

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 20 Ürjin Shaddüvlin khiid

Goviin Noyon Khutagt Danzan Ravjaagiin neremjit

Tibetan name: U-rgyan bshad-sgrub gling

English name: Ürjin Shaddüvlin monastery, named after Noyon Khutagt Danzan Ravjaa

Bayanzürkh district, 16. microdistrict, Ulaankhuaran street

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Informant: *lovon* lama of the monastery, T. Odbayar (32 years old)

Written sources: printed leaflet of the monastery with basic information on its foundation, ceremonies and religious activity

This Nyingmapa (Red Stream) monastery is situated near the bus stop, Offitserüüdiin Ordon, at the junction of Ulaankhuaran Street and Peace Avenue. It can be reached by narrow lanes between the wooden fences of the *khashaas* (fenced area) from the west or from the south. The monastery has a nicely decorated gate on the south, and small stupa decorations on the top of the fence. In the middle of the courtyard there is a stone *boipor* (incense burner), and, as usual, there are two stone lions on either side of the temple entrance. There is a prayer wheel on the right. The temple building is made of brick.

O. Tagarvaa, the current abbot, who is the re-incarnation of the Goviin Khüükhen khutagt, 'the young lady saint of the Gobi', founded the monastery on the 26th of November, 2000 and follows the lineage of Khüükhen khutagt, which is one of the three lineages in Mongolian Nyingmapa (Red Stream) temples. The original incarnate lama received his name because of his appearance i.e. female facial features and his long hair. His photo is in the Film Archive (catalogue number 24948, box 96, with the inscription Saj lam Khüükhen khutagt). His monastery was situated in Khentii aimag, Ömnödelger sum.

At present the monastery has about 30 lamas of which about 12 have a degree, some in Buddhist studies from the Zanabazar Buddhist University in Gandan. All the lamas have *genen* vow. There are no child novices, the youngest lamas being teenagers. There are the following title-holders in the monastery: *daa lam*, *lovon*, two chanting masters and one disciplinary master.

In the entrance to the shrine, there are images of the Guardians of the Four Directions. The consulting room of the fortune teller of the monastery is on the left of the temple. The reception for paying for religious texts (with fixed prices) is on the right of the shrine near the entrance. The pillars are decorated with dragon reliefs.

As a Nyingmapa (Red Stream) monastery, the main figure of worship is Padmasambhava (*Lovon Badamjünai*). The other main deity is Buddha. The main tutelary deity of the temple is *Damdin Yansan* (Tib. *rta-mgrin yang-gsang*), a four-faced and six-armed tutelary deity with wings and a horse-head in his hair that is embracing his consort. He is a main tutelary deity in Nyingmapa (Red Stream) temples because Padmasambhava worshipped him. The main protector of the monastery is *Jamsran* (or *Ulaan sakhuis*, Tib. *lcam-sring*), the Red Protector. The sculpture of *Yansan* is on the altar, hidden behind a red curtain. It can be seen only on the days his ceremony is held.

The daily chanting is held from 9.00am. The daily readings, this being a tantric monastery, include *Zod* (a tantric ritual the purpose of which is to cut through the four Maras or obstacles to practice/enlightenment and sever ego-clinging), *Lüijin* (ceremonial meditation on offering the body as a means of severing ego-clinging and concepts of individuality) and presenting the offering cake (*dorom*) to *Zangad* (Tib. *btsan rgod/brtsan rgod*). Eulogies of Padmasambhava are also read every day. Lamas sitting on the either side of the shrine recite the readings requested by individuals at the same time as the daily chanting, continuing after it finishes until around 4-5.00pm.

The monthly ceremonies are: on the 8th of the month the ritual of the Medicine Buddha (*Ikh Manal*, *Manaliin donchid*); on the 10th the ritual of Padmasambhava (*Lovon chogo*); on the 15th the special ceremony of the temple's main tutelary deity, *Yansan*, and the ritual of the wrathful deities *Dürteddagva* (Tib. *dur-khrod bdag-po*, Skr. Citipati), *Jamsran* and *Zangad* is performed; on the 25th they worship the

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dakinis (*Khand chogo/Khand tseejüü*); on the 29th the ceremony in honour of the wrathful deities (*Arvan khangal*) is held.

There are specific annual ceremonies held only in this monastery. The yearly feast of *Yansan* (*Ikh Yansan*, 'Great *Yansan*' ceremony), the main tutelary deity, is held twice a year with the exact dates being listed in Mongolian calendars for each year: in spring before the thunderbolt; and in autumn after the thunderbolt. According to the lamas in the temple the proper dates for the thunderbolt can be found in Mongolian calendars for a given year (it is not on the same day every year). However, the researchers assume that it is the *zurkhaich* (astrologer) of the temple who fixes this date, as the date is not marked in Mongolian calendars, contrary to the informant's account.