

Aesthetic Trends and Sustaining Process of Aesthetic Value of Japanese Temple Gardens

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Intoroduction

- Aesthetic preferences can be unpredictably changed with various reasons, such as time, place, and person,

Question:

- Why some of historically valuable heritages remains to attract people for a long time?



Hypothesis

Possible reasons are

- occasionally or gradually transformed the visual appearance and spatial composition by responding cultural and historical aesthetic trend in their formative periods.
- Consequently the aesthetic value are added and accumulated by time.

As a result

- many of highly recognized heritages sustain variable, stable, or even universal aestheticity.



Research Focus and Findings



Judgment Phase

- the aesthetic trend and the characteristics of the temples and gardens are identified through the historical and cultural background as well as through owner's philosophy.



Transformation Phase

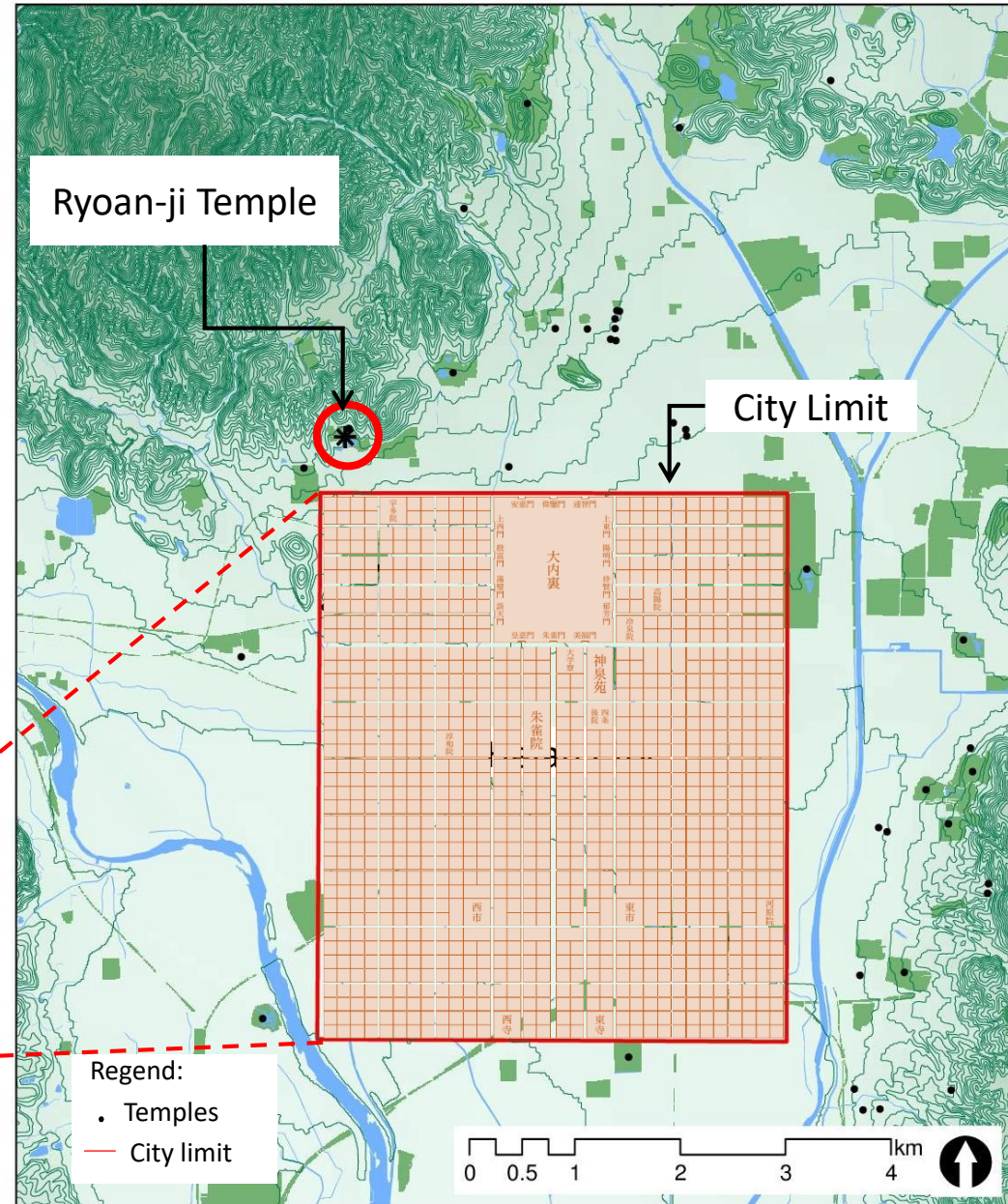
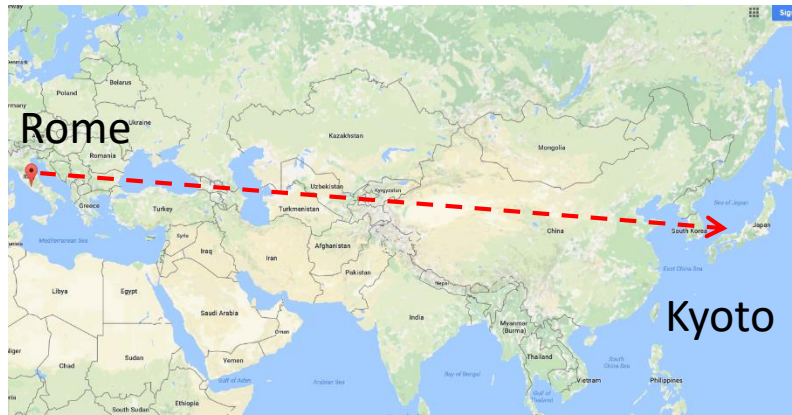
- This chapter is to identify how to transform aesthetic trend and value into spatial composition of garden and the surroundings by referring old records, maps, and drawings.



Sustainment Phase

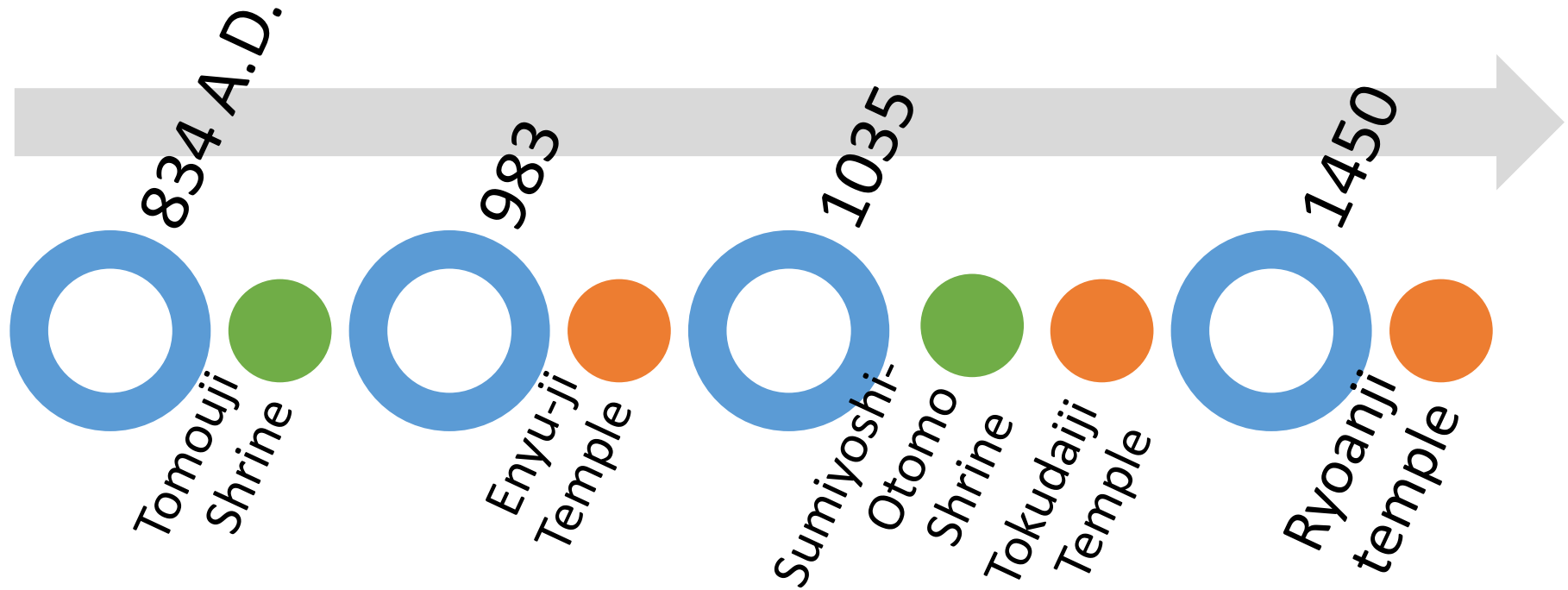
- This chapter is focused on identifying how aesthetic value is established, maintained, and enhanced

Study Area





Overall History of Ryoan-ji temple



Judgment phase

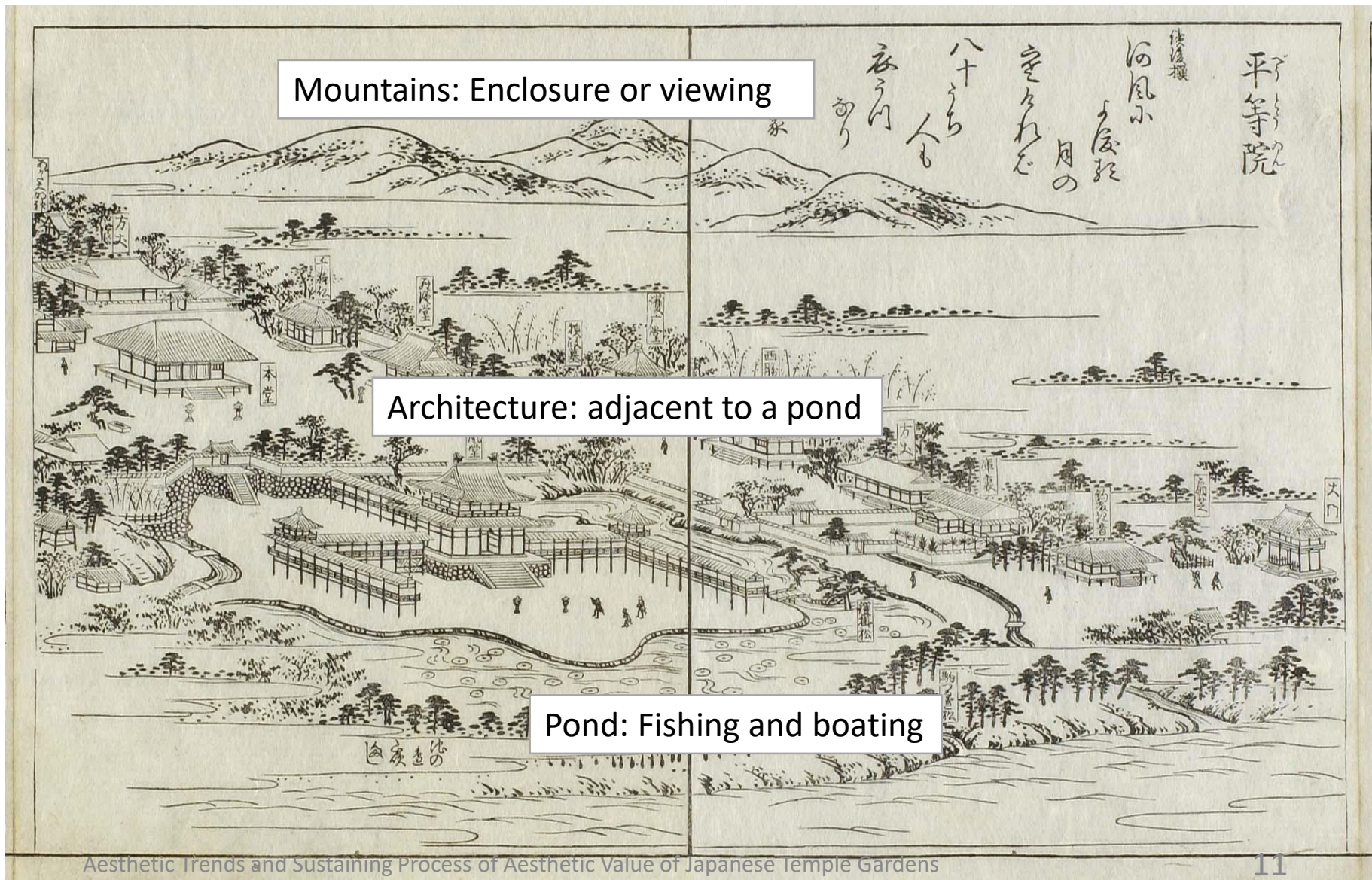
the aesthetic trend and the characteristics of the temples and gardens are identified through the historical and cultural background as well as through owner's philosophy.

Historical background of Heian Period (794-1185) to Kamakura Period (1185-1333)

Early Heian Period

- Imperial authority became stronger
- Generated luxury imperial culture
- Poetry and literature mainly themed nature
- Dominant architectural style: Shinden style residence

Typical *Shinden-zukuri* garden



The late Heian period to the early Kamakura period

The pessimism age.

- People believe that the year of 1052 was the beginning of a decadent age of Buddhism.
- Aristocrats and monks worship *Jodo-shinko*, which pray for peaceful death and rebirth in nirvana.
- Japanese paradise garden



A picture of Amida Nyorai coming over the mountain to take some people into the heavens



Amida Nijugo Bosatsu Raigozu (Descent of Amida and Twenty-Five Attendants)

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Enyu-ji temple by Emperor Enyu

Established in 983 A.D. by the 64th emperor Enyu (959-991)

Residence:

- He became a priest and resided at Enyu-ji Temple from 985.

Temple:

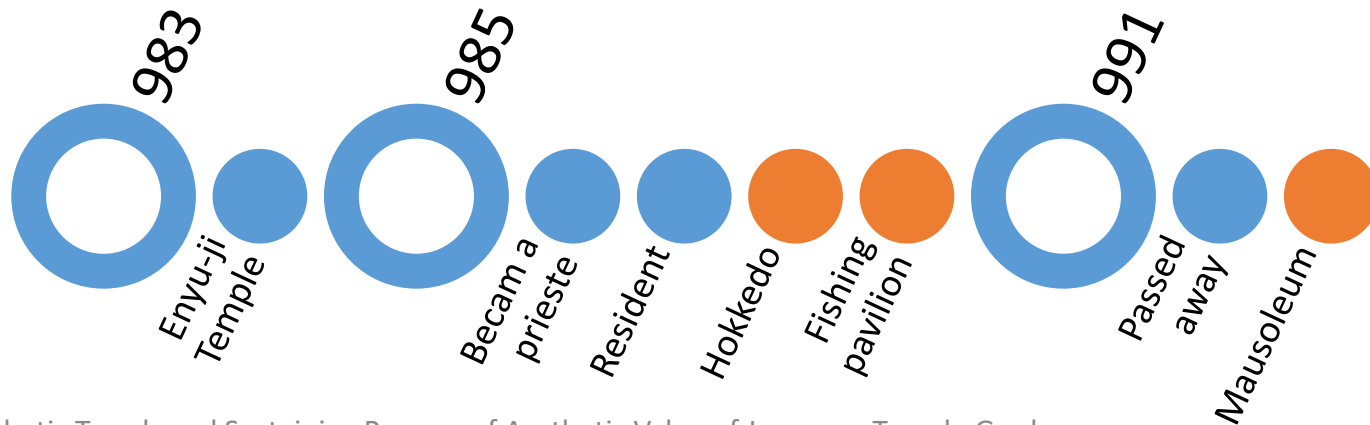
- The existence of *Hokkedo* hall on the east side of pond :
- used to meditate and seek the ultimate truth or mausoleum.

Entertainment aspects:

- The son of Emperor visited fishing pavilion and enjoy boating and attended poem ceremony in Enyu-ji temple
- A fishing pavilion is a small structure jutting out over the pond



Fig. Fishing pavilion in Golden pavilion



- Emperor Enyu was cremated near the Enyu-ji temple.
- the mausoleums of five emperors and an empress, who are direct descendants of Emperor Enyu were selected to locate at the behind mountain of Enyu-ji temple.
- Enyu-ji temple became an ancestral temple after his death, and the mountain behind the temple dignified by the presence of those mausoleums and became a landmark viewed as sacred mountain.

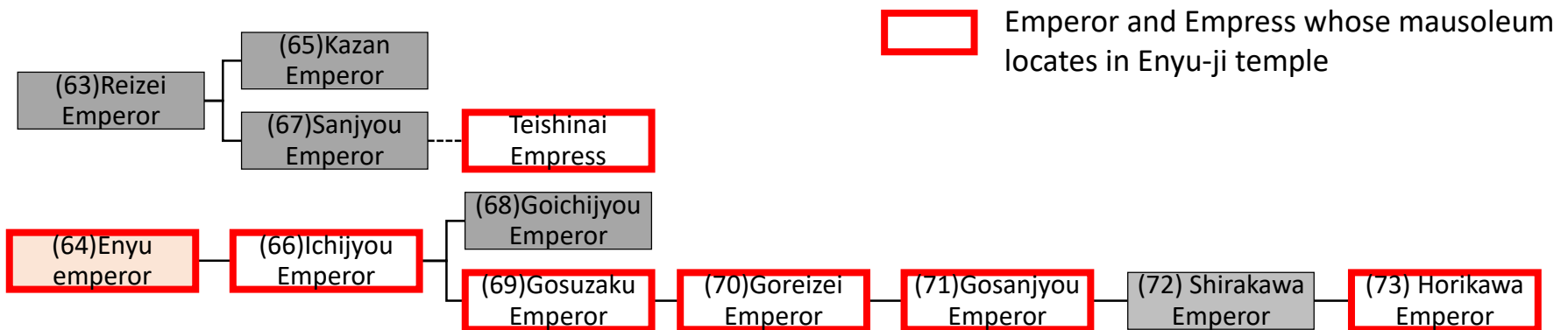


Fig. A Family Pedigree Chart of Emperor Enyu

- In *Shintoism*, mountains are generally regarded as a holy place, and people believe that ancestors live on the other side of a mountain or mountain range and visit the mountain top in a certain time.

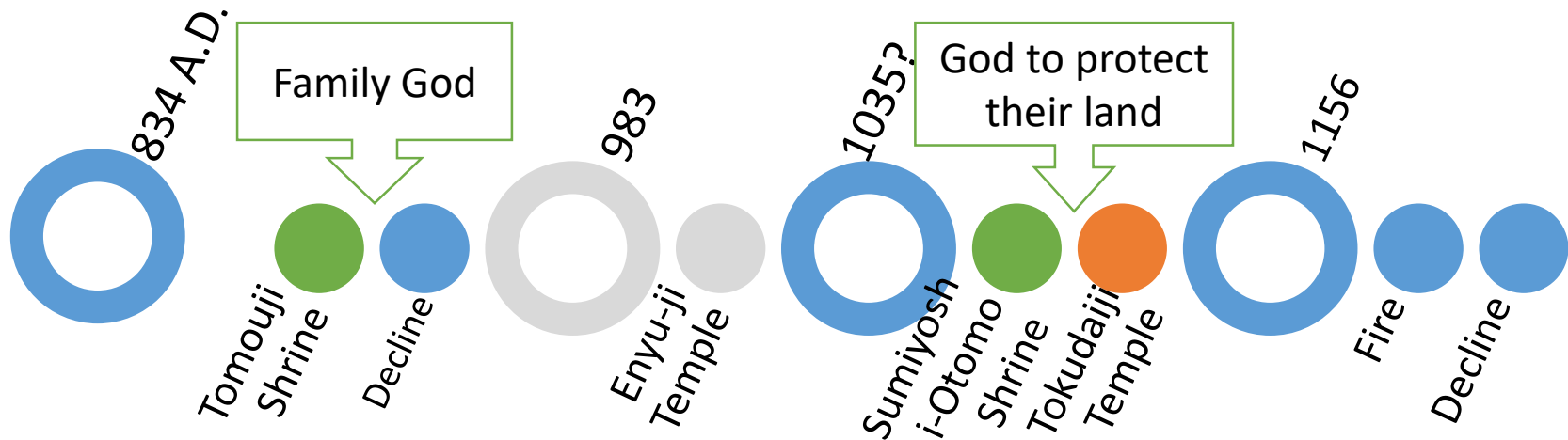


Philosophy of Emperor Enyu

- He wished to be cremated near the temple
- A famous poet
- (Emperor Enyu visited the *Iwashimizu Hachiman-gu* shrine in 979)

The characteristics of Tokudaiji temple by Saneyoshi Tokudaiji

- the particular society own private land (imperials, nobles, and warriors)
- the owner of the manors began to pray to the deities to protect their land instead of family gods.
- Tomouji shrine: In 834 A.D., a family member of Tomono received a land by the 54th emperor Ninmyo (810-850),
- The Shrine is to deified a family god, ancestors and progenitors of surname lineages.
- Declining with the Otomo family, the shrine has been eventually ruined .
- Tokudaiji family acquired the land possessed by Otomo family and governed the land
- Tokudaiji family worships Sumiyoshi god and Tamatsushimanokami goddess. Both are known as the god of song (poetry) and were transferred to the Tomouji shirine,
- then the shrine was renamed Sumiyoshi-Otomo shrine.



Philosophy of *Saneyoshi* Tokudaiji

- Tokudaiji temple was build the site of Enyu-ji temple.
- Emperor Enyu is a famous poet
- Saneyoshi Tokudaiji is also a famous poet.
- Saneyoshi sustain those already existing value and enhanced the value by transferring the song gods and creating a poetry room to fit his philosophy.



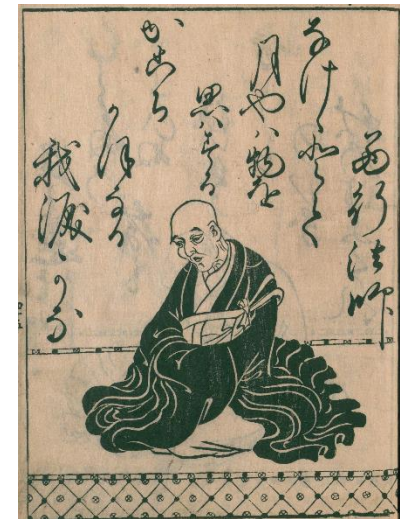
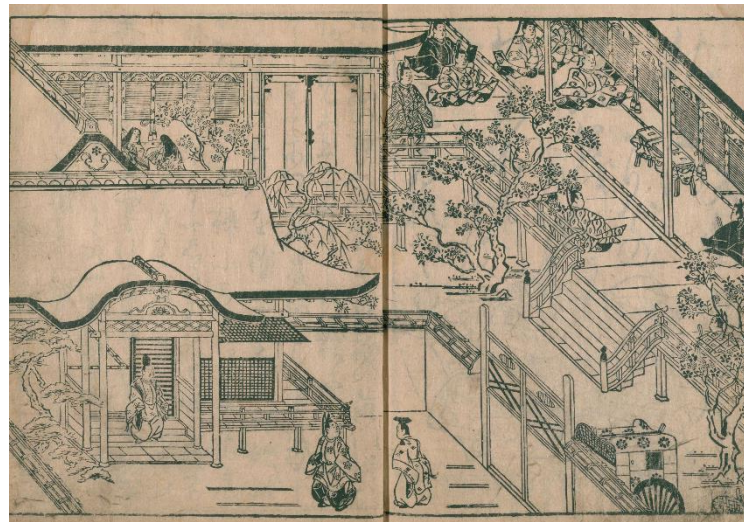
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Saigyō (1118-1190),

- who is a Buddhist priest, a famous poet was served Tokudaiji Family.
- He visited Tokudaiji temple after the fire and composed a poem.
- He mentioned in his poem that the structure to attain spiritual enlightenment, called Sanmado, was existed in the temple
- suggests the existence of pond during the Bunji year (1185-1190)
- temple has the room for poem and held a poetry ceremony



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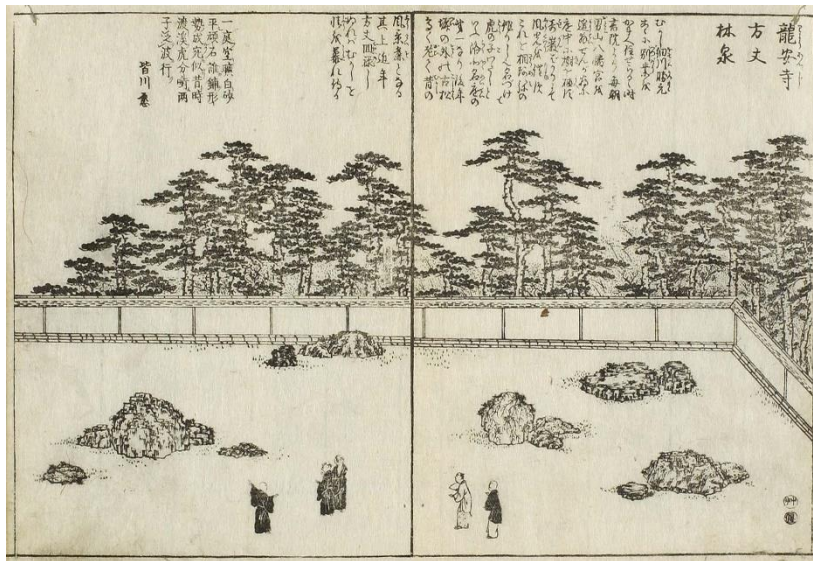
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Historical background of Muromachi period (1336-1573)

- The Muromachi period :strengthened the warrior class power instead of Imperial authority.
- the unique culture : tea ceremony, flower arrangement, a new architecture style, and landscape gardening.
- Zen Buddhist, particularly the Rinzai School, is widely spread.
- Zen practice focuses on the self-concentration and meditation.
- This concept is matched with the philosophy of warrior society.

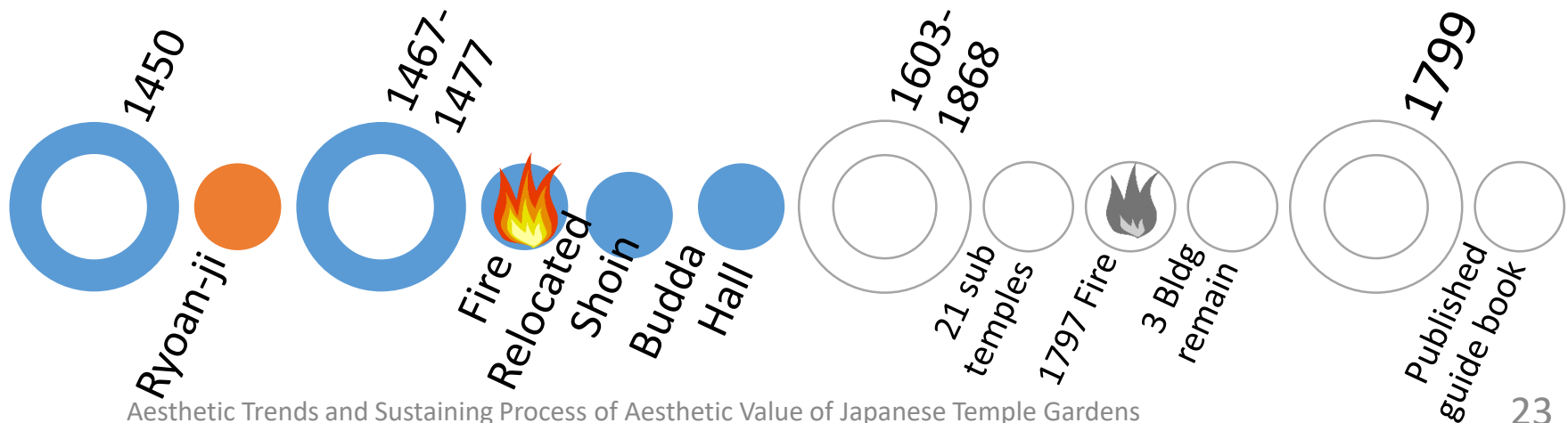
Zen Garden(Dry Garden)

- Zen garden or dry garden has been appeared to be dominant feature of temple gardens.
- Due to the philosophy of Zen: simple and a picturesque like motionless view is created.
- A view from a certain point in gardens or structure is carefully composed and designed.



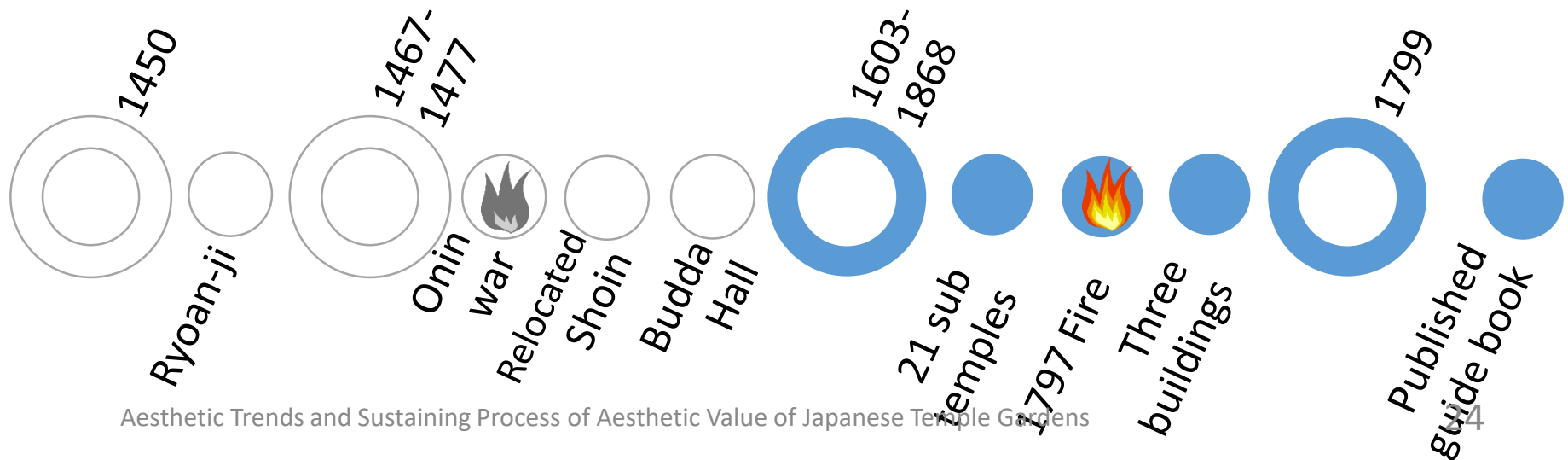
The characteristics of Ryoan-ji temple by Katsumoto Hosokawa

- In 1450, Katsumoto Hosokawa inherit Tokudaiji temple named Ryoan-ji temple
- Onin War (1467-1477): a civil war
- After the war, the study room, called *shoin*, was relocated and functioned as an abbot's quarter
- Shoin is one of the remarkable Japanese architecture during the Muromachi period. And later developed as *shoin-zukuri* style and served as a reception room.
- The Budda hall was transferred from Tofukuji-temple in 1473



The characteristics of Ryoan-ji temple by Katsumoto Hosokawa

- During the Edo period (1603-1868) : 21 sub temples existed
- Fired in 1797 and only the abbot's quarter was remained
- now only 3 architectural structure exists.



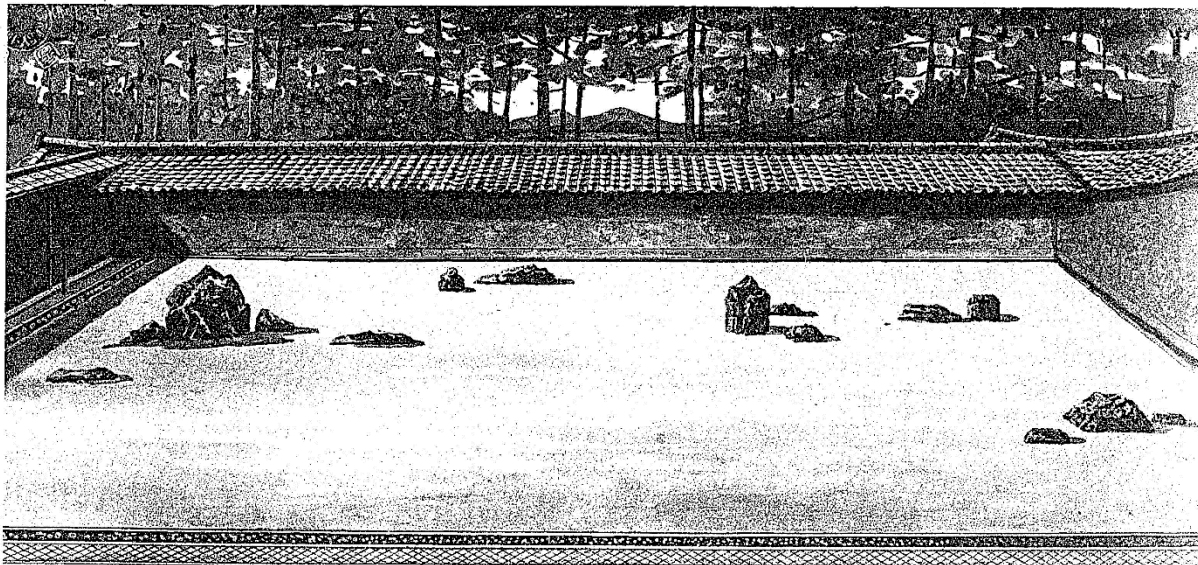
Philosophy of Katsumoto Hosokawa

- Known as sophisticated person and deep knowledge about Zen Buddhism
- Initially the garden is composed to worship the Iwashimizu Hachiman-gu shrine.
- To worship the shrine every day from the study room with in a temple, he did not plant any vegetation in the garden.



Iwashimizu Hachiman-gu shrine

- Established by the 56th emperor Seiwa (850-880) in 859, and since then kept strong connections and patronage with the Imperial family.
- Emperor Enyu visited the shrine in 979
- Since then the shrine continued to be visited by nearly all the emperors until the reign of the 96th Emperor Godaigo (1288-1339).
- Enshrines : Hachiman God, the 15th Emperor Ojin, and the God of War.
- Believed the ancestral mausoleum of Minamoto family. The ancestor of Hosokawa family is regarded as Minamoto clan.



<http://dl.ndl.go.jp/info:ndljp/pid/840261/114>

Menkichi Honda mentioned that the similarity
of Koetsuji temple view
⇒ Borrowed view landscape



Koetsu-ji Temple



Syoden-ji Temple

The Ryoan-ji Eight views by Miyako Rinsen Meisyozu

- The selections of the most outstanding sceneries of Ryoan-ji Temple

1) a temple complex of East mountainous area

2) a mausoleum of Minamoto clan

3) a ruin of the Fushimi castle

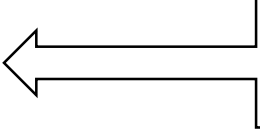
4) river scape of the Yodo river

5) a tower of Toji temple

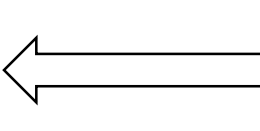
6) twilight tolling of a bell in Hanazono (Myoshin-ji temple)

7) pine trees of a mountain

8) fall colors of adjacent temples



View to Iwashimizu
Hachiman-gu Shrine



View contributed to
Enyu-ji temple

The open views to the south were newly recognized and valued by the discovery of the view to Iwashimizu Hachiman-gu shrine

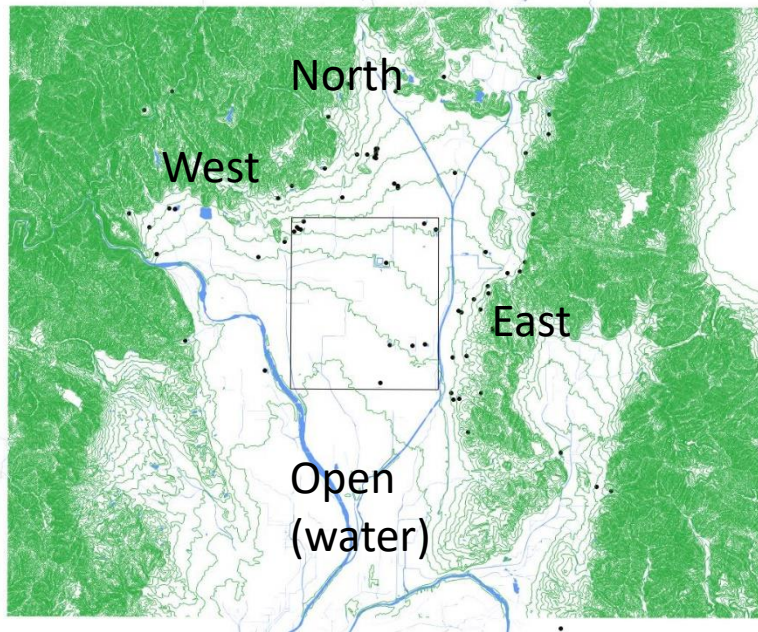
Transformation phase

This chapter is to identify how to transform aesthetic trend and value into spatial composition of garden and the surroundings by referring old records, maps, and drawings.

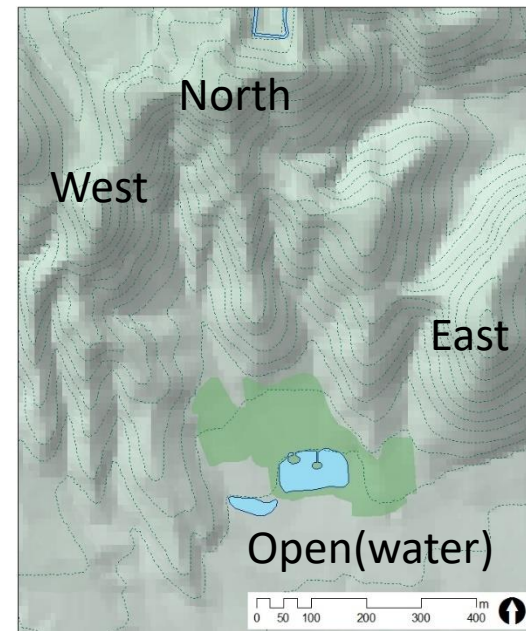
The spatial composition of landform

The selection of the capital and temple according to the *Feng Shui* principle

- surrounded by mountains (north, east, and west)
- opened to the south
- The best position of water : south area.
- Believed to be protected by the winds and to be gifted water



Map of Kyoto city



Map of Ryōan-ji temple

Aesthetic trend and value of Enyu-ji temple

Aesthetic trend:

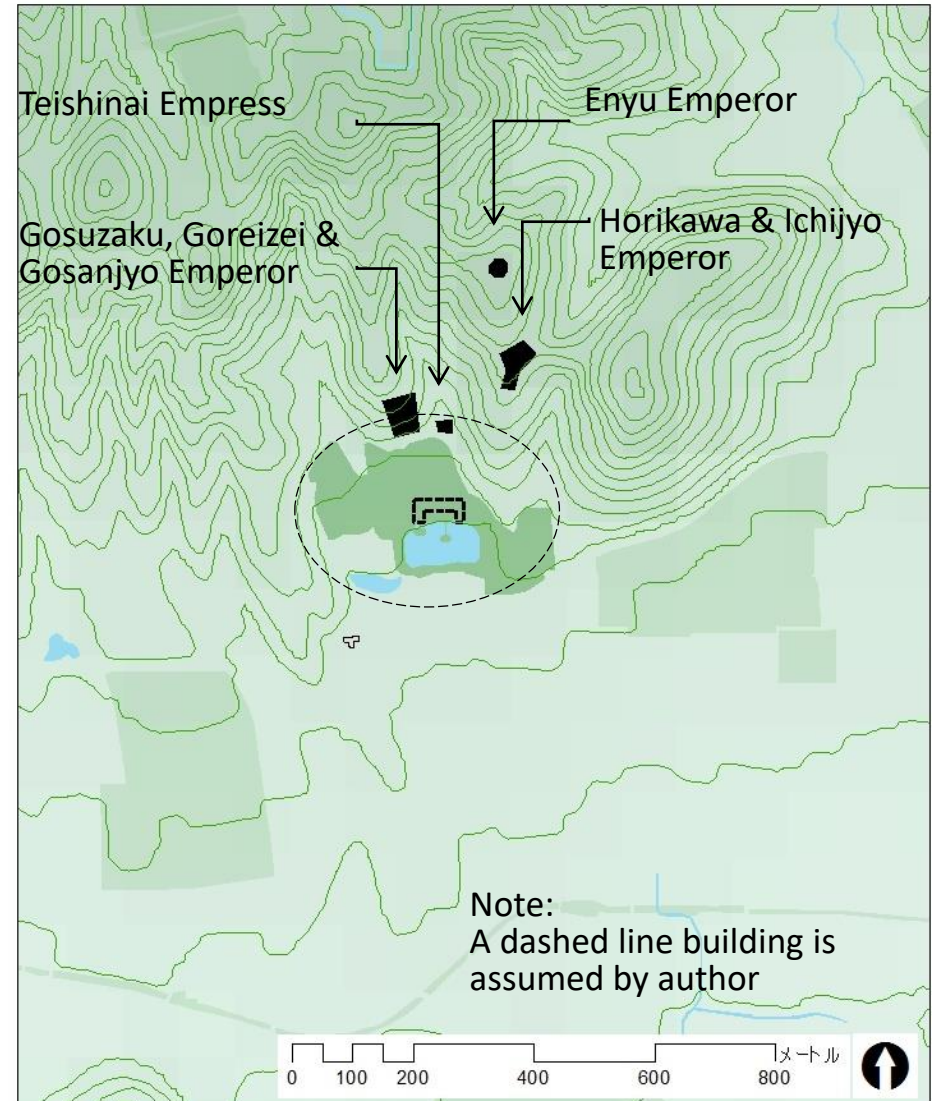
- Imperial culture
- Shindenzukuri-style
- Coexistence of Buddhism & *Shintoism*

Aesthetic value:

- Boating and Fishing Pond
- Placing a mausoleum at a mountain
- Mountain are viewed as aesthetic appreciation and as a sacred place.

Spatial composition

- North view



Aesthetic trend and value of Tokudaiji temple

Aesthetic trend:

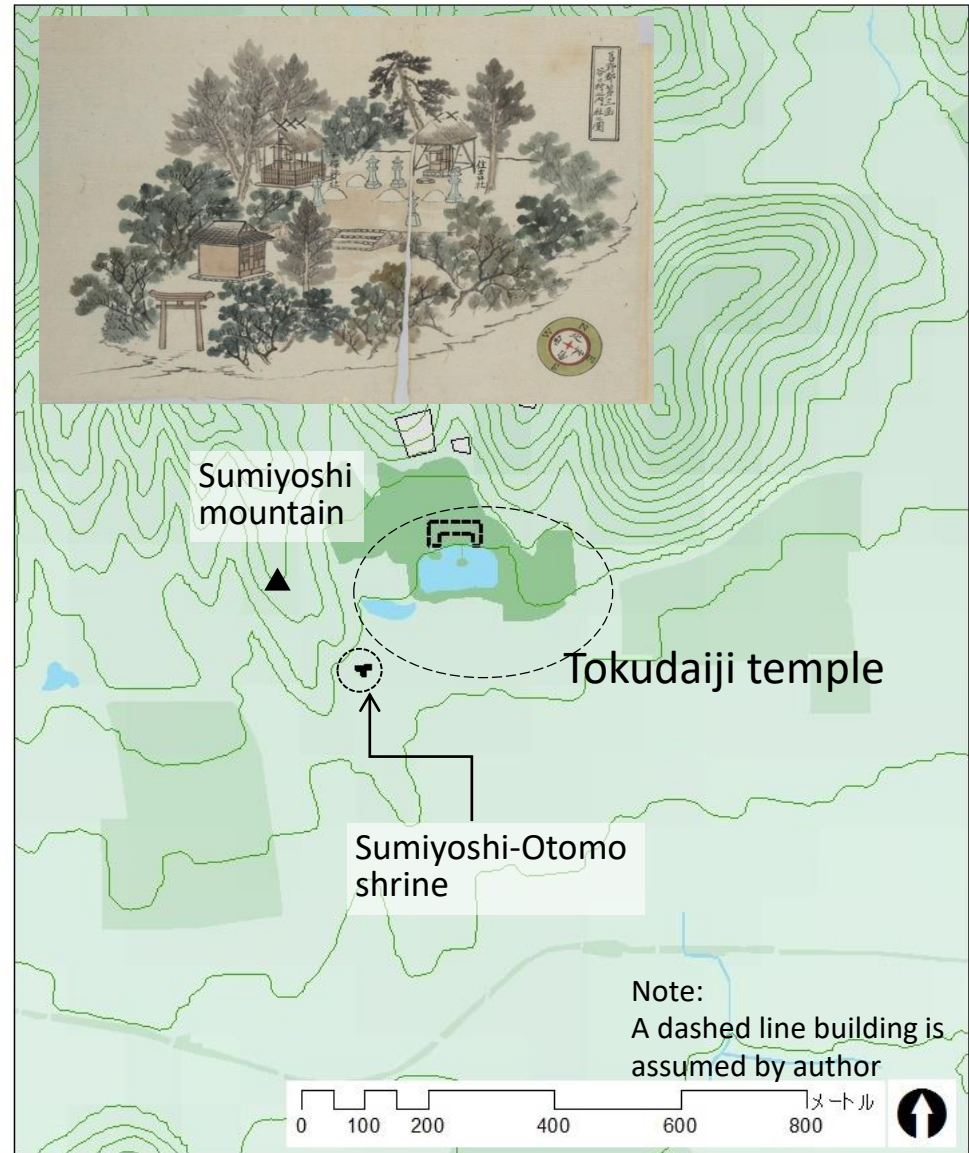
- Belief of Buddhism & *Shintoism*
- Shindenzukuri-style

Aesthetic value:

- Transferring Worshipped gods
- Sumiyoshi Mt. is viewed as a sacred place.

Spatial composition

- Similar to Enyu-ji temple
- West view



Aesthetic trend and value of Ryoan-ji temple

Aesthetic trend:

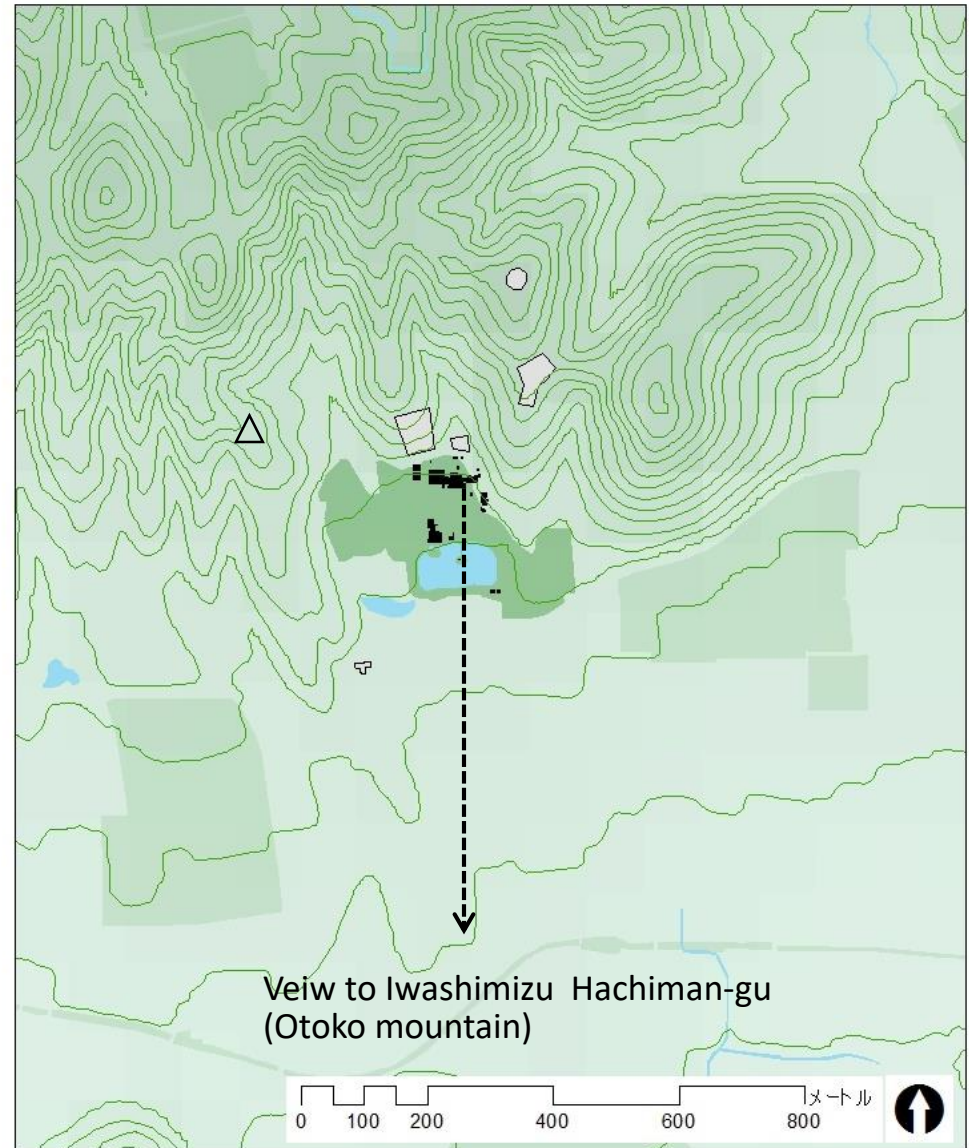
- Shintoism
- Zen Buddhism
- Worrier society class culture

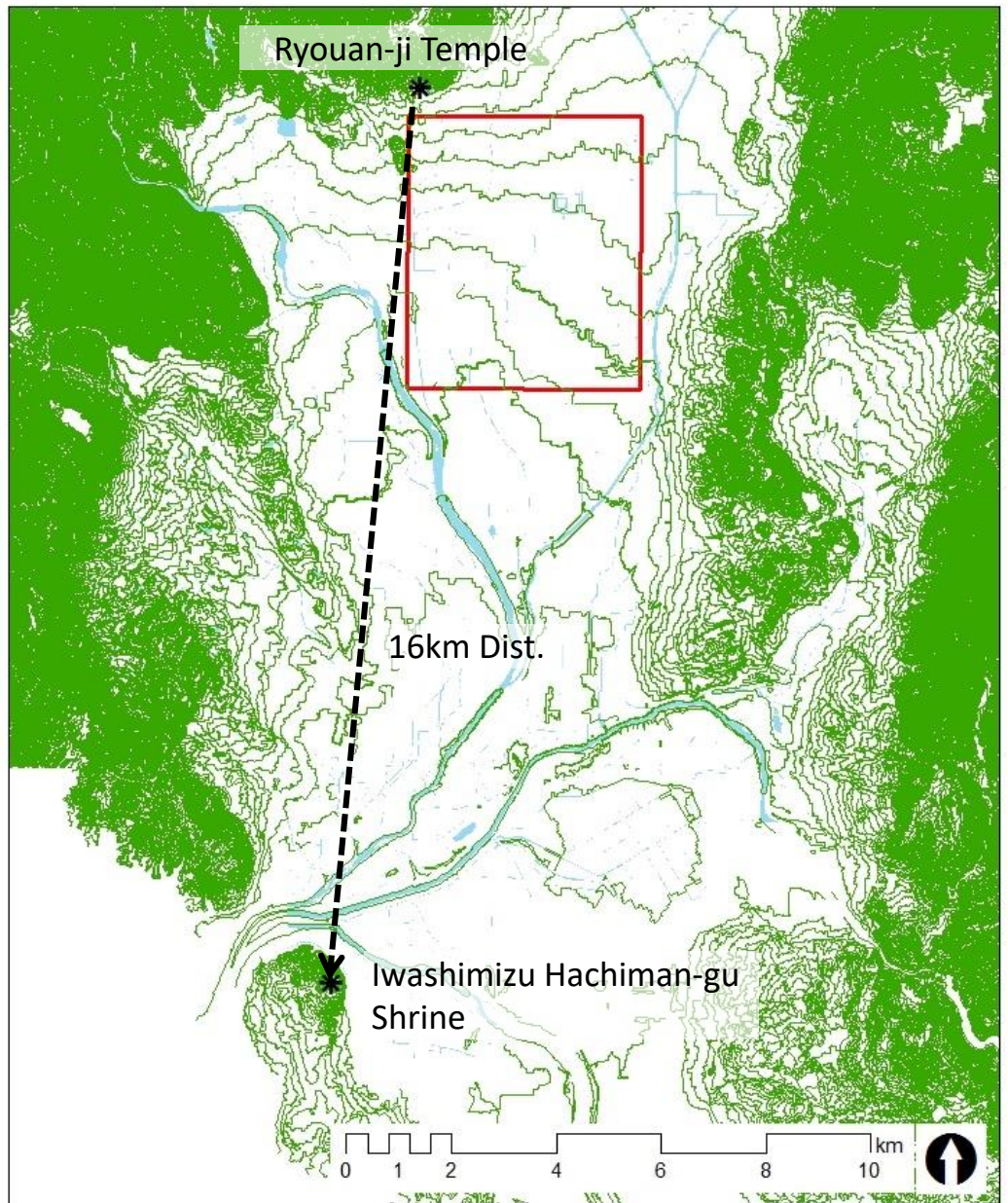
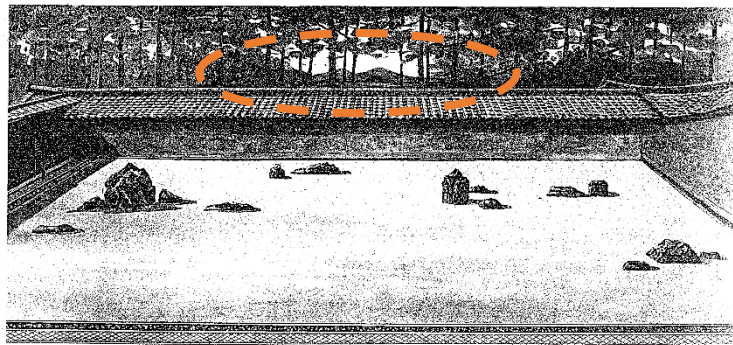
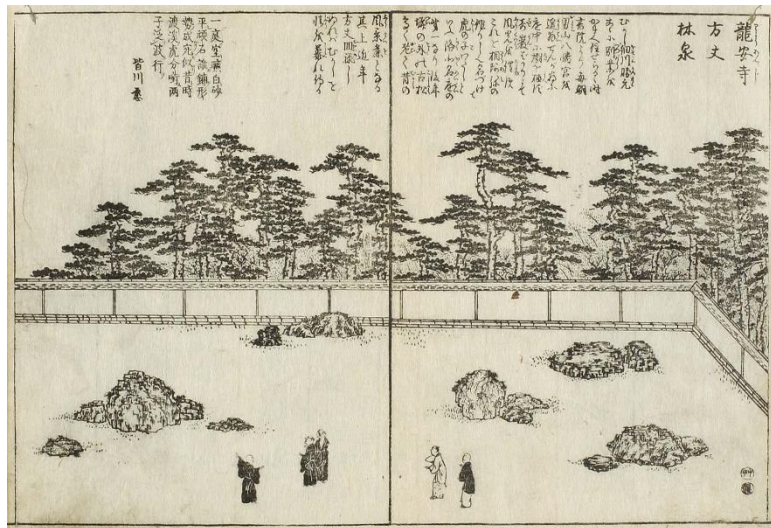
Aesthetic value:

- View to the south
(Iwashimizu Hachiman-gu shrine)
- Shoin & Rock Garden

Spatial Composition

- South View





Aesthetic trend:

- Selection of Eight views

Aesthetic value:

- View to the south
(Iwashimizu Hachiman-gu shrine)
- Panoramic view

1) a temple complex of East mountainous area

2) a mausoleum of Minamoto clan

3) a ruin of the Fushimi castle

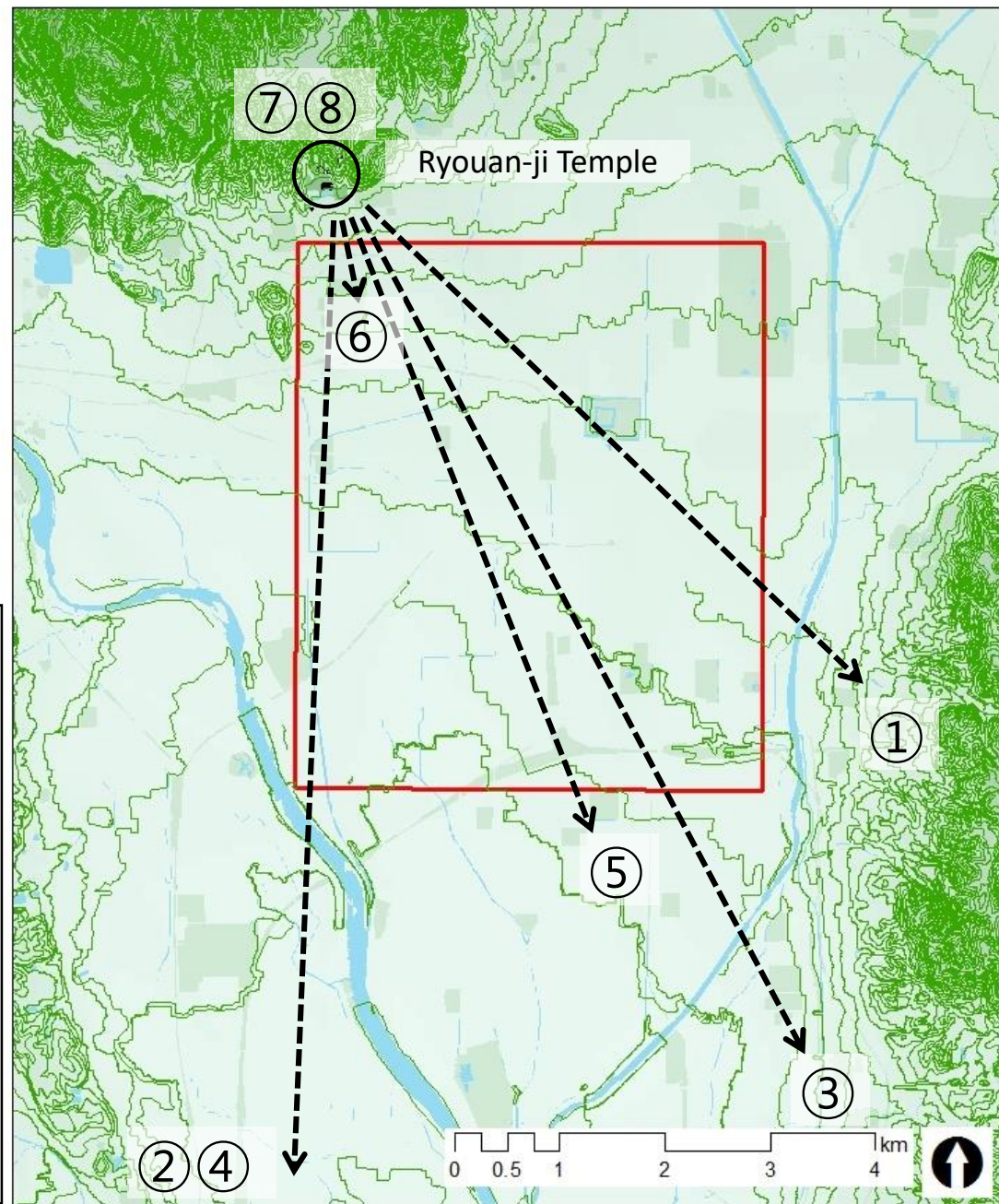
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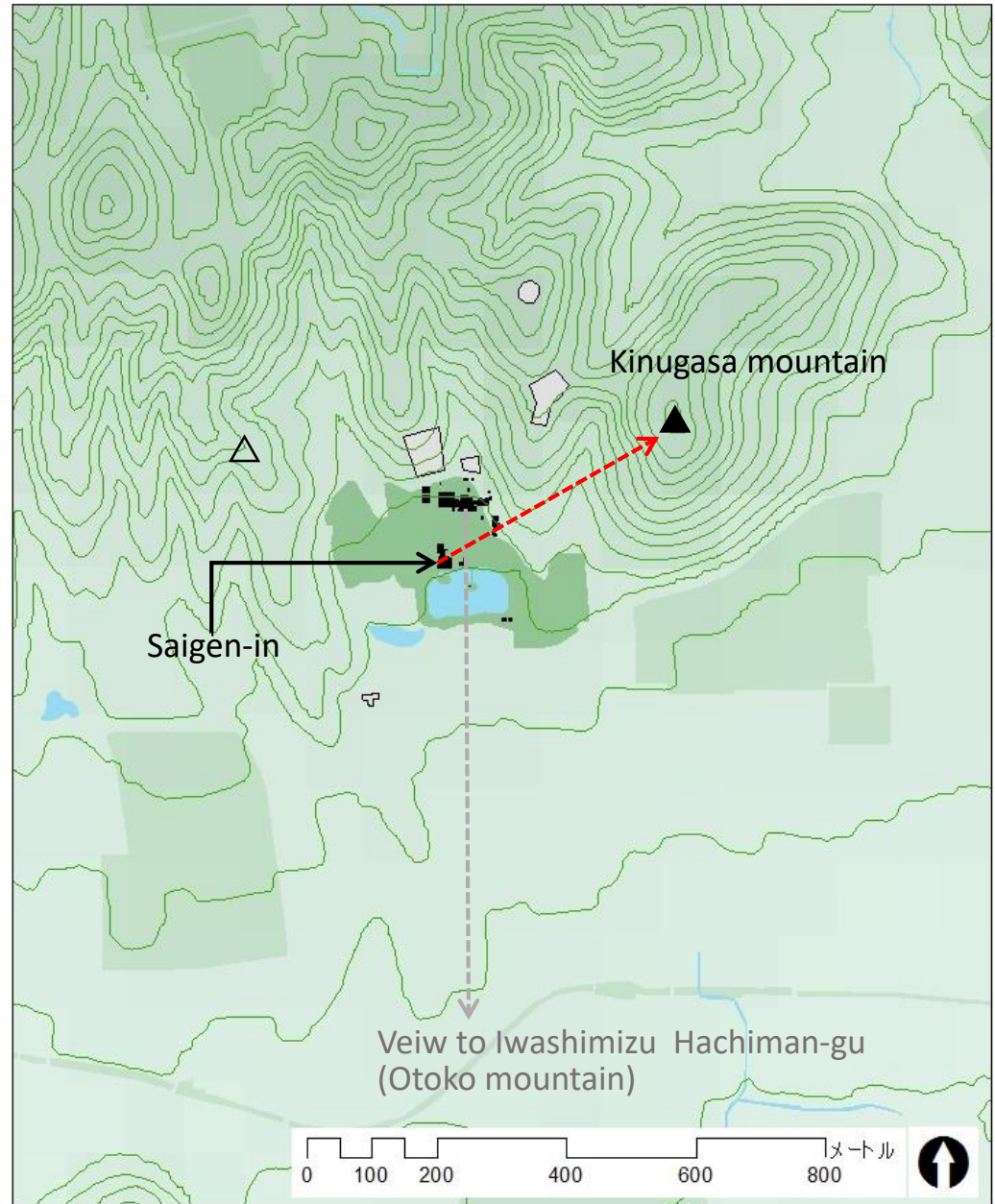


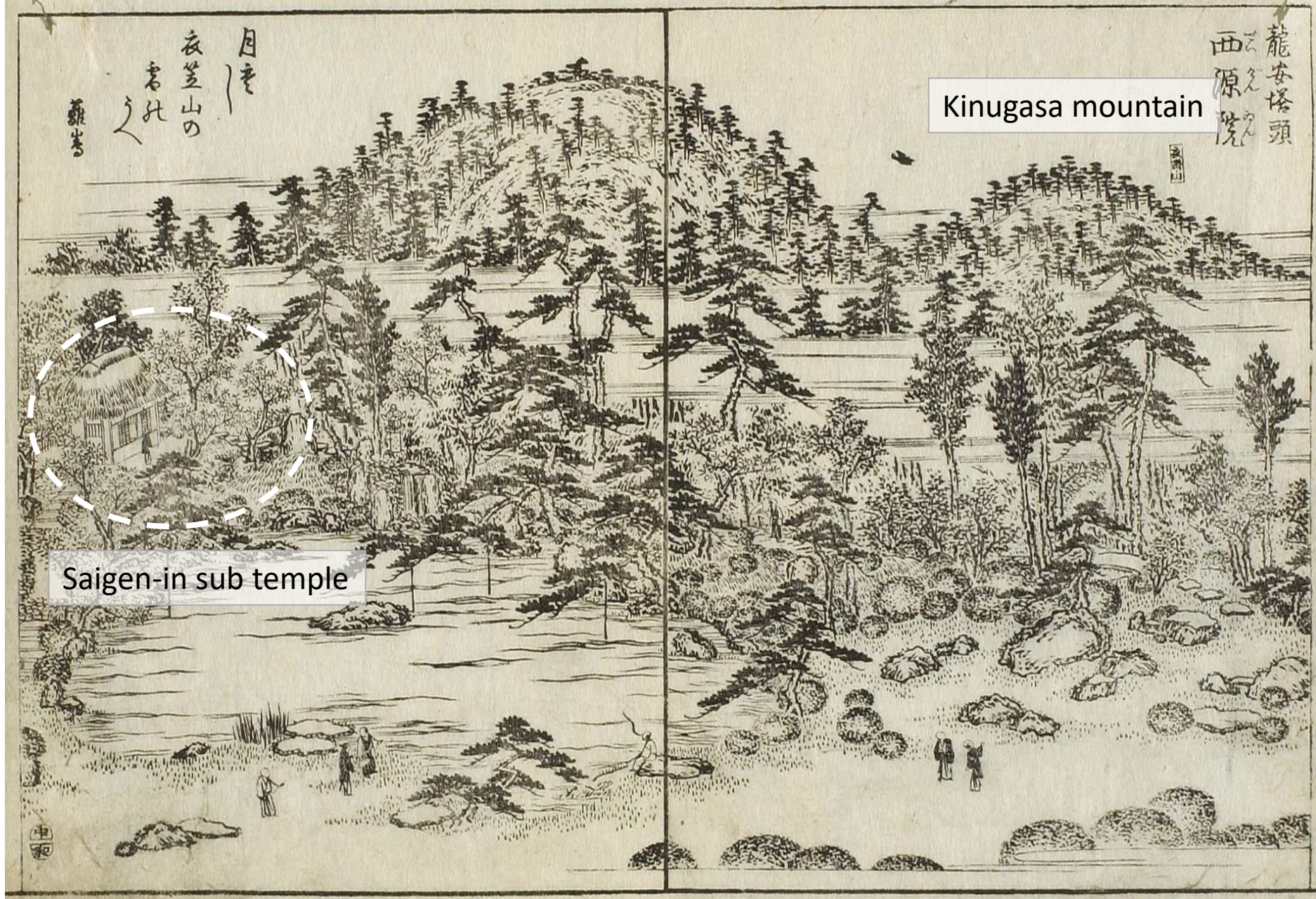
Aesthetic value:

- Saigen-in sub temple
- View to the East (Kinugasa Mt.)
- Pond with mountain
- View as an aesthetic object

Spatial composition

- East view

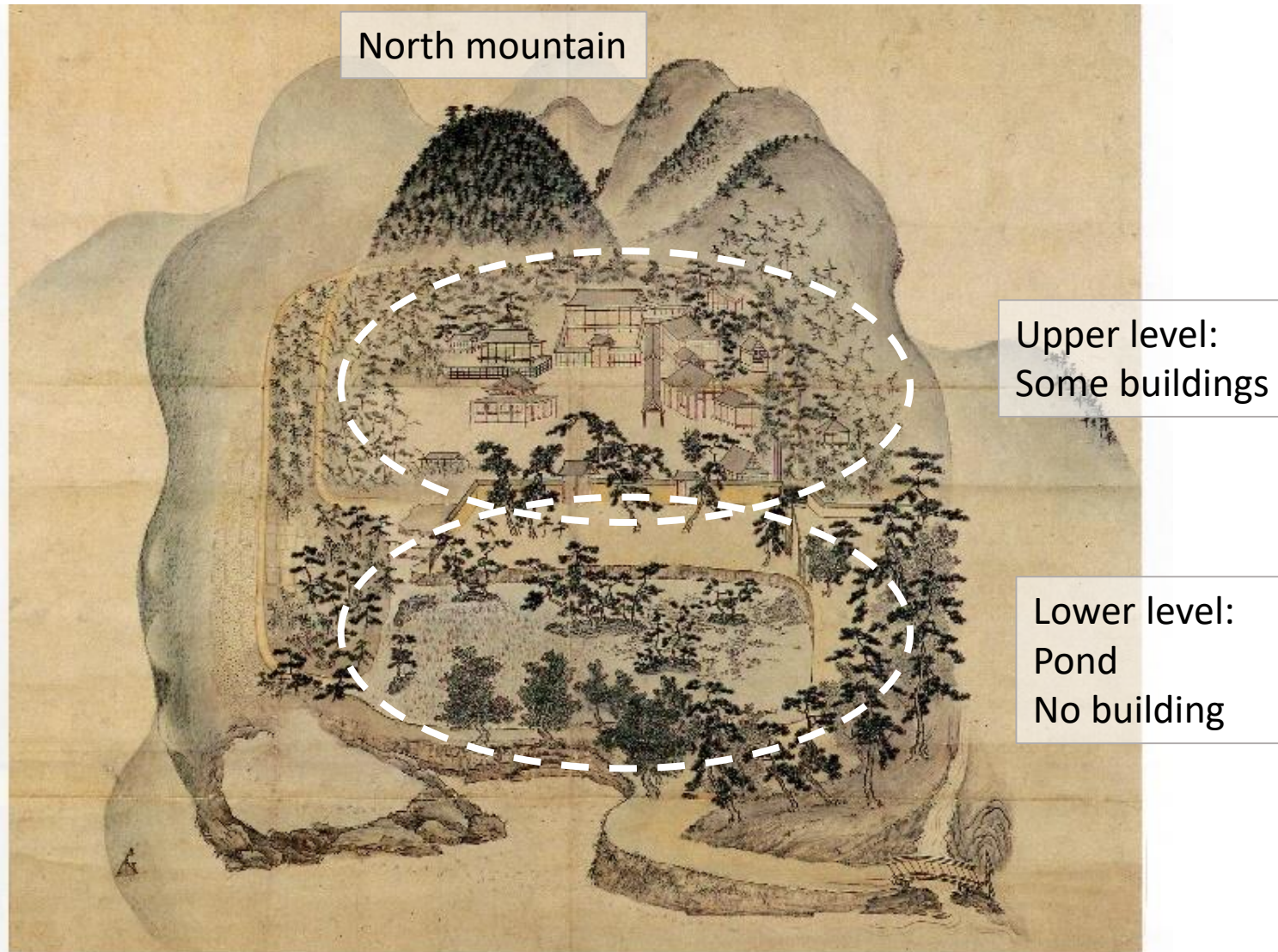






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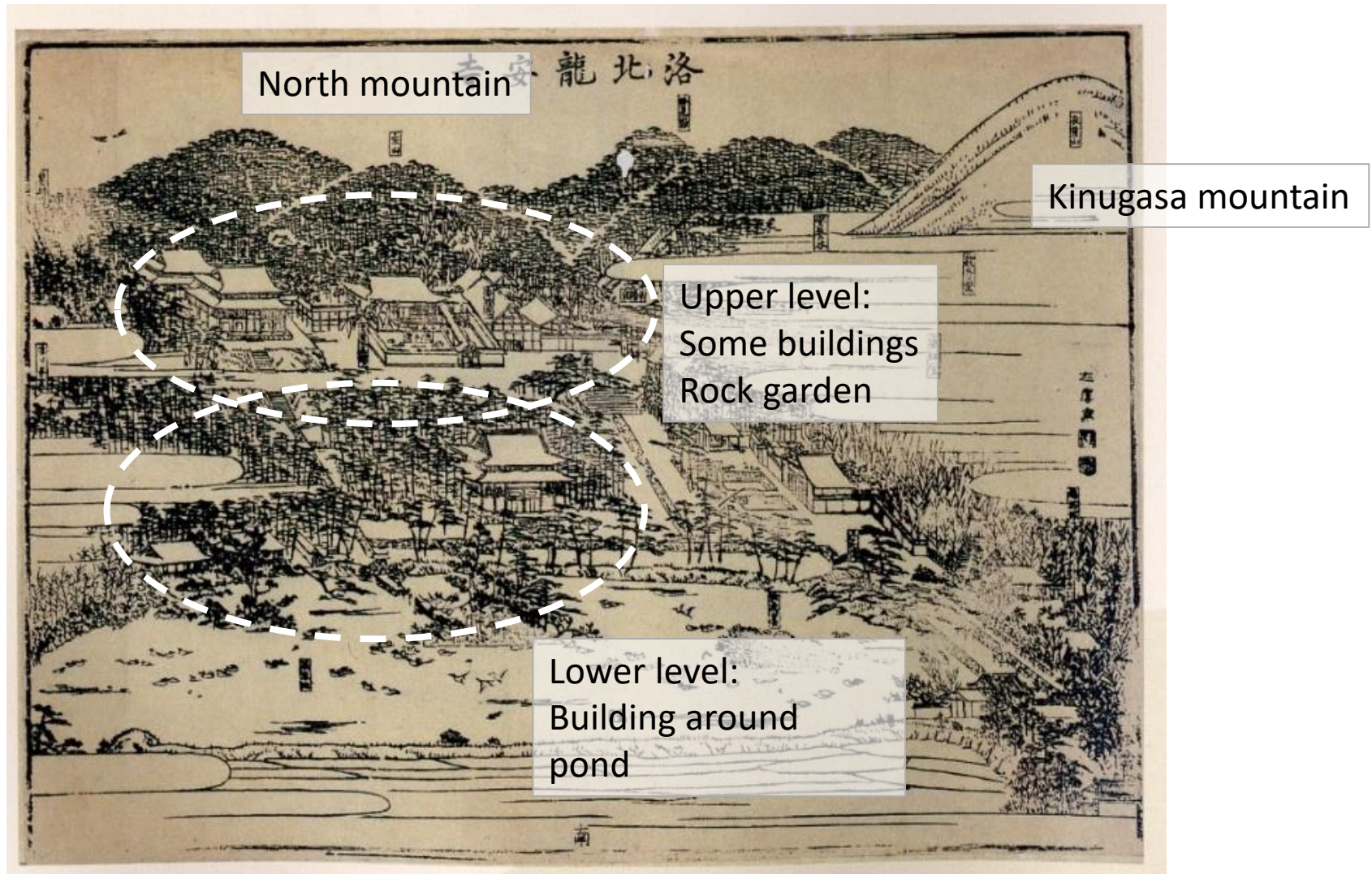
Ryoan-ji Temple before Onin War (1467-1477)



“*Ryoan-ji Shikichi no Zu*” in Ryoan-ji temple’s possession (Shogakukan, 2005)

Aesthetic Trends and Sustaining Process of Aesthetic Value of Japanese Temple Gardens

Ryoan-ji Temple after Onin War (1467-1477)



“Rakuhoku Ryoan-ji Zu” in Ryoan-ji temple’s possession (Shogakukan, 2005)

Sustainment phase

This chapter is focused on identifying how aesthetic value is established, maintained, and enhanced through the important landscape components, pond and mountain.

Pond (Kyoyou-chi)

Establishment:

- Enyu-ji Temple

Maintaining:

- Shape and portion

Enhancement:

- Boating & Fishing
- Poet
- Viewing
- Mandarin duck pond



Ryoan-ji Temple Morning Snow scenery

Source: <http://dl.ndl.go.jp/info:ndljp/pid/1305961/1>

Mountain

Establishment:

- Enyu-ji Temple

Maintaining:

- Add value
- Old and new views to mountains

Enhancement:

- Selected different mountain
- The attitude to the mountain (value)



Conclusion:

Why some of historically valuable heritages remains to attract people for a long time?

Judgment phase

- Temples and garden are highly depended on the historical trends and religion acts. Especially the mountain view is deeply engaged to the act of worship.
- Different owner added the aesthetic value to the mountain and created a sense of belonging between the temple and mountain. In other words, a view is created by the personal relation to the landscape resources.

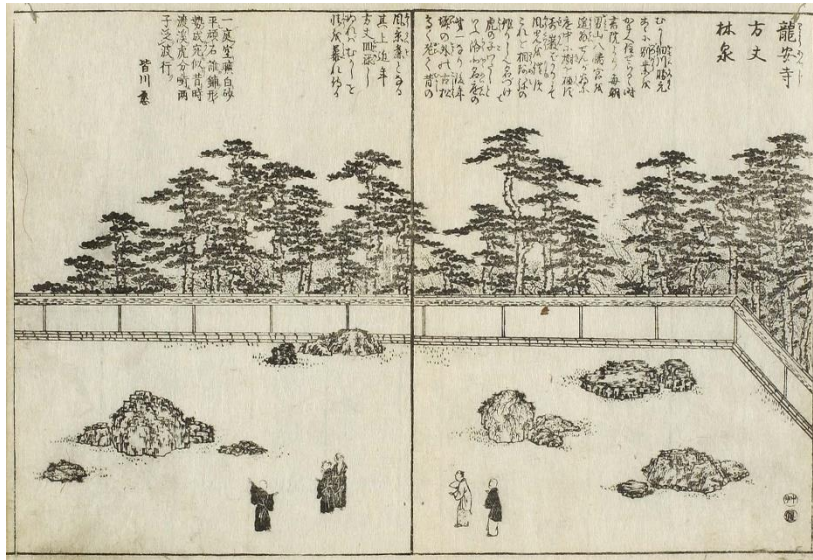
Transformation phase

- Revealed that the north view in Enyu-ji temple, the west view in Tokudaiji temple, and south and east views in Ryoan-ji temple are created.

Sustainment phase

- Visual appearance is not changed, however adding value to the existing views
- Respecting former garden and owner resulting accumulation of value
- Spatial composition change is minimum by creating viewable places

In the present environmental condition, we can not see the mountain behind the wall. However, people still view, think, meditate with or without knowing the hidden landscape



Thank you

Thank you

Conclusion:

Why some of historically valuable heritages remains to attract people for a long time?

- Judgment phase: the different aesthetic trend and the characteristics of the temples and gardens are identified through the historical and cultural background & through owner's philosophy.
- Temples and garden are highly depended on the historical trends and religion acts. Especially the mountain view is deeply engaged to the act of worship.
- Different owner added the aesthetic value to the mountain and created a sense of belonging between the temple and mountain. In other words, a view is created by the personal relation to the landscape resources.
- In the transformation phase, the spatial composition of temples and gardens, and the representation of the aesthetic trend and value are identified.
- The locational selection of the temple is highly depending on the Chinese Taoism. As a result, it revealed that the north view in Enyu-ji temple, the west view in Tokudaiji temple, and south and east views in Ryoan-ji temple are created.