



Garden of Saihoji temple built during the Muromachi period

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ABSTRACT

The article analyzes the development of traditional Japanese garden art during the Muromachi period using the example of one of the best Japanese traditional gardens - Saihoji Temple. The influence of Zen Buddhism on the nature, character and composition of the Saihoji Temple Garden is analyzed.

Keywords:

Muramachi era, Saihoji Temple, Zen Buddhism. Ryumonbaku Waterfall, Master Musa Soseki, mosses, dry garden, stones, pond.

Introduction

Scientific research devoted to this problem in the field of landscape architecture of our republic has not been carried out in depth. However, the historical aspects of this topic A.S. Uralov and K.D. Rakhimov "Garden and park art of the countries of the East" (Tashkent, 2014) and among the literature published in Russian, scientists and specialists A. Lebedeva "Japanese Garden" (Moscow, 2003), E.V. Golosova "Japanese garden. History and Art" (Moscow, 2002), A.B. Zaitsev in such literature as "The Beautiful Devils of the Gardens of Japan" (2021) and A.N. Mishcheryakov, E.E. Malinina, A. Parshin and S.A. Mostovoy and others expressed their opinions in scientific studies.

during the study of scientific and specialized literature on the problem, the study and generalization of historical, national traditions, values and creative directions of Japanese garden art.

Main part

The Muromachi period, which spans 1333-1568, is considered the most widespread and prosperous period of Zen Buddhism. In fact, Zen Buddhism entered Japan during the Kamakura period. During the Muromata period, his propaganda continued and penetrated into all areas. Zen Buddhism became a major religious force during the Muromata period. Power passed into the hands of the military. The political and social situation in the country did not fail to influence the development of parks. The gardens promoted the ideas of Zen Buddhism and reflected heaven. The existing gardens were modified based on Zen Buddhist teachings. Due to the widespread spread of Zen teachings during the

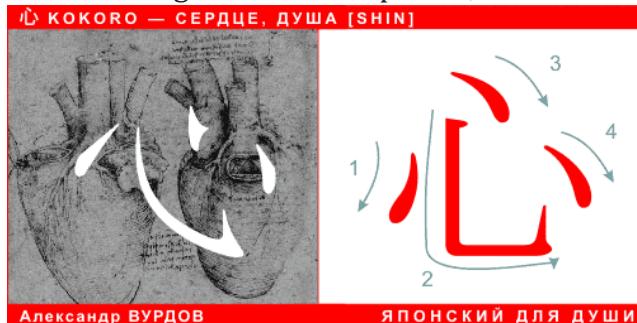
Methodology.

A comprehensive scientific approach to the problem includes the following private scientific research methods. It consists of a comparative analysis of materials collected

Muromachi period, gardens of this period came to be called Zen gardens.

Gardens are no longer for walking, but for concentration and meditation [3]

Embodying the essence of Zen, Muramachi, one of the finest gardens of the period, was created



by the famous Musa Soseki (1275-1351). He was one of the followers of Zen Buddhism and was considered a master of gardening art. The gardens created by the master Musa Soseki were distinguished by their reflection of nature. Master Musa combined the compositional and spatial structure of his gardens with two interrelated concepts - "kee" (nature, landscape) and "kyo" (place). In the garden, you can choose 10 different characteristic places (jukkyo, which translates as 10 places) and from these places you can enjoy 10 beautiful views. The principle of jukkei-jukkyo (10 landscapes - 10 places) formed the basis of many gardens created by the master. In 1339, Emperor Go-Daigo ordered Musa Soseki to convert Saihoji Temple into a Zen Buddhist temple. Saihoji was founded by the monk Gyoki during the Nara period (710-794), the beginning of Buddhism. It was originally planned to be a park.[1]

Near the temple there was a garden with ponds typical of that time, where you could ride a boat. Master Musa changed the boundaries of the pond and gave it the shape of the hieroglyph "heart" (^). He called it the golden pond and placed the islands "Crane" and "Turtle" on it. The names of major temples, such as those founded by Master Mysa Soseki, were changed to SairaidoIn the southern part of "Sairaido" a 2-story lunar pavilion (Ruriden) was erected.

Tambokutey in the northern part of the pond and Shonantei field in the southern part.

posted. These buildings were connected by galleries. They had a beautiful view of the pond. The park's layout was designed to allow the park's various scenic spots to be enjoyed by boat or on foot.[2]

Saihoji Park consists of two parts, which are separated from each other by the Kojokan Gate. At the bottom of the garden there are ponds and islands reflecting heavenly life. At the top of the garden there is a dry landscaped Zen garden in the karesansui style. At the junction of the Kojokan gate, master Musa Soseki created an unusual stone composition in the karesansui style and

created the three-step waterfall Ryumonbaku (Dragon Gate). In the center of the composition is a rigyoseki stone (an image of a carp turning into a dragon).

The artistic basis of the waterfall is the above-mentioned ancient Chinese legend of the Dragon Gate. Not far from the "Dry" waterfall, the master placed the island composition "Turtle" and a stone with a flat surface



1. Ryumonbaku Falls 2. Tosetei Square 3. Turtle Camp 4. Kojiokama Gate 5. Ruriden Square 6. Sairaidou Square (Temple) 7. Tambokuten Square 8. Golden Pond 9. Diamond Pon

(zazenseki) for meditation.

[1]

Results

Like the temples founded by master Musa Soseki, the main buildings of Saihoji are not located in a row. At the turn of the path leading to the main temple, there is a lotus pond. At the time of Musa Soseki there was no main temple.



The main temple was the Amida Buddha Temple, located in the Moss Garden. The current main temple was designed by a professor at the University of Tokyo in 1969.[3] After the death of master Musa Soseki, his students continued to work in the garden for another century. The garden was originally covered with white gravel. Due to the climatic conditions of Kyoto after the floods of the Edo period, mosses naturally began to grow in the garden, which became a characteristic feature of the garden. Today there are 130 species of mosses in the park. Mosses covered not only the stones, but also the surrounding area.[6] Saihoji Temple is also known as Kokedero Moss Temple. This temple has an ancient history and has been destroyed and rebuilt many times. The park is currently closed to the public. The interest of tourists in this unique natural phenomenon began to negatively affect the condition and species characteristics of mosses. The government gave the park the status of state property. [2]

Discussion and Conclusions

During the Muromachi period, Japanese gardening art developed rapidly. The gardens created during this period made Japanese traditional gardening art famous throughout the world. Most of the parks created during the Muromatov period were given the status of state property. and they are included in the UNESCO World Heritage List.

Musa Soseki, the great gardener of his time, who left an indelible mark on the history of Japan, lived and worked during the Muromachi period.

The gardens he created are among the most famous gardens in Japan. It was during this

period that master Musa Soseki made a real revolution in the ways and means of creating gardens. The best gardens of the time, embodying the essence of Zen, were created by Master Moses Soseki and were distinguished from other gardens by their subtle reflection of nature.

He first used the heart hieroglyph "drumstick" in the form of ponds. In the gardens he created, 10 places and 10 landscape ideas were put forward. During the Muromachi period, traditional Japanese gardening was elevated to an art form.

The creation of the Saihoji Temple Garden, one of the finest gardens of the Muromachi period, marked a new stage in the history of Japanese gardens. The compositional structure of jukkei-jukkyo, created by master Musa Soseki, the unusual composition of stones and a thoughtful path through the garden laid the foundation for the development of gardens in the kayushiki style and served as excellent models for gardeners of subsequent generations. Also, the gardens he created played an important role in the formation of traditional Japanese gardens.

In conclusion, it can be said that the influence of religious beliefs was strong in the formation and development of gardens during the Muromat period. In particular, the influence of Zen teachings greatly influenced the nature, character and composition of gardens. Examples include the shape of the pond, turtle and crane island, Ryumonbaku Falls and the magnificent mosses in the Saihoji Temple garden.

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