

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 24 Now: Jagarmolomiin jüdiin ulaan yosnii Dashchoinkhorlin

Was: Dashchoinkhorlin khiid, Ekh ürsiin buyanii Töv

Tibetan name: bkra-shis chos-'khor gling

English name: Dashchoinkhorlin monastery, Center for the merit of offspring

Bayangol district, on the left of Damdinbazar Street

NOTE in 2011: the name of the monastery has been changed. Its previous name, Ekh ürsiin buyanii Töv, is no longer used. Its present name is Jagarmolomiin jüdiin ulaan yosnii Dashchoinkhorlin monastery. This monastery follows the Red Stream based on Jagarmolom's tantric tradition'

Informant: Lkhagvadorj, the main chanting master of the temple

This Nyingmapa (Red Stream) temple, placed behind high fences, is situated on the left of Damdinbazar Street (when coming from *Tögsbaysgalant khiid* or the White House Hotel) in the Bayangol district of Ulaanbaatar. The entrance is from the west. In the yard there are some prayer-wheels in front of the building and some yurts down the hill where the abbot and other lamas live.

The temple was founded in 2000 by its Abbot, P. Sodnom. As he is one of the students of Kh. Banzar, the abbot of the Nyingmapa (Red Stream) monastery of Bayankhoshuu district (*Namdoldechinlen khiid/Jagarmolomiin neremjit ulaan yosnii Töv*, UB 19 New Temples 19), they also follow the lineage of *Lavran* (introduced to Mongolia by *Jagarmolom*). Presently there are sixteen lamas, six of them with *getsel* vow. There is a *lovon*, two chanting masters, and one disciplinary master. The temple has a fortune-teller as well. All the lamas are young with two of them presently studying in Drepung monastery, South India.

The main deity of the temple is Padmasambhava (as is case in the other Nyingmapa temples), the main protector deities are *Zangad* (Tib. *brtsan-rgod*), *Jamsran*, the Red Protector, *Toinog* (Tib. *khros-nag*, fierce black goddess) and *Dürtoddagwa* (Tib. *dur-khrod bdag-po*, Skr. Citipati). There are many types of monthly ceremonies, such as *Lovon chogo*, a ceremony in honour of Padmasambhava on the 10th of the lunar month, and the ceremony in honour of the wrathful deities (*Sakhius*) on the 29th of the month. They also worship *Narkhajid* (Tib. *na-ro mkha'-spyod*, Skr. Sarvabuddhadakini) on the 25th of the month and *Manal* (Tib. *smān-bla*, Skr. Bhaisajyaguru), the Medicine Buddha on the 8th. On the 30th of the lunar month another ceremony is held in honour of Buddha's main disciplines, the sixteen sthaviras or arhats (*Naidan*). On the 15th *Guhyasamaja* tantra (*Sanduin jüd* ceremony) is read. On the 3rd *Oroin yerööl* ceremony is held for the deceased and the *Ganjuur* is also recited.

Daily chanting starts at 10.00am. The daily readings contain some distinctive texts, which reflect the specialties of the temple. These are prayers recited to Padmasambhava and also to *Jagarmolom* (Tib. *rgya-gar smon-lam*, a Mongolian monk who studied and practiced in India and Tibet in the 1800's) and *Zangad* (one of the protector deities of the temple). *Lüjgin* is performed every day. People can ask the fortune-teller of the temple to advise them what texts should be read for their benefit. The texts for individuals are read until 2.00pm. In this temple there are no fixed prices for prayers.

As for the images and objects of worship in the temple, there is only one big statue of Padmasambhava. There are many thangkas and images of *Ayuush* or *Tsewegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus), *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara), *Toinog*, *Zangad*, *Lkham* (shortly for *Baldan lkham*, Tib. *dpal-ldan lha-mo*, Skr. Shridevi), the Goddess with the White Parasol (*Tsagaan shükhert*, Tib. *gdugs-dkar*, Skr. Sitāpatra); *Majiglavdonmaa* (the great female founder of the lineage of the *Zod* (Tib. *gcod*) practice in Tibet), and *Gombo* (Tib. *mgon-po*, Skr. Mahakala).