

## MONASTERIES OF THE BAYADS

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Buddhism has spread in Mongolia in three waves and the last one reached the highest peak, so that more and more temples came to be built and more people became monks to study the Buddhist teachings. This paper is based upon the study of monasteries of the Bayad ethnic group of Western Mongolia, in the Uvs province, according to the current administration division, where mostly Bayad and Dörvöd ethnic groups live. The Dejeeling Khüree (Tib. *bde rgyas gling küriy-e, dga ldan bshad sgrub nor bu 'phel rgyas gling*) in Khyargas sum, and Tsalgar Khüree (Mo: *Čalar-un küriy-e*, Tib. *Tə. dgda' ldan bkra shis*) in Malchin sum are monasteries of the Bayad ethnic group. Dejeeleng Khüree monastery, Dayanch Lama's temple, Tsalgariin Khüree monastery were destroyed in 1938. Description of these monasteries is given based on field research, narrative data and scholarly publications.

*Keywords:* Bayads, Dejeeling Khüree, Dayanch lama, Tsalgariin Khüree

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## МОНАСТЫРИ БАЯТОВ

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Буддизм три раза распространялся в Монголии и в последний раз достиг своего пика. В стране стали строить всё больше храмов, и всё больше людей становились монахами, чтобы получать учения буддизма. Данная статья основана на изучении монастырей этноса баятов, живущего в Западной Монголии. Согласно современному административно-территориальному делению аймака Увс, в нём живут в основном баяты и дербеты. Монастыри баятов в настоящее время — Дэжэлин-хурэ (Tib. *bde rgyas gling küriy-e, dga ldan bshad sgrub nor bu 'phel rgyas gling*) в сомоне Хяргас и Цалгар-хурэ (Mo: *Čalar-un küriy-e*, Tib. *Tə. dgda' ldan bkra shis*) в сомоне Малчин. Монастыри Дэжэлин-хурэ и Цалгарийн-хурэ, а также храм Даянч-ламы были разрушены в 1938 г. На основе полевых исследований, опросных данных и научных публикаций даётся описание этих монастырей.

*Ключевые слова:* баяты, Дэжэлин-хурэ, храм Даянч-ламы, Цалгарийн-хурэ

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Well-known researcher I. M. Maiskii [Майский, 2005] wrote: “The appearance and organization of Lamaist Mongolia and centers of religious life are monasteries. Now they have stopped their activity and founded the basis of transformation to villages or cities”.

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However, there are a few acting monasteries today. It is evident that the spreading of religion reached its highest peaks the beginning of the twentieth century: monasteries and temples emerged everywhere in Mongolia. Buddhism has spread in three waves in Mongolia, and at the last time reached its highest peak; more and more temples were built, more and more people became monks to study Buddhist teachings. Many scholars unanimously agree that there were no religions except Buddhism that gained such success in Mongolia. Dejeelengiin Khüree<sup>2</sup> monastery (Tib. *bde rgyas gling*), Dayanch Lama's temple in Khyargas district, Tsalgariin Khüree monastery in Malchin district were destroyed in 1938. However, the Bayad people keep their deep faith in Buddhism and are restoring the monasteries destroyed in the socialist period. Also, they are enriching the preserved and saved culture of Buddhism.

First, I will introduce the research materials and the current status of the studies of these monasteries. Also, all the monasteries and temples will be introduced based on my fieldwork results.

There are very few sources about Bayad monasteries, but they are briefly mentioned in many survey materials. A. V. Burdukov left the most valuable materials on Bayad monasteries as he had lived among the Bayad people for 20 years. His work is the most valuable source for researchers [Бурдуков, 2013, 2014]. Some other publications are also important for our study subject [Майский, 2005; Майдар, 1970; Монгол ардын..., 1979; Думбурай, 2002; Тэрбиш, 2008; Монголын сүм хийдийн түүхэн товчоон, 2009; Монголын сүм хийдийн түүхээс, 2012].

I completed my field research in the area where most of the Bayad people live today: Khyargas and Malchin districts in Uvs Province from 2016–2017. During the field research, I visited the remains of the ruined old monasteries and recorded interviews with people based on a self-prepared questionnaire about these monasteries. Though there are ruins of the two monasteries, the land of monasteries is barely detectable for naked eyes. There were only one or two people who knew data about these monasteries; photographs of the temples were rare. I will briefly describe them according to my field research. Following information was taken into consideration about each monastery:

1. Sources about the monasteries and temples, study reviews, and a brief description of the result of the field study.
2. Brief history of a monastery.
3. Types of temples (*datsan* or *dugan*).
4. Daily recitations, rituals, teachings, offerings.
5. Situation inside and outside the monastery financial office (*jas*).
6. Monk community.

**The former Dejeelengiin Khüree monastery** was located at Dejeelin hill (Mo. *dejegele-yin öbör*, Khal. *dejeelengiin öwör*) in Bugat subdistrict, Khyargas district, Uvs Province. Kakan mountain (Mo. *γakan ayula*, Khal. *xakan uul*) is in the north, Bugat Khaïrkhan Owoo (Mo. *buyutu qayirqan-un obuya*, Khal. *bugat xairxanii owoo*), a sacred heap of rocks, in the sacred land of the Bayads, is in the south. It is a hill or a mountain and Gashuun Spring (Mo. *γasiγun rasiyan*, Khal. *gasuun rašaan*) and Nairt River (Mo. *nayiratu-yin γool*, Khal. *nairtiin gol*) are in the South. There are no temples, nor their remains. Ruins of a clay building is in the northeast, but old people said that the center of Khyargas district was located here. The remnants of the main hall, the Tsogchin<sup>3</sup> temple and other structures are noticeable. The foundation of this main temple was up to 1 meter above the ground level. The length of the structure is 29 m and width 24 m. It looks apparently that there were one main temple and nine other structures. It can be

<sup>2</sup> *Khüree* (Mo. *küriy-e*, Khal. *xüree*). It is a central area which includes several temples with assembly halls, smaller temples, *stūpas*, and therefore it is a religious center. The name of a *khüree* mostly was given by reincarnated persons (*tulku*), the head of the province or other high-ranking people. Sometimes it was named after the land on which it was located.

<sup>3</sup> *Tsogchin* (Mo. *cogčing*, Khal. *cogčīn*, Tib. *tsbogs chen*). It means Main assembly hall, Puja or Khural in Mongolian and this is a main temple that all monks have puja or ritual together.

noted by the pile and hollow of dirt. Stone foundations of the pillars of the main temple are still there. Local people broke the stone foundation for themselves because they believe that it is sacred. Once the center of the district sat where the remains of monk yurt are totally blurred. However, local people did not build their fences on the remains of the Tsogchin temple. Therefore, it is clearly visible. Ts. Dorjsüren and other local people rebuilt the temple with logs in size of 5 x 7 meters in 1991.

The new brick temple 8 x 10 meters was built by the help of benefactors in 2012. Now, Aldraa (from the Bayad ethnic group, resident of Khyargas district of Uvs Province and abbot of the reopened Dejeelingiin Khüree monastery) is a person being in charge of the temple. B. Rinchen registered this monastery in his list as Dejeelingiin Khüree, Reshendaraw Bizyalin in Dejeelin valley (Mo. *dejegelen-un am*, Khal. *dejeelingiin am*) in Khyargas district [Монгол ардын..., 1979, x. 43].

**The former Tsalgariin Khüree monastery** was the first monastery built by the Bayad people. This monastery was in Malchin district, Uvs Province. Remains of the first structure are at the sunny side of Bayankhairkhan mountain (Mo. *bayanqayirqan ayula-yin öber*, Khal. *bayanxairxan uuliin öwör*), 1 km from the center of Malchin district. There were few ruins, and stone foundations are buried in the soil. There was no base of the temple's wall.

Other remains are in Malchin district. When the center of the district moved to the location of the old monastery and it was destroyed, there were remains of the monastery. This is located behind Togtokh hill (Mo. *togtaqu-un sili*, Khal. *togtoxiin sil*), a branch of Khan Khökhii mountain (Mo. *qan köke-yin ayula*, Khal. *xan xöxi uul*), Berkh mountain (Mo. *berke ayula*, Khal. *berx uul*) is in the south, the sacred Bayankhairkhan mountain (Mo. *bayan qayirqan ayula*, Khal. *bayan xairxan uul*) is in the west of the center of Malchin district, and Gedreg river (Mo. *xederge yool*, Khal. *xederge gol*) flows in the south. The district is in the area of Khangai mountain (Mo. *qangyai ayula*, Khal. *xangai uul*), there are dense forests around the center. There are no remains of the monastery, only stone foundations are well-preserved. The main difference of Tsalgariin Khüree monastery from other monasteries was that the Tsogchin temple remained until 1989 functioning as a warehouse of wool of the district. B. Sanj and other local people built a new temple 8 x 10 m using the old basement of the temple in 1990. Today, Ts. Tsetsenkhüü (from the Bayad ethnic group, resident of Malchin district, Uvs Province and abbot of the reopened Tsalgariin Khüree monastery) is in charge of the temple. B. Rinchen registered this monastery on his list as Tsalgariin Khüree at Berkh Uul [Berkh Mountain] in Malchin district [Монгол ардын..., 1979, x. 43].

### Dejeelingiin Khüree Monastery

(Tib. *dga'ldan bshad sgrub nor bu 'phel rgyas gling*)

GPS readings: North 49° 33' East 93° 49'

On the basis of field records: 2016, 2017, Mongolia, Uvs province, Khyargas district.

**Brief history:** The monastery was branched from Tsalgariin Khüree in Jonon Wangiin banner (Mo. *khoshuu*) of Dörwöd Dalai Khan Province in the year of the Iron Dog in the 10<sup>th</sup> sexagenary cycle (1910). On 30<sup>th</sup> of the middle month of summer in the same year, in the south of Dejeelin mountain, the monastery was built with the support of the Da Lama<sup>4</sup> Daram, nicknamed Red, Khia Godoodamba, Jamba nicknamed Yellow, Wan Samdanjamts, head of Daichin Wang's banner of Dörwöd Dalai Khan Province, and serviceman Puntsag. The monastery was well-known by the name of the land as Dejeelingiin Khüree monastery. As the monastery was going to be built in the banner of noble Samdanjamts, he gave his donation of one horse and one camel; people of the banner also gave their donation to start the construction of the monastery.

<sup>4</sup> *Da Lama*. It means Chief monk. Requested by the Second Jebtsundamba *kbutugtu* and Tsengünjaw, minister of Uliastai, Manchu emperor ordered an issue to create this position to administer all the disciples of the *kbutugtu*.

**Types of temples (*datsan*<sup>5</sup> and *dugan*<sup>6</sup>).** This monastery consisted of 10 temples such as Tsogchin<sup>7</sup> Choir Datsan<sup>8</sup> temple, Jüd Datsan<sup>9</sup> temple, Sakhius (Tib. *bstan bsrung*)<sup>10</sup>, or protector temple, Maitreya temple (Tib. *byams pa*)<sup>11</sup>, Zoogoin temple, Tsongkhapa temple, Danjuur temple, Yidam temple (Tib. *yi dam*)<sup>12</sup>, Migzem temple (Tib. *dmigs brtse ma*)<sup>13</sup>. Those were 1–4 jan temples. After they were built, there was no strength for them because the land contains permafrost with a river nearby. Temple sizes were approximately as follows: Tsogchin 50 x 50.5 m, Choir Datsan 34 x 35m, Jüd Datsan 30 x 32 m, Protector 20 x 21 m, Maitreya 10 x 10.8 m, Zoogoi 20 x 215 m, Tsongkhapa 14 x 14.5 m, Danjur 14 x 4.5 m, Yidam 10 x 10.5 m, Migzem 28 x 28.5 m. All they were in square shape.

The Choir Datsan temple was tilted and even though it was not nice looking from outside, many beautiful Buddhist statues were placed inside. The Tsogchin temple was made from iron sheets. Just in 28 years, this temple developed quickly and became one of the biggest monasteries in Western Mongolia. It became the main center in the land of the Ten Bayad banners and a sacred Dharma place.

**Daily recitations, rituals, training and offerings.** The Tsogchin temple had a ceremony or rituals at least two times every day. *White* and *Green Tārā* mantra and *Jambaltsanjid* (Tib. *jam dpal mtshan brjod*)<sup>14</sup> were held every day. Other temples had seasonal rituals as well as special requested rituals. For instance, *Khajod* (Tib. *mkha' spyod*)<sup>15</sup> ritual is from 21–25<sup>th</sup> in the first month of winter in accordance with the traditional Mongolian calendar as a seasonal ceremony. Great Prayer ceremony (*Ikh yerööl*) for Lunar New Year from 1–15<sup>th</sup> of the first month of spring, Maitreya procession<sup>16</sup> is on the 16<sup>th</sup> day of the first month of spring, *Maani* ritual<sup>17</sup> from 3–7<sup>th</sup> of the last month of summer, *Tsam* Dance ceremony and *Sor zalakh*<sup>18</sup> ritual on 29<sup>th</sup> and 30<sup>th</sup> in the same month. Many fully ordained monks and novices (Mo. *gečel*, Khal. *gecel*, Tib. *dge tshul*)<sup>19</sup> participated in the *Khailan* (Tib. *khas len*)<sup>20</sup> period continuously for 45 days, from 16<sup>th</sup> of the last month of the summer to 30<sup>th</sup> of the first month of fall in the Mongolian

<sup>5</sup> *Datsan* (Mo. *dačang*, Khal. *dacan*, Tib. *grwa tshang*). A place for special Buddhist educational training. Every datsan has its own unique training system with different kinds of rituals and debates. It provides an educational degree or title after students successfully finish a complex curriculum. This is a Buddhist educational college which gives theoretical study based on teaching, debating and compiling.

<sup>6</sup> *Dugan* (Mo. *duyang*, Khal. *dugan*, Tib. *du khang*). Shrine, temple, assembly hall which has the same meaning as *sūm* – ‘temple’.

<sup>7</sup> Tsogchin (Mo. *cogčing*, Khal. *cogčín*, Tib. *tsbogs chen*). It means Main assembly hall, Puja or Khural in Mongolian and this is a main temple that all monks have puja or ritual together.

<sup>8</sup> *Choir Datsan* (Tib. *chos grwa tshang*). Means of “wisdom quality” in Mongolian. It is monastic school teach Buddhist philosophy.

<sup>9</sup> Jüd Datsan (Tib. *rgyud grwa tshang tshang*). The Tantric monastic school, a school of teaching Buddhist secret tantra.

<sup>10</sup> *Sakhius* (Tib. *bstan bsrung*). Wrathful deity, protector spirit. In the Buddhism of Mongolia, the group of the ten wrathful deities protecting the Buddhist teaching is specially worshipped. Also, the name of the ceremony performed in honor of them.

<sup>11</sup> *Maitreya* temple (Tib. *byams pa*). The Loving One, the future Buddha. Maitreya will be a successor to Shakyamuni Buddha.

<sup>12</sup> Yidam temple (Tib. *yi dam*). Temple of the tutelary deity.

<sup>13</sup> *Migzem* (Tib. *dmigs brtse ma*). Recitations for prostration to Bogd Tsongkhapa.

<sup>14</sup> *Jambaltsanjid* (Tib. *jam dpal mtshan brjod*). Chanting the names of Mañjuśrī, name of a Buddhist prayer.

<sup>15</sup> *Khajid* (Tib. *mkha' spyod*). This means Sky-goer and an emanation of Tārā. Khajid pūja is on 25<sup>th</sup> of every month in the Lunar calendar.

<sup>16</sup> *Maitreya* procession. Maitreya circumambulation is a religious ritual to remind the compassion and arrival of Maitreya.

<sup>17</sup> *Maani* ritual (Tib. *mañi sgrub*). A ritual in Buddhism. Avalokiteśvara is a form of the compassionate mind. Öndör Gegeen Dzanabazar wrote the sūtra “Maani dubtab sawmo” or “A Method for Secret Retreat of Mani” which became the main guidebook for the retreat in many monasteries.

<sup>18</sup> *Sor zalakh* (Tib. *zor 'phen*). *Sor* ritual is organized on the 29<sup>th</sup> of the last month of the winter in most of the monasteries. It is a ritual of Dharmarāja, and the end of the ritual, there are lamps, incenses, tormas offerings. At the end of the ritual, there is bonfire of burning the triangular shape *Sor* offering.

<sup>19</sup> Novice (Mo. *gečel*, Khal. *gecel*, Tib. *dge tshul*). Novice monk, male novice, with 10 precepts.

<sup>20</sup> *Yar khailan* (Tib. *dbyar khas len*). It means an oath-taking period in summer. During the summer, monks who has fully ordained monk and novice have a *pūja* for 45 days.



calendar. Elderly people say that the Dejeelingiin Khüree monastery's *Tsam* dance was one of the biggest ceremonies in Western Mongolia.

As mentioned above, this monastery had training for *Gawjiin damjaa* (Tib. *dka'bcu'i dam bca'*) exam<sup>21</sup>. There was no other monastery having this kind of teaching in Western Mongolia. They had a training system like the higher education system today. However, it is not clear what kind of training system they had. Probably, their education system was similar to the Tibetan Tashilhunpo monastery or *Günchin igchaa* (Tib. *kun mkhyen yig cha*)<sup>22</sup> training system. They had *Dom* (Tib. *sdom*)<sup>23</sup> ritual every year but eventually, it changed to every two years. The ritual organizers collected donations for the event and the order of seats was defined by charity size. For example, someone giving the biggest donation sat at the highest position. This rule of the *Dom* was the same as the *Dom* at Dashchoimbel College for Buddhist philosophical studies at Gandang Tegchenling Monastery. This monastery had the training for a *Gabj* philosophical degree but the title of degree was not provided. When a monk finished the training, he needed to wait for a while to receive the title and while he waited for it, he was given food offerings. Many people including their family members gave donations to this monk who was waiting for his degree title. This was common to anyone who was waiting for his title everywhere in Mongolia at that time. Also, the monk waiting for his title gave offerings to the abbot of the Tsogchin temple and Choir Datsan temple<sup>24</sup>.

When lay people requested special ritual services, that was free of charge: monks did not receive any donation for temporary ceremony and healing (Tib. *sku rim*)<sup>25</sup> ceremonies. However, when local lay people gave their offerings for the total cost of the ritual or a certain percentage to the *jas*, financial office of the monastery that would give donations to monks. For example, abbot 5%, Tsorj 4%, monks of Choir Datsan and Jüid Datsan temples 4%, *lopon* (Tib. *slob dpon*)<sup>26</sup> and *choirombo* (head of Choir Datsan temple) 3%, fully ordained monk and novice monks 1% were provided.

*Maitreya* procession ceremony took place on 16<sup>th</sup> of the first month of spring from this monastery, and at the end of the ceremony they had the *Sor* ritual to the east of monastery and north of a small Russian market. *Maitreya* procession was one of the biggest events in all Bayad banners.

The *Tsam* dance ceremony was also a big religious event. The *Tsam* of the Dejeelingiin Khüree monastery was longer than the same ceremony of other monasteries in Western Mongolia. When the event happened, many people came to see it not only from the banners of the Bayads but also from other provinces. It is not clear how many *Tsam* masks they used in the event. Elderly people say that the reason for separating Dejeelingiin Khüree monastery from Tsalgariin Khüree monastery was this *Tsam* event. The creator of the Dejeelingiin *Tsam* was the Tibetan gachen monk Luwsanjantsan. However, there is no historical material about his life. He came to Dejeelingiin Khüree monastery in 1910 and spent many years on religious teachings. A. V. Burdukov participated in the Mongolian People's revolution. He indicated in his book that Tibetan gachen monk Luwsanjantsan performed the *Tsam* Dance ceremony which had been prepared for a long time in Dejeelingiin Khüree monastery. All people of the Bayads including nobles and ordinary people gathered to see the ceremony. That kind of *Tsam* was not used at any other places in Western Mongolia except of Dejeelingiin Khüree monastery. This means that the monastery was capable of taking the event and it was a religious center in Western Mongolia [Бурдуков, 2014, с. 156].

<sup>21</sup> *Gawjiin damjaa* (Tib. *dka'bcu'i dam bca'*). It is monastic education title given to someone who successfully studied Buddhist philosophy.

<sup>22</sup> *Günchin igchaa* (Tib. *kun mkhyen yig cha*). Guidebook of Buddhist philosophy written by Gunchinjamianshaduv.

<sup>23</sup> *Dom* (Tib. *sdom*). Vow or feast, festival.

<sup>24</sup> Information from Kharagchuud J. Lkhagwa, Bayad ethnic group, in his home in Khyargas sum, Uvs province on July 13, 2016.

<sup>25</sup> Healing (Tib. *sku rim*). Healing ceremony, religious service; a protective prayer-ritual for the sake of long life, prosperity etc.

<sup>26</sup> *Lopon* (Tib. *slob dpon bla ma*). Master, rank in the assembly.

A special ritual for Bor Khaikhan Mountain also was known as the Bayad ethnic group's sacred place was held in the first month of summer every year by all people from the banners of the Bayads. Also, they had the rituals for Tsagaan Khaikhan (Mo. *čayan qaiyirqan*, Khal. *čagaan xairxan*) and Bor Khaikhan (Mo. *boru qayirqan ayula*, Khal. *bor xairxan uul*) sacred places. Some high-ranking monks created a heap of rocks as a mark of a sacred side and conducted the ritual. Baitsaan River (Mo. *bayičaya-yin yool*, Khal. *baicaan gol*) passes to the south of the monastery but there wasn't any well nearby.

**Situation inside and outside of the monastery and *jas***<sup>27</sup>. There was no wall around the monastery but there was a timber barrier around the circumambulation path of the temple. All temples were built of wood. This was the main monastery of the Bayads. The monks came from Khyargas, Züüingow', Tes district, the banners of Bayad people in old times. Monks lived in the west of the monastery and had a summer break for a short period. There was a small Russian market on top of the small hill next to the monastery and this hill is still called Russian Red Rock. There was a small Chinese market, too. Many lay people lived in surrounding area.

One of the important parts of the monastery is *jas*. The *jas* is pronounced *jis* in Oirat dialect. The monastery had *Tsogchin jas*<sup>28</sup>, *Choiriin jas*<sup>29</sup>, and *Migzemiin jas*<sup>30</sup>. However, elder Lkhagwaa in Khyargas district said that there was also *Tsongkhapa jas*<sup>31</sup>. He said: "I heard about the *jas* of the Dejeelingiin Khüree monastery. This *jas* had a large livestock. I don't know what happened to them eventually. There was a *jas* of the Tsongkhapa temple and my father was herding the camels of the *jas*. Tsongkhapa *jas* had five types of livestock. There were more than 100 camels and my father herded them in the land with blue feather-grass. This was a herd with two male camels. At that time, they were giving one horse every year as the cost for herding to my father. Sadly, my brother was killed in an accident falling from the horse and my father returned all their camels"<sup>32</sup>.

**Monk community.** There were 726 monks in Dejeelingiin Khüree monastery around 1937–1938. 342 monks were older than 18 years. 320 were living in the countryside. Younger than 18 years old were 51 and 13 of them were living in the countryside. Monks lived in the countryside mostly in Khyargas, Tes, and Züüingov' district in current Uvs Province [Думбурай, 2002, х. 14].

Well-known Khatanbaatar Magsarjaw with his people (1877–1927) temporarily stayed there in 1911. Da Lama Tserenchimed (1869–1914)<sup>33</sup> lived in the monastery and passed away. From this point, it is apparent that it was not only a religious center but also a political and business center. One of the special features of this monastery was telling of heroic stories with melodies at the peak of the monastery's development. One of the famous people preserving this cultural heritage was M. Parchin (1855–1926). M. Parchin was born in that area, and studied in the monastery at a young age. However, he was very attracted by heroic storytelling with melodies and thus he became a layperson. He was taught by many Bayad heroic storytellers and eventually, he became a very famous heroic storyteller [Зардсүрэн, 1966, х. 22.].

Monasteries made a great contribution to the development of heroic storytelling among the people in Western Mongolia. Bayad people have their individual traditions, folksongs. Their folksongs cover various topics including mother, father, homeland, the five types of livestock, freedom, as well as Buddha,

<sup>27</sup> *Jas* (Tib. *spyi gsog*). Financial, administrative office, public accumulation/reserves that belonged to particular temples.

<sup>28</sup> *Tsogchin jas* (Tib. *tsog chen spyi gsog*). Office of the Tsogchin temple.

<sup>29</sup> The *Choiriin jas* (Tib. *mtshan nyid kyī spyi gsog*). Office of the philosophical school.

<sup>30</sup> *Migzemiin jas* (Tib. *dmigs brtse ma'i spyi gsog*). Office supporting the basic prayer of Avalokiteśvara.

<sup>31</sup> *Tsongkhapa jas* (Tib. *tsong kha pa spyi gsog*). Office supporting the ceremony of Tsongkhapa.

<sup>32</sup> Information from Kharagchuud J. Lkhagva, Bayad ethnic group, in his home in Khyargas sum, Uvs province on July 13, 2016.

<sup>33</sup> Da Lama Tserenchimed (1869–1914). He was the Minister of the Inner Affairs of the Bogd Khaan's Mongolia and one of the famous people in politics and religion.

Dharma, and Sangha. When Bayad people hold an opening ceremony of a new yurt, they have the tradition of singing the song, Asar tsagaan dugan. This song:

Penthouse looking White temple  
 With a golden pinnacle  
 For many monastics  
 We are offering a *maṇḍala*  
 Baaga Khargai is  
 The location of the monastery  
 For many monastics  
 We are offering a *maṇḍala* [Батаа, Буяндэлгэр, 2002, х. 9].

There was a Dayanch monk assembly in the area. The Bayad people called it Dayanch monk temple. This temple was founded by Tüvdendovdon<sup>34</sup> in 1910 who was well-known Dayanch monk among local people<sup>35</sup>. The temple was destroyed in 1937 without any remains. Local people say that this was a small temple with very few monks.

### **Tsalgariin Khüree monastery**

(Mo. *čalyar-un küriy-e*, Tib. *dga'ldan bkra shis gling*)

GPS: North 49° 64' East 93° 16'

Based on of field records: 2016, 2017, Mongolia, Uvs province, Malchin district.

**Brief history:** Tsalgariin Khüree monastery became the first religious center in the Ten Bayad banners. It moved from Tögs Buyantiin Khüree monastery<sup>36</sup> with a caravan of five camels. The caravan guided by the monks passed over Burzaalai Mountain (Mo. *burjajala ayula*, Khal. *burjaalai uul*)<sup>37</sup> and came to the land in Jonon Beiliin banner in Dörwöd Dalai Khan Province in the land of Ten Bayad banners. The first temple was built according to the standard of Tögs Buyantiin Khüree monastery. Most of the monks in the monastery were from Ten Bayad banners and it was the first monastery of the Bayad ethnic group<sup>38</sup>. After almost 100 years, because of a natural disaster and spread of endemic disease in the area, the astrologer monk examined the situation and said that the summit of Tsagaan Shuwuut mountain

<sup>34</sup> Dayanch monk Tüvdendovdon (Tib. *thub bstan stobs ldan*). Tüvshin Tüvdendovdon was born in Saruul Gün banner in Dörwöd Dalai Khan Province, currently Khyargas sum in Uvs province, in the middle month of autumn in 1865 and he was the only son of Tüvshin. In 1877, he started to study the Dharma at 12 years old. He visited Kumbum monastery three times with the caravan on bare feet. He completed many sūtra teachings as well as tantric practices. As a guru, did not eat meat but he ate dairy products such as curd, yoghurt, milk etc. He had retreats in many caves at Dorgiin Khulh, Marts Altan Tövsh. Finally, he had a long retreat in Ekhen Bogoch cave which is called “Dayan Guru cave”. He blamed Dambijatsan for his wrong doings. He was executed for false charges in 1937.

<sup>35</sup> Story about Tüvshin Tüvdendovdon of the Ten Bayad have been discussed among the people in current Khyargas sum in Uvs province. His father's family lived at Dal near the source of the Marts River and behind Bulgan mountain. Their family was poor and they didn't have any children. Also, they stayed only at one place. There were migrating swans coming near the river Tüi he with his wife were very worried of the swans because of the cold winter. Day by day, it became colder and the pond started freezing. When swan stayed in the middle of the frozen pond, Tüvshin brought the swan at home, and was taking care of the swan. They gave care to the swan at home during the cold winter.

The broken leg of the swan cured during the winter and when the spring came, the color of the swan became black as coal. When the migrating swans came back, they released the swan in the pond. Again, when autumn came, the swan circled over their yurt before. It made a sound and dropped something to their yurt. Tüvshin wrapped the thing carefully and he had faith in it. During the autumn, his wife became pregnant and next year, when the migration bird came, she gave birth to a son. This son was Tüwdendowdon and they said that the bird gave this boy as appreciation present.

<sup>36</sup> Tögs Buyantiin Khüree monastery is at Tögs Buyant Khan Mountain in Türgen sum, Uvs province. It was founded in 1725.

<sup>37</sup> Burzaalai Mountain. It is in Naranbulag district in Uvs province.

<sup>38</sup> The information was recorded from Tsetsenkhüü, abbot of Gandanrashdarjailin monastery, in Malchin district, Uvs province on June 16, 2016.

(Mo. *čayan sibayu-tu ayula*, Khal. *cagaan subuut uul*) is visible from the top of the monastery, and the location of the monastery is not suitable for this reason. According to the astrologer's suggestion, they decided to move the monastery 1 km from that location, and he suggested the new location as it had many auspicious sings<sup>39</sup>. They moved the temple accordingly to the astrologer's advice, to the source of Khederge River and in the south of Berkh mountain in the year of the Fire Mouse of the 15<sup>th</sup> sexagenary cycle (1876). White Da Lama Chagdarjav, Da Lama Jamba, and Da Lama Zonrow, brother of Üimeesh, head of the banner, Chagdarjav<sup>40</sup>, head of the Assembly (Khal. *chuulgan*), and other nobles led the Ten Bayad banners and the four Dörwöd banners for this move. They established a great *jas* to fund the reconstruction. Famous craftsman Choindar, from Dörvöd Dalai Khan province, and many other craftsmen started to build the first temple in 1877. They collected 1000 liang silver as the tax for the cost of construction [Тэрбиш, 2008, x. 321].

**Types of temples (*datsan* and *dugan*).** The complex consists of five temples: Tsogchin temple, Choir Datsan temple, Protector temple and Kalachakra temple (Tib. *dus 'khor*)<sup>41</sup> and there were about 200 monks. It covered over 1.5 sq. km area. There was a wall around the monastery and monks lived in yurts outside the wall. Temple size were approximately as follows: *Tsogchin* temple 34 m, *Choir Datsan* 25 m, *Protector* temple 22 m, *Tarba* and *Juukhai* temple 14.5 m; they were square in shape [Думбурай, 2002, x. 16].

This monastery was closed in 1938 like other monasteries but the Tsogchin temple was used as a warehouse for wool without removing its *Kanjir* (Skr. *gan ji ra*)<sup>42</sup>, dome-like top of the temple. It was the only temple left from the tragic destruction<sup>43</sup>. However, the temple was dismantled by the initiative of some people in 1989.

**Daily recitations, rituals, training and offerings.** The Tsogchin temple had two rituals per day. Protector temple had *Śrīdevī* (Tib. *dpal ldan lha mo*)<sup>44</sup> ritual ceremony every day. There were some rituals in other temples by the request of local people. All ceremony or rituals were free of charge and local people gave offerings needed to the ritual. Ordinary people were not supposed to pay for the temporary ceremony. If people gave their offerings directly to monks without involvement of the treasury of temple, the monks could keep it as their income.

Scheduled rituals were *Gomchod* (Tib. *mgon mchod*)<sup>45</sup> ceremony for five days starting from 21<sup>st</sup> of the first month of winter, *Lawrin* (Tib. *bla brang*)<sup>46</sup> ritual for 3 days starting 22<sup>nd</sup> of the last month of winter, *Güder* (Tib. *sku gdor*)<sup>47</sup> rituals for 7 days starting 22<sup>nd</sup> of the same month, *Śrīdevī* ritual during the whole night on the last day of winter. Elderly people say that after the *Śrīdevī* ritual, there were tracks of monks' seats everywhere in frosts created from the monks' breath on the floor just like birds' path in the snow<sup>48</sup>.

Also, there were Great Prayer Ceremony (*Ikh yerööl*) for Lunar New Year from 1–15 of the first month of spring, *Lawrin* ritual for 3 days from 16<sup>th</sup> of the middle month of spring, *Yar Khailan* by all

<sup>39</sup> Information from Tsetsenkhüü, Bayad ethnic group, abbot of Gandanrashdarjailin monastery, in Malchin district, Uvs province on June 16, 2016.

<sup>40</sup> Chuulgan darga Chagdarjav. Noble Chagdarjav led the Jonong Beil's banner in Dörvöd Dalai Khan Province from 1854–1900.

<sup>41</sup> Kalachakra temples (Tib. *dus 'khor grwa tshang*). A monastic school for Kalachakra rituals and teachings.

<sup>42</sup> *Kanjir* (Skr. *gan ji ra*). Derived from the Sanskrit word *gascira*; golden top ornament of a temple.

<sup>43</sup> The information was recorded from Tsetsenkhüü, abbot of Gandanrashdarjailin temple, in Malchin district, Uvs province on June 16, 2016.

<sup>44</sup> *Śrīdevī* (Tib. *dpal ldan lha mo*). 'Glorious goddess', *Śrīdevī*, one of the ten wrathful protector deities.

<sup>45</sup> *Gomchod* (Tib. *mgon mchod*). A pūja for Mahākāla.

<sup>46</sup> *Lawrin* (Tib. *bla brang*). Palace.

<sup>47</sup> *Güder* (Tib. *sku gdor*). This is Tibetan word and there is a pūja for protector on 29<sup>th</sup> of every month.

<sup>48</sup> The information was recorded from Ts. Shirchin, Bayad ethnic group, in Malchin district, Uvs province on July 16, 2016.

monks including gelong and novice for 45 days from the 15 of the last month of month of summer, *Lawrin* for 3 days starting from the 16<sup>th</sup> of the middle month of fall, *Maitreya* procession ceremony on the 16<sup>th</sup> of the first month of the spring. A trail of the *Maitreya* procession ceremony is still noticeable.

During the ceremony, people were circumambulating the sacred main heap of stone with the sūtra on their back. There were four small sacred heaps of rocks on the four sides of the main heap. At the time of the ceremony, local herdsmen brought loads of milk and curds on camels as offerings were available due to offspring of livestock. This monastery had only *Dom* teaching for *Gabj* training and was giving *Gabj* title to successful graduates. They had Philosophy monastic school temple assembly eight times per year and someone who successfully completed the *Gabj* training collected donations from local people and distributed food offerings like cookies and curds to other monks. Also, the monks who were studying for the *Dom* training had their training fund. They gave 3.72 kg silver and *maṇḍala* (Tib. *dkyil 'khor*)<sup>49</sup> offering to the abbot and the head of the Choir Datsan temple.

All monks in the monastery participated in the ceremony for Bayankhairkhan mountain on 15<sup>th</sup> of the first month of summer every year.

**Situation inside and outside of the monastery and the *jas*.** All five temples had a *jas* and each of the *jas* had livestock at the beginning of the 1900s. At that time, when someone who did not have any family members and had whose livestock died, his or her livestock were given to the *jas*. Later, the *jas* had a treasurer who handled everything on finance. The total number of *jas* were six in 1929 but it was reduced to one in 1932. They faced difficult financial situation. Because of political pressure, they had to pay high tax for community, army etc.

**Monk community.** 152 monks resided in the monastery. 14 monks were younger than 18 years old, 138 monks were older than 18. 40 monks lived permanently in the monastery and others lived in the countryside [Думбypай, 2001, x. 16]. In 1937–1938, most of the monks became lay people, herdsman. Eventually, only four monks stayed for daily assembly. On the last day, Bandi Sanj, Bor Yondon and Set-gen Sanj came in the morning. They discussed that degenerated time had come and it is hard to continue the assembly; they were not four people, and thus they can't compose full monastic assembly. They said that they wish reborn together in the pure land. They locked doors of the temples and gave the key to Yondon who was the chair of the district at that time.

## CONCLUSION

Buddhism as spread in three waves in Mongolia and the last one reached the highest peak and more and more temples became built and more people became monks to study the Buddhist teachings. Many scholars unanimously agree that there were no religions except of Buddhism that gained such success previously in Mongolia. This paper based on my study of monasteries of the Bayads. As the current administration unit ofUvs province, mostly Bayad and Dörvöd ethnic groups live in that province and Dejeeling Khüree (Tib. *bde rgyas gling kүйi-y-e*, *dga ldan bshad sgrub nor bu 'phel rgyas gling*) in Khyargas sum, and Tsalgar Khüree (Mo: *Calar-un kүйi-y-e*, Tib. *Tö. dgda'ldan bkra shis*) in Malchin sum are monasteries of Bayad ethnic group, but Dejeelengiin Khüree monastery, Dayanch Lama's temple, Tsalgariin Khüree monastery were destroyed in 1938. However, the Bayad people keep their deep faith in Buddhism and are restoring the monasteries destroyed in the socialist period. They are enriching preserved and saved culture of Buddhism.

<sup>49</sup> *Maṇḍala* (Tib. *dkyil 'khor*, Khal. *mandal*). A symbolic representation of a deity's abode. A *maṇḍala* offering symbolizes the offering of the entire universe.



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## Fieldwork research data providers

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