

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 0110 Gandantegchenlin khiidiin Manba datsan

Tibetan name: *Dga'-ldan theg-chen-gling-gi sman-pa grwa-tshang*

English name: Medical monastic school of Gandan monastery

Data providers: D. Naranbaatar *lowon* and other lamas of the monastery

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

A *Manba datsan* was situated in the area of Zүүн Khüree before 1938. (See entry UBNR 942 NOT in Rinchen 942).

This temple is the *Gandan* medical school, although the actual building is outside the north wall of the monastic complex. The school itself was established in 1990 to train a new generation of skillful astrologists and physicians in traditional Buddhist medicine. Between 1990 and 2001 classes were held in the *Zurkhai datsan* (astrological temple) in *Geser süm*. The new temple building to house the *Manba datsan* community was built in 2001.

As it belongs to *Gandan*, the abbot of the temple is D. Chojamts, the abbot of Gandan monastery. A lama called J. Khoowoi (who was a lama in Ömnögow' aimag before 1937) initiated the building of the medical school. He held the *darkhan lowon* rank in the temple until he passed away in his 97th year in 2005. He was succeeded by D. Naranbaatar *lowon* who now leads the temple. There are two chanting masters and one disciplinary master and 35 lamas belong to the temple, all of whom are adults, mostly with *genen* vows. A few have *getsel* vows. Some of the lamas are studying in Gomang monastic school in Drepung monastery and Sera (Tib. *se-ra*) monastery both of which are in South India.

As a medical temple the main deity is *Manal*, the Medicine Buddha, with the main tutelary deity being *Jigjid*, the main protector being *Shanlan sakhuis*. (*Shanlan* and *Damjin* are traditionally protectors of the doctors and medical schools.) According to Sereeter (p. 66.), the *Manba datsan* that belonged to Zүүн Khüree prior to the purges had the same protector deities.

A *Düinkhor* stupa was erected on the left of the temple in 2002. The *büreenii shat*, the platform for calling lamas to the ceremonies, is in the south-east corner of the courtyard. Devotees can order the reading of texts according to a fixed price list in a building to the left of the main gate.

A large thangka of the eight Medicine Buddhas hangs in the middle of the temple along with a small thangka of *Jigjid*. On the altar there are the statues of Buddha, *Manal*, Tsongkhapa and an image of *Dar'ekh*. There are also numerous thangkas of wrathful deities, manifestations of Tara, and a statue of *Ayuush* or *Tsewegmed / Tsegmid*. The volumes of *Ulaan yum* (Prajnyaparamita) are placed on the left and the volumes of *Ganjuur* on the right of the altar.

Daily chanting is held between 9.00am and 1.00pm. After this remedy prayers (*Zasal*) and other texts are read at the request of individuals. As for the monthly ceremonies, on the 8th *Manal* is worshipped (*Ikh Manal*), on the 15th *Maaniin chogo* is held and on the 25th the Four Mandalas of *Dar'ekh* is read (*Dar'ekhiin mandal shiwa*). There are other ceremonies as well, such as on the 29th the three wrathful deities called collectively as *Gonchoi Ikhaa süm/Gonchoo Ikhaa süm* (Tib. *mgon chos lha gsum*, summarizing name for, *Chojoo/Chojil* and *Lkham*) are worshipped and on the 30th *Awidiin chogo* is performed for better rebirth in the paradise of *Awid* (Tib. *'od-dpag-med*, Skr. Amitabha) Buddha. Every Sunday there is the ceremony of *Ganjuur*. The annual ceremonies or big feasts are held in the *Tsogchin* temple of Gandan.

As this is one of the Medical temples, people usually came to the temple to pray for and have texts read for their own and members of their family's health, and also help the deceased to get better rebirth.