

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 919

Rinchen 919 - Tantonjalbiin khural (Zodiin khural)

Tantanjalbiin khural

Tibetan name: thang-stong rgyal-po

English name: Assembly of Tantonjalb(a)

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

Sources: Pürew, O., *Mongoliin uls töriin töw*. Ulaanbaatar 1994

Pürew, O., *Mongol töriin golomt*. Ulaanbaatar 2004

Sükhbaatar, O. (transl.), *Majiglawdonmaagiin namtar*. Ulaanbaatar, 2004

Painting by Jügder (1913)

Photos: none

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

Elevation 1295m

47°54.836'

106°54.140'

History

Although Rinchen mentions this temple as *Tanshinjalbiin khural*, its correct name is *Tantonjalbiin or Tantanjalbiin khural*. *Tanton* is the name of a Tibetan siddha, who was worshipped there.

According to Dashtseren lama's communication, who often participated in the ceremonies in this assembly, the temple building was situated in the same enclosure as *Jagarmolomiin khural* (NOT in Rinchen 950 UBNR 950). In these temples lamas and female lamas (called *khandmaa* (Tib. *mkha'-'gro-ma*, female sky-goer, dakini, used for female practitioners with *genen* vow) held ceremonies together and all of them were *Zod* (Tib. *gcod*) tantric masters performing *Lüijin* (Tib. *lus-sbyin*), the body offering ritual.

The two temples were situated in *Baruun ömnöd khoroo*, the South-West quarter, on the north of the Middle River that was one of the districts where laymen lived. Pre-1938, the Nyingmapa (Red Sect) temples and *Zod* temples were situated in this quarter, in the south between *Züün Khüree* and *Gandan*. According to Pürew's book (*Mongoliin uls töriin töw*, p. 45.), the quarter called *Badarchnii dow* ('the hill of the itinerant (*Badarchins*) lamas'), with the dwellings (yurts and tents without fenced-off yards) of the poorest people, was situated near the present (Baruun) *Dörwön zam* road junction, as part of the *Baruun ömnöd khoroo*. (Today this is the site of the Second Maternity Centre (*2r törökh gazar*)). To 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, according to Dashtseren lama's testimony, on the site of the Second Maternity Centre. A fenced off temple can be seen in Jügder's painting as well, consisting of two courtyards with two buildings in them. Maybe these are *Tantonjalbiin khural* and *Jagarmolomiin khural*.

According to Dashtseren lama, immediately prior to the purges, the head of the temple was called *Bawuujuw* (Tib. *dpa'-bo skyabs*). About 30-40 lamas and some women belonged to the temple. All of them were *zoch/zodoch* lamas, who performed the *Lüijin* tantric ritual. *Tanton* was worshipped there as the main deity of the temple, and also *Dorjpagam* (Tib. *rdo-rje phag-mo*, Skr. *Vajravahni*, 'Diamond /Vajra Sow') from among the goddesses worshipped mainly by the Red Sect.

Tanton is considered to be one of the 'seven miracles' of Tibet. Legend tells that he was born in the 15th century from the womb of his mother as a 60-year old man with white beard. *Tanton* or *Tantonjalba* (Tib. *thang-stong rgyal-po*) was a Tibetan siddha (1361-1485), born at the time of *Tsongkhapa* in *Tsang*, Tibet. He visited India, China and many provinces of Tibet. He is well known for establishing the Tibetan opera called *lha-mo*. He founded numerous monasteries, among them a famous monastery in *Lcags-po ri*, the Medical College Hill, a sacred mountain in *Lhasa*. He also wrote numerous works on medicine.

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 Bogdiin 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.

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according to O. Sükhbaatar (p. 11), was a poor lama in the 1800s born in Daichin beesiin khoshuu, TüsHEET 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.