Three sources, O. Pürew, Jügder’s painting and a drawing by an unknown artist in Ulaanbaatar City Museum, show that Dashsamdanlin temple was situated on the left of the main entrance to Maimaachen in the south, outside the Chinese wall in the area known as the Western quarter (baruun khoroo) where Mongolians lived. It was a temple visited by not Chinese but Mongolians. According to Pürew (Mongol törin golaamt, pp. 104-105.), a wide road called Gasiliin Road ran from east to west in front of the south entrance to Maimaachen. The large Mongolian-Chinese style building of Dashsamdanlin datsan/ khural was situated in this road, in a separated fenced off yard. In its courtyard there was another small building and some yurts.

According to Sereeter (p. 82.), in 1774 Ganchig, a clerk of īkh shaw, and other believers initiated the establishment of a small assembly. Later it was dedicated to the 5th jwetshandombo khatogt on the 1st of the 6th month; 1837, who gave the name Dashsamdanlin and the privileged right of a datsan to it. It was mostly Mongolians who lived in the area just outside the wall of the Chinese district, and, according to O. Pürew, the lamas of the temple were mixed Chinese/Mongolians. Thus another name for Dashsamdanlin temple was Erlikin süm, which literally means ‘the temple of the cross-breeds’. On its east, also south-west of the fence, there was another temple, Dejidlin khural (NOT in Rinchen 956) with a Zod tantric assembly on its west.

According to Sereeter, the main tutelary deity of the temple was Jigjid (Tib. ‘jigs-byed, Skr. Bhairava, epithet of Yamantaka), while the main protectors were Gambö (Tib. mgon-pa, Skr. Mahakala), Jamseri (or Ulaan sakthiis, Tib. lcam-pring), the Red Protector and Geser. Administratively the temple initially belonged directly to the tsogchin of Züün Khüree, but later it had its own jas and property. The following financial units (jas) belonged to the temple: īkh jas, Mönkh Züün jas, Mönkh-Erdenei jas, Dorzadgan jas, Mönkh 13-nii Geseriin jas, Mönkh 25-nii Narkhajidin jas, Mönkh Maaniin jas, Mönkh Altangereiin jas. From these jas names we can draw the conclusion that monthly a ceremony was held in honour of Geser on the 13th of the month and Narkhajid (Tib. na-ro mkha’ spyod, Skr. Sarabvuddhadakin) dakini was worshipped on the 25th.

According to Maidar’s list (p. 72.), Dashsamdanlin had five temples and four financial units (jas). These numbers seem to refer to the above-mentioned four aimags and their aimag temples (for details see entries UBNR 955-959 NOT in Rinchen 931). Sandlin datsan (his name for Dashsamdanlin) was a temple for Mongolian believers with daily chanting (tsogchin khural) and with a temple in honour of Ganjuur. The tradition of the temple was to process the Ganjuur (Ganjuur ergekh) around the town (of Maimaachen) every year in the first summer month. According to L. Dügersüren (p. 38), the boots (boitog) worn by Öndör gegeen as a child were kept in the datsan as a relic.

The temple was forced to stop its operation in the autumn 1938. According to Dendew (p. 41.), artifacts from the datsan (entry 935) were moved to the Bogd khaan Museum. The latest archive data is from 1937, which confirms that the temple was not put out of use in the 1920’s as were the other Maimaachen temples.

Current situation
There are no visible remains. Based on the sources, the exact sites of the temples of Amgalan can be determined roughly in relation to the ruins of īkh ekh temple (UBR 931 Rinchen 931) and the remnants of a Chinese store building. In the whole area there are no temple remnants other than that of īkh ekh temple.

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Photos: none

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