

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 32 Narkhajid süm

Tibetan name: Na-ro mkha'-spyod

English name: Narkhajid temple

On the hillside behind Medical Clinic number 3, Bayangol district, 10th microdistrict

Informant: the *takhilch* lama (offering preparer) of the monastery

The temple, which is up the hillside from the Medical Clinic number 3, is not fenced off, which is unusual for Mongolian monasteries. On the left side of the area there are two stupas built in 2004 with some prayer wheels in front of them.

Narkhajid süm is a Nyingmapa (Red Stream) women's centre. One of the temples of Ikh khüree, a tantric temple had the same name (*Narkhajid* or *Baldankhajidlin*, UBR 923 Rinchen 923) as this temple. However, according to its female lamas, this new temple has no connection with the old one. There is another new temple bearing the name *Baldankhajidlin* (near Nairamdal zuslan on the north-west of Ulaanbaatar, UB 31 New Temples 31), the head of which claims they revived the old temple. Nevertheless, both temples worship the same deity, *Narkhajid*, and consequently hold the same type of ceremonies as those held in the old *Narkhajid* temple.

The female lamas of this monastery wear a Mongolian lama robe (a modified form of the traditional *deel*). However, as they have not taken the *getselmaa* vows they are allowed to wear long hair and to use make-ups. (Shaved-off hair is only compulsory for female lamas with *getselmaa* vow.)

The monastery was founded in 1990 by Mendbayar, a disciple of Kh. Banzar, the abbot of the Nyingmapa (Red Stream) monastery in Bayankhoshuu (*Namdoldechilen khiid/Jagarmolomiin neremjit ulaan yosnii töv*, UB 19 New Temples 19). The founder who is a male lama, is also the head (*tergüün*) of the monastery. Nowadays there is no connection with the Bayankhoshuu monastery, nor with other Nyingmapa temples in Ulaanbaatar.

There are 30 women in the community with six of them having the *getselmaa* vow (the novice's vow for women) and the others being *genen*. They are all *zoch/zodoch* i.e. they perform the tantric *Zod* 'cutting through the ego-clinging' rituals. Apart from the head, there are the following ranks in the monastery: *daa lam*, two chanting masters (*unzad*) and two disciplinary masters (*gesgüi*). There are also two *golch* lamas, that is, chanters.

In the temple they worship special deities, such as the dakini *Narkhajid* (Tib. *na-ro mkha'-spyod*, Skr. Sarvabuddhadakini) who is the main deity or the dakini *Toinog* (Tib. *khros-nag*, fierce black goddess, aspect of Vajra yogini), with the main protector deity being *Jamsran*, the Red Protector. In accordance with this, the main objects of worship on the altar are the following: the 170 cm high statue of *Narkhajid* in the middle (made in 1994 by D. Danzan, an artist lama and the honourable chanting master (*darkhan unzad*) of Gandan's *Güngaachoilin datsan*), surrounded by the statues of Majiglavdonmaa (the female founder of the lineage of the *Zod*) *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara) and *Tsagaan Dari ekh* (Tib. *sgrol dkar*, Skr. Sitatarā, the White Tara) and a thangka of *Jamsran* (or *Ulaan sakhuis*, Tib. *lcam-sring*), the Red Protector. On the porch there are pictures of the Guardians of the Four Directions and also of the Four friendly animals and the White Old man. The temple owns the 108 volumes of Ganjuur.

They have the following special monthly ceremonies: on the 8th and 15th of the lunar month they worship *Dari ekh* (performing *Dari Ekhiin mandal shivaa*); on the 10th *Toinog* dakini (Tib. *khros-nag*) with the ceremony *Khand Toinogiin khural*; and on the 25th *Narkhajid* (*Khajidiin chogo* ceremony). On the 29th day the ceremony is in honour of the Red Wrathful Deity, *Jamsran* (*Jamsran sakhuis*). On the 8th the so-called *Nasnii büteel* ceremony (*Tsedev*, Tib. *tshe-bsgrub*, long life or longevity practice, a ceremony to achieve longevity) is held and the Tara ritual is recited during the night of the same day. They also hold a special yearly ceremony in honour of *Narkhajid* in the middle winter month. The female lamas of the temple hold a special retreat period for a week in the last autumn month and the first spring month, when they meditate on *Toinog* dakini and *Dari ekh*. The daily chanting also contains prayers to the main deity, *Narkhajid*. *Lüjijin*, a special tantric text, is recited every day as well.

The temple has a library and a religious College has been built, which is called Naropa after the

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11th century Indian siddha of the Kagyü Lineage. The first class is due to be admitted in 2006 with a four-year schedule. Young girls, who had finished their 8 or 10 year's studies in secondary school, can apply. On the right side of the main monastery building, a new building is being added to it to house the rooms for the fortune-teller, the religious shop and the reception for people to request the reading of texts (fixed prices). At present these can be found in the basement on the right side of the temple building.