

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 13 Dashgünpanlin khiid

Tibetan name: bkra-shis kun phan gling

English name: Dashgünpanlin monastery

Songino Khaikhan district, 18th khoroo, Tavan shar

Informant: The head (*tergüün*) of the monastery, Sh. Gantömör

This monastery is situated on the left side of the place called Tavan shar (the five yellow coloured buildings that once dominated this area) in Songino Khaikhan district, 18th khoroo.

The fence of this small Gelukpa monastery is decorated with the eight auspicious Buddhist symbols. In the either side of the entrance gate, there are paintings of visvavajra and horse jewel. The OM MANI PADME HÚM mantra is painted on the wall and, in front of the fence, several small trees and poles are hung with ceremonial silk scarves (*khadag*). In the open space inside the fence, narrow paths leads to the temples and there are prayer wheels, a pavilion, benches and, on the right, a yurt. Believers can visit the temple from 10.00am to 6.00pm during the summer and from 11.00am to 5.00pm during the winter. People can consult the astrologist of the temple between 8.00am and 7.00pm.

The main temple is a yurt-shaped building made of bricks, with two stone lions and an incense pot (*boipor*, Tib. *spas-phor*) in front of it. In its small entrance hall, OM MANI PADME HUM can be seen. Inside the temple there are images of *Lkham* (shortly for *Baldan lkham*, Tib. *dpal-ldan lha-mo*, Skr. Shridevi), the 14th Dalai Lama and *Chagsh Janraiseg Janraiseg* (Tib. *phyag-bzhi spyan-ras-gzigs*), the four-armed Avalokitesvara in the left. On the altar there is a thangka of *Tsagaan Dari ekh* (Tib. *sgrol dkar*, Skr. Sitatara, the White Tara), a statue of Buddha and an image of *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara). On the right of the altar there are thangkas and images of *Ochirvaani* (Tib. *phyag-na rdo-rje / phyag-rdor*, Skr. Vajrapani), *Bazarsad* or *Dorjsembe* (Tib. *rdo-rje sems-dpa'*, Skr. Vajrasattva), *Düinkhor* (Tib. *dus-'khor*, Skr. Kalacakra) and *Ayuush* or *Tsevegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus). A picture of *Jamsran* hangs above the seat of the disciplinary master. Thangkas also hang from the wooden frame of the smoke hole in the yurt. The monastery does not as yet own the 108 volumes of the Tibetan *Ganjuur*.

Behind the main temple there is a small wooden building, which serves as the office of the abbot. There is an information board in the entrance hall to the office informing believers about the daily chanting at the monastery, rules for the lamas, foundation of the temple and listing the texts that can be requested for reading (with their fixed prices).

The leader (*tergüün*) of the complex is Sh. Gantömör (born 1941) from Arkhangai aimag. The temple opened on 25th August 1992. At present, there are eleven lamas with three of them being old lamas (aged between 65-80) and one young boy. As this is a small monastery there are only two chanting masters and a disciplinary master.

The main protector of the temple is *Lkham*. Special monthly ceremonies are: on the 8th of the month to the Medicine Buddha (*Manal*, Tib. *sman-bla*, Skr. Bhaishajyaguru); on the 15th the text of Guhyasamaja tantra (*Sanduin jüd*) is read; on the 29th a ceremony is performed in honour of the trinity of the wrathful deities *Gombo* (Tib. *mgon-po*, Skr. Mahakala), *Chojoo* (Tib. *chos-rgyal*, Skr. Dharmaraja, epithet of Yama) and *Lkham* (Tib. *dpal-ldan lha-mo*, Skr. Shridevi (*Gonchoi lkhaa süm / Gonchoo lkhaa süm*, the collective name of these three, is also the name of the ceremony)