

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 924

Rinchen 924 - Dünjongarwiin süm

Dünjingaraw/ Dünjingarbo, Ömniig tetgegch tsagaan lawain süm

Tibetan name: dung skyong dkar-po

English name: Dünjingaraw temple

GPS was taken at the presumed site, in front of Bulgarian Embassy

Elevation 1286m

N 47° 54.830'

E 106° 55.344'

Data providers: Dr O. Pürew, Dashtseren lama of Züün Khüree Dashchoilin monastery

Sources: Bawden, C. R. (translated and edited), *Tales of an Old Lama*, The Institute of Buddhist Studies [Buddhica Britannica Series Continua VIII], Tring, U. K. 1997

Dulam, S., *Khüree dörwön uuliin takhilga, belgedel*. Ulaanbaatar 2004

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

Painting by Jügder (1913)

Photo: Film Archive (K24089)

History

The outskirts of the city were dotted with chapels where temporary assemblies of lamas gathered on specific days to worship the local spirits of mountains, such as *Dünjongarwiin süm*, *Bogdiin khiid (dugan)* or *Tsetsee günii khural* (Rinchen 938 UBR 938) and *Bayanzürkhiin dugan* (Rinchen 941 UBR 941).

Dünjongaraw (Tib. *dung skyong dkar-po*) is the name of one of the eight kings of water spirits (Tib. *klu*, Skr. *naga*). One of the sub-peaks in the Bogd khan Mountain, which is near Zaisan tolgoi has the same name (Elevation 1755m, N 47°52.124', E 106°53.503').

According to Dashtseren lama, this temple was used to worship the spirit of the Bogd khan Mountain. High-ranking lamas were invited to celebrate the ceremonies held here. There were no resident lamas in the temple just a guard who lived nearby.

According to Dulam (p. 74.), the day before the ceremony to worship the spirits under the leadership of a prince from Tüsheets khan clan (descendants of Chinggis khan) the following things were delivered by two white camels from *Dünjingaraw* temple to Tsetsee gün, a shrine on the highest peak of Bogd khan Mountain: black weapon (Dulam, p. 76. *khar tsakhiur buu*, 'black coloured rifle/gun'), bows, arrows, swords and armor belonging to Awtai sain khan (1534-1589, statesman of Tüsheets khan aimag) and Baatar beil, as well as a tiger-skin, leopard-skin, bear-skin, wolf-skin etc.

According to Pürew (*Mongoliin uls töriin töw*, p. 40.), the area between *Dünjingaraw* hill and the Middle River (Dund gol) was under the authority of *Zorigt wan*, Osorbazar (1841-1895) or O. wan, a Mongolian noble from Tüsheets khan aimag who had a Chinese wife. *Dünjingaraw* shrine was built in the 19th century (Pürew, *Mongol töriin golomt*, p. 57.) as his private property and the two-storey temple building had a pleasing garden with flowers and trees within the fenced-off area (Jügder's painting).

According to Jambal (English text p. 17, footnote 8), who also mentions that *Dünjin garbo süm* was established by O. Wan, there were a number of bronze buddha images inside the temple. It was said that the spirit lord of the Bogd khan Mountain inhabited this temple.

There are three photos in the collection of the Film Archive (K24087-89, 93 box), which have been identified with the name *Dünjongaraw*. However, the three pictures seem to show three different temples, as neither the surroundings, nor the number and characteristics of the buildings in each are the same. We believe that one of them (K24089) does show the real *Dünjingaraw* temple.

According to the drawing kept in Ulaanbaatar city museum *Osorbazar wangiin khoroo* and *Setsen khaanii khoroo* were located north of *Dünjingaraw*.

No other data was found about this temple.

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Current situation

There are no remains. The temple was located on the east side of the fun-fair park, next to the present-day Bulgarian Embassy.