

## Мэдээллийг Төв аймагт 2004 онд хийсэн сүм хийдийн анхны судалгаагаар цуглуулсан Information collected by surveyors in the DOMM Pilot Study in 2004 in Tov Aimag

### ТӨӨШ 010 Tououl Gunii Khuree (Rinchen 393: Tououlin Khuree (Navaan neren gungiin Khuree))

#### Current situation (2004)

Tououl Gunii Khuree is situated close to the Tuul River. There are some ruins left but it is no longer used as a sacred place. There is a stupa on a hill next to the site. The survey team were told by one of the the sources that soon after the destruction a boy made drawings of the temple, so maybe these exist somewhere.

#### Source(s):

Source 1: Dash, who lives in Ougtaalsaidam Soum Centre, was born around 1924.)

Source 2: Nagoon Tsend' Atar Saa was about 75 years old in 2004. He was a pupil of Manibadar, a monk at Tououl Gunii Khuree. He drew the monastery for the survey team. In recent years he has been in Gandan Monastery)

Source 3: Gelenkhuu was born in 1922 and was a monk in Tuul Gungin Khuree for 8 years from the age of six. He left the monastery when he was 14 because he had a bad leg. He was 15 years old when the monastery was destroyed. Contact details: Toev Aimag Lun Soum III-r Bag Togoo)

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**Alternative names:** Gunii Khuree, Tuuliin Khuree, Navaan neren gungiin Khuree, Navaan Khuree, Toldgoni Khuree  
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#### Oral Histories

When the *khiid* was just a *sum* (small local temple) it was called Navaan Khuree after its governor Navaan. But later the monastery was renamed Tououlin Khuree after the name of the area. (This is the name recorded by Rinchen.)

Source 4 reported that Tououl Gunii Khuree was a very large Gelugpa (Yellow Sect) monastery of similar size to Erdene Zuu and Ikh Khuree, the two biggest and most famous Khuree in Mongolia. At the time of the destruction the monastic compound was around one square hectare and included family quarters. There were about 1,000 monks attached to the monastery including students who came from an area of about 30-40 km around the monastery (today's Lun Soum). Source 3 was a monk who lived with his brothers in a ger close to his *datsan* (religious school). Most students lived in Gers with their families or teacher. There were about 150 families living around the monastery divided into four soums (in the area of today's Dugeer 'bag'). They 'offered' the five kinds of animals (horses, cows, yaks, sheep and goats) to the monastery thus increasing the monastery's wealth and property. There were no shamans in the area according to Source 3.

The compound had no *khashaa* or fence around it. There was a main temple, which was very big, a Tsogchin, and five *datsan*: Mamba; Duinkhor (Tib: Kalachakra); Cakhuis (the protector-spirit); Choir (Philosophy); Jud Tantric School built in a Tibetan style. All the *dugan* and *datsan* were wooden square or rectangular shaped buildings with pointed golden or gilded copper roofs similar to some of the temples in Gandantegchinlin in Ulaanbaatar. As usual the entrance of the monastery compound was in the South of the site. There were about 8 stupas to the back of the monastery (and between the temples). The monastery had many *Jas* to look after their big herds: a *Jas* was the property of a monastery – and usually consisted of a small building where a small number of monks watched over monastic herds or stored monastic property. Chinese traders passed through the area around the monastery but did not settle. They came from Beijing to buy animal products such as wool and felt and traded food and fabrics (particularly silk).

Rituals/Celebrations: There were big chanting ceremonies / rituals specific to each of the five *datsans*: a Mamba Khoural, a Duinkhor Khoural, a Cakhuis Khoural, a Choir Khoural and a Jud Khoural. They were chanting the holy texts reciting religion and Oral Histories. They were similar in scale to 14 days of *Eroeoel* after *Tsagaan Sar*. There were other rituals similar to those practiced today. There was probably a connection between Tououl Gunii Khuree and Gandantegchinlin (See Rinchen 912). Source 3 mentioned Minjiir Agiramba as a great lam of Tououl Gunii Khuree.

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Members of the Revolutionary Party destroyed the monastery in 1938. The monks were arrested and transferred to Lun village where some of them were killed. After the destruction some of the building materials were moved to Bor Unduur and used to construct schools and a kindergarten while some were taken to Ulaanbaatar and used in the building of the airport. The abbot of the time took important pieces of Buddhist art and sutras. Source 3 was living in his homeland, Bayart Tsakhir, when the monastery was destroyed. He knew that sacred texts were taken away from the monastery. There was strong repression at the time so as a young boy he did not know much about what had happened. He said that the people around him said very little. When asked if people feared they would also be arrested if they spoke about what happened he simply answered 'Maybe'.

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Source 4: Local man in Lun Soum centre: A Shaarii: Toev Aimag, Lun Soum, II-r Bag)