

## Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

### UBNR 950

#### NOT in Rinchen 950 - Jagarmolomiin khural (Dechinchoilin tawshi sünbrellin, zodiin khural)

Tibetan name: rgya-gar smon-lam, bde-chen chos-dbyings thabs-shes zung-'brel gling, gcod

English name: Assembly of Jagarmolom, Dechinchoilin tawshi sünbrellin Zod Tantric assembly

GPS was taken in front of the Second Maternity Centre (*2r törökh gazar*)

Elevation 1295m

N 47°54.836'

E 106°54.140'

**Data providers:** Dashtseren lama of Züün Khüree Dashchoilin monastery (Born 1921); B. Ariunbold, head of Puntsoglin monastery; G. Buyandelger, chanting master of Züün Khüree Dashchoilin monastery

**Sources:** Sүkhbaatar, O. (transl.), *Majiglawdonmaagiin namtar*. Ulaanbaatar, 2004

Painting by Jүgder (1913)

**Photos:** none

Our main data provider for this *Zod* temple is Dashtseren lama from Züün Khüree Dashchoilin monastery. In the old times, he was a lama of the old Züün Khüree (*Dash*) *Choinkhorlin aimag* and *Idgaachoizinlin datsan*, but often participated in the ceremonies in this assembly.

According to him, this temple was situated in one fenced area along with *Tantonjalbiin khural* (Rinchen 919). In both these temples lamas and female lamas (*khandmaa*, Tib. *mkha'-'gro-ma*, female sky-goer, dakini) held ceremonies together. All of them were *Zod* tantric masters and performed *Lüjgin*, the 'body offering' ritual.

The two temples were situated in the South-West quarter, *Baruun ömnöd khoroo*, one of the areas where laymen lived, on the south between Züün Khüree and Gandan on the north of the Middle River. According to Pүrew's book (*Mongoliin улс төрийн төw*, p. 45.), the quarter called Badarchnii dow ('the hill of the itinerant lamas'), where the dwellings of the poorest people were, was situated near the present (Baruun) Dörwön zam road junction, as part of the Baruun ömnöd khoroo. It was at the present site of the Second Maternity Centre (*2r törökh gazar*) according to Dashtseren lama's communication. On the north-west of it there was a bridge over the Selbe River, called 'The bridge of the *Zodoch* lamas' (*Zodoch nariin güür*). *Tantonjalbiin dugan* was situated on the west of this bridge. A fenced off temple can be seen in Jүgder's painting, consisting of two courtyards and two buildings in them. Maybe these are *Tantonjalbiin khural* and *Jagarmolomiin khural*.

The *Jagarmolom* (Tib. *rgya-gar smon-lam*) assembly worked in a square-shaped wooden temple, founded by Jagarmolom, who lived about 120 years ago and was the teacher of our informant's master. According to O. Sүkhbaatar (p. 11), Molom, a poor lama lived in the 1800s. He was born in Daichin beesiin khoshuu, Tүsheet khan aimag, and later became a lama in Ikh Khüree. As a *badarchin* (itinerant lama), he went to Tibet and India on foot, where he received initiations. He meditated and contemplated a great deal, thus obtaining siddhi power. After twenty years he returned to Ikh Khüree and established the first *Zod* tantric assembly, following the tantric system he learnt at *Lawran* in Tibet. This tantric system became widespread in Mongolia and is known as the tantric lineage of Jagarmolom (*Jagarmolomiin jüd*) and also as *Lawran jüd*, after the name of the monastery in which he learnt it.

As for the ranks of lamas in the assembly named after him, there was not a *khamba* or a *tsorj* lama, as these are official positions (*alban tushaal*) as Dashtseren lama claims. The head of the temple was the *lowon* lama. There was one chanting master and one disciplinary master. About twenty lamas and ten female lamas belonged to the temple. Its main deity was Padmasambhava. From among the female deities, *Toinog* (Tib. *khros-nag*, the black wrathful aspect of Vajrayogini) was also worshipped here.

Daily chanting ceremonies were held in this temple, as it was a permanent congregation. On the 10<sup>th</sup> and 25<sup>th</sup> of the month a special ceremony was held in honour of the dakinis (*Khand tseejүү*).

According to G. Buyandelger, *Narkhajid* dakini (Tib. *na-ro mkha'-spyod*, Skr. Sarvabuddhadakini) was also worshipped in this temple. A sand mandala (*Khajidiin jankhar dültsen*, Tib. *mkha'-spyod-kyi dkyil-'khor rdul-tshon*) was prepared in her honour. A ceremony in honour of Padmasambhava (*Lowongiin tseejүү*) was performed on the 10<sup>th</sup> and 25<sup>th</sup> of the lunar month. According to B. Ariunbold, in spring, summer and autumn the lamas held a meditation period on the plain. He also claims that a special ceremony was held every year on the 10<sup>th</sup> of the

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monkey month (which is the first autumn month), called *Jagarmolomiin khural*, which had the following four parts: ceremony in honour of the dakinis (*Khand chogo*), ceremony in honour of Padmasambhava (*Lowon chogo*), ceremony in honour of *Narkhajid* dakini (*Khajidiin chogo*), ceremony of *Tanton* (*Tanton chogo*).

Dashtseren lama is one of the masters of the lamas of the present-day Red Sect monastery, *Puntsoglin khiid* (on the east side of KhID on Magsarjaw Street, 1<sup>st</sup> khoroo, near the Railway Station, 2<sup>nd</sup> khoroolol, Bayangol district, New Temples 22). Another of their masters was Luwsandamba (also a lama in *Züün Khüree Dashchoilin* monastery who died in 2005), who, like Dashtseren, once belonged to *Züün Khüree*, but often participated in the ceremonies of *Dechinchoilintawshisümbrellin* assembly. The lamas of the present *Puntsoglin* monastery learnt the lineage of *Jagarmolom* and *Tanton* from these two masters.

However, the head of another present-day Red Sect monastery, *Dechinchoielintawshisünbrellin* temple (on Zanabazar street, New Temples 26) was also taught the *Jagarmolom* tradition from the same master, Luwsandamba, who instructed him to found a temple under the same name as his teacher's old monastery. It is not a simple matter to decide which of them if either the modern *Puntsoglin* monastery or *Dechinchoielintawshisünbrellin* temple can be considered as the revived *Dechinchoilintawshisümbrellin* temple.

### Current situation

In 1938 the two temples, being small wooden temples, were totally destroyed. There are no remains. The temple of *Jagarmolom* assembly was situated exactly at the present area of the Second Maternity Center (*2r törökh gazar*).