

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UB 23 Puntsoglin khiid/datsan

Written Mongolian name: PUNCHÖYLING DACHAN

Tibetan name: Phun-tshogs gling

English name: Puntsoglin monastery

Bayangol district, 1st khoroo, Magsarjav street

NOTE in 2011: the previous building was demolished, and a new monastery building has been being built on the same site

Informants: B. Ariunbold, head of the monastery; Chimegbaatar, the disciplinary master of the monastery, has been a lama of the monastery since 1993; A. Tserendorj, the *lovon* lama of the temple (Born 1915); Dashtseren, lama of Dashchoilin monastery (Born 1921)

This Nyingmapa (Red Stream) monastery is situated near the Railway station on Magsarjav street 2nd khoroolol, 1st khoroo in the Bayangol district of Ulaanbaatar. It is a very nice looking small monastery (used to be a kindergarten building), situated in a quiet street, with trees and benches in front of the temple in the courtyard. There are two stupas.

The temple, one of the first Nyingmapa (Red Stream) temples in Ulaanbaatar, was founded in 1990 on the initiation of the Railway Association of Mongolian Believers (*Tömör zamiin süsegtanii kholboo*). They follow the lineage of Jagarmolom (*Jagarmolomiin jüd*). A specialty of *Puntsoglin*, the only temple in Mongolia where this is done, is the worship of the saint, *Tanton* or *Tantonjalbaa*, known in Tibetan as Tangtong Gyalpo (Tib. thang-stong rgyal-po), a Tibetan siddha who lived at the turn of the fourteenth and fifteenth century (1361-1485). His ceremony has been performed in the monastery since 2004.

Two old teachers for the lamas in this monastery, Luvsandamba (a lama in Dashchoilin monastery who died in 2005) and Dashtseren (born in 1919, also a lama of Dashchoilin monastery), originally belonged to Züün khüree, but often participated in the ceremonies of *Dechinchoilintavshisümbrellin* (Tib. *bde chen chos-dbyings thabs-shes zung-'brel gling grwa-tshang*) or *Jagarmolomiin khural* temple (UBNR 950 NOT in Rinchen 950), one of the Nyingmapa (Red Stream) temples in *Ikh khüree*. They transmitted the lineage teachings of *Jagarmolom* and *Tanton* to the lamas in the present *Puntsoglin* monastery. These lamas consider the late Luvsandamba lama as their esteemed teacher and his portrait is placed on the altar. Prior to the purges, *Dechinchoilintavshisümbrellin* temple, which was not recorded in Rinchen's map of Monasteries and Temples of Ulaanbaatar published in 1979 (the map, named *Khüree khiid Ulaanbaatar khot* [Monasteries and temples of Ulaanbaatar], is the 31st map in the collection edited by B. Rinchen and published under the name *Mongol ard ulsiin ugsaatnii sudlal, khelnii shinjleliin atlas* [Ethnographic and Linguistic Atlas of the Mongolian People's Republic] Ulaanbaatar 1979), was situated near the present site of the Second Maternity Centre, near the Seoul street, and was in the same *khashaa* (fenced area) as the *Tantonjalbiin* temple (UBR 919 Rinchen 919). These two tantric Nyingmapa *Zod* assemblies existed next to each other. At this time, most Nyingmapa (Red Stream) temples were situated in the South-West quarter, called Baruun-Ömnöd khoroo, between Züün Khüree and Gandan to the south. They were excluded from the centre of *Ikh khüree*, which included Gandan and Züün khüree, due to the fact that they followed different tantric practices and were mainly married lamas. In the centre of *Ikh khüree* women were forbidden to live or to spend the night and the lamas were celibate.

It is not easy to decide if this or another temple can be considered as a revival of the old *Dechinchoilintavshisümbrellin* temple.

It appears that the head of the present-day Nyingmapa (Red Stream) temple, *Dechin choilintavshisünbrellin* temple (on Zanabazar street, UB 27 New Temples 27) also received the teachings of the Jagarmolom tradition from the same master, Luvsandamba (of Dashchoilin monastery). Moreover, he was given instructions to found a temple under the same name as his teacher's old monastery.

The present head (*tergüün*) of the monastery is B. Ariunbold, who was born around 1975. At present there are 22 lamas. There are the following title holders in addition to the abbot: *lovon*, two chanting masters and one disciplinary master. The *lovon* lama, Ayaagiin Tserendorj, is currently the only old

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lama in the monastery. He was born in 1915 (in the year of hare), and before 1937 had been a lama in *Daravbandid khiid*/*Darav bandid gegeenii khüree*, or *Rashaantiin khüree*, *Dashdarjaalin*, present day Khövsgöl aimag, Rashaant sum. (He was interviewed about the old temple he belonged to, and its religious life and this material will be published later as is out of the scope of the present survey.)

All the lamas are *genens* as is usual in Nyingmapa monasteries in Mongolia. Two lamas are currently studying in Kumbum monastery in Tibet.

The main deity is Padmasambhava with the main protector deity being *Jamsran* (or *Ulaan sakhuis*, Tib. *Icam-sring*), the Red Protector. They also worship *Narkhajid* (Tib. *na-ro mkha'-spyod*, Skr. Sarvabuddhadakini).

Entering to the temple, the benches (*javdan*, Tib. *'jab-gdan*, low bench for lamas in the temples, which are usually painted red with rugs draped over it) for the lamas who read texts for individuals are placed in the left. Thangkas of *Goviin Ikha* (Tib. *'go-ba'i lha*), the five deities and *Jigjid* (Tib. *'jigs-byed*, Skr. Bhairava, epithet of Yamantaka) decorate the altar of the left side-aisle. Images of *Toinog*, *Dürteddagva* (Tib. *dur-khrod bdag-po*, Skr. Citipati), Padmasambhava and *Manal* (Tib. *sman-bla*, Skr. Bhaishajyaguru), the Medicine Buddha hang on the left side of the main altar on which there are statues of *Jamsran*, Padmasambhava and *Narkhajid*, and a thangka of the lama, Luvsandamba. The images of *Toinog* (Tib. *khros-nag*), *Majiglavdonmaa* and *Zangad* (Tib. *brtsan-rgod*) hang on the right of the altar. On the right side aisle altar images of *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara), *Janraiseg* (Tib. *spyan-ras-gzigs*, Skr. Avalokiteshvara) and *Tsagaan Dari ekh* (Tib. *sgrol dkar*, Skr. Sitatarā, the White Tara) hang. Two benches for prostrations are placed in front of this altar. The image of *Jamsran* hangs above the throne of the disciplinary master, and a large thangka of the goddess of music and poetry (Tib. *dbyangs-can-ma*, Skr. Sarasvatī) can be seen on the wall. The temple owns all 108 volumes of the Tibetan *Ganjuur*.

There is a fortune-teller in the temple and his consulting room is on the right in the entrance hall. The cash or reception for ordering texts (with fixed prices) by individuals is next to it.

Daily chanting starts at 9.00am and texts ordered by individuals are read until 3pm. The daily reading contains various eulogies to Padmasambhava, and, as in most Nyingmapa temples, *Lüijin* is read every day.

The monthly ceremonies are as follows: on the 10th of the month the ceremony of Padmasambhava (*Lovon chogo*) is held; on the 25th the ritual of *Narkhajid* dakini (*Khand chogo*) takes place; the ceremony in honour of the wrathful deities (*Sakhuis*) is held on the 29th of the month; the Medicine Buddha (*Ikha Manal*) is worshipped on the 8th of the month. There is a ceremony for long life (*Tsegmidiiin chogo*) to *Ayuush* or *Tsevegmed* / *Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus) every Thursday. On the 16th and 30th of the lunar months the volumes of *Ganjuur* are read. On the 14th and 22nd *Oroin yerööl* ceremony is performed for the deceased.

In the temples following the Jagarmolom lineage it was usual to hold four kinds of ceremonies on the 10th of the lunar month, which is the great day of Padmasambhava: *Khand chogo*, *Lovon chogo*, *Khajidiin chogo* and *Tantan chogo* (rituals of the dakinis, Padmasambhava, Sarvabuddhadakini and Tangtong Gyalpo). To revive this tradition, Puntsoglin monastery holds a special annual ceremony on the 10th of the month of the monkey (first autumn month). On this day the rituals of the dakinis, Padmasambhava and *Narkhajid* (Sarvabuddhadakini) are conducted together with the ritual of Tangtong Gyalpo. Four lamas who have received the initiation to *Tanton/Tantan* and, thus, have the right to conduct the ceremony, carry out this special ceremony.

See also the old monasteries entries UBR 919 Rinchen 919 (*Tantonjalbiin khural*) and UBNR 950 NOT in Rinchen 950 (*Jagarmolomiin khural*).