The tantric tradition transmitted by him was further developed by Jam’yaanchenzeebambuu (Tib. 'jam-dbyangs mkhyen-brtse dbang-po), pronounced in Tibetan as Jamyang Khyentse Wangpo, 1820-1892), one of the most eminent Tibetan masters of the 19th century. His practice was introduced to Mongolia by Jagarmolom, who,

Reproduced for the Arts Council of Mongolia by kind permission of the authors of the report ‘Monasteries and Temples of Bogdin Khüree, Ikh Khüree or Urga, the Old Capital City of Mongolia in the First Part of the Twentieth Century.’ Survey conducted by Zsuzsa Majer and Krisztina Teleki, Budapest, Hungary. Published in Ulaanbaatar 2006. © held by the authors.
according to O. Sükhbaatar (p. 11), was a poor lama in the 1800s born in Daichin beesin khoshuu, Tüsheat khan aimag, and later became a lama in Ikh Khüree. He traveled to Tibet and India on foot, where he received initiations. He meditated a great deal and is said to have achieved siddhi power.

According to Dashtseren lama, a female lama (emegtei lam) called Lkham from this assembly was still alive in 2005. She is now about 80-90 years old. She was a leader of the Association of Mongolian Women. Unfortunately, we could not contact her during the project research period.

Today, there is only one temple in Ulaanbaatar where Tanton is worshipped. It is a Nyingmapa (Red Sect) monastery called Puntsoglin khiid (on Magsarjaw Street, near the Railway station, Bayangol district). According to its abbot, B. Ariunbold, Luwsandamba (a lama of Züün Khüree Dashchoilin monastery, died in 2005) and Dashtseren (86 years old, also a lama of Züün Khüree Dashchoilin monastery and our informant) are the two old masters from whom the lamas in today’s assembly learnt the Jagarmolom tradition and received the Tanton initiation. Both these old lamas once belonged to Züün Khüree, as well as often participated in the ceremonies at Dechinchoilintawshisümbrellin temple, also known as Jagarmolomiin khural (NOT in Rinchen 950 UBNR 950). This was another Nyingmapa (Red Sect) Zod temple, which was situated within the same enclosure as Tantonjalbiin khural.

Current situation

In 1938 these two small wooden temples were totally destroyed. There are no remains. Tantonjalbiin khural was situated at the present site of the Second Maternity Center (2r törökh gazar) on Seoul Street.