

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 28 Garma Garjid Ürjin Perenlailin khiid

Tibetan name: Kar-ma bka'-(b)rgyud u-rgyan phrin-las gling

English name: Karma Kagyüpa temple named Ürjin Perenlailin

The office of the assembly is in Room 210 on the second floor of the SAN building (behind school No. 5 on the right on Baga toiruu,

NOTE in 2011: The assembly does not operate in Room 210 anymore, but has a new temple building

Informant: D. Taiwansaikhan, head of the monastery; G. Divaasambu, tsorj lama of Gandan monastery, founder of the Karmapa temple

Written sources: printed leaflet of the monastery (in Mongolian)

Divaasambu, G., Taiwansaikhan, D.: *Garmava yosnii ug garal*, Garma Garjid Ürjin Perenlailin khiid, Ulaanbaatar 2005

Divaasambu, G., Taiwansaikhan, D.: *Mongoliin burkhan shashnii tүүkhen toim*, Ulaanbaatar 2005

Sereeter, Ö., *Mongoliin Ikh khüree. Gandan khiidiin tүүkhen бүтэtsiin товч*, Ulaanbaatar 1999

Buddiin shashin, soyoliin tailbar toli, (Buddiin sudlal tsuvral 2.), Mongol Ulsiin Ikh Surguuli, Ulaanbaatar, 2000

Pürev, O., *Mongol töriin golomt*, Ulaanbaatar 2004

D. Taiwansaikhan heads up this assembly, founded by himself and his father, *Divaasambu*, the *tsorj* of *Gandan* monastery. At the time of the survey, it was operating from an office with even ceremonies being held there but only occasionally. It is the only assembly in Mongolia today that follows the Karma Kagyü tradition (a sub-branch of one of the four Tibetan Buddhist streams, Kagyü), which has, in fact, deep roots in Mongolia.

Historical background

Origin of the Karma Kagyü Tradition in Tibet

The stream of Tibetan Buddhism, which became known as Kagyü(pa) (*garjid/gajüd(ba/wa)* or '*zarligiin ündeslel*', Tib. *bka'-rgyud(-pa)*) is referred to as the 'transmission of the teachings', because the teachings of Vajrapani (*Dorjchan*, *Ochirvaani*, Tib. *rdo-rje-can*) were transmitted from master to master beginning with Tilopa (Dilo, 988-1069). He transmitted his teachings to Naropa (Naro, 1016-1100), who then transmitted it to Marpa (Marba, 1012-1097/99), then it was transmitted to Milarepa (Milaraiva/ba, 1042-1123) and to Gampopa (1079-1153).

The Kagyü(pa) tradition has two main streams (Tib. *shangs-pa bka'-brgyud* founded by *mkhas-grub khyung-po rnal-'byor* and *dwags-po bka'-brgyud* founded by Gampopa) and, within *dwags-po bka'-brgyud* four sub-streams (Tib. '*ba'-rom bka'-brgyud*, *kar-ma bka'-brgyud*, *tsal-pa bka'-brgyud*, *pag-mo gru-bka'-brgyud*). One of these is Karma Kagyü(pa) or Karma(pa) (*Garma garjid* and *Garmava* in Mongolian form).

(Garma) Düsümchenba (Tib. *dus-gsum mkhyen-pa*), a principal disciple of Gampopa, who lived from 1110-1193, founded this particular stream of the Kagyü stream. He established the main Karma (Kagyü) monastery (*garma dansa*, Tib. *kar-ma gdan-sa*) in 1147 in Kham (Tib. *kham*), in the Great Mountain (Tib. *ri-bo che*) on the Ngul-chu (Tib. *rngul-chu*) River in Tibet. He also built other monasteries.

The main tutelary and protector deities of the Karma Kagyü Stream are *Dorjpagam* (Tib. *rdo-rje phag-mo*, Skr. Vajravarahi), *Bernag makhgal* (Tib. *ber-nag mgon-po*, an aspect of Mahakala), and *Ranjün/Rinjin Lkham* (Tib. *rang-byung lha-mo*, a typical Nyingmapa aspect of Shridevi).

The present head of the Karmapa's or Karma Kagyüpa's (the two terms being synonyms) is the 17th Karma-pa U-rgyan phrin-las rdo-rje (Garmava Ürjinperenleidorj, born in 1985), who lives in Dharamsala. Taiwansaikhan, head of *Garma Garjid Ürjin Perenlailin khiid* has connection with him.

Karma Kagyü Presence in Mongolia

The tradition of the Karma Kagyü Stream came to Mongolia in the 13th century and, according to Taiwansaikhan, it was the only sub stream of Kagyüpa stream that took root in Mongolia. Mönkh khan

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(reigned between 1251-1259), invited Garmava Choiji lam (Tib. kar-ma-pa chos-kyi bla-ma, 1204-1283) who was the reincarnation of Düsümchenba, to the Mongolian court in 1251. The legend says that Mönkh khaan, and later Khubilai khaan (reigned between 1260-1294), became Buddhist believers after witnessing his miracles and mystic deeds against illnesses and natural disasters. In 1256 Mönkh khaan finished the construction of the 10 meters high five-storey stupa-temple (*Lkhadin süm*, Tib. *Iha-steng*) in Karakorum (the Mongolian capital from 1220), the building having been started by his predecessor, Öödei khaan (reigned between 1241-1246). Its construction is an indication of the place and importance given to Buddhism in Mönkh khaan's time. Garmava Choiji lam was appointed by Mönkh khaan as the State Tutor (*töriin bagsh*). He was also given the title of Garma bagsh, 'Karma master', (Tib. kar-ma pakshi) with a ceremonial black hat with vajra ornament on its top. That is why the followers of the Karma Kagyü Stream were also called 'black hat' (Tib. *zhwa-nag*) lamas. During his lifetime Garmava Choiji lam established several monasteries in Tibet and Mongolia as well as giving many teaching and writing scores of texts on different aspects of Buddhism.

Later Mönkh khaan's successor, Khubilai khaan, made both the third incarnation of Karmapa, Garma Ranjün dorj (Tib. rang-byung rdo-rje) who lived from 1284-1339 and Pagva lama (Tib. 'phags-pa bla-ma) from the Sakyapa Stream who lived from 1235-1280 State Tutors. The former coming to Mongolia in 1331 to gave the Kalachakra initiation (*Düinkhor Vanchin*, Tib. *dus-'khor dbang-chen*) to Khubilai.

The fourth Karmapa incarnation, Rolbiidorj, who lived from 1340-1383 and was the personal religious teacher of Togontemür khaan and his queen, was also given the title of Mongolian State Tutor. It is also well known that Tsongkhapa (the founder of the Yellow Stream) got his laymen vows (*genen*, Tib. *dge-bsnyen*) at the age of three from Rolbiidorj.

The tradition of Karmapa became strong in Mongolia and remained so until the time of *khalkh* prince Tsogt khün taij's (1580-1636) wars. When the Manchus came into power in China, they made effort to occupy the territory of the present Inner-Mongolia as well. The Khalkh princes refused to go to the aid of the Inner-Mongols against the Manchus. Only Tsogt taij, a Khalkh prince, who lived in the present Bulgan aimag (his white palace and poem-inscriptions on stone steles are well-known) supported Ligdan khan of the Chakhar Inner-Mongols against the expansion of the Manchus. Tsogt taij's personal aim was to preserve the rule of the Karmapa, which stream he followed, in the Mongol areas. As the political situation changed, Tsogt taij, being a follower of the Red Stream, had to escape from his residence and went to Kukunor in north-east Tibet. He wanted all the armies of Mongolia to join together to defeat the Manchu army, but he had few supporters. However, the Tsogt prince suddenly died, which prevented his army's planned union with Ligdan's army to resist the Manchus, and, very soon after, his army and the Ligdan forces were defeated by the Manchus. After this war ended, the Red Stream Buddhists became persecuted in Mongolia.

At that time the area now known as Inner-Mongolia was divided into bigger and, within them, smaller units, the latter called 'banners', administrative units (*khoshuu*). One of the banners of Shiliin gol area, bordering the present Sүkhbaatar aimag of present day Mongolia was Khuuchid khoshuu, which has a key relationship with the history of the Mongolian Karma Kagyü Stream. (There are possibly more such areas or banners with a connection, but it is on this khoshuu that the researchers collected information.) In 1680 the people of Khuuchid khoshuu area moved from the northern Khalkh areas in the Khangai Mountain (the present Outer-Mongolia) to the south-eastern border (i.e. the present border area of Outer and Inner-Mongolia, as at that time the border between the two did not exist). There they divided into two *khoshuus* (administrational division), Zүүн and Baruun khuuchid (Eastern and Western khuuchid). The people of Baruun khuuchid (Western khuuchid), who lived in the present areas of Erdene tsagaan sүm of the present Sүkhbaatar aimag, which is in the neighbouring area of the present Inner-Mongolia, followed the Karmapa tradition.

As the tradition of the Mongolian Karma Kagyü Stream says, when Öндөр gegeen Zanabazar came to power, he recognized that the Karmapa lineage remained uninterrupted in the Baruun khuuchid district, invited Gүүш lamkhai a lama from the transported Khuuchid khoshuu community of Shiliin gol in Inner Mongolia, as it was the only place where the Karma Kagyü teachings survived, and established him in the temple at Barga aimag, one of the 30 aimags in the capital, which aimag was founded by Öндөр gegeen in his old age. Therefore it is said that Öндөр gegeen revived the Karmapa tradition in Mongolia. According to

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the 'Short history of Mongolian Buddhism' (*Mongoliin burkhan shashnii түүкхен тоим*, p. 89.), Öндөр gegeen created separate aimags for the other Old Streams: the Nyingmapa, Sakyapa and Karmapa streams, because these were worshipped in Mongolia in the old times.

After the time of Öндөр gegeen, who re-instated the Kagyüpa tradition to Ikh khüree, the Karmapa tradition declined in Mongolia. However, there were still periodic visits by Karma Kagyüpa lamas to Mongolia. For example in the second half of the 17th century the Baruun khuuchid Garam Agvaansanjid (Tib. kar-ma ngag-dbang bzang spyod) lama went to the Tibetan Sera and *Lkhadin Ogmin Tsurpu* (Tib. 'og-min mtshur-phu) Kagyüpa monastery to study. After his returning he introduced the cult of Berneg Makhgal or Bernag Makhgal (or *Bernag Gombo*, Tib. *mgon-po ber nag-can*), the main protector deity of the Karma Kagyüpa Stream in his homeland and in many monasteries in Mongolia. He came to the *Bandidiin aimag* of Ikh khüree and became the pupil of the 4th *jevtsündamba khutagt*.

When the 5th *jevtsündamba khutagt* came to power he also decided to revive the Karmapa tradition, so he began to search for lamas of this stream. He found one such lama in a very old man in the area of Züün-kharaa, but this attempt to revive the tradition was not successful. Then the ruler learned that the tradition had continued unbroken in Baruun khuuchid khoshuu, so he sent for an accomplished practitioner and lineage holder, Garavkhaidüv (it was usual for lamas of the Karma Stream in Mongolia to have names beginning with Garma/Garam), from the monastery called *Khuuchidiin shine süm*, *Gavaachogserdlin* who was also known as the *ikh düvchin* (Tib. *sgrub chen*, Skr. mahasadhana, lama practicing the great accomplishment practice). The story is told of his miraculous arrival in Ikh khüree when he crossed the seemingly impassable flooded Tuul River. Mergen lam, an old lama from the area of Sain beis khoshuu (present Dornod aimag) witnessed the 'miracle' and reported it to the 5th *jevtsündamba khutagt*, who told him who the lama was. So Mergen lam became the disciple of Garavkhaidüv.

However, on this topic there is a contradiction in the books written by the two experts on the Karmapa tradition, Divaasambuу and Taivansaikhan lamas. The same legend is narrated in the 'Short history of Mongolian Buddhism' (*Mongoliin burkhan shashnii түүкхен тоим*, p. 89.) in connection with Güüş lamkhai, the Karmapa lama installed in *Barga aimag* by Öндөр Gegeen. The same book says (p. 89.) that Güüş lam Garam khaidüv was invited by Öндөр gegeen, though the other book of the same author(s), 'Origin of the Karmapa tradition' (*Garmava yosnii ug garal*, p. 32.) says Güüş lam Garam khaidüv is the name of an other Karmapa lama invited later by the 5th *Jevtsündamba*. The only factual information seems to be that Karmapa lamas used to be invited by the *jevtsündambas* from time to time and a miraculous way of arriving to the capital is related to one of these visits in the legends.

It is said that following his arrival in Ikh khüree, Garamkhaidüv revived the cult of *Bernag Makhgal* in the *Barga aimag*. He also brought the worship of *Damjan/Damjin dorlig* (Tib. *dam-can rdor-legs*, Vajrasadhu, *Mongoliin burkhanii shashnii түүкхен тоим*, p. 89.). The main tutelary deities of Barga aimag were *Dorjpagam* (Tib. *rdo-rje phag-mo*, Skr. Vajravarahi), and *Dorjdagzal toivonagva* (Tib. *rdo-rje drag-rtsal khros-pa nag-po*, 'Wrathful Vajra Power', 'the black wrathful one', the wrathful form of Padmasambhava, worshipped by the Karma Kagyü Stream). The main protectors were *Bernag makhgal* (Tib. *ber-nag mgon-po*, an aspect of Mahakala), and *Ranjün/Rinjin Lkham* (Tib. *rang-byung lha-mo*, a typical Nyingmapa aspect of Shridevi). According to Taivansaikhan lama, the temple of Barga aimag was situated near the present Arslantai güür (The Lion Bridge on Peace Avenue), where the building housing the Education and Science Department of the City Council stands (*Niisleliin zasag dargiin dergedekh kheregjüülegch agentlag*, *Niisleliin bolowsrol*, *shinjlel ukhaanii gazar*). However this information given by Taivansaikhan seems not to be correct as according to Pürev's book (*Mongol төриин golomt*, p. 45.) in that area, which was part of the Züün ömnöd khoroo (South-East quarter of laymen), the palace of a noble (*zasag noyon*) called Khurts van Tüden from the Khurts vangiin khoshuu of Setsen khan aimag was situated. Khurts vangiin khoshuu was the area where the barga people lived, and he was a noble of barga ethnic group. Pürev's book says that the temple of *Barga aimag* was situated on the present Baga toiruu at the site of Faculty of Design of the National University of Mongolia (*Dizain Surguuli*).

During the Manchu period (1644-1911) the Gelukpa stream of Tibetan Buddhism became dominant, so other streams were pushed to the sidelines. In 1911 the Manchu Empire collapsed and Mongolia became independent. The 8th *jevtsündamba khutagt*'s view was that the ideas of the Red and Yellow streams are without contradiction. So in 1912 once again a famous lama from the monastery of

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Khuuchid khoshuu of Shiliin gol, which followed the Karmapa tradition, was invited to Ikh khüree by the Bogd khaan. He also became a lama of the temple in Barga aimag.

This was closed down in 1937, along with all the aimag and other temples and monastic institutions in the capital, and destroyed.

There was no a real border in the modern sense between Mongolia and China during the Manchu reign. The Khuuchid khoshuu, the community who had retained the lineage of the Karmapa tradition, were fearful about the changes taking place in Mongolia after the death of the 8th Jevtsündamba. As they lived in the south of Mongolia (in the territory of Shiliin gol in the present Inner-Mongolia and the present Sүkhbaatar aimag (at that time these two areas comprised an area called Khurts zasgiin khoshuu), they decided in 1932 to save their religion by moving to, what is now known as, Inner-Mongolia in China. Thus they were able to continue their practice uninterrupted at the Baruun khuuchid monastery, operating that time in Shiliin gol, Baruun khuuchid khoshuu monastery, Inner-Mongolia. In 1945, the closed border reopened and, due to difficulties faced because of the Russians, the community decided to return to their homeland. They moved their monastery back to the place they had come from (Zotol sum, currently Erdene tsagaan sum of Sүkhbaatar aimag). Here, under the leadership of Luvsan lama, they re-instated the full activities of the monastery holding their ceremonies in *Khambiin khiid*, which was operated in a yurt. However, they once again faced difficulties because of the anti-religious propaganda and other related measures.

In 1960 the Communist authorities decreed that the six countryside assemblies that had moved back into Mongolia's territory after 1945 and were on the move in yurts, were to be integrated into Gandan monastery. So it was that four Khuuchid lamas (the maximum number permitted by the authorities), from *Khambiin khiid* arrived in *Gandan* with trucks full of sutras, images, objects of worships and religious articles. These objects of worships can be seen today in the right side of the altar of *Gandanthechenlin* temple together with other Nyingmapa and Sakyapa images. The images from *Khambiin khiid* include Padmasambhava, *Bernag Makhgal* and *Ranjün/Rinjin Lkham*.

Between 1960 and 1970 many of the former lamas of *Barga aimag* including Jamiyaan unzad, Shaazan waarnii Dagwadorj, Gombo and Batsүkh lived in Bayan sum in the present Töv aimag, and throughout this time they performed ceremonies at home in secret. They worshipped the main protector of *Barga aimag*, *Bernag Gombo* (the same as *Bernag Makhgal*), whose image was saved by Shaazan vaarnii Dagwadorj, who was one of the former *Barga aimag* lamas.

Reviving the Karma Kagyü Tradition

Today, the only person who can transmit the Karmapa teachings is said to be the *tsorj* lama of Gandan monastery, Garjidiin *Divaasambu*. He was born in 1927 in Örgön sum, Baruun Khuuchid khoshuu, as the first son of Dalai Garjid. He started to learn from a lama of (*Khuuchid*) *Khambiin sүm* having the *shavran* rank (Tib. *zhabs-drung*, 'at the feet of, in the presence of') when he was 6 years old. He took a *genen* vow at the age of 8, and went to study in a Medical monastic school (*manba datsan*) when he was 11. When he was 14 he joined *Bandid gegeenii khiid/Aya zandan Bandid gegeenii khiid* in Abaga or (Zүүн) Beisiin khoshuu also in Shiliin gol, to study Buddhist philosophy (*choir*, Tib. *chos-grwa*). In 1945, when he was 17 because of the political situation he moved to Zotool sum of Sүkhbaatar aimag (presently Erdenetsagaan sum) together with many inhabitants of his homeland, and about half of the lamas of the *Khambiin khiid* (it had originally about 300 lamas). After this move he participated in the ceremonies of *Öndör Khambiin khiid*, which was now operating first in a yurt and, after 1950, in a temple made of mud and wood.

In 1960 he came to Gandan monastery, as these countryside assemblies were affiliated to it, and since then he has had different duties and ranks such as *bicheech* ('scribe, clerk') writing in Tibetan, *nyarav* ('bookkeeper/treasurer'), *daamal* ('administrator, manager'), and disciplinary master (*gesgүi*). He became a teacher in the Zanabazar Buddhist University, and also bore the titles (*zasag*) *daa lam*, *lovon* ('master'). At the time of the survey, he is the *tsorj* ('lord of religion') lama of Gandan. In the 1990's he took the exams for the highest philosophical degrees of *gevshiin dom* (Tib. *dge-bshes-kyi sdom*) and *gavjiin damjaa* (Tib. *dka' bcu'i dam-bca'*) in Dashchoimbel monastic school. He officially founded of the new Karma Kagyүpa assembly in 2005 with his son, Taivansaikhan who currently leads it.

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Taivansaikhan was born in 1965 in Erdene Tsagaan sum, Sүkhbaatar aimag as the 6th son of Divaasambuу. He studied in *Gandan* between 1987 and 1992 and obtained the degree of *gevsh* in 2001. He taught in *Idgaachoinzinlin* and *Gүngachoilin datsans* as well teaching in the Buddhist Secondary School housed in the *Geser sүm* complex until 2002. He also worked as a lama advisor for a while for the Hollywood star, Steven Seagal (considered a *tertön* Rinpoche, T: *gter-ston*, 'treasure revealer, discoverer of concealed books or teachings').

He revived the monastery of *Yegүzer khutagt* (one of the 13 main Mongolian *khutagts* also recognized by the Manchu), which was also situated in his homeland (Erdene Tsagaan sum, Sүkhbaatar aimag), and the temple of the Sүkhbaatar aimag centre. According to Taivansaikhan, there were always close connections in the past between the two monasteries, *Yegүzer* and the *Khambiin khiid* of the Karma Kagyүpa stream. The *Yegүzer khutagt* even worshipped the special protector deity of Karmapa.

The new Karma Kagyүpa temple was founded in 2005. It is housed in one room in an office building, which is decorated like a temple. There are currently only a few disciples, but when the new temple is built, the founders are confident they can attract more lamas and educate them in the Karma Kagyү teachings.

As yet there is no regular schedule of ceremonies. According to Taivansaikhan lama the 8th, 10th and 25th of the lunar month are of very important in this stream. There is also a special Karma Kagyү ceremony in honour of the stream's protector, *Bernag makhgal* who is a special form of *Makhgal* (Mahakala). On the only occasion we could participate at their ceremony, there were eight lamas. Besides *Divaasambuу* and Taivansaikhan, there were the chanting master of *Gandan* monastery, one of its *golch* (chanting) lamas, and about twenty believers, many of whom had to sit in the corridor to hear the chanting as the office temple has such limited space.

The temple has all the statues, thangkas and objects of worship needed. In the centre of the altar, there is a thangka showing Garmava Choiji lam, the second Karmapa incarnation. This painting also shows *Dorjpagam*, *Bernag makhgal* and *Ranjүн/Rinjin Lkham*, the main tutelary and protector deities of the stream. *Dorjpagam* is in a standing pose on the begging bowl held in the lama's hands in front of him, while *Ranjүн/Rinjin Lkham* is in the bottom corner on the right and *Bernag makhgal* is in the bottom corner on the left. On the right of the altar there is a thangka of Padmasambhava. On the left there is a picture of *Janraiseg* (Avalokiteshvara), with a statue of the four-faced, six-armed red coloured *Damdin Dorlig* (Tib. *dam-can rdo-rje legs-pa / dam-can rdor-legs*, Skr. Vajrasadhu) below it. There are other sculptures as well, such as that of Buddha and *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara).

Taivansaikhan visited His Holiness the Dalai Lama recently (in 2006), and received many statues and thangkas from him, such as the thangkas representing the founders of the 5 streams of Tibetan Buddhism (Nyingmapa, Kadampa, Sakyapa, Kagyүpa and Gelukpa) with their main disciples. The office temple is also decorated by a vishvavajra, as the main symbol of the temple and many photos showing His Holiness the Dalai Lama and the present leader of the Karmapa stream, the 17th Karmapa U-rgyan phrin-las rdo-rje.

NOTE in 2011: The temple building (N 47°55.428, E 106°52.365, 1329 m) opened in 2009. In 2010, 10 monks belonged to the temple. There is an abbot, a chanting master, a disciplinary master and a *lovon* (T. *slob-dpon*, 'teacher'). Apart from the daily chanting, the monastery has the following monthly ceremonies: *Manal* (T. *sman bla*) on the 8th of the lunar month, *Dorjpagam* (T. *rdo-rje phag-mo*) on the 15th of the month, *Goncholkhasүm* (ceremony of *Gombo*, *Chojoo* and *Lkham*) on the 29th of the lunar month. The main deities worshipped in the temple are *Dorjpagam* (T. *rdo-rje phag-mo*), *Bernaggombo* (T. *ber nag mgon-po*), *Ranjillkham* (T. *rang-'byung lha-mo*). The annual ceremonies are: at the end of the lunar year *Khuuchin khural* is held when *Goncholkhasүm* ceremony is performed; from the 1st to the 15th of Lunar New Year the *Yerööl* ceremony is held. As this is the only Karmapa temple in the country, its daily chanting includes the following special texts: *Garmawagiin san* incense offering, special texts of the Karmapa School and *Damdin*. Some texts have prescribed prices, but it is also possible to give donations. The monastery possesses the Tibetan volumes of the *Ganjuur* and the *Danjuur*. The monastery has a double vajra on its top (*natsagdorj*, T. *sna-tshogs rdo-rje*), which is unique in Ulaanbaatar. (Erdene zuu has a temple with this top ornament in Kharkhorin khot). The monastery plans to make the building three stories high with a vegetarian restaurant and a garage.