MONGOLYН СУМ ХИЙДИЙН ТУУХЭН ТОВЧОО ТӨСӨЛ

UBNR 947
NOT in Rinchen 947 - Yonzon khambiin süm
Yonzon lamlin sharlinin gazar
Tibetan name: yongs-'dzin mkhan-po
English name: Temple of Yonzon khamba, Relics temple of Yonzon lam/khamba

GPS was taken at the east of Chojijn lamIni süm
Elevation 1287m
N 47° 54.875'
W 106° 55.154'

Sources: Photo in the Film Archive (K-23983), Photo of the mummy of Yonzon khamba in the Film Archive (K-23964), Painting by Jügder (1913), Photos of József Geleta published by Forbáth (p. 8., 168.)
Forbáth, L., A megüjhodott Mongólia, Franklin [A Magyar Földrőlai Társaság Könyvtára], Budapest, 1934
Pürew, O., Mongoliin ult töriin töw. Ulaanbaatar 1994
Painting by Jügder (1913)
Photos: Film Archive (K23964, K23983), Shepetilnikov (93), Geleta/Forbáth (168, 2 pictures, outer look and interior with the altar, 8 (golden mummy of the 8th bogd))

History

Yonzon (Tib. yongs-'dzin) is a title borne by the tutors of the Dalai lamas and the jewtsündamba khutagts. Luwsankhaimchog (Tib. blo-bzang mkhas mchog) was a Tibetan lama who came to Mongolia as the jawtii lam (Tib. byabs-khrus-kyi bla-ma, lama who performs purifying rituals) of the jewtsündamba khutagt in 1915. He later became, what was, the last of the yonzon khambas, the tutor to the 8th jewtsündamba, and, from 1920, the main abbot (khamba nomon khan) of the whole Ikh Khüree. (He was the last to fulfil this position, too.) He bore the latter position from then until his execution in 1937.

However, this temple was probably built for his predecessor.

In the Film Archive there is a picture showing a three-storey Tibetan style temple (K-23983, in the Chinese temples category, K-23971–23987, box 93). The photo has the inscription: ‘Yonzon khambiin süm, situated at the east of Chojijn lamini süm’. The categorization of the photo implies this must have been a Chinese temple, but its Tibetan style contradicts it. The pictures of the same building taken by Geleta in the 1920’s are in Forbáth’s book. Yonzon khamba’s temple was situated in a fenced-off building to the east of Chojijn lamini süm (Rinen 915). Pürew confirms this (Mongol töriin golomt, p. 59.), stating that yonzon khamba Luwsankhaimchog lived on the east of Chojijn lamini süm.

Jügder’s painting also shows a building on the right and to the east of Chojijn lamini süm, marked with the name of yonzon khamba, simply saying ‘that of Yonzon khamba’ and not giving any data on the type of the temple or its function.

The most informative account on this shrine is given by Jambal (English text pp. 57-66., Mongolian text pp. 739-753.), who was the treasurer or bookkeeper (nyaraw, Tib. gnyer-ba) of this temple. According to him, the shrine contained relics (shariil) of Baldanchoimbel (Tib. dpal-idan chos-phel), the previous yonzon khamba (before Luwsankhaimchog, the last one), who had been the Tibetan teacher for the young 8th jewtsündamba. Baldanchoimbel yonzon bore the title khamba nomon khan from 1865-1899 when he died aged 70. His body was dried, mumified and being preserved in this special temple where it was honoured by the 8th jewtsündamba. There is a photo of the mumified yonzon khamba, in sitting position on his throne, behind glass screens, in the Film Archive (K-23964). The mumified body of the 8th jewtsündamba was kept in this temple after 1924, too. (A picture can be seen in Forbáth’s book, p. 8.).

Jambal also claims that this temple was under the authority of the Dalai Lama’s treasury. Furthermore he reproduced for the Arts Council of Mongolia by kind permission of the authors of the report ‘Monasteries and Temples of Bogdlin Khüree, Ikh Khüree or Urga, the Old Capital City of Mongolia in the First Part of the Twentieth Century.’ Survey conducted by Zsuzsa Major and Krisztina Teleki, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.
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says that the Buryat Agwaan Ikhaaramba or Agwaandorjiew (Tib. ngag-dbang rdo-rje, 1853/54-1938) who arrived to Urga accompanying the 13th Dalai Lama, lived in the relics temple, which was shared by Tibetans and Mongols. Jambal also records that the pastures of this relics temple were at Sharlin gol.

As Jambal describes in details, most of the property and the flocks and herds of the Relics temple of yonzon khamba were ruined by the Gamin, the Chinese Nationalist army of Kuomintang (English text p. 72, Mongolian text p. 756.) when they entered Ikh Khüree in 1919.

No further data was found on the temple, neither on its religious life, nor its destruction.

Current situation

There are no remains of the temple of Yonzon khamba. The relics of the yonzon khamba Baldanchoimbel are kept in Choijin lamiin süm at present.