



FEEL

—

KIYO

MIZU

DERA

This booklet introduces several hidden charms of Kiyomizu-dera, its origin, and the teachings of Kannon, together with information about annual events.

2014, AUTUMN

JOJUIN AND  
THE GARDEN OF THE MOON

<http://feel.kiyomizudera.or.jp/>

月の庭  
と  
成就院

音羽山 清水寺





Jojuin was once called Hongan-in.  
 (Hongan means someone's real wish in Japanese.)  
 The building of Jojuin was originally used  
 as a living quarters for Venerable Gana,  
 a priest who had long devoted himself to reestablishment of  
 Kiyomizu-dera temple after it was burnt down  
 during the Onin War (1467-1477).  
 When his long-cherished desire had been at last fulfilled and  
 Kiyomizu-dera was completely reconstructed,  
 this structure was named Jojuin.  
 (Joju means a long-cherished dream has come true.)  
 Inside of Jojuin, there are many calligraphy wall scrolls  
 decorated with the Chinese characters for auspicious words,  
 such as *zuiki shumon*  
 ("good omens have already gathered at the entrance to your home")  
 and *daikissho* ("an extraordinarily good omen").  
 These words are also related to the story above.

成就院はもともと  
 本願院と呼ばれていました。  
 応仁の乱で消失した清水寺の再興に  
 力を尽くした願阿上人の住房であり、  
 念願が成就し、  
 清水寺復興となったおりに  
 現在の名が付いたといわれます。  
 「瑞喜集門」「大吉祥」など  
 掛けられている書に  
 祝福の意味を持つものが多いのも  
 そのような由縁あつてのことです。

Jojuin and the Garden of the Moon

## 成就院



## 月の庭と

Adorned with flowers in May,  
 fresh green in summer, foliage in autumn,  
 and snowscapes in winter,  
 the Jojuin garden has a different look for every season.  
 Trees neatly trimmed into circles and  
 squares are beautifully arranged in an overlapping  
 pattern that leads to the mid-slope of Otowa Mountain.  
 This spectacular scenery gives  
 the garden an infinite expanse.

The Jojuin garden, also known as the "Moon Garden,"  
 is designated as a cultural treasure.  
 Designed to incorporate the surrounding landscape  
 into the composition of the garden,  
 the Moon Garden is renowned as a notable example of  
 a borrowed scenery style garden  
 crafted in the early Edo period.

サツキ、碧緑、紅葉、雪景。  
 季節ごとに表情が変わり、  
 四角や円形に刈り込まれた  
 樹木の重なりが  
 音羽山中腹に向かう配置は、  
 庭に無限の広がりを感じさせます。  
 成就院の庭園「月の庭」は、  
 江戸時代初期の  
 代表的な借景式庭園として  
 国の名勝に指定されています。



In the past, there were three temples named Jojuin in Kyoto. Each temple had its own unique garden, given the names Snow Garden, Moon Garden, and Flower Garden. Collectively known as the Gardens of Seasonal Beauties, these three gardens had been beloved by many cultural figures. However, as time went by, one garden was moved to the outskirts of Kyoto, and another was tragically destroyed, leaving only the third, Jojuin in Otowa Mountain, to survive. Jojuin and its Moon Garden, established in the Muromachi period, had been caught in several wars and faced countless dangers. Its present structure was formed by Tokugawa Iemitsu, the

third ruler of the Tokugawa shogunate. The camellias and the washbasin offered by Toyotomi Hideyoshi as well as the paving stones by Kato Kiyomasa have miraculously survived. It is also said that the legendary landscape designer Kobori Enshu reworked and repaired the Moon Garden. Today, the original design remains, right down to the way the shrubs are trimmed. The name "Moon Garden" evokes a perfect landscape of a picturesque, moonlit garden. However, the truth is that the moon cannot be seen from the veranda because the garden faces the north. So, why was the name "Moon" added to the name of the garden? The reason is

unveiled after sunset. Focusing on each feature of the garden, you will witness the shadow of the stone lantern and beautiful shades of color in the layer upon layer of trees change moment by moment with the movement of the moonlight. The subtle and profound beauty will unfold in front of your eyes.

The moonlight reveals the truth. Sitting on the veranda with a calm mind, you will see why great figures of history have cherished this garden. Over four hundred years since its establishment, the Jojuin garden has continued to attract many visitors. Come and feel its beauty with your eyes and your heart.



京都には同じ成就院の名を持つ三つのお寺がありました。それぞれに「雪の庭」、「月の庭」、「花の庭」と呼ばれる庭園があり、総じて「雪月花（せつげつか）の庭」と称され多くの文化人に愛されます。しかし時代の流れとともに一つは移転、もう一つは消失の憂き目に遭い、当山の成就院を残すのみとなりました。

室町時代に創建された成就院も、度重なる戦乱に巻き込まれ、幾度となく危機に瀕しています。現在の建物は江戸初期の将軍、徳川家光公が建立したものです。奇跡的に残った豊臣秀吉公の椿と水鉢、加藤清正公の敷石、そして小堀遠州が設計を加えたと言われる庭園は、樹木の刈り込みにいたっても、再建当時の姿を保っています。

「月の庭」の名から、月と庭とが調和した光景を連想させますが、庭園は北向きで縁側から月を見ることはできません。ではなぜこの名が付けられたのか。日が落ちて、目を凝らすとその理由が分かります。灯籠から伸びる影の表情が、幾重に重なった樹木の濃淡が、移動する月影にあわせて刻々と変化していく。幽玄の美が眼前に広がります。

月夜に現れる真実の姿。心落ち着かせて縁側に座れば、歴史の偉人が愛でた理由もわかる気がしませんか。四百年の時を経た今でも、多くの人の心を惹き付ける成就院の庭園を、ぜひその目と心で感じてください。

By swearing to yourself that you never cling to anything  
and always bearing this vow in mind,  
one day you will become free from this thought.

This mental attitude is simply expressed in three Chinese characters,  
*shirakumoshin*, meaning the state of mind like a white cloud  
when you achieve spiritual enlightenment.

This word is written on a calligraphic wall scroll that hangs in Jojuin.

The artist is the late Ryokei Wajo,

a Buddhist priest who is known as the father of the Kiyomizu-dera restoration.

It is uncertain whether his appreciation of the garden inspired this calligraphy.

But as you view the moon reflected on the surface of the pond,

you cannot help but feel spiritually liberated for a moment.

執着せずと自らに誓い、  
日々の暮らして心がけ、  
最後にはその思いからも自由になる。

この言葉は  
成就院に掛けられている  
書の中のひとつ「白雲心」。  
悟りの心のありようを  
表していると言われています。

銘は清水寺中興の祖と知られる良慶和上。  
この庭を見て書かれたものかは分かりませんが、  
池泉の水面に揺れる月を眺めていると、  
ひとときの心の解放を  
感じずにはいられません。

Gessho, who served as the chief priest at the end of the Edo period, was also known as a distinguished priest who was outstanding at calligraphy and poetry. When in charge of the temple's finances, he contributed greatly to the reconstruction of Kiyomizu-dera, which had been facing economic difficulties. What he was most famous for, however, was his passionate devotion to the anti-shogunate movement, to the degree that he was called a "poetry-loving monk loyal to the Emperor." Like many other high-minded patriots, Gessho led a

stormy life, rocked by the turbulence of the era.

Even though Gessho was being watched by the Tokugawa government, he continued to hold secret conferences with like-minded people night and day in Jojuin, feeling a sense of urgency about the future of his country. Those people included many leading figures such as Konoe Tadahiro and Saigo Takamori. Later, Gessho fled from a shogunate official toward the Satsuma region (now Kagoshima Prefecture). He ended up leaping into the Kinko Gulf in an embrace

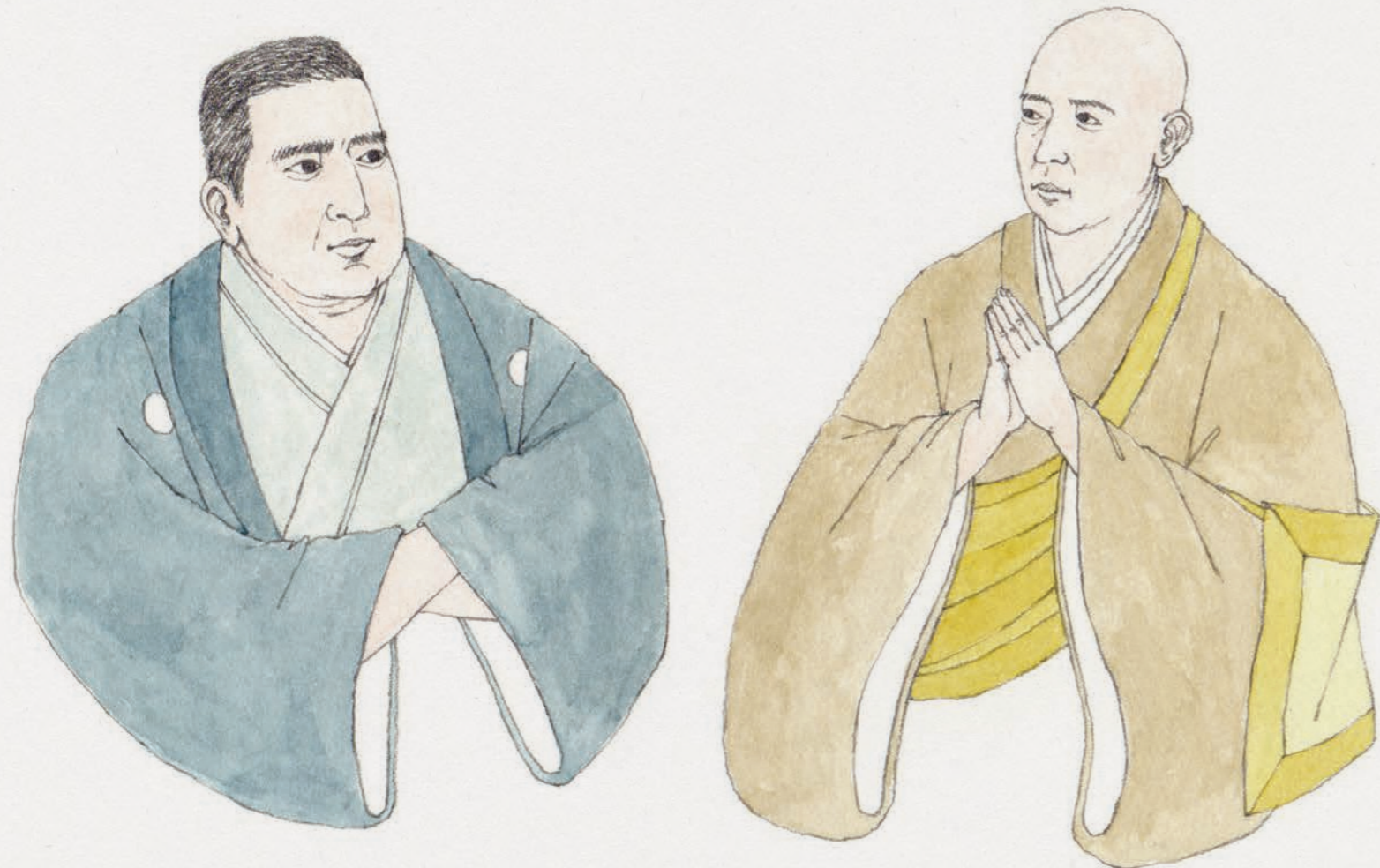
with Saigo. Saigo was rescued and revived, but Gessho would never open his eyes again.

Nearly one hundred fifty years ago, these men persevered through their turbulent times, gathering at Jojuin and engaging in heated discussions about the future of Japan. And just as we do today, they could sit on the veranda and appreciate the Moon Garden. As you visit Jojuin, we invite you to explore the traces of the final days of the Tokugawa regime and imagine how its patriots spent their lives.

江戸時代末期に成就院の住職をつとめた月照は書歌に秀でた名僧として知られていた。寺内の財務を預かる本願職として当時、経済難に苦しんでいた清水寺の建て直しにも大きく貢献したが、なによりも有名だったのは、世間で「勤王歌僧」と呼ばれるほど討幕運動に傾倒していたことだ。多くの志士たちと同様、月照もまた時代に翻弄され、波瀾に満ちた生涯を送ったひとりだった。

月照は幕府に監視されながらも、国行く末を案じてこの成就院で日夜、同志たちと密議を重ねていたという。その顔ぶれは、左大臣近衛忠熙や西郷隆盛など錚々たる面々だ。その後、月照は幕吏の手を逃れて薩摩へと向かい最期は西郷隆盛と抱き合いながら錦江湾に身を投げるに至る。西郷隆盛は救助されてなんとか息を吹き返したが、月照はそのまま目を開くことはなかった。

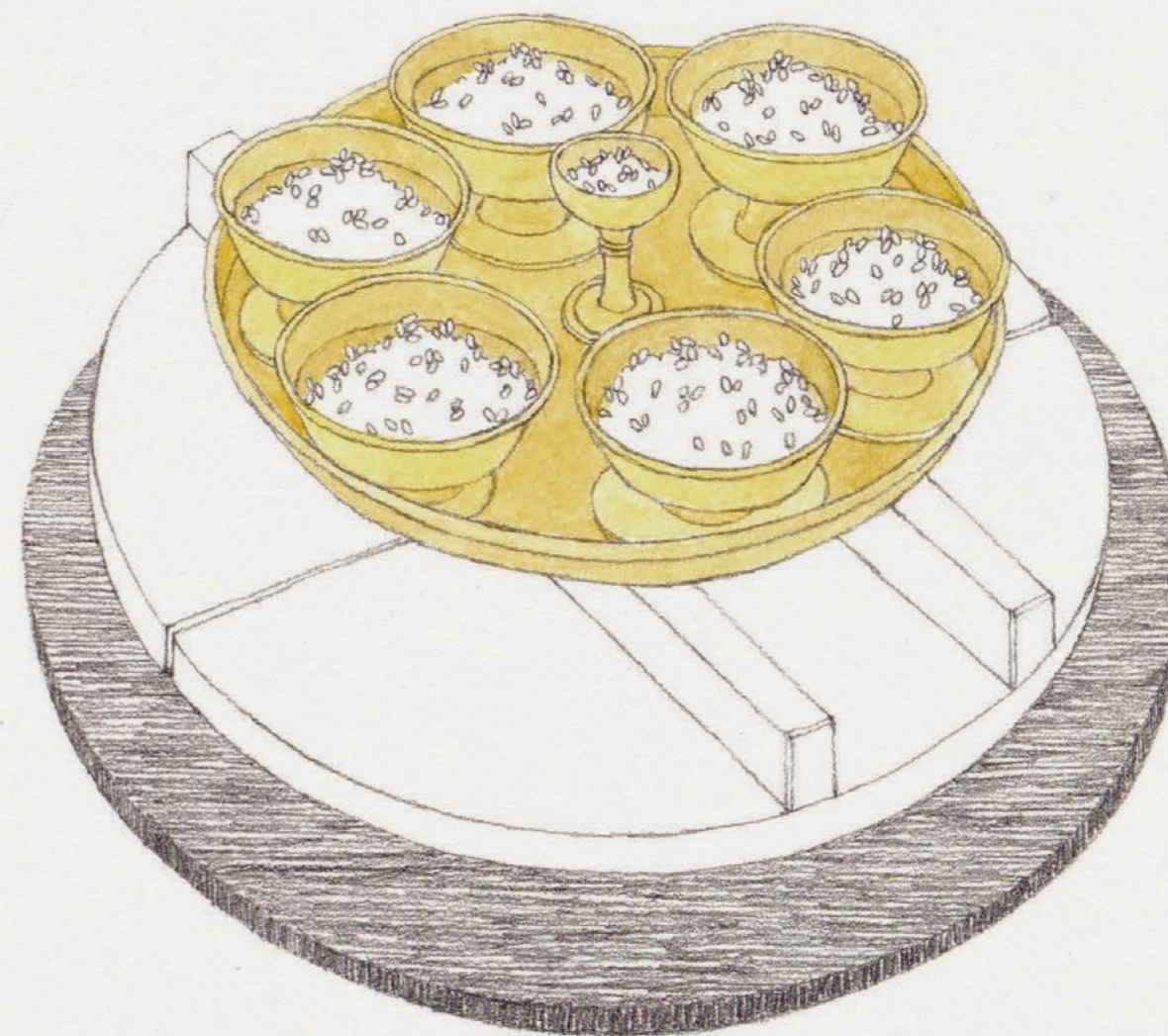
今から150年ほど前、この成就院で日本の将来について議論を交わし、激動の時代を懸命に生き抜いた男たちがいた。今日の私たちと同じように、彼らも縁側に座って「月の庭」を眺めたのだろうか。成就院を訪れた際には、その静寂のなかに幕末の息遣いを探して志士たちの生涯に思いを馳せてみてはいかがだろうか。



Gessho, Saigo Takamori, and their Turbulent Times

時代に翻弄された西郷と月照

## Rice Offerings to the Kannon



知られざる物語

Fascinating Background

文・米原有二 Words by Yuji Yonehara

観音さまのご飯

どうして仏さまにご飯をお供えるの？と子どもに聞かれてちゃんと答えられる大人はとても素敵だと思うし、私もそうありたい。

名庭で知られる成就院は、以前は僧たちが寝食する宿坊だった。その名残は現在も大講堂に残る広い厨房にみることができ。どっしりとした大きな竈は、かつて清水寺で暮らす多くの僧たちの食事をつくるために使われていたものだ。

京都では竈のことを「おくどさん」と呼び、家々では布袋尊などを祀って毎日の食を担うこの場所を清浄に扱ってきた。成就院の厨房でも竈には榊が供えられている。

じつはこの竈、現在も仏飯の炊飯に使われている。まだ空には星が残る午前五時。音羽山に鳥の声しかないこの時間に、当番の僧はこの厨房に立ち、薪で火をおこして米を炊く。

もちろん、これは仏教において大切な修行のひとつ。米一粒、水一滴までおろそかにすることなく観音さまのお供えを炊飯することは、読経と同様、自身に向き合う行為なのだ。

生活の場としては使われなくなった成就院だが、今もここで日々の修行は続いているのだ。

using firewood to start a fire in the cooking stove and boil rice.

This, of course, is one of the most important parts of ascetic training. By preparing an offering of rice for the Kannon, paying full attention to each and every grain of rice as well as each drop of water, a monk is given an opportunity to reflect on himself, just like chanting a sutra. Although Jojuin is no longer a living quarters, ascetic training continues there on a daily basis.

In Kyoto, where people respectfully call their cooking stoves "okudo-san," people strive to keep their kitchen pure and clean. Some enshrine an image of Hotei, the God of Contentment, next to their stove. The stove in the kitchen of Jojuin has a branch and leaves of Cleyera japonica plant offered to purify the area.

In fact, this stove is used to prepare rice offering to the Buddha even now. At 5 a.m., when stars are still in the sky and birds are singing on Otowa Mountain, a monk on cooking duty is in the kitchen,

Why should we offer cooked rice to a Buddha? If a child were to ask me this question, I would want to give a satisfactory answer, rather than an ambiguous one. It takes a mature person to handle this kind of situation.

Jojuin, renowned for its exquisite garden, used to be a monks' living quarters. Vestiges of the monks' everyday lives can be seen in a large kitchen that remains in the daikodo (great lecture hall). Among these is a massive cooking stove, which was used for making daily meals for monks.



ずいぶん昔の話になりますが、あるご婦人がお仕事でスイスから来日されました。私がお堂を案内させていただいたのですが、何か感じるものがあつたのでしょうか、その何年か後にメールが届きました。「結婚して退職し、シンガポールに住むことになりました。休暇を取つたのでまた行きます」と今度は夫婦でいらっしゃいました。それからさらに数年後、またメールが届き、今度は生まれた娘とお母さんと一緒に来られました。最初はほんの数時間、仕事上での接点です。それが気づけばプライベートの時間を使って、ご家族でお越しいただけるようになりました。私はここに人の縁が持つ、有り難し“を感じずにはいられません。

訪れたことも、ご家族を連れていきたいと思つていただいたことも、驚くべきご縁の産物でしょう。しかし、これは私たちの身の回りに溢れているものでもあります。私が大西英玄という生を受けたことも、清水寺にいることも、参拝いただける方と出会うことも、すべて有り難しきことではないでしょうか。清水寺は1200年という歴史をもつた場所です。ここに訪れていただくということは、この長い時間と縁の蓄積に触れていただく、ということでもあると思います。本堂からの景色を楽しんでいただいているときでも、音羽の瀧で水をお飲みいただいているときでも、成就院でお庭を眺めて心安らいだひとききでも結構です。ここに在る有り難しき縁に思いを馳せてみてはいかがでしょう。それはきっと周囲への感謝となり、新たなご縁が生まれることだと信じております。

## Reflecting on What Rarely Happens – Blessings to be Grateful for

Quite a long time ago, when a woman from Switzerland visited Kiyomizu-dera on business, I guided her in the Main Hall. The visit must have left a huge impression, as I received an email from her several years later. She told me that she had married, left her job and moved to Singapore, and that she would visit again during vacation. On her next visit, she brought her husband. A few years later, she sent us another email, and then came to Kyoto with her newborn baby girl and her mother. On her first visit, we simply met for business and talked for a few hours. Now she makes frequent visits to Kiyomizu-dera with her family on her personal time. I cannot help but feel that relationships with others are inestimable blessings.

A blessing means that what rarely happens is precious and we should be grateful for it. That visitor came to Japan by chance, visited Kiyomizu-dera, and wanted to bring her family to this temple again. All things

between us have happened by an unusual turn of fate. However, these kinds of blessings are happening everyday around us. You see, it is unusual yet precious that I was born here and given the name of Eigen Onishi, and that I am serving in Kiyomizu-dera and meeting each and every visitor and worshiper.

Kiyomizu-dera has a history of twelve hundred years. In visiting this site, it can be said that you have an opportunity to encounter the long history and treasured relationships that have been fostered here over such a long time. While appreciating the great landscape from the Main Hall, tasting pure water from a clear spring of Otowa Waterfall, or calming your mind as you view the garden at Jojuin, take a moment to think about your unusual destiny, which brought you to this temple. By doing so, you will feel increasingly grateful for the people around you. I believe this feeling of gratitude will allow you to form new bonds as well.

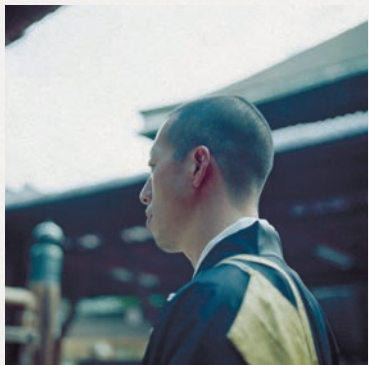
音羽山ゆかりの人

【大西 英玄】

1978年、清水寺成就院に生まれる。2004年より清水寺録事を務め、2013年より執事補。貫主の随行や自信の法話、そして境内の案内を通して、国内外のさまざまな方と清水寺のご縁を繋いでいる。祖父は元貫主の故・大西良慶和上。

One of the People of Otowa Mountain  
Eigen Onishi

Born in 1978 at Jojuin, Kiyomizu-dera. In 2004, he began working as a clerk and since 2013 he has served as a sub-steward. Accompanying the chief abbot, giving sermons, and guiding sightseers around the temple, he fosters various relationships between Kiyomizu-dera and visitors from home and abroad. He is a grandson of the late Ryoikei Onishi Wajo, the former chief abbot.



音羽山の

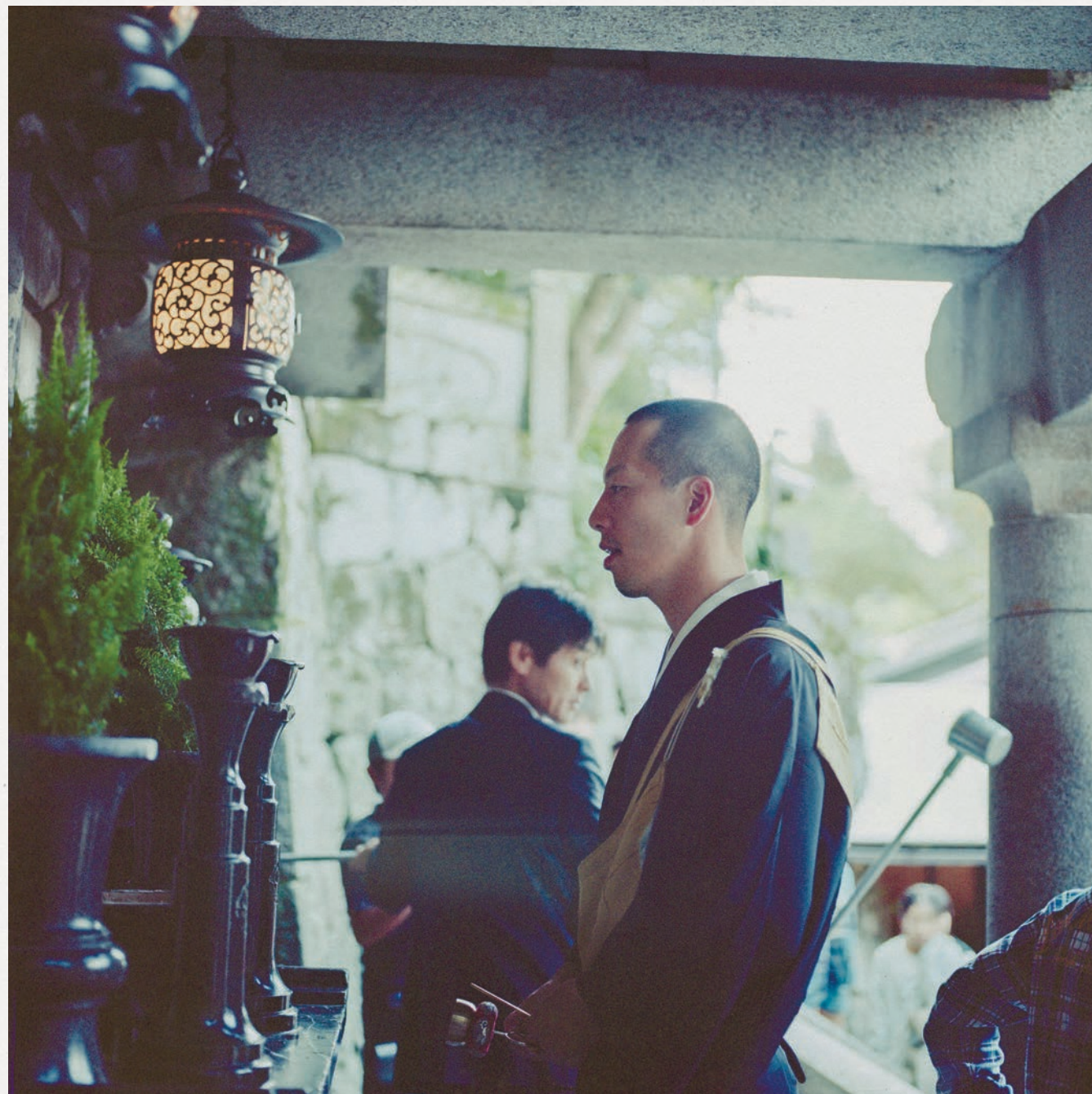
ひとびと

The People of  
Otowa Mountain

”有り難し“と思いを巡らすひととき。

清水寺執事補  
大西英玄

Eigen Onishi,  
Sub-steward at Kiyomizu-dera





清水寺の日々を切り取った写真アーカイブもぜひご覧ください。  
Check our photo archive page to show every impressive moment of Kiyomizu-dera.

**tumblr.** <http://feel-kiyomizudera.tumblr.com/>

**Instagram** [http://instagram.com/feel\\_kiyomizudera](http://instagram.com/feel_kiyomizudera)

SPECIAL WEBSITE

清水寺へ参る道

検索

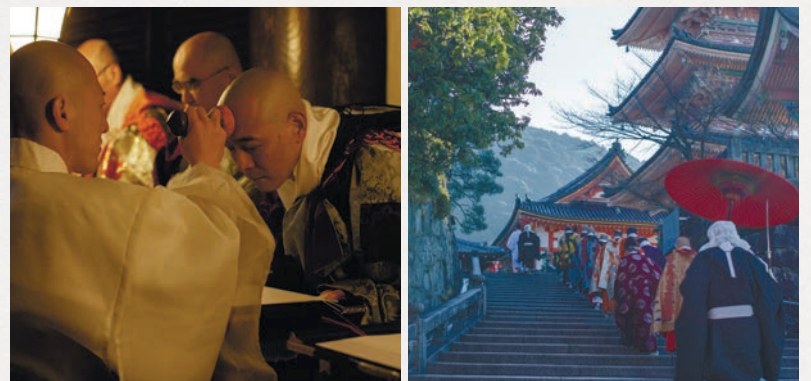
<http://feel.kiyomizudera.or.jp>

## [ 修正会 (しゅしょうえ) ] Shusho-e

■ 2015年1月1日より7日間 January 1st-7th, 2015

本堂内々陣で、五穀豊穰、家内安全、商売繁盛、世界平和などを祈願します。無病息災を念じて、額に朱印を押す「牛玉宝印」、「御香水(ごこうずい)」が授与されます。

This annual event is held at the year's start, in *nainaijin*, the innermost and holiest section in the Main Hall. Prayers for a huge harvest, the safety of loved ones, good business, and world peace are offered. Wishing for perfect health, visitors can receive *gou-houin* on the forehead, a stamp having magic powers to avert evil like a talisman and *gokozui*, a sip of healing water.



## [ 観音さまをもっと知る 北法相宗 仏教文化講座 ]

Learn more about Kannon

A lecture on Buddhism and its culture (Kita-Hosso sect)

■ 例月第二・第四日曜日

■ 午前7時半(冬期8時)から大講堂の円通殿にて開催  
※同日午前7時(冬期7時半)から観音経読誦会を本堂にて実施

良慶和上が昭和41年(1966)年から開講された仏教文化講座。観音さまをもっと知り、身近に感じていただける機会です。どなたもご参加、聞法(もんぼう)していただけます。

Date: The second and fourth Sunday of every month

Time: 7:30 a.m. (8:00 a.m. in winter)

Place: Entsu-den in the lecture hall (Daikodo)

\*The meeting for Kannon Sutra chanting is held at 7:00 a.m. (7:30 a.m. in winter)

The late Ryokei Wajo (a Buddhist priest) gave his first lecture here in 1966. This is an excellent opportunity to learn more about Kannon worship and to become more familiar with Kannon. Anyone can participate and listen to this lecture.



清水寺の“今”をお伝えしています。  
Looking at Kiyomizu Now with a Fresh Eye.

1200年以上の歴史を持つ音羽山清水寺。本山には毎年多くの方が訪れますが、その縁起に通ずる観音さまへの信仰はあまり知られていません。その教えの一端をお届けするサイトが「清水へ参る道」です。普段は見る事ができない清水寺の姿を撮影した「感じる清水寺」をはじめ、貫主・森清範の言葉から観音さまの教えに触れることができます。ぜひ一度ご覧ください。

Otowa-san Kiyomizu-dera Temple boasts a history of over 1200 years. Although a great number of people visit this place every year, the Kannon worship relating to the origin of this temple is not well known. The special website, “Approaching Kiyomizu” was created to convey various aspects of the teachings of Kannon worship, along with a stunning video capturing the areas where access is ordinarily restricted which can be found at “Feel Kiyomizu” and also the “Words of Wisdom” preached by Seihan Mori, the chief abbot of Kiyomizu-dera.

### credit

Art Director: Takahisa Suzuki(Cluch on Cluch) / Film&Photographer:Kazuya Sudo(discovery go) / Planner:Shingo Kato(discovery go) / Assistant Photographer:Miho Sato(discovery go) / Writer:Yuji Yonehara, Shingo Kato(discovery go) / Paper Design:Takahisa Suzuki, Sayaka Fujii(Cluch on Cluch) / Illustrator: Ayako Motonaga / Web Design:Shinobu Iwaoshi(Graphics) / Coding:Toshinori Kimura / Music: Ayako Taniguchi / Transtator: Sayako Kidokoro(TRUNK) / Agency: LINK UP INC

本紙は清水寺の催しや縁起を通して、まだ知られていなかった清水寺の魅力や観音さまの教えをお届けします。

発行:

音羽山 清水寺

