

## Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

### UBR 935

#### Rinchen 935 - Dashsamdanlin khural

#### Dashsamdanlin datsan, Ölzii dayanii süm, Sandlin datsan, Erliziin süm

Tibetan name: bkra-shis bsam-gtan gling grwa-tshang

English name: Dashsamdanlin assembly/ datsan, Temple of the cross-breeds

GPS was taken at *Dar' ekhiin süm* (UBR 931 Rinchen 931) and is given here only to mark the area of Amgalan (its temples were situated very near to each other). This temple was situated to the south-west of *Dar' ekhiin süm*, outside the walls of the Chinese Town.

Elevation 1293 m,

N. 47 54.375'

E. 106 59.955'

**Data provider:** Dr O. Pürew

#### Sources:

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

Dügersüren, L., *Ulaanbaatar khotiin tүүkhees*. (2<sup>nd</sup> edition), Ulaanbaatar 1999

Idshinnorow, Sh., *Ulaanbaatar khotiin khuraangui*. Ulaanbaatar 1994

Maidar, D., *Mongoliin khot tosgonii gurwan zurag*, Ulaanbaatar, 1970

Naawan, D., *Öwгөн Dendewiin durdatgal*, Shinjlekh Ukhaanii Akademiin Khewlel, Ulaanbaatar 1961

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

Sereeter, Ö., *Mongoliin Ikh Khüree, Gandan khiidiin түүкhen бүтэtsiin towch*. 1651-1938. Ulaanbaatar 1999

Painting by Jүgder (1913)

**Photos:** none

Three sources, O. Pürew, Jүgder's painting and a drawing by 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 töriin golomt*, pp. 104-105.), a wide road called *Gaaliin* 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 *Gonchig*, a clerk of *Ikh shaw'*, and other believers initiated the establishment of a small assembly. Later it was dedicated to the 5<sup>th</sup> *jewtsündamba khutagt* on the 1<sup>st</sup> of the 6<sup>th</sup> 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 *Erliziin 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 *Jigid* (Tib. 'jigs-byed, Skr. Bhairava, epithet of Yamantaka), while the main protectors were *Gombo* (Tib. *mgon-po*, Skr. Mahakala), *Jamsran* (or *Ulaan sakhuis*, Tib. *Icam-sring*), the Red Protector and *Geser*. Administratively the temple initially belonged directly to the *tsogchin* of Zүүn Khüree, but later it had its own *jas* and property. The following financial units (*jas*) belonged to the temple: *Ikh jas*, *Mönkh zuliin jas*, *Mönkh-Erdenii jas*, *Dorzodwiin jas*, *Mönkh 13-nii Geseriin jas*, *Mönkh 25-nii Narkhajidiin jas*, *Mönkh Maaniin jas*, *Mönkh Altangereliin jas*. From these *jas* names we can draw the conclusion that monthly a ceremony was held in honour of *Geser* on the 13<sup>th</sup> of the month and *Narkhajid* (Tib. *na-ro mkha'-spyod*, Skr. Sarvabuddhadakini) dakini was worshipped on the 25<sup>th</sup>.

According to Sereeter, lamas from the Mongolian *aimags* (*Choinkhorlin*, *Dejidlin*, *Puntsaglin* and *Dagdanlin*) surrounding Maimaachen came here to celebrate, but not the lamas of Zүүn Khüree or Gandan. 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-  
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959 NOT in Rinchen 955-959).

According to S. Dulam (p. 106), *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 ergekhe*) around the town (of Maimaachen) every year in the first summer month. According to L. Dügersüren (p. 38), the boots (*boitog*) worn by Öндөр 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 *Dar' 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 *Dar' ekh* temple.