UB 16 Dechinravjaalin khiid

Tibetan name: bde-chen rab-rgyas gling
English name: Dechinravjaalin monastery

Bayanzürkh district, 14. khoroo, Narnii zam street, on the right side of Narantuul market
Phone: 96660899, 88110599

Informant: Davaadorj lama (about 20 years old), M. Khüreltsend, head of the temple (in 2007)

The abbot (tergūün) of this Gelukpa temple is M. Khüreltsend (born in 1978) from Zavkhan aimag who came to Ulaanbaatar in 2000 to study in the Zanabazar Buddhist University in Gandan, and some of his friends of the same age, who studied and graduated together with him. He founded the present temple in 2003, as a branch of his mother-monastery, Gandan dechinravja Dashchombelin (Tib. dga’-ldan bde-chen rab-rgyas bkra-shis chos-phel gling), in Bayantes sum, Zavkhan aimag. The temple was opened in January, 2006, after the permission for its operation was obtained in 2004. The two-storey brick building stands inside a big fenced-off yard with yurts around it.

In 2006 the surveyors were informed that fourteen lamas, who mainly came from Zavkhan aimag with the abbot, belong to the community and some of them have getsel vows. According to the head, who was interviewed in 2007, about 25 lamas gather at ceremonies. There is no lama with gelen vow, similarly to other smaller temples in Ulaanbaatar. As for the ranks in the temple, there is a lovon lama, a chanting master (unzad) and one disciplinary master (gesgüi). There is an astrologer. Believers can come to request religious texts. Their mother-monastery was revived in 1992 and a stupa was also erected there. The abbot of that monastery, which presently has 22-23 lamas, is called Ölzii-Ochir.

The main protector deity of the temple is Gombo (Tib. mgon-po, Skr. Mahakala). Other main deities worshipped are Buddha, Tsongkhapa, Lkham (Tib. dpal-ldan lha-mo, Skr. Shridevi), Namsrai (Tib. rnam-(thos)-sras, Skr. Vaishravana, Kuvera), the twenty-one Taras, the trinity of Rigsümgbongo (Tib. rigs gsun mgon-po, ‘lords of the three families’, the trinity of the bodhisattvas Avalokiteshvara, Manjushri and Vajrapani), and the trinity of Tselkhanamsum (Tib. the-pha nams gsum, ‘the three deities of longevity’: Amitayus, Sita-Tara, and Vijaya). The temple owns the volumes of Ganjur.

During the survey in 2006, the interior of the temple was not yet furnished. Because of this, ceremonies were performed in a yurt next to the building although there was at that time no daily chanting. On the survey visit, only one lama was available for questioning and it appeared that the full set of temple activities will only be established when the new temple building is completed. In 2007 summer the temple was visited again, when the new temple building had opened, furnished with all worship objects and ritual implements.

Apart from the everyday chanting, the following ceremonies are held here: on the 8th of the month the ceremony of the Medicine Buddha (Mañalini donchid), on 15th the Guhyasamaja tantra (Sanduun jüd), on 29th the ceremony in honour of the wrathful deities (Sakhius) and on the 30th the ritual to honour the 16 disciples of Buddha (Naidan chogo). On weekdays they hold Oroin yerööl (Tib. smon-lam, ‘prayer’, ceremony for the deceased) and Ganjur ceremonies. A wide variety of the usual annual ceremonies are kept in the temple, like the 15 days ceremonies during Tsagaan sar and the chogo (Tib. cho-ga) rituals on the great days of Buddha.

In this temple, texts and various gürem (Tib. sku-rim, healing ceremony) and zasal (‘remedy’) rituals can be requested without fixed prices, according to one’s own possibilities.