

HISTORICAL SCIENCES

DAVID GAREJI MONASTERY COMPLEX IN THE SERVICE OF CHRISTIAN SPIRITUALITY AND THE UNITY OF STATEHOOD IN GEORGIA

Japaridze A.

Professor, Metropolitan

Georgian Technical University. Head of Tbilisi State Technical University Training-Scientific Center of Theology

Latibashvili Ia

PhD student. Georgian Technical University

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Abstract

This work is an attempt to consider and explore interesting details in such an important and very responsible issue for the history of Georgia as the formation of the church and monastery complex, in particular, the David Gareji monastery complex, and its being under the jurisdiction of both the state and the Church of Georgia.

The purpose of the article is to review all Georgian and foreign sources and literature that testify to the David Gareji monastery from the moment of its foundation to the present day, about the foundation of these monasteries on the territory of Georgia, their location, number, as well as how these monasteries were managed under the jurisdiction of the Georgian Church by both kings and high hierarchs.

The topic is relevant, since it touches upon a spiritual center that is of fundamental importance for Georgia. The significance of the David Gareji complex, both for the state and for the church, has always occupied a leading place in spiritual and educational development. However, recent times, caused by a number of unfounded and meaningless opinions regarding the David Gareji complex, have made the presentation of research components of the history of Gareji and its coverage doubly relevant, in principle. Therefore, Georgia's interest in the David Gareji complex has become even more significant.

For the study, we used the survey methodology. According to this method, we consider issues related to the research topic and draw final conclusions based on the analysis. The review of the topic includes discussion, evaluation and ordering of the research results of various authors based on the research question in logical, conceptual or chronological order, consideration of existing scientific works on the research topic and drawing conclusions based on their analysis.

The practical significance of the topic is determined by the fact that it reasonably, convincingly and accessibly describes the location of the Gareji complex in the jurisdiction of the Georgian Church from the moment of its foundation to the present day, both from a historical and legal point of view, according to which the boundaries of church jurisdiction coincide with the state borders. Thus, we believe that the development of thought in this direction and the innovations revealed in it will inspire many researchers in the future to expand on this topic.

The Lavra of David was the center of the monastic life of Gareja. Over time, branches were added to it. Gareja is mentioned in historical sources as "the twelve monasteries of the Gareja range." "Life of Kartli" tells

us: during the reign of King Demetrius II, Sadun "did good deeds to the monasteries and the poor, in those days of his life he distributed the lands and property of the twelve Gareja hermitages and liberated the land of Gareja and served King Demetrius." (Life of Kartli, vol. II, 1959, p. 272.)

According to Vakhushiti Bagrationi, "on Mount Gareja there are monasteries carved into the rock, with cells, refectories and chambers; it is warm in winter, cool in summer. The archimandrite sits in the Baptistery, the prelate in Chikhtitura, the archimandrite in David Gareji, and the prelate in Bertubani. But there were many monasteries, even to the bitter water, and they were full of monks, and now only five monasteries remain" (Vakhushiti, Geography, p. 50, Tver, 1941).

It should be especially noted that famous political and cultural figures worked in the David Gareji monastery at different times: Demetre I, Onofre Garejeli (17th-18th centuries), Onofre Machutadze (17th-18th centuries), Sulkhan-Saba Orbeliani, Bessarion Baratashvili-Orbelishvili, Nikoloz Cherkezishvili (18th century), Gavriil Saginashvili (18th century), Grigol Dordorkeli, Anton I, Timothy Gabashvili, Gavriil Mikhail and others.

Mose Janashvili describes David Gareji in his essay as follows:

"David Garejeli was the first to settle in Gareja. His disciples and followers built eleven hermitages: 1) Martyrs, 2) Bertubani, 3) Dodorkis, 4) Forerunners, 5) Chichkhrituri, 6) Tetrisenaki, 7) Mgvime, 8) Kolageri, 9) Mokhatuli, 10) Veran-Gareja, 11) Pirukugmarti. In the 17th century, David Gareja was destroyed by Shah Abazi, and about 6,000 monks were exterminated. "The hermitage was restored by Machutadze at the beginning of the 18th century, and he found many valuable books, jewelry and income." (Geography of Georgia by Vakhushiti Batonishvili. Ed. by M. G. Janashvili, 1904, p. 67). Platon Ioseliani lists eleven more monasteries besides the Lavra of David: Paskha Martyr, Bertubani, Dodo Rka, John the Baptist, Chichkhrituri, Tetri-Senaki, Magazana or Peshter, Kolagori, Mokhatuli, Verangareja and Pirukugmari. (Platon Ioseliani).

In addition, King Vakhtang VI in one of his poems mentions the Lavra of David, Bertubani, Chichkhrituri,

Baptist, Martyr and Dodo. Of these, P. is the only martyr not mentioned by name in Ioseliani's book, located a couple of kilometers from Baptist.

A list of the monasteries can be found in the Sitar-khani Gujar of the Catholicosate: "... in the east, the monastery of Sioni and the monasteries of Kuabni with their fathers... the tomb of David and the horn of Dodo, the monastery and hermitage at the entrance to Tuisi." According to Teimuraz Todua, "Yorze Sioni Monastery" should mean Ertso Sioni, however, since its location has no relation to the Gareji monasteries, Todua considers it questionable to include this monument among them.

According to the territorial distribution of the early feudal period, the Gareji monasteries occupied the territory of Kambechani, and later Kukheti, in the southern border zone of the Kakheti bishopric. These monasteries are located in the Gareji Mountains, which run parallel to the Kura River, and on steep cliffs located in the lower reaches of the Iori Valley. Subsequently, a network of cave monastery complexes gradually formed, located everywhere.

From a jurisdictional point of view, information about the Gareji community is important; In 1702, a church council was convened in David Gareji or its environs, which issued a decree - "Decree of the Church Council on the monastic charter and order." (Metropolitan Anania; Monuments of Ancient Georgian Law, Vol. III, p. 633).

It is also known that Iv. participated in the government commission of the First Republic (1918-1921), which established the Azerbaijani-Georgian border. Javakhishvili and P. Ingorokva. In 1919, under the auspices of the Military Ministry of the "Republic of Georgia", Iv. Javakhishvili's study "The Borders of Georgia in Historical and Modern Perspective" and the map attached to it have not lost their great scientific value even today. As well as P. Ingorokva's essay: "On the Borders of the Territory of Georgia" (Publishing House of the Rustaveli Society "Sarangi", Tbilisi, 1990, pp. 13-15). The research materials of great scientists should undoubtedly be taken into account for an objective determination of the real borders of Georgia.

David Gareji developed its own rules of monastic life and construction, as well as its own school of fresco painting. The appearance of the David Gareji monasteries of this period differs markedly from the monasteries of earlier periods. In the main churches and refectories, instead of the former simplicity and spontaneity, there appeared grandeur, grandeur, interest in

wide, free space. The impression was further enhanced by the paintings on the walls of the main churches and common refectories. Numerous images of the founders of M. give special significance to the painting of David Gareji. Portraits of Georgian kings (Queen Tamara and her son George IV Lasha - the Bertubani Church, now the State Museum of Art, Tbilisi; King Demetre II the Pious - painting of the Annunciation Church of the Desert Monastery). The portraits of the founders are significantly larger than the images of religious figures, which testifies to the independence of the Georgian master from the schemes legitimized by Byzantine art. The paintings of the Bertubani refectory are noteworthy, leaving a solemn and majestic impression. The main church of Udabno depicts scenes from the life of David Garejeli. Also interesting are the paintings of the apse of the Church of the Ascension of the Udabno Monastery, which are distinguished by the expressiveness of forms and dynamism.

Georgian inscriptions have been preserved, including a six-line asomtavruli inscription on a stele from the 6th-7th centuries.

Thus, from the moment of its foundation to the present day, the David Gareji monastery complex has always been an object of concern for the Georgian state and its leaders, kings and princes, serving both as spiritual food for Georgia and as a means of unifying the state.

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