

## Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

### UBR 937

#### Rinchen 937 - Shaddublin khiid

**Shadduvlin/Shadüvlin/Shaddüvlin/Shaddiwlın, Shaddüv gepel janchüvlin, Shaddüv jambal janchüvlin, Ikh shaviin Dayaanii Shaddüwlingiin Khüree, Nyamba dayaanii Shaddüvlin khiid, Nomlon büteeliin khiid, Nomlol büteel bayan arvidakh Bod' tiv**

Tibetan name: bshad-sgrub-gling, bshad-sgrub (dge'-phel) byang-chub-gling, bshad-sgrub 'jam-dpal byang-chub-gling

English name: Shaddublin/Shaddüwlin monastery, Shaddüwlin meditational monastery

GPS at the old tree marking the monastery site:

N 48°00.843'

E 106°54.195'

GPS data of the presumed meditation temple remains:

Elevation 1766 m

N 48° 01, 071'

E 106° 52, 863'

**Data provider:** Gonchig lama, main disciplinary master of Dashchoimbel datsan (born 1917), Jan Felgentrau, founder of the Tilopa centre

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

*Bilgiin melmii*, 2005 February, No. 15 /57/

Dulam, S., *Khüree dörwön uuliin takhilga, belgedel*. Ulaanbaatar 2004

Gangaa, D., *Khüree tsam*. Ulaanbaatar 2003

Iderbayar, B., Shadüw gepel janchüwlin khemeekh büteeliin khiidiin diyanch nariin tsaaz jayagiin altan üseg jewzündambiin aman zarlig orshwoi, In: *Erdeniin tülküür*, Ulaanbaatar, (date unknown) pp. 4.,5.,8.

Lokesh Chandra (ed.), *The Golden Annals of Lamaism. Hor chos-'byung of Blo-bzang rta-mgrin. 'dzam-gling byang phyogs chen-po hor-gyi rgyal-khams-kyi rtags-pa brjod-pa'i bstan-bcos chen-po dpvod-ldan mgu byed ngo-mtshar gser-gyi deb-ther zhes-bya-ba bzhugs-so*. Sata-Pitaka Series. Vol. 34. New Delhi 1964

*Northern Buddhist Conference on Ecology and Development*, Ulaanbaatar 2005

Homepage of Tilopa Center, <http://www.tilopa.net/>

**Photo:** <http://www.tilopa.net/>

#### History

According to Zawa lam Damdin (Golden Annals, 160r), there was an isolated place in a valley, called *bshad-sgrub-gling* or *bshad-sgrub byang-chub-gling* in Tibetan (the Mongolian equivalents being *Shaddüwlin/Shadduwlin* or *Shaddüw janchüwlin*), north of the capital at the foot of the Chingeltei Mountain, used by lamas to contemplate and meditate. As a place for meditation, it was also called *Dayanii Khüree* (Skr. dhyana, meditation). Sixteen fully ordained lamas (*gelen*) and four novices (*getsel*) lived there, all being contemplative lamas (*diyanch*).

According to a text of the 8<sup>th</sup> *jewtsündamba khutagt* (Iderbayar, p. 4.), which describes the foundation of the monastery in detail, the 4<sup>th</sup> *jewtsündamba khutagt* expressed his wish to sit in meditation in a place lacking the disturbance of masses of people, which was beautiful with a pleasant garden full of a multitude of flowers and greenery and with its fresh crystal clear water springs. Nor did he wish it to lack trees and other plants indeed he wished it to be abundant with them. He wanted the place to be not too far away from but not near settlements, which was complete with the ten signs of the good virtues. So it was that the nice place in the valley of *Bumbat*, *Shaddüw gepel Janchüwlin* monastery (*Nomlol büteel bayan arwidakh Bod' tiv*), on the south-east of the Chingeltei mountain, was found. The text also mentions that the 4<sup>th</sup> *jewtsündamba khutagt* had used this place for meditation.

According to Banzragch (p. 13), the meditation place (*samadiin dayaanii khüree*), called *Shaddüw jambal janchüwlin* (Tib. *bshad-sgrub 'jam-dpal byang-chub-gling*) was founded by the 5<sup>th</sup> *jewtsündamba khutagt* in 1807 near *Dambadarjaa* monastery (see entry UBR 939 Rinchen 939) in the valley of Bumbat. The territory of the complex was 70x186 ald (p. 15.).

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According to Gangaa (*Khüree tsam*, p. 29.), the sixteen lamas of *Shaddüwlin* spent ten days in meditation from the 1<sup>st</sup> of the last spring month and prepared the incense and holy water used later to purify the *Tsam* dance field for the *Tsam* held in Ikh Khüree.

According to S. Dulam (pp. 88-90.), a monastery called *Shaddübgempillin* (an alternative spelling variation being *Shaddüwgepillin*, Tib. *bshad-sgrub dge'-phel gling*) was founded in 1858 in the Chingeltei mountain about 10 km far north of *Ikh Khüree*, on the right bank of the Selbe river in *Shaddüwlin* valley. The place was also known for the sculptures kept there: *Shaddüwlingiin Ochir-Dar'* (Tib. *rdo-rje 'dzin-pa*, Skr. Vajradhara of *Shaddüwlin* valley) or *Shaddüwlingiin Dagwanamdal* (Tib. *dag-pa rnam-grol*?<sup>1</sup> of *Shaddüwlin* valley). There was a yurt-shaped temple with the sculpture of *Bazarsad* or *Dorjsembe* (Tib. *rdo-rje sems-dpa'*, Skr. Vajrasattva) with his consort. According to Dulam, this is now kept in Gandan monastery. According to Gonchig, the main disciplinary master of *Dashchoimbel datsan*, the main worship object of *Shaddüwlin* monastery was of *Naidan jüdüg* (Tib. *gnas-brtan bcu-drug*), the sixteen arhats.

Jüger's painting of Ikh Khüree shows the complex and Dulam describes the place as well. A large wooden fence surrounded the complex with the main gate in the south with two other gates on the east and west. According to the text of the 8<sup>th</sup> *jewtsündamba khutagt* (Iderbayar), the sculptures of Tsongkapa and the statue of *Ochirdar'* (Tib. *rdo-rje 'dzin-pa*, Skr. Vajradhara) kept here. According to Dulam, in the north of the complex there was a yurt-shaped *dugan*, *Ochirdariin örgöö* ('Palace of Vajradhara) with other places for worship and prayer such a temple (*süm*), a palace (*lawrin örgöö*) and other places scattered around. The statue of *Ochirdar'* which was kept in the *Ochirdariin örgöö*, is presently in *Gandan* monastery (*Bilgiin melmii*, 2005 February, No. 15 /57/, p. 3., *Northern Buddhist Conference on Ecology and Development*, pp. 285-286.).

The two southern corners were fenced off and enclosed the lamas residences: sixteen yurts for the sixteen fully ordained lamas (*gelen*). According to Dulam these lamas held the *gawj* ('ten hardships', philosophical degree) rank, although this is not supported by any of the other sources used. They followed very strict rules and spent a great deal of time in meditation. Rituals were held during the day and night as well.

The monastery was part of Ikh Khüree, which administered it with the great treasury (*ikh san*) of the *jewtsündamba khutagt* providing the funds.

According to Gangaa (*Khüree tsam*, p. 29.), the sixteen *Shaddüwlin* lamas spent ten days in meditation from the 1<sup>st</sup> of the last spring month, when they also prepared the incense and holy water that was later used to purify the *Tsam* dance field for the *Tsam* held in Ikh Khüree.

According to Dulam (p. 88.), the *gelens* wore yellow, not red *orkhimj* (the scarf worn over the left shoulder by lamas, but here this yellow-coloured one may refer to not *orkhimj* but another piece of garment, *lagoi* (Tib. *bla-gos*, yellow upper robe, a big shawl worn only by *gelens*) and yellow ceremonial hat (*shar owoodoi*) with its flaps folded down not only in winter but in summer as well. It could be worn with its flaps folded up only when they rode a horse or a vehicle. The 'head' of the monastery was called *Shaddüwlingiin naidan* (Tib. *gnas-brtan*) or "the saint of *Shaddüwlin*".

One of the main sources about the monastery is the text composed by the 8<sup>th</sup> *jewtsündamba* in Tibetan ('The golden letters of the rules and regulations for the lamas of the meditational monastery called *Shaddüw gepel janchüwlin*, being the command of the *jewtsündamba*'), a modern Mongolian translation of which has been published by Iderbayar (the original Tibetan text was not available for the researchers). Apart from the history of the founding of the monastery mentioned above, it also contains the very strict monastic rules (dictated by the 8<sup>th</sup> *jewtsündamba khutagt*) that had to be applied in the monastery. According to the text, the lamas of this monastery were highly educated in the three classes of the Buddhist texts (*gurwan aimag saw*, Tib. *sde snod gsum*, Skr. Tripitaka), and especially in discipline (*dulwaa*, Tib. *'dul-ba*, Skr. Vinaya). Only *gelen* and *getsel* lamas could belong to the community, so *barmarawjün* and *genen* were not allowed to live in the monastery. From among the *gelen* and *getsel* lamas only those who had a great wish to learn and were older than 25 years old were allowed to join the monastery. The *gelens* of the monastery always had to wear the yellow coloured *wanshü* (Tib. *pan-zhwa*, 'pandita hat'), and wear the pieces of lama garments called *namjar* (Tib. *snam-sbyar*, a loose mantle), *lagoi* (Tib. *bla-gos*, yellow upper robe, a big shawl worn only by *gelens*) and *orkhimj* (the red coloured shawl worn over the left shoulder). It was impossible for *getsel*s to wear any kind of ornaments such as the ornamented bag for the bowl (*ayaganii uut*), knife and the tools for making a fire (*khet khutga*). (Mongolian men traditionally wear these items on their belt.) In summer, lamas had to take off their boots when they gathered for

<sup>1</sup> The authors could not identify the origin and meaning of this name.

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the ceremonies. *Gelens* and *getsels* had to wear all items of the *nomiin khuwtsas* (Tib. *chos-gos*, 'religious robe', the collective name for the different pieces of monastic garment of monks - originally there were three) at all times except when they were riding a horse.

The text, being the *jewtsündamba khutagt's* regulations of the monastery, includes other details as well. For example, it was forbidden for the lamas in the monastery to go far from it if they did not have an important reason so doing. It was not allowed to let cows, horses, dogs, goats and any other animals inside the confines of the monastery, nor were beggars and other sinful people let in. Drinking alcohol was not allowed nor was it permitted take any kind of intoxicating or narcotic drinks into the monastery. The text also mentions that all impure water such as dishwater, dirty water, or sewage should be disposed off far away from the monastery site. And, of course, it was forbidden to kill any animals or living beings here.

The 8<sup>th</sup> *jewtsündamba khutagt's* text also describes the conditions for letting visitors enter the monastery. Thus, those married men given permission to worship, prostrate and make offerings in the monastery, had to be controlled when they entered. The text also specifies that the lamas should try to keep out any suspicious person who tried to enter. Women were not allowed to enter at all, except on the three blessed days of the year (*ikh adist gurwan ödör*): the 8<sup>th</sup> of the first summer month when Buddha left his home and became a lama; the 15<sup>th</sup> of the same month, that is, the anniversary of three events of his life on the same day (his birth; the day he reached enlightenment or became a Buddha; and the day when he passed away); and the 4<sup>th</sup> of the last summer month when he first preached the Dharma, often referred to as 'when he first turned the wheel of Dharma'.

According to Pürew (*Mongoliin улс төрийн төw*, p. 45), during the reign of the Bogd khaan and on his orders *Shaddüwlin* became a training centre (often referred to as *nuuts tagnuullin gazar*, 'centre of secret agents' in the Socialist period). The lamas studied languages and foreign culture, with the aim of getting foreign support for the country. Many of them were sent abroad to countries such as China, Japan and Germany. The apparent reasons for these missions were diplomatic. *Dilow khutagt*, Jamsranjaw (1884-1965) was the last such 'diplomat' lama. He fled away to Inner-Mongolia and finally to the USA after being arrested in 1932 at the beginning of the purges when he was accused of spying for the Japanese though he was only given a suspended sentence. (On his life see: Lattimore, O., *The Diluv Khutagt: Memoirs and autobiography of a Mongol Buddhist reincarnation in religion and revolution*. Asiatische Forschungen, Band 74, Wiesbaden- Harrassowitz, 1982).

### Current situation

All the buildings of the monastery complex were wooden as was the fence. Today there are no remains. A tree, decorated by ceremonial silken scarves (*khadag*) (GPS: N 48°00.843', E 106°54.195'), is the only marker of the place where the complex was situated. There are two *owoos* next to the tree. This ancient place of meditation now is totally occupied by weekend houses.

However, according to Jan Felgentreu, there was a smaller building, supposedly a retreat temple about 500 meters up on the hillside from the complex. (It is highly possible it was used for retreats although there are no written sources confirming this.) Some bricks remained on the site and the foundation of the temple is indicated by mounds or a brim. The Tilopa Centre (*Dilaw töw*) a Drikung kagyü (Tib. '*bri gung*') organization founded in June 2004 by Jan Felgentreau, has built a new retreat center there, with a small temple and four huts intended for meditation for their members and anyone else who wishes to do a retreat. They plan to use the remaining old bricks of the small temple that once stood there to build a stupa on the site. Besides reviving religious activities on this old site, Tilopa center has other projects in Mongolia, working together with some monasteries in Ulaanbaatar and in the Gobi area. On the website of Tilopa center ([www.tilopa.net](http://www.tilopa.net)) there is a picture showing the remains of what is said to be the remnants of the old meditation temple.

In 2007 spring the site, situated up on a hillside on the north side of *Shaddüwlin* valley, was visited by the researchers. There are two wooden temple buildings, in front of them a small house for the guard who was the only person who resided there that time. The ruins are said to have situated on the east side of the two temple buildings, but nothing is visible of them, as a new building is being built on its site. On the east there are also some meditational huts standing. The complex is used only in summer as a meditational retreat. The area is surrounded by a small wooden fence. Jan Felgentreau and his center can be connected via phone as well (317983, 99090147).