used to leave the monastery at lunch time to eat, resulting in the problem that some of the monks would not return for afternoon teachings or else that monks would not receive sufficient food at lunch time to give them the required energy to continue their studies all day.

## B2 – PROCEDURES IN PLACE FOR USE OF THE FOOD FUND

### **Idгаа Choinzinling**

#### ***Collection of money***

Each month Otgonbaatar, Idгаа’s accountant, collects 500,000 Tugrug from the FPMT center. He presents a letter of request to the FPMT accountant together with a receipt for the previous month’s food expenditure. He keeps the money in a safe in Idгаа and takes it as needed to buy food supplies.



#### ***Purchase of food***

Each month after receiving the money from FPMT, Otgonbaatar goes to the local container market to purchase the food supplies for the month. The food requirements are based on discussions with senior monks in Idгаа. Some additional perishable food may be bought during the month as needed.

After the food is bought for the month it is delivered to Idгаа and divided into separate bags, one for each day of the month and stored in the refrigerator and storeroom in the monastery.

#### ***Preparation and serving of food***

Each day the food is prepared in Idгаа’s kitchen by a volunteer cook. One bag of each food ingredients is given to the cook to ensure that only 1 day’s food is used each day. The last volunteer cook left in May 2004 and Idгаа are planning to find a new cook for the new teaching term commencing in September 2004. During the summer the majority of the Idгаа monks are in the countryside for summer training with some of the monks cooking the food.



The Idгаа complex has a new kitchen which can be used to cook the food. This kitchen is new. Prior to its construction, the lunch was cooked in the university kitchen of the Ganden complex by a university cook.

#### ***Description of meals***

A nutritious meal is served every week day to the monks (Monday to Friday) consisting of either a meat soup meal or a vegetarian meal. Usually a vegetarian meal is provided twice a week. A small meal is also provided on Saturday when the monks have only a half-day schedule.

The menu is decided by the senior monk’s team and planned according to the Mongolian calendar to ensure that vegetarian meals are offered on special dates of the month such as the 8<sup>th</sup>, 15<sup>th</sup> and 30<sup>th</sup> days.



## **Dashi Choepeling**

### ***Collection of money***

Each month Tsultrim, the disciplinarian, collects 500,000 Tugrug from the FPMT center. He presents a letter of request to the FPMT accountant together with a receipt for the previous month's food expenditure. He brings this money back to the monastery and stores it in the monasteries safe.

### ***Purchase of food***

The food shopping is done once a week by the accountant, Battur, after discussions with the cooks. Battur goes to a local market and buys enough food for 1 week's meals. Some food products are bought for the entire month at the beginning of the month in order to take advantage of cheaper prices for larger volume purchases. The main food products are meat, flour, rice, some vegetables and dairy products. Water, firewood and some cleaning materials are also bought from the food fund as needed. Battur usually buys the food supplies from the same vendor every week who gives him a receipt at the end of the month for presentation to FPMT. From now on Battur is going to get weekly receipts.



The food for the week is then brought back to the monastery and stored in a room within the monastery which also has a refrigerator for storing the meat. The week's supply of meat is divided into enough portions for the entire week.

### ***Preparation and serving of food***

Dashi Choepeling have a small kitchen in a separate building which contains a large cooking pot which is used to cook the food. There is a head monk in charge of the cooking every day who prepares and cooks the meal with three rotating helper monks. Preparation for the lunch begins early in the morning when the fire is lit and the food prepared. The appropriate portion of food is taken from the refrigerator and storeroom and prepared and cooked. At approximately 12am the food is transferred from the large cooking pot to smaller containers and brought to the gompa for serving. All monks are then given their lunch in big bowls which they eat in the gompa together.



One difficulty faced by the monks is that in winter time it is very cold in the kitchen. Also, during the past year when the number of monks receiving lunch was 130, the food would not always be sufficient and during this time lunch was often given only 4 days per week. This may become a problem again in September this year when new monks will join the monastery.

### ***Description of meals***

Lunch normally consists of meat and noodle soup with some flavorings and sometimes vegetables. However a vegetarian meal is also served once a week which is usually sweet rice.

## **Gungaa Choiling**

The lunch fund for Gungaa Choiling only started in June 2004 and procedures are still been developed for the operation of the lunch.

### ***Collection of money***

For the past two months a senior monk in Gungaa, Enebishtogtoh, collects 250,000 Tugrug from the FPMT center. He presents a letter of request to the FPMT accountant together with a receipt for the previous month's food expenditure. He brings this money back to the monastery and stores it in the monasteries safe.

### ***Purchase and serving of food***

The food shopping is done once a month by the accountant, Urnuh, after discussions with the cooks. He goes to the local market and buys enough food for the entire month. The main food products bought are meat, flour and some vegetables. The monastery has a new kitchen and a large storeroom with a refrigerator to store the food. The month's supply of food is divided into portions for each day of the month. Each day the lunch is prepared in the monasteries kitchen and served to the monks.



### ***Description of meals***

For the past two months the lunch has consisted every day of meat noodle soup made from meat, flour and vegetables. In the future the monks may provide a more varied lunch.



## SECTION C - FINANCIAL SUMMARY

### *Income*

<b>Donations for MMFF obtained from donors</b>		
<i>Date of donation</i>	<i>Amount \$</i>	<i>Name of donor</i>
<b>Total</b>		

<b>Money sent to FPMT Mongolia from FPMT Head Office</b>		
<i>Date sent</i>	<i>Amount \$</i>	<i>Amount TG (\$1=1180)</i>
Feb 04	\$4,000	4,720,000
June 04	\$4,000	4,720,000
<b>Total</b>	<b>\$8,000</b>	<b>9,440,000</b>

### *Outgoings*

	<i>Date food fund commenced</i>	<i>No. of months (to end Aug 2004)</i>	<i>Amount given per month (Tugrik)</i>	<i>Total sponsorship to date (Tugrik)</i>	<i>Approx US\$ amount (\$1=1180TG)</i>
Idgaa	Oct 2001	36	500,000	18,000,000	\$15,254
Tashi	July 2003	14	500,000	7,000,000	\$5,932
Gungaa	June 2004	3	250,000	750,000	\$636
<b>Total</b>		<b>53</b>	<b>1,250,000</b>	<b>25,750,000</b>	<b>\$21,822</b>