

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 27 Dechin choilin tavshi sünbrellin datsan

Tibetan name: bde chen chos-dbyings thabs-shes zung-'brel gling grwa-tshang (gcod)

English name: Dechin choilin tavshi sünbrellin monastic school

Zanabazar street, on the way up to Gandan

NOTE in 2011: a new temple has been built

Informant: The Head (*tergüün*) of the monastery, Ts. Püevdorj

This small temple, housed in a yurt in a fenced yard, is on Zanabazar street, on the way up to Gandan. It is the first temple on the right hand side, just after the Shamanic centre. (In March 2006 another temple, called *Agrim datsan* (New Temples 17), has moved in a yurt next to it.) A notice on its fence has its name in Cyrillic script and says that the monastery has an astrologist, and performs special tantric rituals as *Zod* and *Lüijin*.

Püevdorj founded the temple in 2002. According to him, they are about to start to build a permanent temple, the foundations for which the researchers saw on their second visit in March 2006. Until it is completed, the ceremonies are held inside a yurt. A notice on the door of a second yurt announces that individuals can request texts in this place. The temple is open between 10.00am and 3.00pm.

The abbot, Püevdorj, came from Övörhangai aimag. He studied with his old teacher, then spent three years by reading *Lüijin* on deserted areas in the countryside. Later he graduated at Gandan monastery's Zanabazar Buddhist University. Apart from the abbot, the temple has a *lovon*, two chanting masters and one disciplinary master. There are thirteen lamas, with *genen* vows, most of them came from Övörkhongai aimag, but there is no official connection with any of the monasteries there. Two astrologers belong to the temple.

The specialty of the temple is the so-called *Zod* ritual (Tib. *gcod*). This is a special tantric ceremony, which literally means 'cutting' through the four Maras (obstacles to practice and enlightenment) and ego-clinging. This system of practices is based on the Prajnaparamita (*bilig baramid*, Tib. *shes-rab-kyi pha-rol-tu phyin-pa*). This scripture is the essence of Mahayana Buddhism. It means 'having arrived at the other side of wisdom', i.e., attainment of perfect spiritual enlightenment and knowledge. *Zod* was created by the Tibetan 11-12th century female teacher Majiglavdonmaa dakini (Machik labdrön, ma-gcig lab-sgron-ma in Tibetan) and her master who was also her tantric partner, the Indian siddha, called Padamba sanjee (Phadampa Sangye, pha-dam-pa sangs-rgyas in Tibetan). The purpose of *Zod* tantric ritual is to cut through the four Maras (obstacles for practice and enlightenment) and ego-clinging.

This Nyingmapa monastery also follows the lineage of Jagarmolom, one of the three lineages followed in Mongolian Nyingmapa temples, and is named after the founder lama. The abbot studied with a lama of Dashchoilin monastery, Luvsandamba, who died in 2005. As a young man Luvsandamba was a lama in Züün khüree, which was one of the two main monastic districts in the Mongolian capital, and he often participated in ceremonies of *Dechinchoilintavshisümbrellin*, or *Jagarmolomiin khural* (UBNR 950 NOT in Rinchen 950), a temple which was located near the present Seoul street, the site of the present Second Maternity Centre (*2r törökh gazar*), within the same fenced area as Tantonjalbiin temple (UBR 919 Rinchen 919), an other tantric Red Stream *zod* assembly. In the old times, Nyingmapa (Red Stream) temples were situated in the South West quarter, called *Baruun-Ömnöd khoroo* on the south between Züün Khüree and Gandan. They were excluded from the centre of Ikh khüree, which included Gandan and Züün Khüree, due to the fact that they followed different Tantra practices and were mainly married lamas. In the centre of Ikh khüree women were forbidden to live or to spend the night and all of the lamas were celibate.

According to Püevdorj, his teacher instructed him to found a temple under the same name. However, the lamas in *Puntsoglin* monastery (UB 23 New Temples 23), another present-day Nyingmapa temple, also learnt the Jagarmolom tradition from the same master, and from an other lama (Dashtseren, lama of Züün khüree *Dashchoilin* monastery) who often participated in the ceremonies of the old

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Dechinchoilintavshisümbrellin temple, and therefore it's not a simple matter to determine which one or if either of them, can be considered the revived old *Dechinchoilintavshisümbrellin* temple.

The main deities of the temple are Padmasambhava and the group of the five dakinis, called *Khand dina* (Tib. *mkha' 'gro sde-lnga*).

Accordingly, the main image in the temple is a Padmasambhava statue. There is also a statue of *Ayuush* or *Tsevegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus) and one of Majiglavdonmaa.

On the tenth of the lunar month they hold a ceremony in honour of Padmasambhava (*Lovon chogo*), on the 15th in honour of the group of the five dakinis (*Khand tseejüü*) with Majiglavdonmaa in the center, and there is also a ceremony every month dedicated to the wrathful deities on the 29th. Daily chanting is held from 10.00am then the lamas read the texts requested by individuals. According to the head of the monastery, they read eulogies of Padmasambhava and also recite *Lüijin* every day.

The temple owns the 108 Tibetan volumes of *Ganjuur*.