

## Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 923

Rinchen 923 - Narokhajidiin süm

Narkhajid/Narkhajidiin süm, Baldankhajidlin, Pandilin/Pandelin süm, Tus amgalangiin süm

Tibetan names: na-ro mkha'-spyod, dpal-ldan mkha'-spyod gling, phan-bde gling

Written Mongolian names: Pandeling süm-e

English name: Narokhajidiin temple, Baldankhajidlin, Pandelin

GPS was taken in front of the University of Agriculture

1311m, N 47°53.268', E 106°54.584'

**Data providers:** Dr O. Pürew, Dashtseren lama of Züün Khüree Dashchoilin monastery (Born 1921), B. Daajaw architect

**Sources:** Banzragch, Ch., Sainkhüü, B., *Mongol khüree khiidiin tүүkh (emkhetgel)*. Ulaanbaatar 2004

Bawden, C. R. (translated and edited), *Tales of an Old Lama*, The Institute of Buddhist Studies [Buddhica Britannica Series Continua VIII], Tring, U. K. 1997

Idshinnorow, Sh., *Ulaanbaatar khotiin khuraangui*. Ulaanbaatar 1994

Sereeter, Ö., *Mongoliin Ikh Khüree, Gandan khiidiin түүхен бүтэtsiin towch*. 1651-1938. Ulaanbaatar 1999

Painting by Jүgder (1913)

**Photo:** none

### History

According to Sereeter (p. 80.) and Idshinnorow (p. 22.) *Pandilin* temple was founded in 1840 on the initiative of the 5<sup>th</sup> *jewtsүndamba khutagt*.

The foundation of the temple is often connected to Danzanrawjaa (Tib. bstan-'dzin rab-rgyas), the fifth reincarnation of a Sakya saint, (1803-1856), the abbot of *Khamriin khiid* in the present Dornogow' aimag, famous writer, poet, playwright and founder of many monasteries.

According to Sereeter, it was also called *Narkhajidiin süm* after its main tutelary deity, *Narkhajid* (Tib. *na-ro mkha'-spyod*, Skr. Sarvabuddhadakini). On the well-known Jүgder painting *Pandilin* is situated in the area near the present Zaisan tolgoi. Sereeter writes that initially the temple was situated south of the White palace (*Gүngadejidlin*, Rinchen 922) on the right bank of Tuul River. Then, fearing floods, the authorities moved it to a hill on the left bank of the river (near the present Zaisan tolgoi, north of the University of Agriculture). According to Banzragch (p. 15) its grounds covered an area of 25×27 *ald* (1 *ald* being 1,6 m).

According to B. Daajaw, whose description is based on Jүgder's painting, which shows the temple in detail, *Narkhajidiin süm* was a square-shaped two-storey building with green tiled roof with a golden ornament on the top. As the painting shows, there were two yurts in the courtyard.

According to Sereeter, the main protector deities of the temple were *Lkhan-aa Demchog* (Tib. *Iha Inga bde-mchog*, the five deities of Chakrasamvara mandala) and *Dolgornaljormaa* (Tib. *sgrol-dkar rnal-'byor-ma*, The White Tara yogini) yogini. The great treasury (*Ikh jas*) paid the expenses of the temple although there was one own financial unit (*jas*) as well. However, according to Jambal (English text p. 18., Mongolian text p. 695.), responsibility for the equipment in *Khajid* temple for six months each year, was held by the *bogd's Gegeen san* treasury (the same as the above *Ikh jas*) and for the other six months by the *Darkhan chin wan's* treasury..

There was no permanent congregation with four lamas from the *Tsogchin* temple holding rituals and ceremonies here from time to time. It is most probable that both lamas and female lamas took part in these ceremonies. According to Dashtseren lama, it was a mixed Yellow Sect – Red Sect temple. He claims that the annual *Khajid* (Tib. *mkha'-spyod*, Skr. dakini, 'goddess', 'sky goer', 'sky traveler') festival day took place on the 25<sup>th</sup> of the last winter month with a special ceremony (*Khajidiin chogo*) with a variety of musical instruments, with lamas as well as female lamas (*emegtei lam* or *khandmaa*, Tib. *mkha'-'gro-ma*, Skr. dakini, 'sky-goer', 'sky traveler', often used for *genenmaas* or female practitioners) participating. Today the same *Khajid* ceremony is held on the same day in the bigger Mongolian monasteries such as *Gandan* and *Züün Khüree Dashchoilin* monasteries in Ulaanbaatar. As for the origin of this ceremony, *Narkhajid* was the main tutelary deity of the 5<sup>th</sup> *bogd*. Once, when he was meditating on this goddess, he saw a red light above the Bogd khan mountain and Tuul River. The ceremony has been held ever since then. Jambal (English text p. 18., Mongolian text p. 695.) also says

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that *Zorigt wan*, Yüндendorj, took part in the *Khajid* meditation (*ninchin*, the Tibetan equivalent being perhaps *snying-chen*) along with the 5<sup>th</sup> *bogd*.

No other data was found about the religious life of the old *Narkhajid* temple.

According to O. Pürew, this temple was used for the worship of the King of the Water Spirits (*lusiin khaan*). Temples of this kind were situated next to 'holy' water sources. Other examples in Ikh Khüree were *Züün salaanii khural* (Rinchen 940 UBR 940), *Baruun salaanii khural* (NOT in Rinchen 946 UBNR946) and *Lowon Jalbiin süm* (NOT in Rinchen 944 UBNR 944).

According to Sereeter (p. 80.), the temple was closed in the winter of 1937 at which time statues and books were moved to the White Palace, *Güngaadejidlin*.

### Current situation

There are no remains and extensive construction is taking place nearby the presumed site. The Korean-sponsored International Buddha Park was opened in October 2005 to the east of this, at the foot of Zaisan tolgoi.

Today, two women's centres in Ulaanbaatar bear the name of this old temple, *Narkhajid süm* in Bayangol district and *Baldankhajidlin* near Nairamdal zuslan. Both temples worship *Narkhajid* and, consequently, hold the same type of ceremonies in honour of this dakini, which they claim are the same as the ceremonies supposedly held in the old *Narkhajid* temple. Despite this, the two modern temples have no proven connection with the old one.