

Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

UBR 913

Rinchen 913 - Janraisig datsan

Migjidjanraisig datsan

Tibetan name: mig 'byed spyan-ras gzigs grwa-tshang

English name: Migjid Janraisig Temple, Avalokiteshvara Temple

Mongolian translation: Melmiigeeree bolgooson süm

Elevation 1301 m

N 47°55.374'

E 106°53.698'

This temple is situated in Gandan monastery.

Data provider: Dashtseren lama of *Züün Khüree Dashchoilin* monastery (Born 1921)

Sources: Daajaw, B., "Megjidjanraisig", in: Dashnyam, L. (ed.) *Mongol nutag dakh' tüükh soyoliin dursgal. Sedewchilsen lawlakh*. Mongoliin Khümüünligiin Ukhaanii Akademi. Ulaanbaatar 1999, pp. 261-262.

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

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

Painting by Jügder (1913)

Photos: Tsültem (36, 82, 91, 180, 182, 185), Maidar (61), Sereeter (74) , Film Archive (K24236, K24735), Shepetilnikov (85), Dashnyam (262)

This imposing building, which became a symbol of Mongolian independence, is a temple dedicated to the honour of Avalokiteshvara (*Janraisig*, Tib. *spyan-ras gzigs*), the Bodhisattva of Compassion.

History

The temple, which is a mixture of Tibetan and Chinese styles, was built behind *Güngaachoilin datsan* and *Lamrin datsan* of *Gandan* monastery (for details see entry Rinchen 912). Its foundation stemmed from the time when the 8th Bogd khaan's eyesight was seriously affected in 1911. Mongolian clerics and princes asked the Bogd khaan what would help to heal his eyes. The Bogd khaan declared if Mongolians built an eighty cubit high statue (c. 26 metres) of *Janraisig* (Tib. *spyan-ras-gzigs*, Skr. Avalokiteshvara), the Bodhisattva who looks on all sentient beings with great compassion, his eyesight would improve. On 29th November 1911, Mongolians conferred the ultimate rights of the Bogd khaan, until this time borne by the Manchu emperor (as Mongolia was not a separate state, but part of the Ching empire), to the 8th *jewtsündamba khutagt*. Chinese builders using copper from Doloon nuur ('Seven Lakes', name of a lake in Inner-Mongolia) built the *Janraisig* statue in 1911 to 1912 with the gilding being done by Mongolian and Chinese masters. On the 13th of June 1913 the statue was consecrated. The measurement used for the planning and building of the statue was based on a measurement of the Bogd khaan's forearm. (*tokhoi*, 'forearm' was a traditional Mongolian way of measurement.) Ten thousand statues of *Ayuush* or *Tsewegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus) made by Mongolian and Polish masters surrounded the statue. The distinctive Tibetan shaped brick built temple with Chinese roof also contained one thousand copies of the Prajnyaparamita sutra (*Yum*, Tib. *yum*, 'Verses of Eight Thousand') printed by bronze blocks, and the eight stupas marking the events in Buddha Shakyamuni's life.

According to Sereeter (pp.72-74.), the idea for building the statue first occurred in 1905. Notwithstanding this, it was only in 1911 that the people of the four *Khalkha* aimags and the subordinates of the *jewtsündamba khutagt* (*Ikh shaw'*) donated 33,000 *lan* silver to celebrate the independence of Mongolia from the Manchu overlordship, which had just been gained. The main tutelary deity of the temple was *Jigjid* (Tib. '*jigs-byed*, Skr. Bhairava, epithet of Yamantaka) and its main protector was *Gombo* (Tib. *mgon-po*, Skr. Mahakala). The following financial units belonged to the temple: *Ikh jas*, *Mönkh zuliin jas*, *Janraisegiin nunnain jas*, *Da-nin-ag khurliin jas*, *Mönkh Dorjzodwiin jas*, *Dörwön lamiin Günregiin jas*. According to Dashtseren lama, there were ceremonies held here regularly and the temple had one disciplinary master.

The communists destroyed the original statue in 1938 and metal from it was used to make bullets for guns. The temple itself was not destroyed and, according to Pürew (*Mongol töriin golomt*, pp. 73-74.), it was used
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as a military barrack from 1938. Pürew claims (*Mongoliin улс төрийн төв*, p. 56.) that 10,000 *tögrögs* were offered to pull down the temple in the 1950s, but nobody applied. From the 1950s it functioned as the State Archive and it was renovated in 1962, 1971 and 1973.