

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBNR 944

NOT in Rinchen 944 – Rashaanii Khural

Lowon Jalbiin süm, Lusiin jalbaa khaanii takhiliin süm, Luwsanjalbiin süm, Lümbümgaraw, Lusiin süm

Tibetan name: slob-dpon rgyal-ba, klu-'bum dkar-po

English name: Temple of the Naga Spirits, Temple of the King of the Naga Spirits, Assembly of the holy water spring

Data provider: Dr O. Pürew

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

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

Painting by Jügder (1913)

Photos: none

GPS was taken at the hot water spring

Elevation 1336m

N 47°57.768'

E 106°55.925'

History

Although not marked on Rinchen map, a drawing by an unknown painter in Ulaanbaatar City Museum shows the yurt and building of *Lowon Jalbiin süm* situated on the left bank of Selbe river between *Dambadarjaa* monastery (UBR939 Rinchen 939) and the Züün kharchuud ('Laymen living in the Eastern region of the city') district. It is also mentioned by other sources but with different names: *Luwsanjambiin süm* or *Lusiin jamba khaanii takhiliin süm* (Pürew, *Mongol töriin golomt*, p. 90.), *Lusiin süm*, *Luwsanjalbiin süm* (Tib. *Blo-bzang rgyal-po*) (Pürew, *Mongoliin uls töriin töw*, p. 67.). However, it seems that *jamba* is mistaken for *jalba* (Tib. *rgyal-po*, 'king'), which refers to the king of the nagas or water spirits. The Jügder painting also shows this temple but it is hard to make out the details of the temple layout.

According to O. Pürew, *Rashaanii khural* was a shrine for the worship of the spirit of the holy water (*Lusiin süm*, 'temple of water spirit'). Outside the city there were many chapels with temporary assemblies where the spirits (*lus*, Tib. *klu*, Skr. *naga*) of springs and other holy waters were worshipped, like *Züün salaanii khural* (Rinchen 940) and *Baruun salaanii khural* (NOT in Rinchen 946), therefore *Lusiin süm* can be considered as a general term for this type of shrine, not as the name of this individual temple. Apart from those marked on Rinchen's map, there must have been many others around the city. According to Pürew (*Mongol töriin golomt*, p. 90.), there is a place about 2 km south of *Dambadarjaa*, called *Rashaanii khöl*, having many springs. The most important of these springs is called the 'Spring of *Dambadarjaa*' (*Dambadarjaagin rashaan*). Pürew asserts (*Mongol töriin golomt*, p. 90.) that the naga king of *Rashaanii khöl* was worshipped here from the beginning of the 18th century.

According to Dashtseren lama, there was a shrine here, called *Rashaanii khural*. It was called *Lümbümgaraw* (Tib. *klu-'bum dkar-po*), which refers to the title of a text, 'White Scripture helping against the harmful influence of water spirits' (originally it was a Bon text entitled *klu-'bum sde-tshan dang-po* (Bon is the traditional Shamanist or native religion of Tibet prevalent before the Buddhism spread and influenced it). This text is also related to the water spirits this temple was erected to and was named after. According to Dashtseren lama lamas did not reside there permanently.

Pürew (*Mongol töriin golomt*, p. 90.) claims the temple was destroyed in 1938. In the 1960's, at the initiative of the scholar, O. Namnandorj, a building was built here to protect the spring with the water being used by the TBC hospital for curative purposes. Later the building was reconstructed (post 1990) and surrounded by an iron fence.

No other data about this temple could not be found.

Current situation

Today a holy hot water spring can be found in the area called *Rashaant* ('The place with holy water') which is on the left side of the road leading to Dar' ekh and *Dambadarjaa* suburbs, on the outskirts of [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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Ulaanbaatar. The area is fenced-off with a wooden gate construction some metres away from the spring. A small bridge over the spring with a pavilion on it was built in 2004. Local people come here for the water. The exact site of the chapel is not known but presumably it stood near the spring (GPS was taken there).