

---

# CHRISTIAN ZEN

---

The 'interfaith dialogue' between Christian and Zen Buddhism

Paper 01

GUANLONG ZHOU

4466047

[mercury\\_chou@outlook.com](mailto:mercury_chou@outlook.com)

Interior Graduation Studio Spring 2017

Irene Cieraad Research Seminar AR3Ai055

18 - 05 - 2017

**Abstract:**

Christian Zen is not a religion, it is a new way of meditation for Christians. Prayers preach Christianity by non-rational Zen Buddhist terms. On a practical level, they combine Zen meditation with Christian contemplation.

It is a result of interfaith dialogue between Christian and Zen Buddhism. 'Interfaith dialogue'<sup>1</sup> is the new Christian attitude to other religion after 1965, which means to let Christianity understand other religion and learn from them.

The idea of Zen comes from Zen Buddhism which is the biggest religion in East Asia, especially in Japan. The main idea of Zen is Zazen, a way of sitting meditation. It is a meditative discipline that is typically the primary practice.<sup>2</sup>

I want to study about the theological history in this period. And how Zen Buddhism influence Christian meditation.

The first chapter talks about the history of Christian Zen in the development of psychological and theological history.

The second chapter, the meditation of Zen Christian is carefully described based on the understanding of meditation in Christian and Zen Buddhism.

The final chapter talks about the different opinion of Christian Zen in Christian view and Zen view. And this interfaith dialogue contributes to the development of religion and even some other social issue.

**Keyword:**

Zen, Christian, meditation, interfaith,

---

<sup>1</sup> The term interfaith dialogue refers to cooperative, constructive and positive interaction between people of different religious traditions (i.e., "faiths") and/or spiritual or humanistic beliefs, at both the individual and institutional levels. From Wikipedia

<sup>2</sup> "Zazen Instructions". Zen Mountain Monastery. December 30, 2012. Retrieved April 1, 2015.

## 1. The history of Christian Zen

The communication between Europe and Japan happened from last century. It had profound impact on political, art and philosophy aspect.

This communication in religious aspect is much slower. In Europe, based on the deep Christian background, the religious comparison was just shown on academic paper. Most of them are social research or comparative philosophy instead of theological study. But thanks to these studies, Zen Buddhism was not unknown. D.T. Suzuki(鈴木 大拙 貞太郎, Daisetsu Teitaro Suzuki) published the book, *Essays in Zen Buddhism*, which is the landmark event that Zen official entered the western world.

But in that time, the attitude to Zen Buddhism for Christian is just a theological curiousness or even a critique. Most scholars understand Zen in a scientific frame.

As a theological idea, western people were interested in Zen because Zen helps people to calm down. This method was even applied to medical clinical practice, especially in psychoanalyst field<sup>3</sup>. Psychoanalysis is a set of theories and therapeutic techniques related to the study of the unconscious mind, which together form a method of treatment for mental-health disorders.<sup>4</sup> Carl Gustav Jung, the famous Swiss psychiatrist, understands the Zen concept, nothingness, as unconsciousness.

In 1939, Carl Gustav Jung, the famous Swiss psychiatrist and psychoanalyst wrote foreword for Suzuki's German translation of *An Introduction to Zen Buddhism*<sup>5</sup>. He thinks that the mental education of Zen absents in western world, but it can be understood by Psychoanalysis. In 1957, Suzuki went to conference which hold by Department of Psychiatry in National University of Mexico. During this period, he and Erich Fromm, a psychoanalysis, edited a book whose name is *Zen Buddhism and Psychoanalysis*. Erich even thinks that the psychoanalysis is a good treatment for mental disorder and Zen is a way of spiritual salvation. Some scholars even want to use Zen to perfect psychoanalysis. Psychoanalysis is a science and was inspired by many Zen idea. This is misunderstanding of Zen, but it contributes to the spread of Zen Buddhism.

And the later Japanese scholars continue Suzuki's work. They tried to change western scholar's attitude from science to philosophy and theology. In 1958, Shinichi Hisamatsu<sup>6</sup> met with Jung in Switzerland. He explained that Zen has to leave from the therapeutic method of psychoanalyst. He said that Psychotherapy, which mentioned by

---

3 Franz Aubrey Metcalf, *Why Do Americans Practice Zen Buddhism?* University of Chicago, 1997. Page 22

4 Merton M. Gill, American Mental Health Foundation: "What is psychoanalysis? Of course, one is supposed to answer that it is many things — a theory, a research method, a therapy, a body of knowledge. In what might be considered an unfortunately abbreviated description, Freud said that anyone who recognizes transference and resistance is a psychoanalyst, even if he comes to conclusions other than his own. ... I prefer to think of the analytic situation more broadly, as one in which someone seeking help tries to speak as freely as he can to someone who listens as carefully as he can with the aim of articulating what is going on between them and why. David Rapaport (1967a) once defined the analytic situation as carrying the method of interpersonal relationship to its last consequences." Gill, Merton M. "Psychoanalysis, Part 1: Proposals for the Future", American Mental Health Foundation, archived 10 June 2009

5 D.T. Suzuki, *Die grosse Befreiung: Einführung in den Zen-Buddhismus*, German translated by Heinrich Zimmer. Leipzig 1939.

6 Shinichi Hisamatsu was a philosopher, Zen Buddhist scholar, and Japanese tea ceremony master.

psychoanalyst doesn't reach the essence of Zen.<sup>7</sup> And Nishitani Keiji changed the English title of his famous Zen publish, 宗教とは何か? (*What is religion*), to 'Religious and Nothingness'.<sup>8</sup> This book tries to make readers understand that Zen is a religion. And from 60's, Zen Buddhism already influence the western society. There are some Zen masters in Europe. They went to Japan and learnt Zen. Most of them tried the monastic life in Zen monastery. When they back to west, some of them established Zen center. For example, the International Research Institute for Zen Buddhism which hold by Urs App and Christian Wittern.

Based on this background, western scholars think rethink the theological meaning of Zen. Could Christian become Buddhist? This question was generated in that time. In 1963, Dom Graham published Zen Catholicism: A Suggestion. This is the origin of Christian Zen. In 1965, Second Vatican Council became a milestone of Christianity. Nostra aetate<sup>9</sup> (Declaration on the Relation of the Church with Non-Christian Religions) was passed. It admitted the cultural and theological value of other religious. Interfaith dialogue became an important issue. Zen Buddhism and Christian had more theological communication in the western world. Christian no longer defend the invasion of Zen Buddhism, but to learn from it. More and more Christian went to Japan to learn Zen meditation and took Zen as a contemplation method to relate with God.

Christian priest established Zen center and promote Zazen in order to spread Christian better. They are interested in Yoga, Zazen which comes from East. There are another two priest are famous, H.M. Economiya Lassalle and William Johnston.

1971, William Johnston, a Jesuit missionary, published his book, Christian Zen: A Way of Meditation. In this book, the concept of 'Christian Zen' was first defined. This word is still in use now. Christian Zen doesn't mean that Christian abandon their Christianity, but to give them a religious option to adapt modern society.

Christian Zen is just a way of meditation for Christian. In another word, Christian is not a new religion.

The question 'How could Christian mediate in a Zen Buddhism way' is always asked. The answer comes from Zen, which can change the relationship between religion and social activities.

So, generally, Christian Zen is the result which Christian absorb the idea of Zen. The focal point of Christian Zen Christian Zen Spiritual formation. This is the practical inter-religious dialogue and the result of interreligioness.

---

<sup>7</sup> Zen Talks On The Record Of Linji. Hisamatsu's Talks on Linji. Page 290

<sup>8</sup> Religion and Nothingness, trans, with an Introduction by Jan Van Bragt, Foreword by Winston L. King, University of California Press, 1982.<sup>e</sup>

<sup>9</sup> Nostra aetate (Latin: In our Time) is the Declaration on the Relation of the Church with Non-Christian Religions of the Second Vatican Council. Passed by a vote of 2,221 to 88 of the assembled bishops, this declaration was promulgated on 28 October 1965, by Pope Paul VI.

## 2. The meditation of Christian Zen, which influenced by Christian and Zen Buddhism

Christian Zen partly changed meditation order. This idea is based on the knowledge of Christian meditation and Zen Buddhism mediation, which both have some similarities. And in the very beginning, Suzuki uses mysticism to compare Zen and Christian. His book, *Mysticism: Christian and Buddhist* emphasis the importance of mysticism in Christian. Even though mysticism have never been mainstream in Christian history, it is still a critical branch which influence Christian meditation, especially Christian monasticism.<sup>10</sup> Suzuki found Zen and Christian all have the element of mysticism. He uses the mysticism idea of Meister Eckhart to compare with Zen.

And the aim for monasticism is to practice mysticism, so we can simply understand that Christian mysticism is similar with Christian monasticism.

### 2.1 Christian monasticism and mysticism

In order to understand the meditation of Christian Zen, the activity and the idea of Christian should be elaborated.

In Christian, the most important religious activity is prayer. It is a communication with God.

In Bible, it referred that,

*'Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.'*<sup>11</sup>

*From Philippians, Bible 4:6-7*

It is a good way to keep a good relationship with God. People can worship God or request something from God or just communicate their emotion with God.

For the gesture and time, in Old Testament, there is no clear rule for this. People can sit or stand or kneel. But the important thing is heart. Actually, on matter how the situation is, you can still pray. Even though people surround you cannot tell you are praying, but God still can hear you.

If we take this activity more extreme, mysticism and monasticism is easily understood. They all try to keep the completely relationship with God.

Mysticism is popularly known as becoming one with God or the 'Absolute', but may refer to any kind of ecstasy or altered state of consciousness which is given a religious or spiritual meaning. Christian mysticism is studied and practiced differently. They range from ecstatic visions of the soul's mystical union with God to simple prayerful contemplation of Holy Scripture. But the main point is still 'spiritual formation'.

It focuses on the relationship between 'you' and God. Meister Eckhart thinks 'mystery' as the ultimate result which beyond imagination and reasoning. Before accept God's invisibility, you have to realize the invisible reality of yourself. This idea asks people to pray in a silent environment in order to achieve the communication between God and yourself.

---

<sup>10</sup> *Mysticism: Christian and Buddhist*, page 53

<sup>11</sup> Bible, Philippians 4:6-7

So, in many Catholic mysticism church, the whole atmosphere is silent and enclose.

Monasticism is a religious way of life in which one renounces worldly pursuits to devote oneself fully to spiritual work. Monastic life plays an important role in many Christian churches, especially in the Catholic and Orthodox traditions.

Monasticism was about escaping the world and fighting demons. Monks are keen to gain liberation from bodily passions in order to be open to the Word of God.

Monks practiced continuous meditation on the bible as a means of climbing the ladder of perfection and sought to fend off the demon of acedia, a boredom or apathy that prevents us from continuing on in our spiritual training. Monks live in total solitude or in loose communities.

There is no decoration in monastery, the courtyard and cloister are main things.<sup>12</sup>

## 2.2 Zen

Zen is a Chinese understanding and transformation of Mahayana Buddhism<sup>13</sup>. It takes shape in Song Confucianism, especially Zhuzi School. We have to say, the most important thing that Zhuzi School gives is that the idea about the Chinese understanding of Dhyana, which also called Zen.<sup>14</sup>

In Zen Buddhism, zazen is a meditative discipline that is typically the primary practice. In general, it can be regarded as a means of insight into the nature of existence.

*In order to re-find the Buddha-nature which is endowed with, using Zazen (literally "seated meditation"; Japanese: 座禅) to experience Buddhism truth directly and using this experience to explore new values. Because you got Prajñā (wisdom) from this Satori (悟り, Japanese Buddhist term for awakening), you will understand the changeable Nidānas (cause, motivation, link), and then you will escape from this Nidanas and then Nirvana (blown out), which means escape the circle of birth, life and death. With this, you can lead Sattva (every life) and make them live better.<sup>15</sup>*

- From Wikipedia, 日本の禅の教義 (the doctrine of Japanese Zen)

So in Buddhism understanding, zazen is a way to think about death and reborn. It focuses on thinking about who you are and what is your life.

The precise and method of zazen varies from school to school, especially in attitude to koans. Koan is some stories which you have to think about it during zazen mediation. It focuses on understanding why this main character make this choice in that moment. In

<sup>12</sup> Mysticism: Christian and Buddhist, page 75

<sup>13</sup> The Characteristics of the East-asien Thoughts, and the Philosophy of the "Kyoto-School" in Japan (東洋的思惟の特質と京都学派の哲学) 247

<sup>14</sup> The Characteristics of the East-asien Thoughts, and the Philosophy of the "Kyoto-School" in Japan (東洋的思惟の特質と京都学派の哲学) 248

<sup>15</sup> translated from Wikipedia, the rules of Zen.

Original text: 全ての人が例外なく自分自身の内面に本来そなえている仏性を再発見するために、坐禅と呼ぶ禅定の修行を継続するなかで、仏教的真理に直に接する体験を経ることを手段とし、その経験に基づいて新たな価値観を開拓することを目指す。そうして得た悟りから連想される智慧を以て生滅の因縁を明らかにし、次いで因縁を減ぼして苦しみの六道を解脱して涅槃に至り、その後一切の衆生を導くことを目的とする。そのため師家が修行者に面と向かって臨機応変に指導する以外には、言葉を使わずに直に本性を指し示す道であるとされる。

Link: <https://ja.wikipedia.org/wiki/禅>

Japanese Rinzai school, zazen is usually associated with the study of koans. The Sōtō School of Japan, on the other hand, only rarely incorporates koans into zazen, preferring an approach where the mind has no object at all, known as shikantaza (only sitting).<sup>16</sup>

### 2.3 Christian Zen

Zen Buddhism can help Christian Spiritual Contemplation in two ways.

First, it helps Christian to release the pressure and adjust their emotion. Some western priests and theologist think that Zen mediation could enhance their life and contribute to Spirituality. Some confliction between the real life and religious notion exists, however Buddhism thinks that there is no confliction and they are the same thing. The aim of Zen is to merge the real life and religious idea in order to regard the ordinary life as a place for meditation.

Second, Christian use Buddhism's method to enhance prayer. They borrowed Buddhism's "Tiantai śamatha-vipaśyanā (stop and thinking) to form Christian method of Contemplation. This method aim to enrich the original Christian idea of '(silently) pray'.<sup>17</sup> The way of Zen meditation focused on 'stop and thinking', which means control breathing and stop all worries in order to purify heart and focus on thinking. The original meaning of Zen in Indian is Dhyana, which also means thinking without any disruptions. The idea of Zen is not limited in Buddhism field. Christian also use this method to practice Zen in order to combine prayer with God into one (unity), which understand 'God is love'.

So for them, they want to surpass themselves and experience 'imageless' and 'invisible reality of yourself'. This experience based on God. But Zen focused on own knowledge. If Christian can use Zen to pray, they can become imageless prayer which means to understand God without yourself.

---

<sup>16</sup> Zen Talks On The Record Of Linji, page 27

<sup>17</sup> Christian Zen: A Way of Meditation, page 13

### 3. Conclusion: Interfaith dialogue

Unlike the "Christian Zen" promoted by the Christian clergy, Zenists will not forget their religion when they teach Zen. At the same time, the Eastern Zen Master has an important task of bringing Zen, which is on the edge of Western society, to the center of Western society. And they make Zen as Engaged Buddhism, which means Buddhist participation in society. These efforts effectively contribute to the spread of Buddhism in Europe and the United States.

We can see how interfaith dialogue contribute in this process. Capro, as a famous Zen Master, he told the Western meditators in *Zen: Merging of East and West*, that at the same time with Zen practice and become a good Jewish or Catholic. The Zen meditation is not reclusive, but also contribute to the development of society. He just wants the Christians or Jews to practice Zen instead of changing their own religion.

The core of interfaith dialogue is to seek the universal value and religious tolerance. By seeking the ultimate value, the junction of tradition religious in modern society was found.

Interfaith dialogue provides more chances to let different religion communicate with each other and cause fruitful result. Zen contributes to modern Christian monastic and mysticism which help to the revive of Christianity in Europe.

Zen and Christianity began to face many common social issues and values. In August 2000, the theme of the 6th International Conference of 'Society for Buddhist-Christian Studies' was 'Buddhism, Christianity, and Global Healing'.<sup>18</sup> The topics involved were extensive, including: consumerism, global ethics, meditation practice, environmental protection, human rights and social justice, physical and psychological treatment, gender, economic oppression, ethnic oppression, resistance to violence, religious rituals, culture, art, literature, media, science and technology. We can see that Buddhism and Christian start to discuss the governance and construction of modern society. There is more problem should be considered than religion.

If the boundaries of religion itself start to be vague, what is the key issue of them? Maybe the answer is that: the care of human being.

---

<sup>18</sup> Christian Zen and Buddhism enlightenment, page 23

## References:

### Books:

Johnston, William

1971 *Christian Zen: A Way of Meditation*. Bronx: Fordham University Press

Johnston, William

1970 *The Still Point: Reflections on Zen and Christian Mysticism*. Bronx: Fordham University Press

D.T. Suzuki

1957 *Mysticism: Christian and Buddhist*. Harper & Brothers Publishers (NY)

Hisamatsu, Shinichi

2002 *Zen Talks On The Record Of Linji*. University of Hawaii Press

### Articles:

Samy, Ama

2007 Zen and Christians. *The Way*, 46, No. 2: 89-102.

Habito, L.F, Ruben.

1992 A Christian and Zen Self-Critique. *Buddhist-Christian Studies*, Vol. 12: 175-178

Ruggeri, Anna

2006 キリスト教と禅における歴史観の比較: ハンス・キュングのパラダイム適用を中心として(A comparison of historical views in Christianity and Zen: focusing on Hans Küng's paradigm application). *アジア・キリスト教・多元性(Asia, Christian and Pluralism)* 4: 15-30

Silong Li

2010 基督禅与佛教自觉(Christian Zen and Buddhism enlightenment), *Journal of Peking University (Philosophy and Social Sciences)*, Vol. 47

INOUE, Katsuhito

2005 *The Characteristics of the East Asian Thoughts, and the Philosophy of the "Kyoto-School" in Japan* (東洋的思惟の特質と京都学派の哲学), *関西大学哲学* 25, 247-273

---

# BELIEF AND MIND

---

the past and future of Zen and Jungian psychology

Paper 02

GUANLONG ZHOU

4466047

[mercury\\_chou@outlook.com](mailto:mercury_chou@outlook.com)

Interior Graduation Studio Spring 2017

Irene Cieraad Research Seminar AR3Ai055

18 - 05 - 2017

## Table of Contents

Abstract	2
Introduction	2
1 The Christian influence on psychological theory and practice	3
1.1 The development of psychological theory	3
1.2 The development of psychological practice and mental architecture	4
1.3 Het Dolhuys, as an example	4
2 Jungian psychology and Zen	5
2.1 conscious / unconscious and individuality / collectivity in Jungian psychology	5
2.2 two comparison in Jungian psychology and Zen	7
3 Personal feedback and the experience of Zen	9
3.1 Methods and rules of Zazen	9
3.2 Architectural space of Zen meditation	11
3.3 Behavior and thoughts of Zen meditation	13
4 Art therapy, a big effect based on the Jungian psychology and Zen	15
Conclusion	17
References	18

**Abstract:**

From the paper one, we conclude that recently, religion already jump from their own field and started to think about secular life. Even, they influence the development of scientific field. In this process, psychology is a good example.

There are four parts in this paper. First, development of psychology and its religious influence. Second, Jungian psychology and Zen. Third, the experience of Zen. Finally, the psychotherapy after Jungian psychology – focus on art therapy.

There are two systematic aims in this paper. Firstly, I will elaborate the relationship between psychology and religion. At the same time, to think about how religion change the psychological architecture. Secondly, I will explore the architecture language which related to users' behavior during therapy.

**Keyword:**

Zen, Christian, Jung, psychology, architecture, art

**Introduction:**

*“Psychology has a long past, yet its real history is short.”*

— Hermann Ebbinghaus<sup>1</sup>, *Psychology; An Elementary Text-Book*

The scientific psychology was first established by Wilhelm Wundt in 1874 with the publish of *Principles of Physiological Psychology*. Before this, psychology belongs to philosophy and religion intervene to this a lot.

Christian directly change the theory and practice of psychology. And after the beginning of 20th century, Zen start to intervene psychology and influence Jungian psychology<sup>2</sup> and psychoanalysis<sup>3</sup>.

Nowadays, as a therapy, psychoanalysis doesn't work. But a lot of psychotherapy is based on this. The idea of self-meditation and self-thinking is the key in this process.

There are two therapy show this idea very well. One is Zen therapy, another one is Art therapy. I will focus on Zen.

In order to experience Zen and know does it work, I went to Zen River Temple. During this, I understand the behavior and architectural language based on Zen meditation.

Jungian psychology also thinks about the power of art. Carl Gustav Jung applied this therapy firstly in 1917. Now, it is still in use and keep improving.

---

<sup>1</sup> Hermann Ebbinghaus (January 24, 1850 – February 26, 1909) was a German psychologist who pioneered the experimental study of memory, and is known for his discovery of the forgetting curve and the spacing effect. He was also the first person to describe the learning curve.

<sup>2</sup> A school of psychology which established by Carl Jung.

<sup>3</sup> A school of psychology which established by Freud.

## 1. The Christian influence on psychological theory and practice

My research question is 'How do religions contribute to the development of psychology?'. In order to understand this, I tried to divided the development of psychology into two parts, one is theory and another one is about practice.

### 1.1 The development of psychological theory

Religion helps to change the understanding of insanity during time. Generally, it changes from 'elements' to 'possession' to 'the brain' and 'a disable of mind'.

Before 1750, Science was dominated by the ancient theory of the four humors. (elements) The balance of its essential juice makes a body healthy. A person will fall ill if one single juice started dominating.

Help is provided by the healer with herbs and interventions such as bloodletting and bowel lavages.

During the middle age, Christian flourished in the whole Europe. The idea of evil and devil comes to daily life. People get mental illness as the devil or evil can take possession of someone. The painting shows the process of healing in that time. The priest comes to the rescue with magic.

In that time, Catholic Church became the main place to treat the mental disorder people. Priest will exorcise the demon with prayers and rituals. (figure 1)



*Figure 1 St. Francis Borgia Helping a Dying Impenitent, Artist: Francisco Goya, Created: 1795*

Around 1820, many psychiatrists believe that mental disorders also have a physical cause. A brain disorder will affect the mind. Genetic research aims to find the causes of mental disorders.

Medical aid was used to mental disorder. But it still doesn't work very well.

Almost at the same time, around 1850, the psyche can become in response to social circumstances, such as someone's childhood, or even society in general. There are many variations, and most involve talking.

Freud developed psychoanalysis, an intensive talking method aimed at making patients aware of their internal conflicts. It is only then that they can avoid the behavior that gets them into trouble again and again.

### 1.2 The development of psychological practice and mental architecture

Based on the theoretical development, the practice and architecture also changes.

There are four steps which following the theory. In society, isolation, institution and back to society.<sup>4</sup>



Figure 2 The beheading of Saint Dymphna by Godfried Maes

In the beginning of middle age, madman lived with their families. There were no special facilities for the mad. It is possible to appeal to a saint to let God help the mental disorder.

Catholic Church which close to Saint Dymphna's (he is the saint for mental disorder, figure 2) tomb became a place of pilgrimage, some people went to there to get the help.

After the middle of middle age, madhouse was established for people who cannot live in society.

Madhouse consists of a number of small units.

After the Enlightenment in Europe, freedom, equality and fraternity flourished. The institution, as a new idea, was popular. Madness could be cured by doctors. Institution is rurally located. But it is already a place with peace and little constraint.

From 1970, the idea of social integration make insanity back to society. They live with family again. This idea still coexists with institution.

### 1.3 Het Dolhuys, an example

The development of Dolhuys is coherent to the development of psychology. It learned from the monastery type. (figure 3)

The oldest part of Het Dolhuys dates back to 1320 and was initially used as leprosy. In that time, there is a Saint Jacob's Chapel in the north-west part. The complex was at that time outside the city walls because leprosy patients were excluded from the cities.

In 1559 (after the disappearance of leprosy), the housing was reconstructed and furnished to insanity madhouse with full of Isolation Chambers. Calm patients could walk freely, but

<sup>4</sup> Het Dolhuys Museum Guide, page 3

for difficult patients, they were isolated in a room, which decorated with wooden crib and a shit box. In that room, there is only a skylight at the top of the ceiling. After the "fooling" there is in the dolhuis were successively, (older) patients, and finally taken care of children. (figure 4)

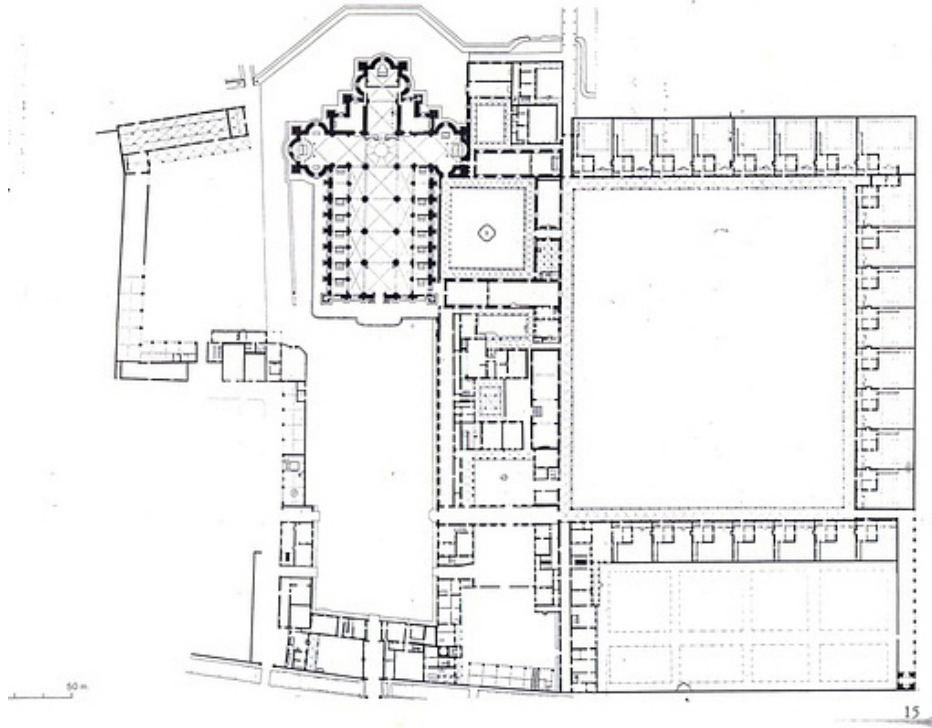


Figure 4 Plan of Chiostro Grande (Certosa di Pavia)

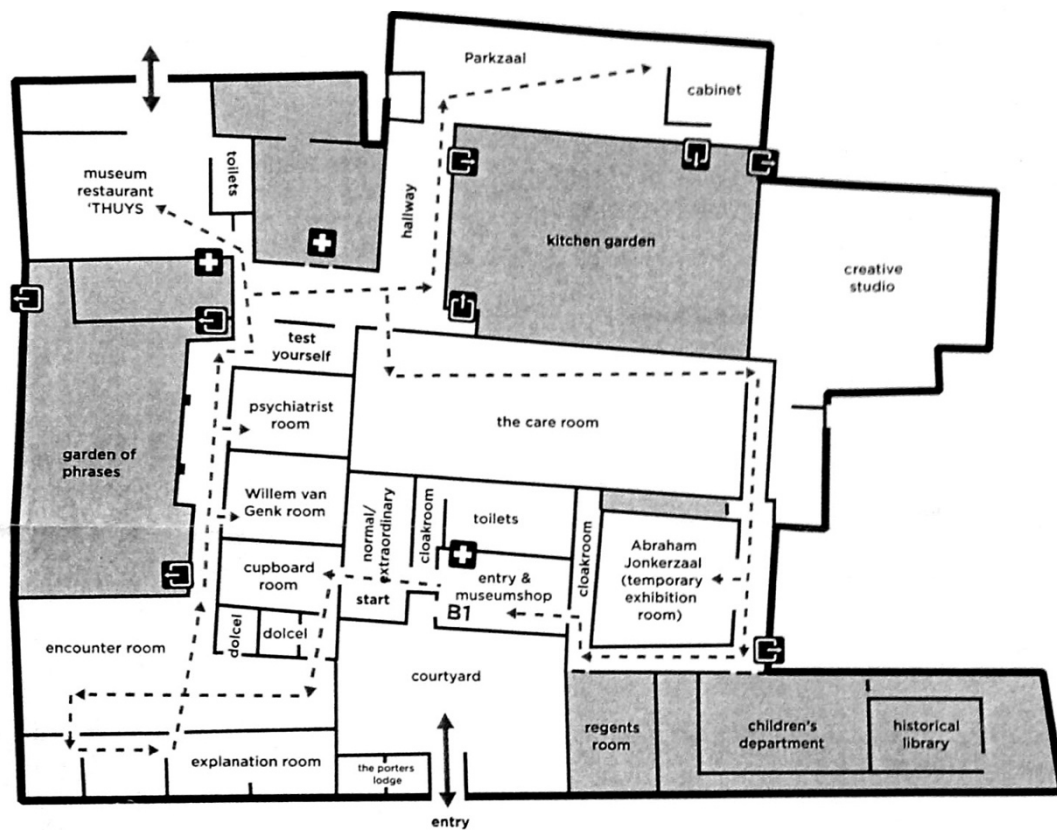


Figure 3 Historical development of Het Dolhuys

## 2. Jungian psychology and Zen

In the beginning of 20th century, Zen Buddhism started to influence psychology because of Carl G. Jung, a Swiss psychiatrist. He established Jungian psychology (also called analytical psychology). It emphasizes the importance of the individual psyche and the personal quest for wholeness.<sup>5</sup>

Jungian psychology latterly profound influence the psychotherapy nowadays. This development coherent to the idea of 'back to society' in that time.

Jung was born as a son of a Protestant pastor, and he suffered both alienation and isolation in the Christian community. His first memory of Zen Buddhism is that his mother reading to him an old book containing pictures of Hindu gods, which offered him a lot of interest of oriental spiritual stuff.<sup>6</sup>

Jung attempts to pry Christian tradition to the truth of other religions. his puts Eastern thinking into his understanding of the psyche.

### 2.1 conscious / unconscious and individuality / collectivity in Jungian psychology

*"My life is a story of the self-realization of the unconscious."*<sup>7</sup>

— *Memories, Dreams, Reflections* by C.G. Jung,

There are two important pair in Jungian psychology. First is consciousness and unconsciousness which originate from Freud's psychoanalysis. Another pair is individuality and collectivity which about the self-realization.

Freud found that people make mistake sometime (for instance, make a slip of the tongue or make some strange movement). So, conscious was disturbed by some mental power, which called unconscious.

Jung critical develops the idea of unconsciousness. He thinks about the relationship between unconscious and conscious. He did some experiment and concluded that some certain objects will remind people about the past. People don't think about the past consciously, but the memory towards past emerges from unconsciousness.<sup>8</sup>

Conscious and unconscious are two important parts in human mind. Unconscious impact mind more than conscious. Some psychotic symptoms (such as phobia, fetish, or depression) was caused by the disunion of conscious and unconscious.

An need for self-realization leads people to explore and integrate these separated parts of themselves. This process is called individuation, which means knowing yourself. In Jungian psychology, individuation is a process of transformation. The personal and collective unconscious are brought into consciousness. Individuation has a holistic healing effect on the person, both mentally and physically.<sup>9</sup>

---

<sup>5</sup> [https://en.wikipedia.org/wiki/Analytical\\_psychology](https://en.wikipedia.org/wiki/Analytical_psychology)

<sup>6</sup> *Memories, Dreams, Reflections*, page 17

<sup>7</sup> *Memories, Dreams, Reflections*, page 3

<sup>8</sup> *Memories, Dreams, Reflections*, page 209

<sup>9</sup> Jung, C.G. (1962). *Symbols of Transformation: An Analysis of the Prelude to a Case of Schizophrenia* (vol. 2). New York: Harper & Brothers.

According to Jung, self-realization is attained through individuation. In the first half of our lives, we separate from humanity. In the second half of our lives, humans reunite with the human race.

If a person does not proceed toward self-knowledge, neurotic symptoms may arise. Symptoms are widely defined, including, for instance, phobias, psychosis, and depression.

## 2.2 two comparison in Jungian psychology and Zen

Actually, the idea of conscious / unconscious and individuality / collectivity is also very important in Zen Buddhism.

Zen practice focus on self-transformation. And the first and second step of Zazen try to achieve self-realization by mediating conscious and unconscious. It started from recalling unconscious and the aim is to reach self-conscious.

Zen Buddhism describes a method of self-transformation, which includes an awakening to true nature. In the book *The Heart Of Buddha's Teaching*, the famous monk Thich Nhat Hanh<sup>10</sup> describes this as follows: "Manas loses its grip on the store consciousness, and the store consciousness becomes the Wisdom of the Great Mirror that reflects everything in the universe."<sup>11</sup>

Jung thinks that, conscious and unconscious was linked together through inspiration. And the content in unconscious will dive into conscious. This is called active imagination. Jung found that if people cannot remember or cannot interpret their dream, they can stop linguistic and reason thinking. By using imagination to create a limitless space can help the content of unconscious into conscious. Every active imagine is a dream with eye open, and every dream is an active imagination with eyes close.<sup>12</sup>

We can regard the zazen is a variation of active imagination which recall the unconscious.

In Zen practice, or Zen monastic life, the individuality is very important. People have their individual zafu (sitting cushion). And they use their individual tableware. In the zazen, it is always an individual practice with their own thing in mind.

But Zen Buddhism also tried to integrate with society and live in a collective life. This comes from an Asian understanding of 'group of people'. In an Asian context, there is a lot of emphasis on the collective. Many Asian people will concern that: 'what will the neighbors think. This comes from a feeling of shame instead of guilty which shape the western world view.

Monks wandering for food in the morning. Normally, they cannot obtain food by their own work. Monks support their life by other people.

Jung insisted that consciousness (ego) was only one part of the psyche, whose true center was the Self. His psychology centered on the concrete individual. He always made it clear that his first duty as a therapist was to the individual. This was more than a statement

---

<sup>10</sup> Thich Nhất Hạnh is a Vietnamese Buddhist monk and peace activist. He lives in Plum Village in the Dordogne region in the south of France, travelling internationally to give retreats and talks.

<sup>11</sup> The Heart of Buddha's Teaching, page 110

<sup>12</sup> Jung on Active Imagination, page 2

about the therapeutic setting. It reflected his conviction about the 'profound unimportance' of general events of world history in comparison with the 'essential' life of the individual, which becomes more unreasonable, irresponsible, emotional, erratic, and unreliable the larger the group.<sup>13</sup>

---

<sup>13</sup> Awakening and Insight: Zen Buddhism and Psychotherapy, page 48

### 3. Personal feedback and the experience of Zen

A study published in the Journal of Psychiatric Practice shows that Zen meditation effectively reduce depression, anxiety, and pain.<sup>14</sup> Mindfulness meditation trains the brain to release negative emotions.



*Figure 5 The entrance of Zen River Temple*

In order to experience this and understand how Zen meditation influence architecture, I went to Zen River Temple in Uithuizen, the Netherlands. (figure 5)

The schedule of Zen River Temple is very strict. I woke up at 4:50 am. Practice Zazen from 5:30 for 2 hours (4 turns). Then, in the same place, we ate breakfast as a ritual. After this, in the morning, we did some cleaning together. After

lunch, there is a small rest. After that, there are different religious program like Reading Class or Speech. After this, it is a zazen which following a supper. Then at 21:45, lights out and we went to sleep.

There are many meditation methods and rituals, but I will focus on Zazen, which means sitting meditation which profound influenced Jungian psychology.

#### 3.1 Methods and rules of Zazen

Zazen, seated meditation, is the practice which made the Buddha to attain enlightenment 2600 years ago. It is the key of Zen Buddhism, during which attention is placed on the exact alignment of the posture, the natural flow of the breath, and the rise and fall of thoughts. Zazen generates a peaceful mind, a clear spirit, and also can create true stability in the midst of the many challenges inherent in human existence.<sup>15</sup>

There are some rules during Zazen. The clothes you wear should be simple but clean and tidy. Before you practice zazen, what you eat should be simple but enough. You should in a comfortable body condition. The environment is completely silence which other people's noise form body could be a part of the meditation.

The most effective positioning of the body for the practice of zazen is the stable, symmetrical position of the seated Buddha. Sitting on the floor is recommended because it is grounded. (figure 6) Zafu, a small pillow, was used to raise the behind just a little, so that the knees can touch the ground. With your bottom on the pillow and two knees touching the ground, you form a tripod base that is natural, grounded and stable. Fold

<sup>14</sup> beneficial for general psychological health and stress management in those with medical and psychiatric illness

<sup>15</sup> <http://www.meditation-zen.org/en/zen-meditation-seat>

your hands in the cosmic mudra. This is done by placing your dominant hand faced palm up, holding your other hand also faced palm up. The thumbs are lightly touching.<sup>16</sup>



Figure 6 Zazen Position

There are two methods of zazen. One is Koan, which means think about some religious story during sitting meditation. another one is Shikantaza, which means just sitting. I experienced shikantaza, which Zen River Temple focused on. Not like Koan, Shikantaza doesn't involve concentrating on an object, such as breath or a mantra. It is "objectless meditation,". The master told me that I can focus on everything I experience – thoughts, sounds, feelings – without attaching to any of them. When I get there, I will know what it is.

*"Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immobile sitting position. Think not-thinking. How do you think not-thinking? Non-thinking. This in itself is the essential art of zazen."*

- From 普勸坐禪儀(Fukan zazengi, also as Universal Recommendation for Zazen)<sup>17</sup>

In shikantaza, there are four steps to help the meditation. After setting the right position, firstly, controlling breath. In this step, you can feel the air comes in and go out from every hole of your body. You feel you can even see the path. Second step, let idea come into your mind, no matter how bad the idea is. When it happens, just accept them and accept

<sup>16</sup> Zazen Instructions. <https://zmm.mro.org/teachings/meditation-instructions/>

<sup>17</sup> Fukan zazengi, also known by its English translation Universal Recommendation for Zazen, is an essay describing and promoting the practice of zazen written by the 13th century Japanese Zen monk Eihei Dōgen. The date of its composition is unclear, and the text evolved significantly over the author's lifetime.

who you are. And the third step, based on accepting yourself, you can start to think about you and your life. The main question in this step is 'what is truth in your life'. Finally, try to control them. This is the most difficult part in this process, and for beginner, it is fine to just try to do it.

As it is said in the Zazen instruction,

*We try to go even further, to non-thinking, to objectless meditation. To find that blue sky that lies behind the clouds of thought. Don't worry about that. Just sit, let the thoughts come and go, and, when you get lost, come back to your breath, again. Don't worry about how long you're sitting, don't worry about what you need to put in 15 minutes or an hour or a day. Just be with yourself, allow yourself to have that time to just sit.<sup>18</sup>*

### 3.2 Architectural space of Zen meditation

The Zendo is one of the buildings in Buddhist temple, a place where trainees practice Buddhism and experience collective life. It is installed in many Zen Buddhism temples. The zendo is a hall just for sitting practice. It differs from the sodo (monk's hall), yet the same manners apply. Normally, meals are served in the building along with zazen. This is a typical plan of Zendo (figure 7). The size of Zendo is different in different scale of temple. But a normally the size is 15 by 7 meters.

Outside:

The zendo is always designed as a square. And the entrance is in the center of one edge. And there is not only one entrance. One another edge, there is another entrance. There is no gate in this entrance, but during summer and winter, there is bamboo shade in this place. (figure 9)

Inside:

Normally, the statue of the holy priest is placed in the center of the Zendo and face the front entrance. And the statue is chosen as the symbol of intelligent, for instance, Manjusri Bodhisattva and Maha Kaya. Furthermore, it is prohibited to cross the front of statue. The Tan, a platform for monk's individual zazen, is continuously setting around the statues and along the wall. The size of Tan is a tatami size, which is 1.7 by 0.8 meters. If the room is big enough, the Tan is also set on the both side of the statue. The Tan closest to the entrance is called Tando, which is the place for abbot. A wooden meal board (joen) set at the edge of tan. During the breakfast ritual, bowls are put in this board. (figure 8)

The window is a little bit higher than the eye height. The architecture elements here is wall in order to prevent the landscape outside.

---

<sup>18</sup> Just Sitting: The Zen Practice of Shikantaza <http://www.kirkville.com/just-sitting-the-zen-practice-of-shikantaza/>

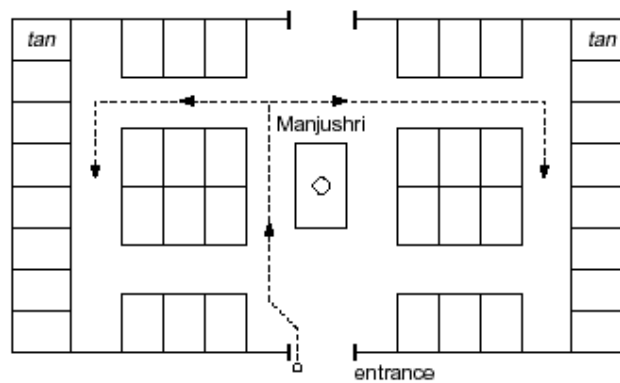


Figure 7 architectural type of Zendo



Figure 8 Zendo in Zen River Temple



Figure 9 Outside of Zendo

### 3.3 Behavior and thoughts of Zen meditation

There are two main hand gesture in Zendo. One is shashu position and another one is gassho. (figure 10)

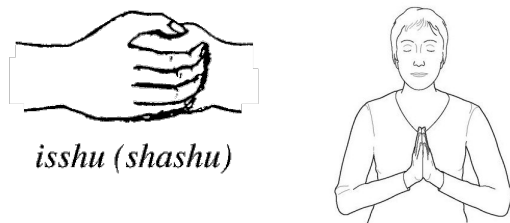


Figure 10 two hand positions



Figure 11 Zazen meditation and Kinhin

When I enter the zendo, I hold my hands in shashu position and step forward with left foot at the left side of the entrance. When I leave the zendo, I step out with right foot at the same side of the entrance.

After entering the hall, I bow in gassho toward the middle altar and go to our seats. When walking, I should keep my hands in the shashu position.

Then I arrived at your seat, face the seat and bow in gassho. This is a greeting to the people who are about to do zazen with me at the seats on either side of me. Then, I turn around to the right until my seat is behind me, and bow again to those sitting at the opposite side of the hall. This is a greeting to the people across the hall. And then I sit down on my own zafu, and turn around to the right, and sit facing the wall. Then the zazen started. I have to close my eye. The space here isolated me and the landscape outside. I have to focus on the mental information in your mind.

During the Zazen, everyone has a chance to individually talk with the abbot in a separate house/room. People can talk about anything in this space and the abbot will not tell this to anyone. I talked my personal worry about recent study, and I got some good advice from him. In Zen River, this house is a little bit far from the Zendo.

After each period of zazen, there is a kinhin<sup>19</sup>, which means walking meditation. We did it inside of the Zendo. I walked clockwise around a room while holding hands in shashu. During walking meditation, each step is taken after each full breath. The pace of walking

<sup>19</sup> Practitioners walk clockwise around a room while holding their hands in shashu: one hand closed in a fist while the other hand grasps or covers the fist. During walking meditation, each step is taken after each full breath.

meditation is slow (several steady steps per each breath) or brisk, almost to the point of jogging.

The bell is rung as signal in the beginning and end of zazen. When zazen begins, the bell is rung three times. When kinhin begins, the bell is rung twice. And when kinhin is finished, the bell is rung once. Also, when zazen is finished, the bell is rung once.

When the bell was rung twice to signal kinhin or once to signal the end of zazen, I was told to relax my body and get down from the **tan**. I faced the seat and adjust the shape of my zafu. Then, I bow to my seat. Next, I turned around to the right, and bowed to the people on the opposite side.

If there is kinhin, I will start to do it right away. I kept an equal distance between me and the people behind and in front of me. At the end of kinhin, the bell is rung once. I stopped and bow in shashu. Then I walked at a normal pace following the person. I walked around the hall until returning to my seat. And actually, I can go to the toilet if I want. The next period of zazen will begin shortly.

Finally, I left my seat and walked to the entrance of the hall with hands in the shashu position. And I bowed in gassho and left the hall. When I left the entrance, I should step out with my right foot.

I had a really moving and nice experience during this zazen. And after that, I feel I can accept some of my disadvantage as a human being.

#### 4. Art therapy, a big effect based on the Jungian psychology and Zen

Jungian psychology influence modern art, and at the same time, art is also a tool for Jungian psychology.

Jung proposed that art can be used to alleviate or contain feelings of trauma, fear, or anxiety and also to heal. In his work with patients, Jung wrote that art expression and images found in dreams could be helpful in recovering from trauma and emotional distress. He often drew, painted, or made objects and constructions at times of emotional distress, which he recognized as more than recreational.<sup>20</sup>

Art therapy focuses on the art-making itself. And the expression gained through an exchange of patient and therapist interaction will be analyzed. The therapist interprets the client's symbolic self-expression from the art.

The origins and early development of the art therapy profession were dominated by Freudian thought and psychoanalytic thinking. Art therapy became a profession from the mid-20th century, especially in English-speaking countries.

Irene Champernowne founded Withymead during WWII in the 1940s in UK. Withymead was defined as the first therapeutic arts community in England and was based on the notion that the community milieu itself is healing. Along with shared tasks and group work. Many of the therapeutic methods at Withymead were from Carl Jung's analytic psychology. Champernowne went on to become one of the founders of the British Art Therapy Association.<sup>21</sup>

Michael Edwards is an important person who flourish Jungian art therapy in America. He was a painter, pioneer art therapist, analytical psychologist and curator of the picture archive of the artwork of patients of C. G. Jung.

From Jung's early childhood, he was interested in imagery and dreams. Art is very important in Jung's life. He believed that art is the outward projection of inner experiences. And he used it in personal difficulty to gain insight and healing. Jung's awareness of the psychological importance of spontaneous imagery from his unconscious caused him to often ask his patients to use visual means to represent their dreams and fantasies. Jung's theoretical concept of 'active imagination' relies on artwork to illuminate the unconscious. As early as 1917, he began to ask patients to draw and in paper wrote:

*But why do I encourage patients to express themselves at a certain stage of development by means of brush, pencil or pen? ... at first the patient puts on paper what has come to him in fantasy and thereby gives it the status of a deliberate act. He not only talks about it, but he is actually doing somethings about it.... the effort to give visible form to the image enforce a study of it in all its parts, so that in this way its effects can be completely experienced.... the mere execution of the pictures is not all that is required.*

---

20 Malchiodi, Cathy A. (2006). The Art Therapy Sourcebook. McGraw-Hill Professional. p. 134. ISBN 978-0-07-146827-5.

21 The Modern History of Art Therapy in the United States, page 278

*They must be consciously integrated, made intelligible, and morally assimilated. we must subject them to a process of interpretation.*<sup>22</sup>

- *Practice of Psychotherapy*

Jung's idea of the collective unconscious links imagery to religion, the arts. In his theory, he describes archetypal and universal symbolism and events connected to a collective origin.<sup>23</sup>

Jung's fascination to mandala form of artwork carried into art therapy. The word mandala means 'magic or scared circle'. It comes from ancient Buddhism spiritual practices. Many art therapists use it as a technique.

He considered the mandala to be a representation of the unconscious self and believed that emotional disorders could be identified through it. By making a mandala, a circle shape, the individual could work toward personality wholeness.<sup>24</sup>

In art therapy, the circle of the mandala provides a literal frame and a border for creativity with no beginning and no end. It is connected to the past and to the future. Thereby, its archetypal and structure can pints toward personality wholeness, transpersonal thought and spirituality.



Figure 12 Mandala in East Temple, Kyoto and Tantric mandala of Vajrayogini

Art therapy can be successfully applied to clients with mental or emotional problems. Nowadays, it works very well. Any type of visual art and art medium can be employed within the therapeutic process, including painting, drawing, photography, and digital art.

<sup>22</sup> Practice of Psychotherapy, page 48

<sup>23</sup> The Modern History of Art Therapy in the United States, page 280

<sup>24</sup> The Modern History of Art Therapy in the United States, page 281

**5. Conclusion:**

Religions provide amount of resources for psychology. Christian directly influence the therapy in the ancient time, and Zen started to intervene it from the beginning of 20th century.

Psychology learnt a lot from different religions and help people to heal their mind. In this process, art is an important way to intervene therapy, which means art or painting is a good way to relax.

## References:

### Books:

Brazier, David

2012 *Zen Therapy: A Buddhist Approach to Psychotherapy*. Robinson

Junge, Maxine

2010 *The Modern History of Art Therapy in the United States*. Charles C Thomas Publisher

Young, Polly

2002 *Awakening and Insight: Zen Buddhism and Psychotherapy*. Routledge

Jung, G., Carl

1963 *Memories, Dreams, Reflections*. Random House Inc. (NY)

Jung, G., Carl

1963 *Jung on Active Imagination*. Princeton University Press

Jung, G., Carl

1966 *Collected Works of C.G. Jung, Volume 16: Practice of Psychotherapy*. Princeton University Press

Het Dolhuys Museum Guide

### Internet Sources:

“Zen Meditation Instructions”, <http://www.thedeepself.org/meditation/zen-meditation-instructions/> (02-05-2016)

“Manners in the Zendo”, <http://global.sotozen-net.or.jp/eng/practice/zazen/manners/> (10-05-2017)

### Figure:

Figure 1 St. Francis Borgia Helping a Dying Impenitent, Artist: Francisco Goya, Created: 1795,

[https://commons.wikimedia.org/wiki/File:St.\\_Francis\\_Borgia\\_Helping\\_a\\_Dying\\_Impenitent\\_by\\_Goya.jpg](https://commons.wikimedia.org/wiki/File:St._Francis_Borgia_Helping_a_Dying_Impenitent_by_Goya.jpg)

Figure 2 The beheading of Saint Dymphna by Godfried Maes

[https://commons.wikimedia.org/wiki/File:Godfried\\_Maes\\_\\_The\\_beheading\\_of\\_Saint\\_Dymphna.jpg](https://commons.wikimedia.org/wiki/File:Godfried_Maes__The_beheading_of_Saint_Dymphna.jpg)

Figure 3 Plan of Chiostro Grande (Certosa di Pavia)

<https://juliafoggterrain.wordpress.com/2013/03/17/landscapes-without-horizons/>

Figure 4 Historical development of Het Dolhuys

From the Het Dolhuys Museum Guide

Figure 5 The entrance of Zen River Temple

Photo by the author

Figure 6 Zazen Position

<http://www.thedeepself.org/meditation/zen-meditation-instructions/>

Figure 7 architectural type of Zendo

Manners in the Zendo, <http://global.sotozen-net.or.jp/eng/practice/zazen/manners/>

Figure 8 Zendo in Zen River Temple

Zen River Impression, <http://www.zenrivertemple.org/impressions/>

Figure 9 Outside of Zendo

Zen River Impression, <http://www.zenrivertemple.org/impressions/>

Figure 10 two hand positions

Manners in the Zendo, <http://global.sotozen-net.or.jp/eng/practice/zazen/manners/>

Figure 11 Zazen meditation and Kinhin

Zen River Impression, <http://www.zenrivertemple.org/impressions/>

Members of Kanzeon Zen Center during kinhin,

<https://en.wikipedia.org/wiki/Kinhin#/media/File:Kinhin.jpg>

Figure 12 mandala

Mandala in East Temple, Kyoto, [https://ja.wikipedia.org/wiki/曼荼羅](https://ja.wikipedia.org/wiki/曼荼羅#/media/File:Mandala1_detail.jpg)

[#/media/File:Mandala1\\_detail.jpg](https://ja.wikipedia.org/wiki/曼荼羅#/media/File:Mandala1_detail.jpg)

Tantric mandala of Vajrayogini

[https://en.wikipedia.org/wiki/Mandala#/media/File:Painted\\_19th\\_century\\_Tibetan\\_mandala\\_of\\_the\\_Naropa\\_tradition,\\_Vajrayogini\\_stands\\_in\\_the\\_center\\_of\\_two\\_crossed\\_red\\_triangles,\\_Rubin\\_Museum\\_of\\_Art.jpg](https://en.wikipedia.org/wiki/Mandala#/media/File:Painted_19th_century_Tibetan_mandala_of_the_Naropa_tradition,_Vajrayogini_stands_in_the_center_of_two_crossed_red_triangles,_Rubin_Museum_of_Art.jpg)

---

# FROM RESEARCH TO DESIGN

---

Proposal and operation of Roosenberg Psychology Study Center

Paper 03

GUANLONG ZHOU

4466047

[mercury\\_chou@outlook.com](mailto:mercury_chou@outlook.com)

Interior Graduation Studio Spring 2017

Irene Cieraad Research Seminar AR3Ai055

18 - 05 - 2017

**Abstract:**

In the previous paper, I conclude that religions already communicate with each other and focus on more social issue. They also provide crucial resources for other subjects, even science. Based on this conclusion, in paper two, I elaborate the detail of psychology and mental healing. As science, psychology learnt a lot from different religions. Carl Jung, as an innovated psychologist, gave psychology field a new way to think about mental issue. Based on his thinking, art is thought a good way to intervene mental therapy, and even ordinary pressure releasing.

Psychology student in KU Leven meet with enormous mental stress because of academic study (especially during graduation period). They easily meet with mental problem.

A suburban forest far from city is a good place to study and relax at the same time. They can focus on their important research and relax their mind. Roosenberg is a good place to do this.

The aim of this body of research has therefore been to ask: How to create a relax study environment in monastic way? And, how to create a relax living environment which more connected with nature? Finally, how could an academic building learn from the monastery in the post-religious age.

**Keyword:**

Study center, monastery, Roosenberg abbey, nature, psychology, design



Figure 1 Roosenberg Abbey with the natural environment

## Table of Contents

Abstract	1
0. Introduction: Design Motivation	4
1. KU Leuven University and stressful student	5
2. Monastery and Psychological facility	6
3. Re-interpretation of monastery	9
3.1 Santa Maria do Bouro, an opposite attitude to introverted space	9
3.2 Katsura Palace, an attitude to nature	10
4. The situation of Roosenberg Abbey	12
4.1 the forest	12
4.2 he Abbey and Van de Laan's design intention	15
5. Design Approach	19
5.1 The triple nature	21
5.2 the approach to existing abbey	22
5.3 the approach to new building: create an extroverted cloister routing	22
5.4 The in-between space, between Ground and Surface	22
6. Conclusion, a tripe paradise in a post-religious monastery	24
References	25

## 0. Introduction: Design Motivation

The environment's wisdom has been evident to the culture: Japan's Zen masters asked: If a tree falls in the forest and no one hears, does it make a sound?

To discover the answer, masters do nothing, and gain illumination. Forest bathing works similarly: Just be with trees. No hiking, no counting steps. You can sit or meander, but the point is to relax rather than accomplish anything.

I felt this feeling in the path to Roosenberg Abbey (figure 2). I was surrounded by the forest and in the end, there is a white blank wall with a tiny entrance.

Not like the image from google map, Roosenberg Abbey is not a completely hidden place. Standing in the grass field next to the abbey, I felt the air from the city, and even I saw some silhouette of urban buildings.

I am in the nature, but actually the nature is close to the artificial life, even surrounded by. So does the monastic life.

The division from secularity to religion does not clearly happen in the small path out of abbey, the division continuously takes place in the threshold of the entrance. The entrance of the building, of the chapel, and the of the first floor, which is the staircase. My exciting heart was cool down by this sequence. From noisy urban life with cars' engine, to a wild world with birds sing, to an artificial holy space with a mental mute. The world is gradually silence and silence during the whole trip.

This silence is my first impression.

I want to keep this silent feeling and continue the relaxing natural atmosphere to my new project.

I desire to design a remote Study center for KU Leuven psychology faculty. The main part is the existing Roosenberg abbey and the addition part is similar scale building.

The whole project is in a forest with trees. The existing building is a place for students to study with an introverted man-made nature. And the additional building is designed for residential and relax which is more extroverted and connected to nature.

Students who want to focus on studying or are very stressful with their gradation thesis can come here by 1 hour's train. They can concentrate on study without any disruption, and during the break, they can relax and get the truly mental healing.



*Figure 2 the path to this abbey*

## 1. KU Leuven University and stressful student

Faculty of Psychology and Educational Science in KU Leuven has a long history which following the history of psychology. There are many best students and they faced with some mental problem.

The students, especially the graduation students here meet a lot of stress. The mental problem caused by stress is popular among students. Trying to handle graduation's heavy workload with a social life and maintaining a healthy lifestyle can be enough to stress anyone out, says John C. Norcross, PhD, a psychology professor at the University of Scranton in Pennsylvania who studies self-care and personal therapy among psychologists.

"Most studies of full-time psychology students show they are routinely working 60-plus hours [a week]," he says. "And when you're working that many hours, self-care tends to plummet."<sup>1</sup>

And ironically, the mental problem in psychology students is much more popular. There have been studies of symptoms, however: A 2009 APA survey found that 87 percent of psychology graduate students reported experiencing anxiety, and 68 percent reported symptoms of depression. Even suicidal thoughts — with a prevalence of 19 percent — were relatively common.<sup>2</sup>

"The numbers suggest we're certainly not immune [to mental health problems]," says Phil Kleespies, a psychologist who co-led an inquiry on suicide risk among psychologists, "Having a doctorate in psychology doesn't necessarily mean that you're going to be able to deal with your own personal depression."

And during my small survey in KU Leuven psychological master students, they said they try to find the balance between the study and leisure, which is still very hard.

Actually, in KU Leuven, there is a convenient place to seek help. It is the campus counseling center which usually offers students some free therapy session.

But for them, it is not a really good option. Firstly, it is easy for them to meet students or professors they know. It is a problem for students who seek anonymity. Secondly, it already too late for them if they went there to get a therapy. They will definitely delay their graduation because of this.

Student should go to somewhere "which is comfortable but unfamiliar to you. And you can try something new there." Federman says. At Yale University, she and her colleagues try to encourage interdepartmental mingling. "We have social events and mixers and sports events," she says. These activities allow students to "get outside of the bubble of their department or program."<sup>3</sup>

So, this new project is a good place for them to focus on doing their graduation thesis for few weeks or months. They can study hard and at the same time, get enough rest. If they want, they can even learn how to paint in this beautiful environment which can give out the pressure and be a little bit far away from psychology field.

---

<sup>1</sup> Need to heal thyself?

<sup>2</sup> Need to heal thyself?

<sup>3</sup> Need to heal thyself?

## 2. Monastery and Psychological facility

From paper one and paper two, I conclude that the mental relax has a close relationship with religion.

Interfaith dialogue provides more chances to let different religions communicate with each other, and then cause fruitful result. Zen contributes to modern Christian monastic and mysticism which help to the revive of Christianity in Europe.

In interfaith dialogue, as a result of post-religious period, Zen and Christianity began to face many common social issues and values. The care to human society became more and more important.

Religions provide many resources to psychology. Christian directly influenced the therapy in the ancient time, and Zen started to intervene it from the beginning of 20th century. Psychology learnt a lot from different religions and help people to heal their mind. In this process, art is an important way of therapy.

Monastery, as an important architectural result of Christianity, gives a big influence on psychological architecture (both in mental house and academic facilities). I will elaborate the typology of monastery.

As the important element, cloister is the bone of a monastery. It links different rooms and program. The introverted cloister itself is a place for studying and praying.

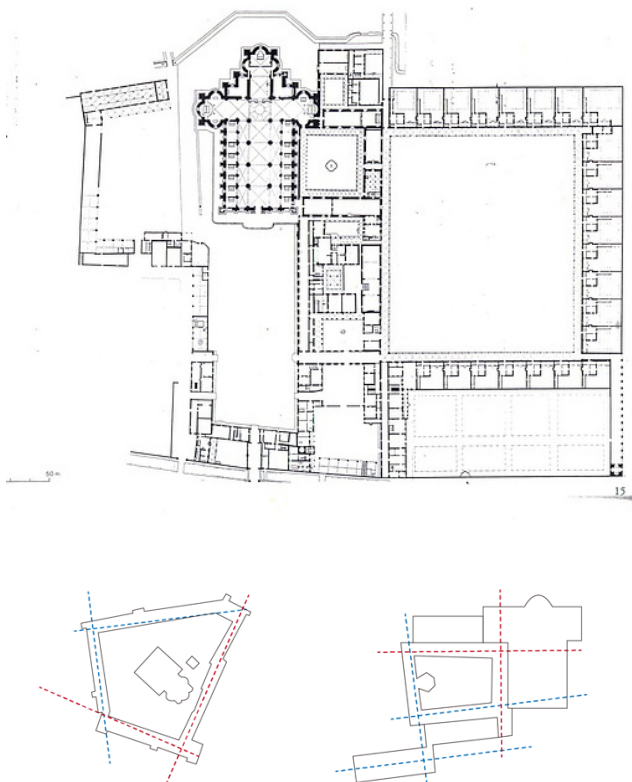


Figure 3 (1) the plan of Chiostro Grande (2) the plan and axis of Rila Mountains. (3) the plan and axis of Thoronet Monastery.

In paper one, I described that the monastic idea asks people to pray in a silent environment in order to achieve the communication between God and themselves. So, in monastery, the cloister is silent and introverted. For instance, In Chiostro Grande (Certosa di Pavia, figure 3-1), the whole monastic life is closed in the cells which along the cloister. Near the cloister, there are many individual room which for monks praying and living. And there are always (at least) two right angles in cloister. Most of cloister are rectangle, but there are still some un-rectangle cloister. Rila Mountains, in Bulgaria (figure 3-2), is a good example. The cloister is composed by two right angle L shapes. The chapel is inside of the courtyard which generated by the cloister. Another example is Thoronet Monastery (figure 3-3). One L shape follows the existing church and another L shape follows the urban context.

The cloister is the most important place for human activities. People can meet with each other and communicate here. And even in some time, cloister became a place for reading and studying.

An American photographer, Duane Michals exhibited a series of photos called 'chance meeting'. His work makes innovative use of photo-sequences, often incorporating text to examine emotion and philosophy. It shows two men walking toward each other in an alley. One looks back to see if he knows the other. The second man looks back after the first has turned away. This shows the beauty of activities in narrow street, or even a cloister.

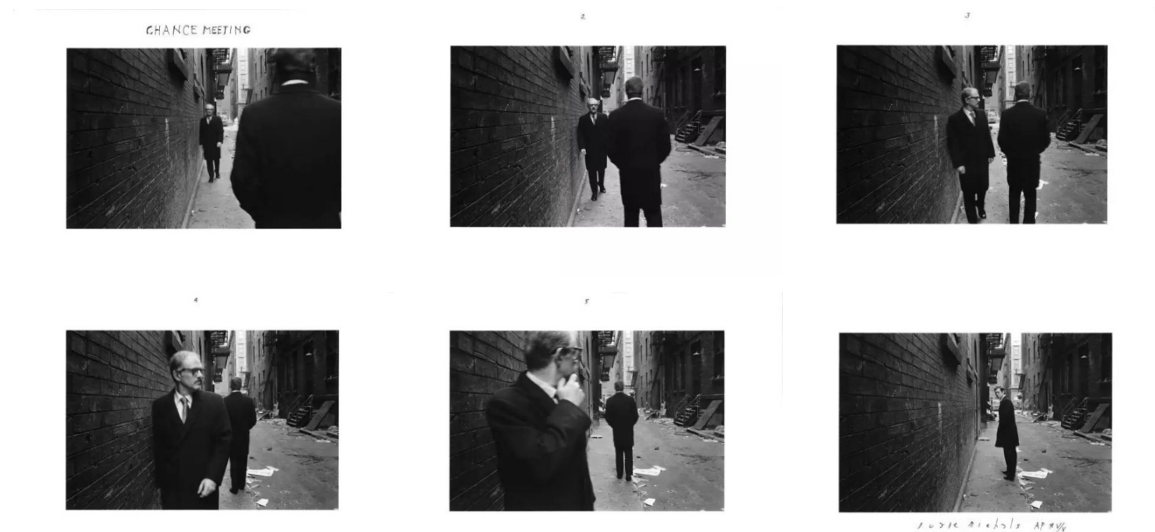


Figure 4 Chance Meeting by Duane Michals

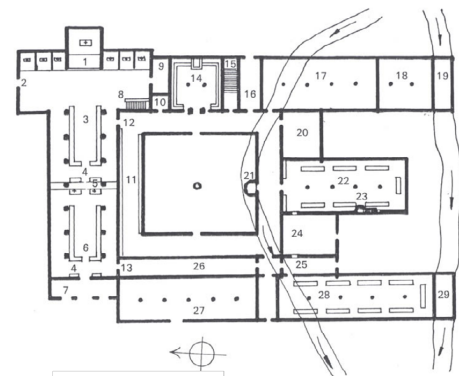
As a community, monastery meets with the growth of users, which means it requires the possibility of extension. The extension follows a certain rule. I studied about the historical growth from four monasteries (figure 5). They are in different time and area. But they all follow the Christian doctrine. It is clearly concluded that the growth of monastery starts from one wing and follows the existing axis.

For mental architecture, the comparison between mental facilities and monastery was elaborated in paper two, via example of Het Dolhuys.

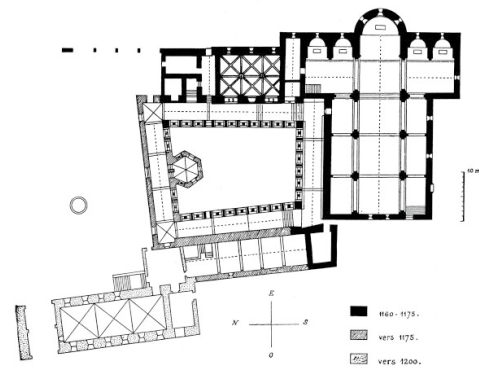
Academy also comes from monastery type. I will use the example of Queens' College in Cambridge to explain this here.

Queens' College was founded in 1448 by the Queen of Henry VI, and refounded in 1465 by the Queen of Edward IV. The Old Court was built between 1448 and 1451. And then in order to link the old court, Cloister court was first built in 1460. In the Walnut Tree Court (1616–18), the court was formerly the site of a Carmelite monastery founded in 1292. In 1891, the chapel was built, following the plan of old monastery (reflecting the origins of many Colleges as a place for training priests for the ministry). Cripps Court was built between 1972 and 1988. It is a multi-function buildings, with accommodation and dining hall and auditorium classroom (figure 6). The archetype comes from the cloister in monastery. During the whole history, the new addition is built based on the rule of growing monastery.

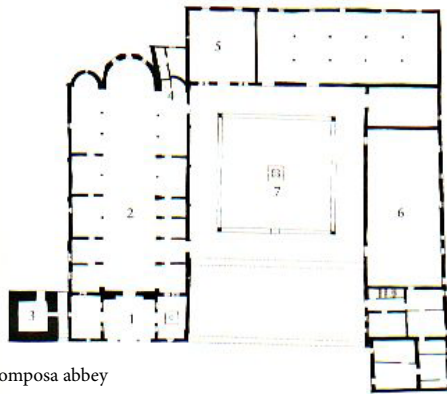
The type of psychological facilities directly learns from monastery. Cloister is profound used in a direct way or a hinted way.



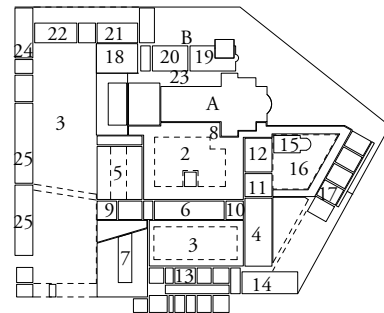
ideal cistercian monastery



Thoronet Monastery



Pomposa abbey



Cluny II Monastery

Figure 5 the study of growth of monastery

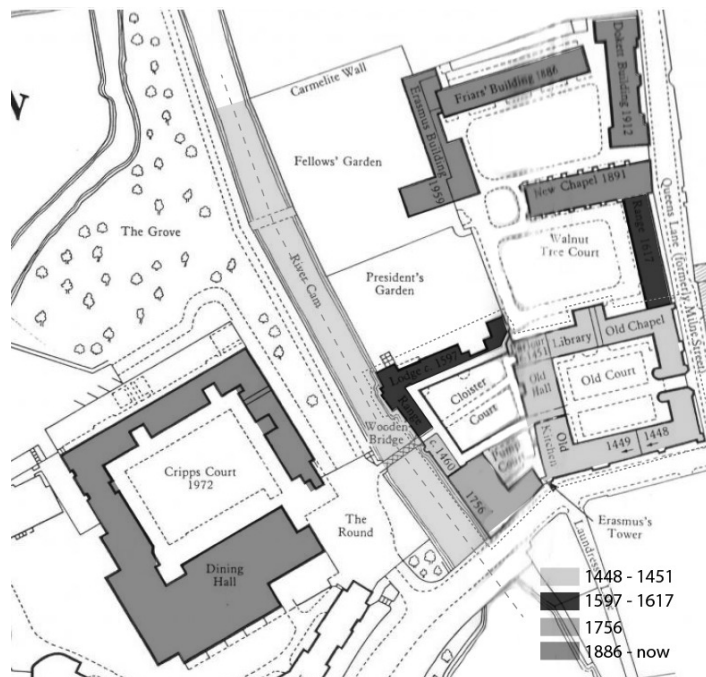


Figure 6 the development of Queen's College of Cambridge

### 3. Re-interpretation of monastery

Architects nowadays try to re-interpret the monastery in their own way. Some of them design monastery with new style or new language. Some of them design different type of architecture by learning and modifying the type of monastery. Monastery contributes the development of many different architectural type.

I will elaborate the second re-interpretation with two examples. They share different architectural program and age, with different cultural background.

#### 3.1 Santa Maria do Bouro, an opposite attitude to introverted space

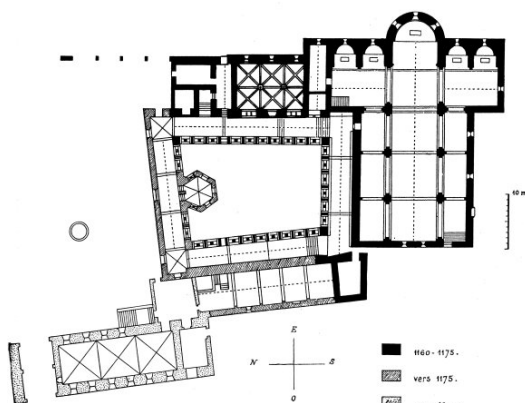
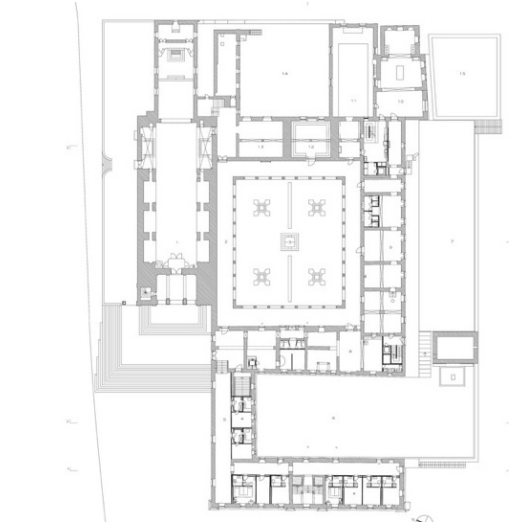


Figure 7 (1) the plan of Santa Maria do Bouro (2) the extroverted foreyard (3) the nature in the back side (4) the plan of Thoronet Monastery

This is a hotel project by Eduardo Souto De Moura, a Portugal architect. It is located in Amares, near the historic city of Braga and the mountain range. The Pousada de Amares is a 12th century Cistercian monastery. It already became a ruin when De Moura got this project. In 1989, the client asked Eduardo Souto Moura to adapt the monastery ruin to an Inn. This existing building has a traditional monastic organization, which is an introverted cloister. For him, the ruins were more important than the actual monastery since they represented material that could be manipulated to more challenging effect, just as the building itself had been throughout the course of history.<sup>4</sup> The west part of this project (a church) is near to urban road, and the east part adjoins a big grass field. De Moura repaired the main entrance of the old church and kept the big staircase. This part became an urban public space which is welcome to visitors. (figure 7-1, 2)

He kept the existing cloister courtyard and innovated it to an introverted relaxing space for the hotel users. He added a new wing which attach to the old structure. The new open square between the new wing and the old monastery open to the nature. It is an extroverted public space with a natural atmosphere. (figure 7-3)

If we see the plan of Thoronet Monastery (figure 7-4), there is similar logic. The new part of this

4 SANTA MARIA DO BOURO CONVENT / Eduardo Souto de Moura + Humberto Vieira

<http://www.archdaily.com/768833/santa-maria-do-bouro-convent-eduardo-souto-de-moura-plus-humberto-vieira>

monastery comes from one wing and go into a more natural environment. And the cloister is next to the church. So, for De Moura, it is not a casual choice to design from one existing wing. It depends on the historical understanding of monastery.

### 3.2 Katsura Palace, an attitude to nature

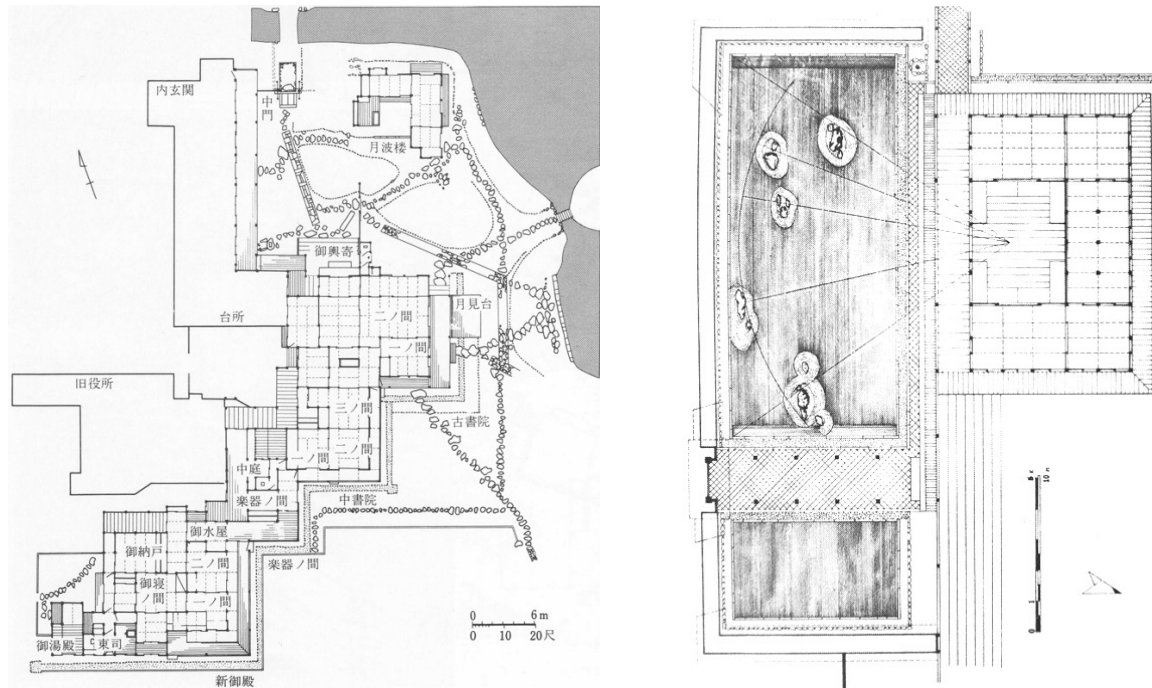


Figure 8 (1) the plan of Katsura Palace (2) the plan of Ryoanji Temple

The second example shows the eastern wisdom of learning from monastery. As the primary room of Katsura Palace, Shoin is the cell comes from Japanese Zen monastery. The Shoin originally meant a place for lectures on the sutra, but later it means just a drawing room or study. It combines an extroverted one-side cloister and a tiny open Japanese room.

Katsura Palace is an imperial facility located in Kyoto (figure 8-1). It consists of several buildings and a big garden which was founded as summer houses in the 17th century.<sup>5</sup> The cloister garden is regarded as a masterpiece of the Japanese garden.

Not like many western cloister, the routing of Katsura Palace is not a close circle. It is a long routing which directly face to nature. The nature is not a playground for people. It is an attractive exhibition which people cannot go inside.

Katsura Palace learns the architectural language from the traditional Zen temple, especially the Ryoanji Temple.

Ryoanji is a Zen temple located in northwest Kyoto, Japan. The first temple and the large pond were built in 11th century. In 1450, Hosokawa Katsumoto, another powerful warlord, acquired the land where the temple stood. He built his residence there, and

<sup>5</sup> 桂離宮, <https://ja.wikipedia.org/wiki/桂離宮>

founded a Zen temple, Ryoanji. The Ryoanji garden is considered one of the finest surviving examples of karesansui (dry landscape).<sup>6</sup>

The cloister directly faces to the karesansui, which is a Zen abstraction of landscape. At the end of sight, a blank wall prevents the further view (figure 8-2). It is introverted to human, but extroverted to nature. Communal life is limited inside, and outside space belong to individual contemplation.

---

<sup>6</sup> a refined type of Japanese Zen temple garden design generally featuring distinctive larger rock formations arranged amidst a sweep of smooth pebbles raked into linear patterns that facilitate meditation

## 4. The situation of Roosenberg Abbey

### 4.1 the Forest



Figure 9 Roosenberg Abbey and forest

- The long travel to the abbey

Roosenberg abbey is located in the suburban of Waasmunster, Belgium. It is far from the town center and even from the big city nearby like Antwerp or Brussel. People have to take one hour bus to this city and 20 minutes walking to the abbey. The whole walking journal is full of nature. (figure 9)

There is a small path from the main road to this abbey, with the dense tall trees surround by.

- The mental healing of forest

Beside the abbey, another important feature is the forest. It is an ideal place for relaxing and mental healing. (figure 9)

The Japanese practice of forest bathing is proven to lower heart rate and blood pressure, reduce stress hormone production, boost the immune system, and improve overall feelings of wellbeing.<sup>7</sup>

Forest bathing<sup>8</sup> became part of a national public health program in Japan in 1982 when the forestry ministry promoted topiary as therapy.

Forest environments can be viewed as therapeutic landscapes. Trees soothe the spirit too.

Forest, as a nature element, creates a good visual and non-visual connection with people. Visual Connection with nature pattern provide an environment that helps the individual

<sup>7</sup> From 'The Japanese practice of 'forest bathing' is scientifically proven to be good for you'

<sup>8</sup> basically just being in the presence of trees

relax the eye muscles. Non-Visual Connection provide sound, scent, touch and possibly even taste to help the individual reduce stress and improve physical and mental health.

In the New York Times Building, New York, a good visual connection is designed (figure 10). This is a left-over space in the middle of the building. The birch garden is a silent and relax paradise of Times Square which adjacent to a restaurant and the main conference rooms.

Calat Alhambra in Granada is an example of non-visual connection (figure 11). Water and natural ventilation with the architecture provides a connection between indoor and outdoor spaces. Bird and people whisper from the gallery, and the scent of rosemary and myrtles comes from the garden. The water contributes a microclimate while the stone floors and handrails cool the feet and hands through touching. All of them create a natural comfortable non-visual atmosphere.



*Figure 10 the garden in New York Times Building*

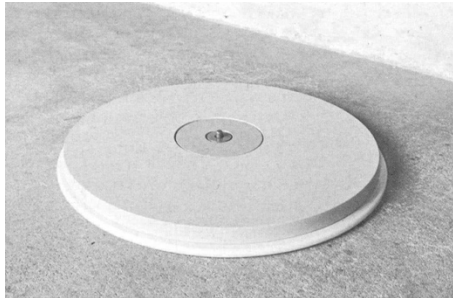


*Figure 11 the courtyard of Calat Alhambra*

## 4.2 the Roosenberg Abbey and Van de Laan's design intention

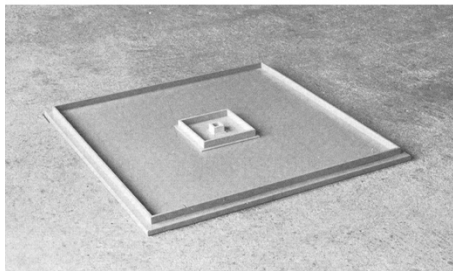
### - The division of the site

This abbey is designed by the Dutch monk and architect Dom Hans van der Laan. He developed his own proportional system based on the ratio 3:4, which he called the plastic number.<sup>9</sup> According to him, this ratio directly grew from discernment, the human ability to



differentiate sizes, and as such would be an improvement over the golden ratio.

Trying to understand myself is important in Van de Laan's idea. From his early youth, he always asked himself: "How can I know things as they are?" For him, he uses order and proportion as the answer.



He wants to make space readable through order and proportion.

There are three different scales in his idea, which focus on urban, architecture and detail scale. The first scale thinks about the relationship between inside and outside. The idea of the first scale comes from human behavior. The transition from cella, to court, to domain is coherent to watching distance to walking distance to action distance. (figure 12-1,2)

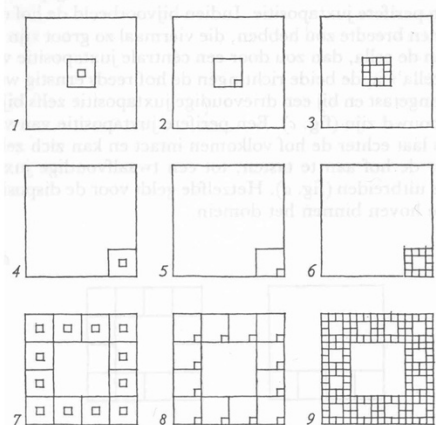


Figure 12 (1,2) cella to court to domain (3)  
the composition of cella, court and domain

The urban plan of Roosenberg abbey shows the idea of domain to cella by separating the abbey from the nature.

He first dealt with the trees in this site. The search for satisfactory relationships also entailed a modification of the initial conditions and thus to create a link between the proportions of the convent and those of the immediate surroundings, the architect decided to turn a woody area fifteen meters wide to the east into a garden.

He said that,

*I was far more concerned with the enclosed space that this site in the wood offered me and I hoped that both*

*the open and enclosed spaces would become wonderfully balanced and heighten the fundamental harmony of the composition of a house of prayer, the introverted nature of which should not, however, exclude a certain opening toward the surrounding.*<sup>10</sup>

<sup>9</sup> Between Looking and Making: Unravelling Dom Hans van der Laan's Plastic Number

<sup>10</sup> Dom Hans van der Laan: works and words, page 96

There are two main axes in this abbey. One follows the direction of west main road and the chapel axis follows north and south which represent a Christian tradition. This is the reason why this abbey is not a rectangle shape. (figure 13-1)

The rate of length and width of the ground floor is nearly 3:4 which based on the plastic number. The area of the building occupies three quarters of the site. (figure 13-2,3)

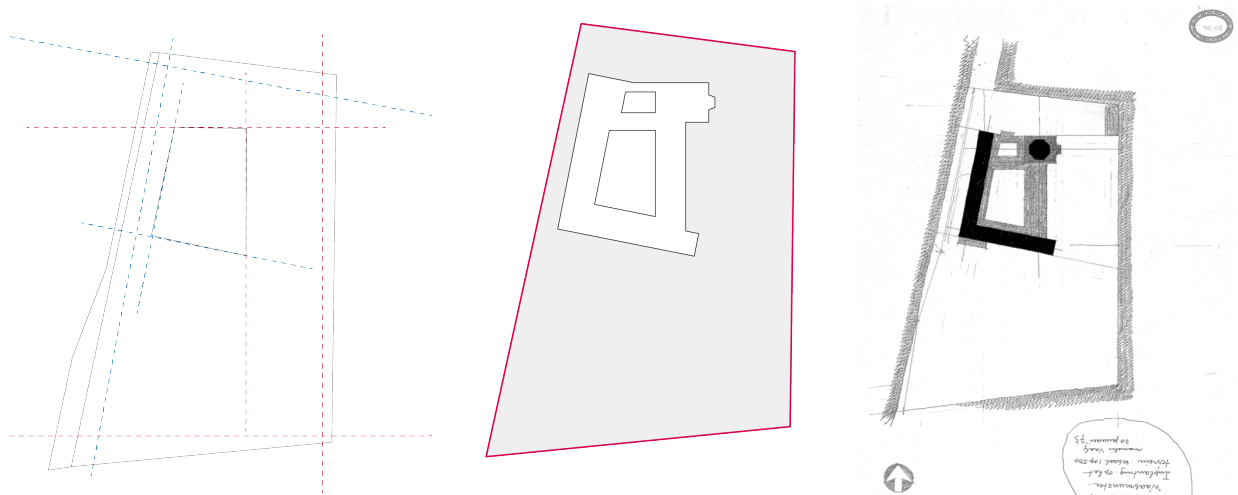


Figure 13 (1) the axis of this site (2) the proportion of the site and the abbey (3) the sketch of site plan from Van de Laan

#### - Cloister and courtyard

Following the axis, Van der Laan generates the cloister based on two perpendicular L shapes. The introverted cloister directly links to the auxiliary space (staircase and toilet) without doors. And these knots are brighter and become signs to direct visitors in a certain way.

The cloister attaches different behavior and program. The right L shape is related to ritual and religious function, for instance, chapel and office. The left L shape is about living. The kitchen and residential hall are located in this part. These two parts are programmatically separate but linked by this cloister.

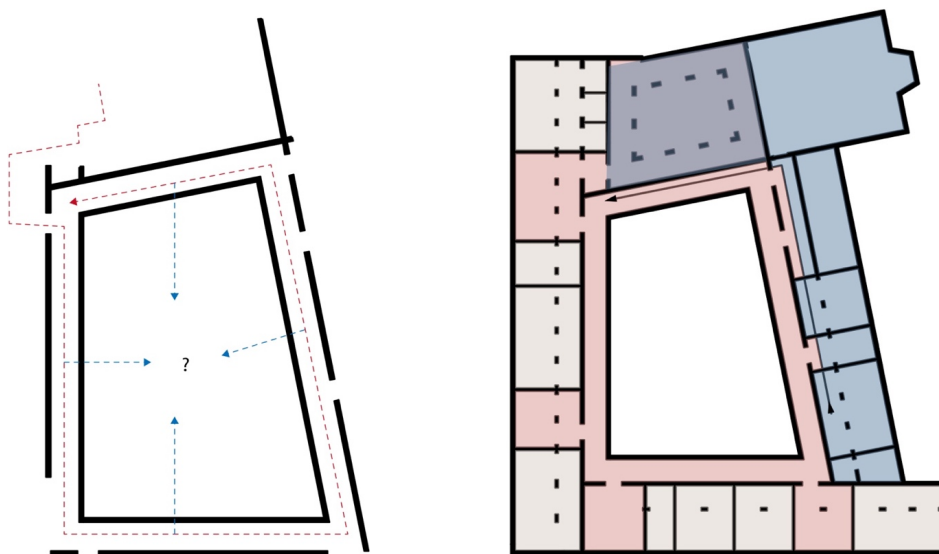


Figure 14 (1) the introverted courtyard (2) the 2 perpendicular L shape and its program

The courtyard is the result and accessory of the cloister. The courtyard is totally closed by the cloister. There are bushes along the courtyard and they prevent people's view. The cloister is dark compared with the bright courtyard. (figure 15) When people walk in the cloister, the landscape of outside courtyard is unclear because of the excessive exposure.



*Figure 15 the invisible courtyard*

- Façade, in between space

Van de Lan tried to separate the architecture from nature. In the entrance of this abbey there is a concrete field which makes people feel themselves immediately. But at the same time, he designs in-between space to mediate the conflicting. In the backyard, an open grass field was designed. This is a transition from architecture to wild nature. Near the side of grass field, an outdoor platform was built. The platform forms an outside corridor which adds more layers of this abbey. It is an in-between space to mediate inside and outside. (figure 16)

He uses different strategy to react façade with nature. The facade of entrance is a whole with a blank wall. He intervenes a clear object in the nature in order to identify this. And in the backyard, the opening of windows hints the stretch trees in a vertical way.<sup>11</sup> It shows the reaction to the tree opposite to this façade. (figure 17)



*Figure 16 the façade of Roosenberg in the back side*



*Figure 17 the forest oppsite to the back side of Roosenberg*

<sup>11</sup> Dom Hans van der Laan: works and words, page 96

## 5. Design Approach

With these studies, the thrust of the project is perhaps obvious on a few fronts:

Firstly, the relation between nature and human could be thought about in this site. Van de Laan understands the nature as a dangerous field. Though he delicately designed the grass field and some part of forest nearby, he tried to separate architecture from the wild environment. He thinks that people need a clear architecture to differentiate themselves from a chaotic and primitive environment.

How could this new intervention re-interpret the surrounding nature?

Limited by the previous program of monastery, in that time, there is not so many activities happened in these designed natures. But now, as an academic center, this natural environment is too unconsidered and un-organized. The nature in this site should be understood in different way which also follow the existing situation.

Secondly, the Roosenberg context asks the project to translate the religious atmosphere to an academic facility. And also, it has to follow a strict Christian tradition and identity of Roosenberg abbey. The program is totally different, and the religious function is gone.

How can this old abbey face to this change?

The typology of a monastic environment is a historical phenomenon and a timeless reference for present day academic facilities. I want to figure out its potential and limits.

Based on this, the old Roosenberg will be re-interpreted as a new academic center. The main idea is to create three different nature which follows the existing site and different program. (figure 18)

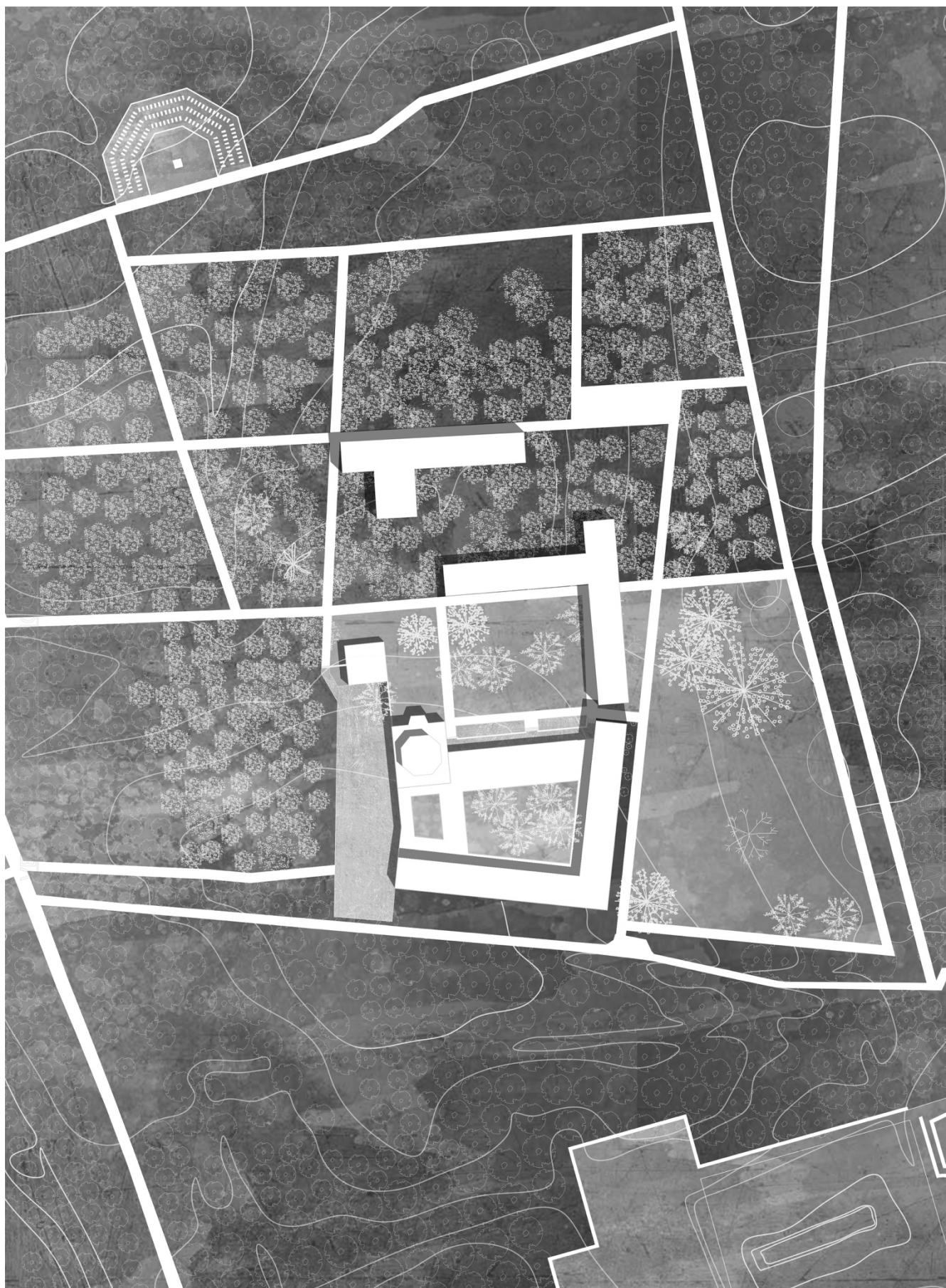


Figure 18 The triple nature and new intervention

## 5.1 The triple nature

Van de Laan thinks nature in a narrow way. In his eyes, there is only two situations in the world, human and nature.

Considering the existing abbey and forest, I want to create three different natural atmospheres. They are defined by the courtyard of Roosenberg, the grass field, and the wild forest which are the existing treasure. The density of trees in these three areas contribute to the different spatial experience (figure 19).

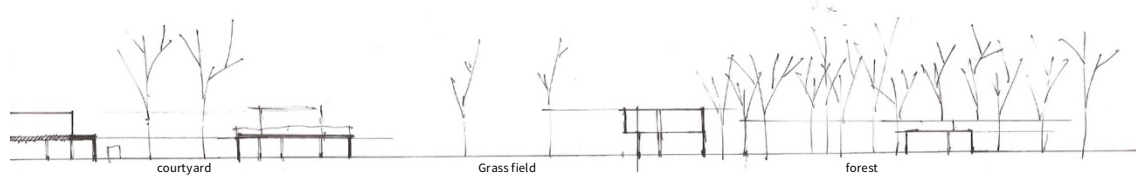


Figure 19 the section of the triple nature

The first nature can be understood as an introverted courtyard for studying (figure 20-1). The existing courtyard is introverted and excluded for communication, but it helps to fresh interior environment with comfortable sounds, wind and scent. It is an ideal place for individual break after studying.

The second one is an open grass field surrounded by architecture (figure 20-2). This big space contributes to the communal life. People from study space and residential space can meet with each other here and enjoy a sunny afternoon. It is an extroverted transition from study to residential and relaxing life.

The last one is a respected forest (figure 20-3). It is a totally natural environment which help people to relax and calm down. The minimum human intervention exists in this area.

Based on this, there are three different relationship between architecture and nature in this project. The first one is 'nature in architecture', which exactly what the abbey does. The second is 'architecture with the nature as a background and foreground'. Architecture here is a surface to enclose this open grass field. At the same time, to react with the existing facade of Roosenberg. The third one is 'architecture in nature'. The small scale architectural intervention is applied in this area. It shows the humble attitude to natural environment.



Figure 20 (1) an introverted courtyard (2) open grass field (3) a respected forest

## 5.2 the approach to existing abbey

The abbey is modified to study space, library and archive. Some of the residential part is kept.

The ground floor is a big study space. The organization of existing ground floor is kept in the maximum way. Space in ground floor is divided by several walls, which causes many small continuous sequences. People go through these different layers and get rich experience. The big and layering space creates the continuous experience of studying. In this space, small area is divided for small group study. The big space is for individual study.

The first floor is residential area. Originally, there were 35 tiny bedrooms without individual toilet. In monastic life, this living condition is suit for contemplation. But in the new project, the living environment should be improved dramatically. Half bedrooms are merged to enlarge the bedroom and public space. As a residential area on the top of study area, the silent monastic atmosphere is kept. The space is more individual and basic which means the rent is cheap.

As the important feature, the introverted courtyard is kept. But more facilities are added. This is Van de Laan's personal intention for individual contemplation and silence. It is inviable that this courtyard not welcome. I want to let students use this courtyard as a silence rest area after study. There are some benches and I will cut the bushes and change the plants here.

## 5.3 the approach to new building: create an extroverted cloister routing

Two new building grows from the south wing of the existing abbey through the axis. One is a residential facility and another one is a relaxing facility which include an art workshop, an exhibition hall and a lecture room. They are more extroverted than the abbey and contains more social facilities.

The extensions are the combination of two L shapes which extracted from existing abbey. The extroverted 'cloister' organizes the whole space. Cloister here doesn't duplicate a traditional type. It is hinted by the organization of circulation. It is a psychological cloister instead of physical one. The route is continuous and extroverted. The existing road in the forest also can be a part of this route.

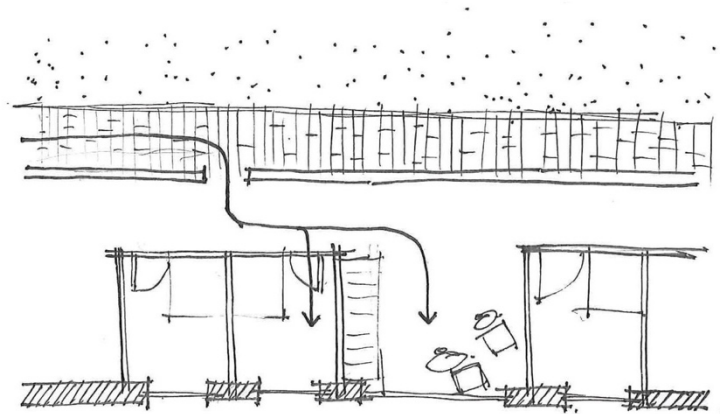
The separated L shapes are scattered to natural environment in order to enhance the experience of the different triple nature. This physical gap encourages people to experience this transition and difference with their sensation.

## 5.4 The in-between space, between Ground and Surface

In Van de Laan's design, architecture is separated from nature, but at the same time, it reacts to nature in a positive way. In this new project, the approach to these three natures are different. All of them should obtain their own identity. How could I apply one uniform method to them? Actually, Van de Laan already gives me a solution, the in-between space. He didn't enhance this experience in the monastery. But I can learn from him and apply the in-between space in an academic facility.

The triple nature focuses on how architecture coexists with nature. the transition space is needed. In the second nature, as the residential part, the grass field already becomes an in-between space from forest to architecture. The outdoor 'cloister' which generated from the existing path creates a transition space from the grass field to interior. And between the cloister and individual rooms, there is semi-public open space. It mediates the private life and communal life. (figure 21)

The material of façade is brick with the texture of brick shown, which is not like Rosenberg abbey paint white to hide the texture.



*Figure 21 the in-between space of the residential area, the second nature*

And for the third one, as a relax facility, there is no clear division between architecture and nature. The lecture room is a closed architectural space, and the workshop and gallery is a big in-between space.

And the façade can be understood as a simulation of forest. The material is vertical strip wood which make the building invisible in the forest. (figure 22)

The ground and surface are not isolated in the nature which is an opposite method to monastery. Though, the type is still the same, the in-between space meditates the conflicting between nature and architecture.



*Figure 22 the imaginary façade of the building in the third nature*

## 6. conclusion: a tripe paradise in a post-religious monastery

What is the meaning of a post-religious period's monastery? What does nature mean in this process?

In '*The Architecture of Paradise: Survivals of Eden and Jerusalem*', William McClung describes the changing idea of paradise from a closed garden to an open field. At beginning, the wild nature is too dangerous for human. People want to isolate themselves from nature. The monastery cloister originally represents this idea. And gradually, people are braver to keep in touch with a tamed nature. Finally, nowadays, biophilic design is popular which represent a humble and confident attitude to nature.<sup>12</sup>

The rethinking of the Roosenberg speaks exactly the same. The site itself is an example for these three paradises. There should not be clear identification and identity of them. They are conflicting in a harmony way.

Architecture shows its clear position in the nature. But with the different life style and program, nature gradually invade to architecture and change the position in this site.

The research for this Graduation Project has largely focused on tracing the changes of religious facility in the history, both in terms of its user group and in its physical form. A large part of this research has suggested that the abbey and its courtyard, an introverted nature, have a narrow group target and function. It is difficult to directly change to another facility. But the organization is an important starting point. When the monastery facility gone, the relic is just a cloister organization. It still remains the original attitude to paradise. And nature is the mediation to this change.

---

<sup>12</sup> The Architecture of Paradise: Survivals of Eden and Jerusalem, page 8

## References:

### Books:

McClung, William

1983 *The Architecture of Paradise: Survivals of Eden and Jerusalem*. University of California Press

Alberto Ferlenga, Paola Verde, Hans van der Laan

2001 *Dom Hans van der Laan: works and words*. Architectura & Natura

Wolfgang. Braunfels

1972 *Monasteries of Western Europe: the architecture of the Orders*. London, Thames and Hudson

### Articles:

Voet, Caroline

2016 Between Looking and Making: Unravelling Dom Hans van der Laan's Plastic Number. *Architectural Histories*, vol:4 issue:1 pages:1-24.

Voet, Caroline

2012 The poetics of order: Dom Hans van der Laan's architectonic space. *Architectural Research Quarterly*, Volume: 16 Issue:02 pp 137 - 154.

### Internet Resource:

"14 patterns of biophonic design", <https://www.terrapinbrightgreen.com/reports/14-patterns/> (10-05-2017)

"Need to heal thyself?" <http://www.apa.org/gradpsych/2012/01/heal.aspx> (8-05-2017)

"The Japanese practice of 'forest bathing' is scientifically proven to be good for you" <https://qz.com/804022/health-benefits-japanese-forest-bathing/> (8-05-2017)

### Figure:

Figure 1 Roosenberg Abbey with the natural environment  
Draw by the author

Figure 2 the path to this abbey  
Photo by the author

Figure 3 (1) the plan of Chiostro Grande  
<https://juliafoggterrain.wordpress.com/2013/03/17/landscapes-without-horizons/>  
(2) the plan and axis of Rila Mountains.

Draw by the author  
 (3) the plan and axis of Thoronet Monastery.  
 Draw by the author

Figure 4 Chance Meeting by Duane Michals  
 From the Het Dolhuys Museum Guide

Figure 5 the study of growth of monastery  
 Draw by the author

Figure 6 the development of Queen's College of Cambridge  
 Draw by the author

Figure 7 (1) the plan of Santa Maria do Bouro  
 (2) the extroverted foreyard  
 (3) the nature in the back side  
 All from <http://www.archdaily.com/768833/santa-maria-do-bouro-convent-eduardo-souto-de-moura-plus-humberto-vieira>  
 (4) the plan of Thoronet Monastery  
<http://voussoirs.blogspot.nl/2012/05/corbusier-rennaissance-man.html>

Figure 8 (1) the plan of Katsura Palace  
[http://25.media.tumblr.com/tumblr\\_ma4etqQNg21rww1nyo1\\_1280.jpg](http://25.media.tumblr.com/tumblr_ma4etqQNg21rww1nyo1_1280.jpg)  
 (2) the plan of Ryoanji Temple  
<https://s-media-cache-ak0.pinimg.com/736x/39/95/06/39950673bd2c293f9f791122a7123d10.jpg>

Figure 9 Roosenberg Abbey and forest  
 Image from Google maps

Figure 10 the garden in New York Times Building  
<https://www.terrapinbrightgreen.com/reports/14-patterns/img/fourteen-sm-NYT.jpg>

Figure 11 the courtyard of Calat Alhambra  
<http://l7.alamy.com/zooms/c65d7ca5c8524e0eab87436aff456d1f/generalife-alhambra-palace-unesco-world-heritage-site-granada-andalucia-cfd0ew.jpg>

Figure 12 (1,2) cella to court to domain  
 (3) the composition of cella, court and domain  
 From 'The poetics of order: Dom Hans van der Laan's architectonic space'

Figure 13 (1) the axis of this site  
 Draw by the author  
 (2) the proportion of the site and the abbey  
 Draw by the author  
 (3) the sketch of site plan from Van de Laan

Figure 14 (1) the introverted courtyard  
Draw by the author  
(2) the 2 perpendicular L shape and its program  
Draw by the author

Figure 15 the invisible courtyard  
Photo by the author

Figure 16 the façade of Roosenberg in the back side  
Photo by the author

Figure 17 the forest oppsite to the back side of Roosenberg  
Photo by the author

Figure 18 The triple nature and new intervention  
Draw by the author

Figure 19 the section of the triple nature  
Draw by the author

Figure 20 (1) an introverted courtyard (2) open grass field (3) a respected forest  
Photo by the author

Figure 21 the in-between space of the residential area, the second nature  
Draw by the author

Figure 22 the imaginary façade of the building in the third nature  
Draw by the author