

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 21 Ikh Amgalan nomiin khüрд khiid

Ulaan yosnii Töv Dechinchoinkhorlon khiid

Tibetan name: rnying-ma'i chos-tshul bde-chen chos-'khor gling

Written Mongolian: Deching Choyingqorling keyid

English name: Dechinchoinkhorlin monastery, Nyingmapa (Red Stream) Centre

Bayangol district, 4th khoroolol

Informant: Ts. Lkhagva, young lama of the monastery

This monastery is on the hillside south of Örgöö cinema and to the north of Damdinbazar street, in Bayangol district, 4th khoroolol.

This is a Nyingmapa (Red Stream) monastery, which was founded in 1990. In the early years, ceremonies were held in a small yurt-shaped concrete building. There was square shaped building as well, which housed the monastery offices. Both building can still be seen on the west of the present temple. The new temple building was completed in 2002. Its roof is decorated by the *Soyombo* symbol and flags decorated with blue lotuses. On its corners there are four yak-tail banners.

The abbot (*khamba*) of the monastery is G. Pürevsüren. He is an astrologer, and graduated from the Zanabazar Buddhist University of Gandan in same class with D. Chojamts, the current head abbot of Gandan monastery, and Ch. Dambajav, the abbot of Züün khüree Dashchoilin monastery.

There are two *lovon* lamas, two chanting masters and a disciplinary master belonging to the monastery. Presently there are about 30 lamas in the monastery all of whom have *genen* vows, which is usual for the lamas in Nyingmapa (Red Stream) monasteries. Among them, about 10 are children (i.e. under the age of 10).

The main deity of the temple is Padmasambhava, while the main dakini is the group of the five dakinis, *Khand dina* (Tib. *mkha'-gro sde Inga*), and the main protector deities are *Ranjün/Rinjin Lkham* (Tib. *rang byung lha-mo*, a typical Nyingmapa aspect of Shridevi) and *Gombo* (Tib. *mgon-po*, Skr. Mahakala) and *Jamsran* (or *Ulaan sakhuis*, Tib. *lcam-sring*), the Red Protector.

In the entrance hall there are the images of the Guardians of the Four Directions. On the altar, there are various deities, such as statues of *Narkhajid* (Tib. *na-ro mkha'-spyod*, Skr. Sarvabuddhadakini), *Manzshir* (Tib. *'jam-dpal / 'jam-(dpal)-dbyangs*, Skr. Manjushri), *Bazarsad* or *Dorjsembe* (Tib. *rdo-rje sems-dpa'*, Skr. Vajrasattva). In the centre of the altar there is a large statue of Padmasambhava. There are also statues of the blue coloured *Gündsambo* (Tib. *kun-tu bzang-po*, Skr. Samantabhadra, the primordial Buddha of the Nyingmapa Stream) with his consort, *Manal* (Tib. *sman-bla*, Skr. Bhaishajyaguru), the Medicine Buddha, *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara) and the four armed *Ranjün/Rinjin Lkham*. Around the walls of the temple, on the left there are statues of Amitayus, and on the right, there are 108 small sculptures of Padmasambhava, all financed by individual believers. The names of the donors and the number of their family members are written on them

As in most Nyingmapa (Red Stream) monasteries, on the 10th and 25th of the month a special ceremony is held in honour of Padmasambhava (*Lovon chogo*). On the 8th the Four Mandalas of Tara (*Dari Ekhiin mandal shiva*) is read. On the 29th there is a ceremony in honour of the wrathful deities (*Sakhuis*).

In this temple they follow several lineages (*jüd*, Tib. *rgyud*): the lineage of the fifth Dalai Lama; the lineage of Padmasambhava; and also the lineage of the Fifth Noyon Khutagt Danzanravjaa in the readings of *Lüijin*.

Daily chanting is held from 9.00am and contains different eulogies and prayers written by Padmasambhava, along with an incense offering and other ritual texts to Padmasambhava. *Lüijin* is recited every day. According to the disciplinary master, they perform two kinds of *Lüijin* readings: one is of Majiglavdonmaa (Machik labdrön, Tib. ma-gcig lab-sgron-ma, the female 11-12th century female founder of the lineage of the *Zod* (Tib. *gcod*, pronounced as *chöd*) practice in Tibet (cutting through ego-clinging)), the other is of the Fifth *Noyon khutagt* Danzanravjaa (1803-1856). As the fifth reincarnation of a Sakyapa saint, this famous re-incarnated lama was the abbot of *Khamriin khiid* in the present Dornogovi aimag. He was the author of Tibetan-Mongolian bilingual poems, plays, founder of numerous monasteries in the Gobi, a

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monastic theatre, and a museum.

Believers come to consult the fortune tellers in the monastery. According to their advice, they request different kinds of remedies and amending rituals to be performed. The reception for ordering texts (with fixed prices) is on the left, inside the entrance hall. The consulting rooms of the astrologers are on the left inside the temple.

There are connections with Mindroling monastery (Tib. *smin-grol-gling*) in India, and also with a Nyingmapa (Red Stream) monastery (may be Penor Rinpoche's Namdrolin monastery (Tib. *rnam-sgrol-gling*) in South-India). According to Sue Byrne, two lamas from this monastery studied in the Sakya Monastery (Tib. *Sa-skya*) in Dehra Dun, 200 kilometers from Delhi, and have now returned. Presently another two lamas are studying in the Sakya College. There are plans to send five lamas to study in a Nyingmapa (Red Stream) monastery in Tibet (whether or not this is a Tibetan monastery in Tibet or in India was unclear.)