According to Ch. Ishdovdon (born 1928) who is the abbot of Gandandashlin monastery in Bayanjargalan and was a monk of Züün Choir between his 8-15 years of age, Dari Ekhin jas was probably a Yerööliin jas (a temple for praises). Monks of Züün Choir gathered there to pray to Tara for 2 or 3 days.

According to Banzariin Shiravnamjil monk of Dashchoinkhorlin monastery of Zuuonmod (Töv aimag), who was born in 1921, and had been a monk in Baruun Choir monastery from age 6-7 years until 1937, there were many small jas temples subordinated to Baruun Choir. He mentioned Dari Ekhin jas and said that the monks of Baruun Choir and Züün Choir gathered there together for 2-4 days to hold ceremonies together.

Interviews A68, A69
Data from the interview made with Ya. Ishbaldan, abbot of the present Gandan Ravジャリン monastery in the centre of Tsagaandelger sum.

According to the informant, who was born in 1916, and became a monk at Baruun Choir at the age of 8-9, there were many jas temples in the area, every otog had its own jas. In these jas temples usually only one Takhilch (offering preparer) monk lived. However, monks visited and conducted ceremonies at different times of the year such as the 45 days of Molom (TIB: smon-lam, prayer) period in summer, for some days before the Maitreya circumambulation and before Khailen. Here, at Dari Ekh jas monks from Baruun Choir and Züün Choir gathered together at these times.
The temple had a Mönkh Zul (eternal burning butter lamp).

According to the book, written by Ch. Mönknast (Tsagaandelgieriin tsadig orshivai, Ulaanbaatar 1994, p. 6.), Borjigon tsetsen vangiin khoshuu consisted of 7 otogs (districts). One of them was Osoron otog, which worshipped Tsagaan uul. Every otog had its own jas with temporary ceremonies. Dari Ekhiin jas was the assembly of Osoron otog.