

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 19 Namdoldechinlen khiid,

Jagarmolomiin neremjit ulaan yosnii Töv

Tibetan name: rnam-grol bde-chen gling

English name: Namdoldechinlen monastery, Nyingmapa centre named after Jagarmolom

Songino Khaikhan district, 9th khoroo, near the bus terminus in the Bayankhoshuu district of Ulaanbaatar
Phone: 306114

Informant: the disciplinary master of the monastery, Ts. Erdenetsogt (born around 1980); Kh. Banzar, founder and head of the temple (born in 1912)

Written source: Sүkhbaatar, O. (transl.), *Majiglavdonmaagiin namtar*. Ulaanbaatar, 2004

The abbot (*tergүүn khamba*), Kh. Banzar, founded the monastery in 1989 as the first Nyingmapa complex in the revival period in Ulaanbaatar, following the instructions he had been given by his teacher. He comes from Dundgovi aimag, where he became a lama at the age of 17. He did not belong to a monastery, but meditated and wandered around the countryside. He became a *zoch/ zodoch lama* practicing the tantric ritual of *Zod* (Tib. *gcod*), cutting ego-clinging.

Nowadays, about 30 lamas belong to this monastery. There are two temples, the main temple and the *Jasaanii dugan*, which is the temple where texts requested by individuals are read to them. The third building, on the left of the main temple, is the reception for ordering texts (with fixed prices) and the office of the abbot. There are several other buildings in the yard, such as the kitchen. The monastery's front garden is very attractive with colourful flower-beds. In the back garden there is a stupa and some prayer wheels.

In addition to the abbot, there is a *lovon*, two chanting masters, one disciplinary master and a *zoch/ zodoch lama* (a woman owning *getselmaa* vow) helps to organize monastic life. There are no lamas with *gelen* or *getsel* vows. The temple follows the system of *Jagarmolom jūd* or *Lavran jūd*. (The former being the name of the founder of the lineage and the latter being the name of the lineage he brought into Mongolia from Labrang monastery). According to O. Sүkhbaatar (p. 11.), Molom was a poor lama who lived in the 1800s. He was born in Daichin beesiin khoshuu, Tүsheet khan aimag, and later became a lama in Ikh khүree. He went to Tibet and India on foot, where he received initiations. He meditated intensely and obtained siddhi power. After twenty years he returned to Ikh khүree and established the first *Zod* tantric assembly, following the tantric system he learnt at Labrang in Tibet. This tantric system became widespread in Mongolia and became known as the tantric lineage of Jagarmolom (*Jagarmolomiin jūd*).

The main deities of the monastery are Padmasambhava and *Toinag/Toinog* (*Ikhaгаа*) (Tib. *khros-nag lha-Ingа*, fierce black goddess, aspect of Vajra yogini, *Toinog Ikhaгаа* means the group of the five of the above goddesses). The main protectors are *Zangad* (Tib. *btsan rgod/brtsan rgod*), *Jamsran* (or *Ulaan sakhius*, Tib. *lcam-sring*), the Red Protector and *Dүrteddagwa* (Tib. *dur-khrod-kyi bdag-po*, Skr. Citipati). The main tutelary deity is *Khand dina* (Tib. *mkha'-gro sde Ingа*) that is, the group of the five dakinis. On the 10th of each month Padmasambhava's birth is celebrated as is customary in the Nyingmapa (Red Stream) tradition (*Lovon tseejүү ceremony*). On the 15th and 25th the ceremony for the dakinis (*Khand tseejүү*) is held. On the 25th one of the main protectors, *Zangad* (Tib. *brtsan-rgod*) is also worshipped (*Zangadiin khangal*). As usual, the ceremony of the wrathful deities (*Sakhius*) is held on the 29th, when especially the three main protectors of the temple are worshipped (*Zangad, Jamsran, Dүrteddagva*). Daily chanting starts from 10.00am, then the texts are read for individuals until about 2.00pm.

Some of Banzar's disciples have established other Nyingmapa temples in Ulaanbaatar and elsewhere: P. Sodnom (*Ekh Ürsiin buyanii Töv, Dashchoinkhorlin khiid*, New Temples 24); L. Battengel (*Ürjin sanag rolvii choilin, Lovon Badam junain nuuts tarniin nomiin khiid*, New Temples 22); D. Mendbayar (*Narkhajid süm*, New Temples 32); as well as one in Övörkhongai aimag and one in Bayankhongor aimag. Nowadays, there is no formal connection with or between these monasteries, which operate independently of each other.

In the middle of the main altar there is a large statue of Padmasambhava. On the left and right of it, there are various thangkаs such as one showing the five dakinis (*Khand dina*), with *Toinog* as the main

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figure on the left of the Padmasambhava image, and that of *Majiglavdonma* as the main figure on the right of it. There are also pictures of *Zangad*, *Jigjid* (Tib. 'jigs-byed, Skr. Bhairava, epithet of Yamantaka) and *Dürtoddagwa*. In the middle of the shrine, thangkas hang down from the ceiling, showing *Gombo* (Tib. *mgon-po*, Skr. Mahakala), *Jamsran*, *Dürtoddagva* and *Zangad*. Above the throne of the disciplinary master hangs the picture of *Jamsran*. The sides walls are decorated with pictures of the eight offering goddesses and five human skulls are painted on the cross-beam. The porch is decorated with the picture of the Guardians of the Four Directions.

The temple of *jasaa* has a painted scroll of *Namsrai* (Tib. *rnam-(thos)-sras*, Skr. Vaishravana, Kuvera), an image of *Choiwoo* (Tib. *chos-rgyal*, Skr. Dharmaraja, epithet of Yama) and *Lkham* (Tib. *dpal-Idan lha-mo*, Skr. Shridevi) and a painted scroll of *Gombo*. There are five smaller altars, in the middle there is a statue of Buddha in his 35th year. There are other sculptures like that of *Jigjid* and *Ayuush* or *Tsevegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus). The temple is decorated with the eight auspicious Buddhist symbols.