

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 019 Badma yogo datsan (housed in the old *Geser* temple UBR 914) **Gandan (UB 01)**

Badma yogo/ Badmayogo/ Badmayoga/ Badamyoga datsan

Gandantegchenlin khiidiin Badma yogo datsan

Written Mongolian name: *niyuča-yi bütügegči yeke kölgen-ü badm-a yoγ-a dačang*

Tibetan name: *gsang-sgrub theg-chen-gling pad-ma yo-ga grwa-tshang*

English name: Badmayoga monastic school

Chingeltei district, Tasganii owoo, Geser süm

GPS was taken at the entrance on the south of the Gesar Sum complex

Data providers: Mönkh-Ochir, Ts. Günchin-Ish (2004 survey), Jamiyangarwa (2005 survey) lamas of the datsan

Before 1937, the wooden temple of *Badma yogo datsan* was situated in the Gandan complex alongside *Dashchoimbel datsan*.

Current Situation

From 16 January 2002 *Badma yogo (Badma yogo) datsan* began to operate in one of the two remaining temple buildings in the first courtyard of *Geser süm*. Officially the temple belongs to *Gandan* monastery so follows the Gelukpa (Yellow Sect) tradition, though traditionally it also features aspects of the Nyingmapa (Red Sect) of Tibetan Buddhism. The main deity of the temple is Padmasambhava, the main tutelary deity is *Damdin Yansan* (Tib. *rta-mgrin yang-gsang*) and the main protector is *Jamsran* (Tib. *Icam-sring*), the Red Protector. In the temple ceremonies (*Sharjin*, Tib. *shar-'byung*, monastic school daily chanting) are held every day from 9.00am to 12 noon. Believers can visit the temple until 5.00pm. There are images of *Awid* (Tib. *'od-dpag-med*, Skr. Amitabha) and Padmasambhava, and on the altar a statue of *Damdin Yansan* with his consort, which is usually curtained off. *Damdin Yansan* is a four-faced and six-armed tutelary deity with wings, and a horse-head in his hair, embracing his consort. As Padmasambhava worshipped him he became the main tutelary deity in Nyingmapa (Red Sect) temples. There are also thangkas of Buddha, *Gombo* (Tib. *mgon-po*, Skr. Mahakala) and *Awid*. On the left side of the temple there is the disciplinary master's room and on the right side, the room for making ceremonial cakes (*balin*). A Tibetan version of the *Ganjuur* is kept in the temple.

Before 2002 *Gandan* monastery's *Manba datsan* used this building. As it is administered directly by *Gandan* monastery, the abbot is D. Choijamts, the abbot of Gandan. The *lowon*, Ts. Günchin-Ish, is the leader of the temple. There is one disciplinary master and two chanting masters. At present 30 lamas a number of whom have *getsel* vows, belong to the temple. Last year the first lama to have the opportunity to study to India went there for two years. The temple has an astrologer as well.

On the 2nd, 10th, 16th and 25th of the lunar month there is a special ceremony in honour of the main tutelary deity of the temple, *Damdin Yansan*. On the 8th of the month the ceremony, called Four Mandalas of Tara (*Dar' ekhiin mandal shiwa*) is performed, while on the 15th of the month the Guhyasamaja tantra (*Sanduin jüd*) is recited, and on the 30th the ritual (*Naidan chogo*) of the sixteen arhats or the main disciples of Buddha is held. Five volumes of the *Ganjuur* are read every morning. Every year, either in spring or in autumn (in 2005 it was held in autumn), the ceremony of *Yeröoliin khaan* ('King of the prayers') or *Sanjidmolom khural* (Tib. *bzang spyod smon-lam-gyi rgyal-po*, Skr. Arya Bhadracharyapranidhanaraja, 'king prayer of good actions') is performed for three days.

There are various other smaller rituals held monthly or weekly. For example, the *balin* offering called *Choijoo dügjüü* is presented to *Choijoo* on the 9th, 19th and 29th of the month. *Shirnen düdeg/düdog* (Tib. *sher-snying bdud-bzlog*, the Heart Sutra exorcist ritual) is held on the 4th, 14th and 24th of the month. *Jawshi* (a kind of *Gürem* healing text to *Choijoo*) is recited on the 7th, 17th and 27th. Every Saturday the special tantric ritual, *Lüjijn* is performed, and also the texts for long life (*Tsegmediin chogo*) worshipping *Ayuush* or *Tsewegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus), the Buddha of Boundless life are

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recited. Every Sunday *Oroin yerööl* ceremony is read for the deceased. Individuals can request these rituals for fixed prices.

The reception for ordering texts is on the right of the main entrance of the temple complex.