

Analysis on Pedigree Sorting, Activation and Utilization of Buddhist Cultural Heritage of Three Hills and Five Gardens Buddhist

Jian Li¹, Hong Yu^{1,*}

¹ College of Applied Arts and Science, Beijing Union University, Beijing 100191, China

*Corresponding author. Email: 11400864@qq.com

ABSTRACT

The “Three Hills and Five Gardens” not only have the landscape culture system, garden culture system, architecture culture system, but also have an important part of culture, which is the royal religious culture. The royal religious culture is externally reflected in religious architectures, among which Buddhist architectures occupy a high proportion, including Han Buddhist monasteries and Tibetan Buddhist monasteries, such as Zhengjue Monastery and Sravasti. Through sorting out the pedigree of Buddhist cultural heritage in the areas of “Three Hills and Five Gardens”, this paper will explain the values, summarize the characteristics and put forward four suggestions for activation and utilization. This not only helps to enhance the popularity of the “Three Hills and Five Gardens”, but also promotes the construction of national demonstration area for conservation and utilization of cultural relics.

Keywords: *Three Hills and Five Gardens; Buddhist cultural heritage; Buddhist architecture; activation and utilization*

1. INTRODUCTION

In the Qing Dynasty, due to ethnic and cultural reasons, the rulers did not like the closed and oppressive lifestyle in the Forbidden City, especially in the deepest summer. Therefore, Gardens were built in the west of Beijing to meet their needs, among which “Three Hills and Five Gardens” in the western suburbs of Haidian are the most representative. At first, Emperor Shunzhi built the Nanyuan Temporary Imperial Palace on the southern outskirts of the capital Beijing. Then, in 1675, the Fragrant Hill Temporary Imperial Palace was built. Five years later, the Jade Spring Hill Temporary Imperial Palace was built. It was renamed Garden of Tranquility and Brightness. Seven years later, the Garden of Everlasting Spring was built based on the Tsinghua Campus in Ming Dynasty, which was clearly used to “avoid noise and focus on the state affairs”. During the reign of Emperor Yongzheng, he expanded the Old Summer Palace into the Imperial Garden, which covered an area of more than 200 hectares, and summoned officials here to handle the government affairs.

During the reign of Emperor Qianlong of the Qing Dynasty, there was a second and unprecedented upsurge in garden building in the west of the capital Beijing, and

the construction of “Three Hills and Five Gardens” was completed. The milestones include the establishment of the “King Summer Palace Forty” during the 7th to 9th year of the Reign of Emperor Qianlong (1742-1744), followed by the construction of the Kuoran Dagong and Wenyuan Garden. In the tenth year to the twelfth year of Qianlong (1745-1747), The Changchun Garden was completed, followed by the European Palaces and the Lion Garden. In the 34th year of Qianlong (1769), The Yichun Garden was built. Later, Xichun Garden and the Chunxi Garden were classified into the Old Summer Palace, collectively known as the “Five Gardens of Yuan Ming Dynasty”. In the tenth year of Qianlong reign (1745-1746), Fragrant Hill Temporary Imperial Palace was rebuilt and was named as Garden of Tranquility and Pleasure, and at that time, twenty-eight scenes were completed. From the 15th year to the 18th year of emperor Qianlong's reign (1750-1753), the Garden of Tranquility and Brightness was expanded, and 16 scenes were completed. Later, the Miaogao Temple, the Shengyuan Temple and the Hanyi Zhai were built. From the 14th year to the 19th year of Qianlong's Reign (1749-1754), the Qingyi Garden of The Longevity Hill was basically completed. Later, there were many more projects, such as Xumilingjing, Suzhou Street and Picture

of farming and weaving and other continuously constructed projects. By the 29th year of Qianlong's reign (1764), "Three Hills and Five Gardens" were totally completed [1].

According to documents and archaeological reports, a large number of Buddhist architectures were built in the area of "Three Hills and Five Gardens"[2]. There are as many as 84 important Buddhist temples and pagodas, roughly distributed from the east gate of the Old Summer Palace in the east, to Xiaojia River in the north, Xianglu Peak in the west, and Mentou Village of Fragrant Hill in the south. Specifically, there are 36 Buddhist temples and pagodas distributed in the area of the Garden of Tranquility and Pleasure in Fragrant Hill, 20 in the area of the Summer Palace in Longevity Hill, 12 in the Garden of Tranquility and Brightness in Jade Spring Hill, 10 in the the area of the Old Summer Palace and 6 in the area of the Garden of Everlasting Spring.

2. THE PEDIGREE OF BUDDHIST TEMPLES AND PAGODAS IN "THREE HILLS AND FIVE GARDENS"

The Buddhist architectures in the "Three Hills and Five Gardens" area are arranged in descending order according to the number of distribution, and the pedigrees of each area are sorted as follows.

2.1 The Buddhist temples and pagodas in Garden of Tranquility and Pleasure in Fragrant Hill

The Garden of Tranquility and Pleasure in Fragrant Hill was founded in The 16th year of The Reign of Emperor Kangxi (1677), and was expanded in The 10th year of The Reign of Emperor Qianlong (1745). Its area was 140 hectares at that time. Qianlong himself named it The Garden of Tranquility and Pleasure in Fragrant Hill, of which 36 Buddhist temples and pagodas are in total, such as Xiangshan Temple, Shifang Pujue Temple, Biyun Temple, Zhaomiao Temple and Liuli Pagoda.

Xiangshan Temple is an ancient temple built in tang Dynasty, which is located on the hillside in the south of the inner wall of the Garden of Tranquility and Pleasure. During the Reign of Wanli in Ming Dynasty, Shen Bang, a magistrate of Wanping, recorded all the records in "The Record of Wanping". He quoted "Records of Yongan Temple in Fragrant Hill" written by Shang Lu, a grand scholar in the reign of Chenghua. During the construction of the Garden of Tranquility and Pleasure, Emperor Qianlong restored the ancient temple to a new look and gave it the name Of Xiangshan Dayong 'an Buddhist Temple, also known as Xiangshan Temple.

Shifang Pujue Temple was first built during the Reign of Zhenguan of tang Dynasty and was named Dourate Temple. Later, Yuanying Zong expanded it into Shouan

Temple. In the first year of the Ming Dynasty (1321), 500,000 jin of copper was cast into Wofu bronze statue[3]. During the reign of Emperor Yongzheng of the Qing Dynasty, Shouan Temple was rebuilt and given the name Shifang Pujue Temple. After Emperor Qianlong ascended the throne, he visited the Wofu Temple many times. In the 48th year of Qianlong (1783), the Wofu Temple was rebuilt, with a new glazed archway in front of the temple and a temporary imperial palace on the west road. Later, in front of the Sanshi Grand Hall, a imperial poetry tablet was set up. It was recorded: "Shouan Temple is on Shouan Hill northeast of the Fragrant Hill. It was the Doulv Temple in the Tang Dynasty, and then the Zhaoxiao Temple in the Yuan Dynasty. In front of it were twin meranti - trees. It is said to be from the western regions. During the Reign of Emperor Zhiyuan of the Yuan Dynasty, the Temple was rebuilt. Because there are two famous Wofu statues in Shouan Hill, one is a statue of sandalwood, the other is a bronze statue in the Tang Zhenguan period. That is why the temple was renamed Wofu Temple during the Reign of Emperor Xianzong. From this record, we can see that Wofu Temple was originally named Doulv Temple in the Tang Dynasty. It was renamed Zhaoxiao Temple in the Yuan Dynasty, and it was commonly known as Wofu Temple in the Ming Dynasty. When Emperor Kangxi built Fragrant Hill Temporary Imperial Palace, there was no record of rebuilding the Wofu Temple. But Emperor Yongzheng paid special attention to it. He spent 12 years rebuilding the Wofu Temple and renamed it Shifang Pujue Temple, saying, "Be gracious to Plants."

Biyun Temple was built in the Yuan Dynasty and was originally named Biyun Monastery. It is located in the north of the Garden of Tranquility and Pleasure and at the foot of the eastern Tianbao Mountain. The temple was built according to the mountain, sitting in the west and facing the east, covering an area of 61 mu. Its east and west elevation difference of more than 100 meters. Yu Jing and Wei Zhongxian, eunuchs of the Ming Dynasty, had planned to build a temple and called it Biyun Temple as "Auspicious land after a hundred years" (a euphemism for graveyard)[4]. In the thirteenth year of Qianlong (1748), Hongli completed the Garden of Tranquility and Pleasure and began to rebuild Biyun Temple on a large scale. He had built the Vajrasana Pagoda, Hall of the Five Hundred Arhats, Scripture Library, Temporary Imperial Palace and other buildings, making biyun Temple into a famous royal temple garden with ancient trees luxuriant, grand scale and elegant architecture. The inscription on the plaque in the main hall of Biyun Temple is "Hall of Light of Buddha", followed by the imperial Biyun Temple inscription on the six square pavilions. The inscription on the plaque of the second floor hall is "Static performance of three things" (the cultivation of essence, energy and spirit). The inscription on the plaque in the rear hall is "Perfect Enlightenment"; The inscription on the plaque inside reads, "What goes around comes

around." The inscription on the plaque is "Amitabha Buddha supports Ashram in western Paradise". The inscription on the shrine plaque is "The light of the Buddhist relics". The pavilion in front of the courtyard is the imperial inscription on the Vajrasana Pagoda.

The Zhao Temple was built in July of the 45th year of Qianlong's reign (August 1780). It was built to welcome the sixth Panchen Lama's visit to Beijing to congratulate emperor Qianlong on his 70th birthday. It is also called "Temporary Imperial Palace of Panchen". It was built on the model of a Lama temple in Tibet. Zhao Temple is located under the foot of the central mountain of the Garden of Tranquility and Pleasure, and its direction is from east to west and from low to high, with an obvious central axis in the architectural layout. Located just south of the Zhao Temple, the Liuli Pagoda is an octagonal, seven-story, pavilion-like Pagoda. The Liuli Pagoda was built on a square, granite-piled foundation. This is an octagonal Xumi pedestal surrounded by a white marble carved fence ring. The four sides of the base each open an octagonal tower center column, surrounded by a cloister. The base is surrounded by an octagonal pitched roof, like an octagonal pavilion. The tower is on the roof, and the octagonal tower is on the platform. In the eight-sided shrines of the tower body on the first to seventh floors, there is a golden glazed Buddha statue of The knot sitting type. Fifty-six brass bells hang from the corners of the eaves on each floor. The top of the tower is an octagonal ridge extending outwards, and the center is a covered pot brake roof made of golden glaze. The top, columns, doors, beams and Statues of Buddha are all made of golden glaze tiles. Its tower, eaves and so on are shining green glass tiles, its base and carved columns are carved from white marble. The magnificent pagoda, standing in the splendid mountains of green trees and red leaves, captures the elegant demeanor and charm of the beautiful fragrant hills and becomes the landmark architectural landscape of the Garden of Tranquility and Pleasure.

2.2. The Buddhist temples and pagodas in the Summer Palace in Longevity Hill

The Summer Palace was known as the Qingyi Garden, which was first built in 1750 during The reign of Emperor Qianlong. It took twelve years to complete and was the last large royal garden built in the "Three Hills and Five Gardens". The Qingyi Garden is in the frame of natural landscape. Around the birthday as the theme, the construction of Buddhist Temple, outline a picture of the blessing of the mountains and the longevity of the sea. It can be studied Buddhist Temple and pagoda a total of 20, the most famous including the Big Gratitude Yanshou Temple, Zhuanlun Library and Baoyun Pavilion and Houda Temple.

The Big Gratitude Yanshou Temple is located in the center of the Longevity Hill. It is the most core

architectural complex in the Qingyi Garden, and also a very complete mountain Buddhist temple. The Big Gratitude Yanshou Temple follows the structure of "Buddhist Temple of Seven Halls", and adopts the morphological features of mountains on the sunshine side of The Longevity Hill[5]. It forms a very clear central axis. The buildings on this axis are the Tianwang Hall, the Bell and Drum Towers, the Great Buddha's Hall, the Treasure Hall, the Tower of Buddhist Incense and the Sea of Wisdom Temple.

On the east and west of the Tower of Buddhist, there are Zhuanlun Library and Baoyun Pavilion. The Zhuanlun Library is not mentioned in "Current Chronicles". However, through the on-site research of the Summer Palace today, we can see that the architecture of the main hall of Zhuanlun Library is modeled after the Scripture Library of Fayun Temple in Hangzhou in the Song Dynasty. Its It has three rooms on the front, and it has two floors, three eaves and a spire. Moreover, its roof is green glazed tile, and its ridge has the God of fortune, God of prosperity, and God of longevity. The two wings of the main hall are connected by four flying corridors, and there are two pavilions on the east and west. With the pavilion for a double-layer eight-sided pavilion, octagonal ridge save spire, there are four layers of wood color oil pavilion eight-sided wooden tower through it. It can store Buddhist scriptures and Statues of Buddha, and there is a shaft in the middle to turn. The name of Lunzhuan Library is derived from a Buddhist vessel in the shape of "a bucket that can rotate Buddhist scriptures". In the decade of Xianfeng, the Lunzhuan Library survived the fire. During the Reign of Emperor Guangxu, it was rebuilt. According to the restoration content of Lunzhuan Library in Guangxu Dynasty's "Engineering List", Mr. Wang Hongyan concluded that the project of Lunzhuan Library started from the demolition of the roof in Guangxu's 18th year. From the removal of tiles, planing stone to erect column wood, into the wall body, oil decoration painting, the wheel is in the original building on the base site for overhaul. During the Reign of Xianfeng, Baoyun Pavilion survived the destruction due to its cast copper material. The original Baoyun Pavilion was retained when the Qingyi Garden was rebuilt during the Reign of Guangxu.

The main building group in the front hill of Qingyi Garden is the Big Gratitude Yanshou Temple, while The main building group in the back hill is a large-scale Chinese-Tibetan mixed Buddhist Temple, commonly known as Houda Temple. The first half of this complex is Xumi Lingjing. According to the records, the three archways in the northernmost part of Xumi Lingjing are the east archway with the door signs of "Zhanlin" and "Lianjie", the west archway with the door signs of "Baodi" and "Brahma", and the north archway with the door signs of "Cifu" and "Huiyin". During the Qianlong period, Xumi Lingjing was a huge wooden building with the second terrace 2.8 meters higher than the first floor

from north to south. The third floor terrace, 4.6 meters above the second floor, was originally the main hall Xumi Lingjing[6]. The original building has a wide front and a total of nine rooms, with Xieshan yellow glazed tile roof. Xiangyan Zongyin Pavilion is the central building in the latter half of Houda Temple. Around the Xiangyan Zongyin Pavilion are Dvipa and Aadvipa, and on both sides of it are the Sun Pavilion and the Moon Pavilion.

2.3. The Buddhist temples and pagodas of the Garden of Tranquility and Brightness in Jade Spring Hill

The Jade Spring Hill Garden of Tranquility and Brightness was first built in 1680. The Zhaohua Temple in Yuan Dynasty, Huayan Temple in Ming Dynasty and temporary imperial palaces in Qing Dynasty were rebuilt and named Chengxin Garden. In the twenty-second year of Kangxi (1683), the city pass and the New Gate of Yuquan were built. In the following year, it was renamed Garden of Tranquility and Brightness. In the fifteenth year of the Reign of Emperor Qianlong (1750), "Sixteen Scenes of the Garden of Tranquility and Brightness" was completed in the 24th year of Emperor Qianlong (1759). There are 12 Buddhist temples and pagodas. They are Xiangyan Temple and Dingguang Pagoda, Miaogao Temple and Miaogao Pagoda, Huazanghai Zen Temple and Huazanghai Stone Pagoda.

Xiangyan Temple is the most famous. It is a temple built on the top of the Jade Spring Hill with the door facing south. According to records: "In front of the Jade Spring Hill is Xiangyan Temple, and on the right is Miaogao Temple. The Shadow of Jade Pagoda is one of the sixteen views. It was built on the top of the mountain. It is modeled after Miaogao Hill of Jinshan." In the middle of Xiangyan Temple, a seven-story pagoda stands high, its name is Dingguang Pagoda, also known as the pagoda of Buddhist relics or Jade Peak Pagoda. Dingguang Pagoda, modeled after the Cishou Pagoda of Jiangtian Temple in Zhenjiang Jinshan Miaogao Hill, was built in the 24th year of Qianlong (1759). Its eight sides are dense eaves type, the tower body is a total of seven stories, the tower is about 30 meters high, the bottom diameter of nearly 12 meters. Each floor has a space around the center of the tower, and there are arches with hollow out windows outside the eighth floor to look out in all directions. The pagoda eaves are assembled with brick carvings, which imitate the wooden structure. Brass bells hang in every corner of the eaves. The tower is dyed apricot yellow, which is elegant and bright. The rotary stone ladder in the tower can be climbed layer upon layer, with a total of more than 150 steps, which can pass the pagoda at the highest level. Each tower has a cave niche for a bronze Buddha statue. Each floor of the shrine has a stone tablet written by Emperor Qianlong himself.

Miaogao Temple is a Buddhist Temple built on the top of north Peak of the Jade Spring Hill. It was built in

the 36th year of Qianlong (1771). Miaogao Temple was built after Miaogao Hill in Jinshan of Wuxi. According to records, Miaogao Temple is still built on the north peak of the Jade Spring Hill. In front of the temple, a white marble memorial archway was built, for which qianlong wrote "The branch peak of Lingjiu Hill"[7]. The rear courtyard is wide and surrounded by cloisters. There are three columns in the rear hall, which is Miaozhai. In the middle of the courtyard of Miaogao Temple, a Burmese Vajrasana Pagoda was built, named Miaogao Pagoda. It reflects the composition characteristics of Mandalas, which is considered as a sacred altar by Tantric Buddhism.

At the top of the Jade Spring Hill southwest side ridge, there is a walled courtyard, its south is the Huazanghai Zen Temple. The pagoda is a stone pagoda with eight sides and seven stories, surrounded by Buddhist carvings and Buddhist stories. The stone pagoda stands on an octagonal white marble platform, 2 meters high and 5 meters in diameter.

2.4. The Buddhist temples and pagodas of the Old Summer Palace

Emperor Kangxi gave the Old Summer Palace to his fourth son. After Emperor Yongzheng ascended the throne, it was greatly expanded. During the Reign of Emperor Qianlong, the Qichun Garden in the southeast and the Changchun Garden in the northeast were expanded. Since then, the three gardens of the Old Summer Palace have been formed and the famous "King Summer Palace Forty" has been built. The Old Summer Palace is the most brilliant garden among the "Three Hills and Five Gardens", which had an important influence on the politics, economy, culture and ideology of the whole Qing Dynasty. Buddhist architecture is an important part. According to the relevant historical records, there are 9 Buddhist temples and pagodas, such as City of Ten Thousand Buddhas, Ciyun Puhu, Fahui Temple and Zhengjue Temple[8].

Shravasti is an important Buddhist building in the Old Summer Palace, commonly known as the City of Ten Thousand Buddhas. Along with the Anyou Palace and the Wonderland on Fanghu Island, it is the largest building in the park. It is an important attraction of the Old Summer Palace and is located just north of the center of the Old Summer Palace. According to records, "The Double Bridge on the north of Baopu Cottage Street is Shravasti. It is a special small town in the garden. Its north is Zuisheng Pavilion."

Ciyun Puhu and Jiuzhou Qingyan face each other across the back lake, located on the central axis of the garden. It's Ciyun Puhu, meaning "The shadow of love is born The earth". The name of the scene is also a moral, showing a lively Buddhist realm. But among them, the Bodhisattva of Taoism and Confucianism are kneaded.

The overall layout is irregular and flexible at first sight. The door board "The Shadow of Love Was a Buddhist place", "Joyful Buddhist Field", "Prayer" and so on. It is recorded that they were written by Emperor Shizong himself.

Fahui Temple is located in the Discharged Garden, south of the European Palaces. It is backed by hills and faces green water. According to the record: "To the east of Xieqiqu is the Fahui Temple. The gate plaque of Fahui Temple is Puxiang Boundary." Behind the west of the hall, there are libraries, and the west of the libraries is the Square Tower Courtyard. The Liuli Pagoda is among them.

Zhengjue Temple was built in the 38th year of Qianlong and is located on the southern border of the Yichun Garden. It was one of the buildings that survived the atrocities of the Anglo-French army and was a Lama monastery of Manchu. The Buddhist activities of this royal Lama monastery were funded by the Interior Ministry, and the abbots' status and treatment are similar to that of eunuchs. The monks at the Zhengjue Temple serve only religious buildings in the Changchun Garden. Detailed service standards are documented.

2.5. The Buddhist temples and pagodas of the Garden of Everlasting Spring

The Garden of Everlasting Spring is The first Garden built in the "Three Hills and Five Gardens" and the first one that the emperor can handle government affairs, rest and "support the Empress Dowager" at The same time. It promoted the formation of the sub-political center and the pattern of "Three Hills and Five Gardens" in Qing Dynasty. The Garden of Everlasting Spring was built from 23rd to 26th year of Kangxi. Emperor Kangxi went to the Garden of Everlasting Spring every year, and lived there for 36 years from the time he first visited it until his death. Therefore, The Garden of Everlasting Spring was deeply loved by Emperor Kangxi. Buddhist architecture is an important component of The Garden of Everlasting Spring. According to relevant historical records, there are 6 Buddhist temples and pagodas that can be studied.

The temples built during the Kangxi Dynasty are Shenghua Temple, Yongning Temple, Puren Temple and Qingfan Temple. The first three are located west of the Garden of Everlasting Spring, and the Qingvatican Temple is east of the Garden of Everlasting Spring[9]. "Shenghua Temple is west of the Garden of Everlasting Spring, built in the middle period of Kangxi." Yongning Temple "is in northwest of the Garden of Everlasting Spring, built in the middle period of Kangxi. The Buddha had written a plaque "Anuttaro Purisa Damma Sarathi". The emperor wrote a plaque of "The light of wisdom shines all over the earth." "Puren Temple, west of the Garden of the Everlasting Spring, was built in the 52nd year of Kangxi." "The Qingfan Temple, east of the

Garden of Everlasting Spring, was built in the middle of Kangxi. Tang Shizong wrote a plaque of "The gracious heavens bless us." Among them, Enyou Temple and Enmu Temple are recorded in detail in historical materials. Enyou Temple was built in the first year of Yongzheng (1723). It was built by Yongzheng for his father Jianfu, and it enshrined Kangxi's portrait tablet. Its structure consisted of three halls with five columns, and three columns for the north and south. Enmu Temple was built in the 42nd year of Emperor Qianlong's reign (1807) for the recommendation of Empress Xiaoshengxian by Emperor Qianlong. The temple was dedicated to medicine Guru Buddha. It is recorded that the temple rules the two temples are the same.

3. CHARACTERISTICS OF CULTURAL RESOURCES OF BUDDHIST TEMPLES AND PAGODAS IN "THREE HILLS AND FIVE GARDENS"

3.1. Numerous number and continued prosperity

According to the survey, there are 84 Buddhist temples and pagodas in the area of "Three Hills and Five Gardens". Many other Buddhist temples have been lost. Buddhist culture has flourished in the Three Hills and Five Gardens since ancient times. Since the Qing Dynasty, the rulers paid more attention to it, and built and rebuilt a large number of Buddhist architectures.

3.2. Scattered in the whole, concentrated in the local

The distribution of Buddhist architectures in "Three Hills and Five Gardens" on the whole shows a phenomenon of large distribution and small concentration. That is, from the overall area, the distribution of Buddhist architectures is relatively even, showing a scattered form. However, on a small scale, Buddhist architectures appeared in a concentrated form at several points, and some were very dense. Garden of Tranquility and Pleasure has the largest number of 35 Buddhist buildings, accounting for 41.6% of the total, while Changchun Garden has the lowest distribution of only 6 buildings, accounting for 7.1% of the total. The number of the two is nearly 6 times different. Buddhist architecture mainly concentrated in three places, a total of four mountains: Longevity Hill and Jade Spring Hill in the Qingyi Garden and Fragrant Hill and Shouan Hill in the west. Compared with the mountain forest area, the distribution of Buddhist temples in the old Summer Palace and Changchun Garden area in the east is obviously much less. This also shows that no matter Emperor Kangxi, Emperor Yongzheng, or Emperor Qianlong, they virtually followed the tradition of "The temples should be built on mountains. There should be

both mountains and temples." when building Buddhist temples.

3.3. The focus matching function

"Three Hills and Five Gardens" different garden areas assume different historical functions. Emperor Qianlong once said this in "The Records of Qingyi Garden in Wanshou Hill". Kunming Lake was originally built to dredge the river. However, since there are lakes and mountains, it would be better to have other embellishments, so the garden buildings were built. This is a common reason for building The Garden, but it is worth paying attention to that "The Garden of Everlasting Spring is a place where The Empress Dowager lives, and the Old Summer Palace is a place where the Emperor lives and manages state affairs all year round. Qingyi Garden and Garden of Tranquility and Brightness are used for entertainment and recreation." This sentence points out the function of the four Gardens in "Three Hills and Five Gardens".

In "Current Chronicles", it is recorded that Emperor Qianlong's mother mostly lived in the Garden of Everlasting Spring. From the distribution characteristics, we can also see that there are few Buddhist temples in the Garden of Everlasting Spring. Even if there are buddhist temples, they are mainly used to worship their ancestors. "The Old Summer Palace is the place where the Emperor lived and managed politics all year round", which is reflected in the complex functions of Buddhist temples and pagodas in the Old Summer Palace area. It is not a single Buddhist worship, but a temple building combining multiple beliefs and political ideas. Qingyi Garden and Garden of Tranquility and Brightness were designed for his entertainment. This is also reflected in the Buddhist architecture of the two gardens. Qingyi Garden, with its beautiful scenery behind Longevity Hill, has complete and diverse Buddhist architecture, which is an important display of the complete Buddhist philosophy of Emperor Qianlong. Most Buddhist pagodas in the Garden of Tranquility and Brightness are built to decorate mountains.

4. COUNTERMEASURES OF ACTIVATION AND UTILIZATION OF BUDDHIST CULTURAL HERITAGE OF THREE HILLS AND FIVE GARDENS BUDDHIST

The "Three Hills and Five Gardens" contains rich historical and cultural connotations. Among them, the element of Buddhist cultures is undoubtedly a very important part. In the area of the "Three Hills and Five Gardens", the rulers in the Qing Dynasty built many Buddhist temples and pagodas on the basis of inheriting the Buddhist temples of the previous dynasties, which together formed the huge Buddhist complex of "Three

Hills and Five Gardens". They are different from the Buddhist temples and pagodas in the inner city of Beijing, and more different from the Shengjing area and Emperor Kangxi's Summer Mountain Resort in Chengde. The Buddhist architecture of the "Three Hills and Five Gardens" also has important political, cultural and religious significance, and played a pivotal role in assisting Qing rulers in governing the country. In today's globalized world, only by fully activating the use under the premise of scientific protection, can the heritage value be really brought into play. The main countermeasures include means of communication, social mechanism, capital investment and technology empowerment.

4.1. Enriching the means of cultural transmission

In order to spread excellent traditional culture and popularize heritage protection, government departments not only launched free exhibition halls, publicity materials, and set up heritage protection day, but also advocated the combination of cultural heritage as social education resources and school education, especially in a variety of extracurricular activities for students. Since kindergarten, children have been guided by their teachers to visit the Old Summer Palace and the Summer Palace, drawing from nature and carrying out themed activities. In addition, the non-governmental cultural heritage protection groups will provide relevant public welfare training and exhibition activities, and tourism agencies will also plan and develop diversified historical and cultural heritage derivative products and cultural and creative products.

4.2. Establishing a mechanism for public participation

Whether the Buddhist heritage of the "Three Hills and Five Gardens" can be activated and used largely depends on the people's high awareness of cultural heritage protection. Cultural heritage should be regarded as part of the national heritage. The primary purpose of protecting historic cities and famous gardens is to improve national consciousness and shape and highlight national cultural identity, so as to highly recognize their own traditions. Based on such a starting point, it is effective and necessary to establish and improve the public participation mechanism and promote ordinary people to participate in the management of public affairs and the implementation of social decisions and activities related to heritage protection as the main body.

4.3. Expanding diversified investment channels

The preservation and utilization of the Buddhist heritage of the "Three Hills and Five Gardens" requires diversified financing. At present, its main channels include government appropriation, social donation and

private self-financing. First of all, for government funds, there is usually a certain proportion of the budget for special funds for protection and public utility allocations every year. Secondly, as for social funds, we can make full use of a series of financial support and guidance measures to leverage corporate investment and fund raising by foundations (associations) as widely as possible. As for private funds, the restoration of Buddhist buildings can be raised through other ways.

4.4. Promoting digital restoration technology

With the rapid development of virtual reality software and hardware technology, digital restoration technology has been gradually applied to the restoration of ancient cultural heritage and virtual display projects, and has gained good influence. Among them, the more famous Suzhou classical garden, the Old Summer Palace, Shaanxi Qianling Mausoleum, Notre Dame Cathedral in Paris and so on. In this context, The restoration of historical scenic spots of the "Three Hills and Five Gardens" and the display of Buddhist architectures have made certain achievements in research and promotion.

5. CONCLUSION

In September 2020, "Three Hills and Five Gardens" was selected as one of the first National Heritage Conservation and Utilization Demonstration Areas. The process of its establishment highlights the integrated development of cultural relics and urban renewal, scientific and technological innovation and tourism education, and the protection and activation of cultural relics has entered a new stage of all-round acceleration. In the process of excavating and rebuilding the historical context of the Three Hills and Five Gardens area, the genealogy of the royal Buddhist architecture was an important task. Based on the field investigation data of Buddhist temples and pagodas as well as historical documents, this paper summarizes the main characteristics of the existing royal Buddhist architecture in the area of "Three Hills and Five Gardens" in terms of number and scale, development context, distribution law and functional emphasis. Further combining with the construction plan of cultural communication demonstration area, the paper puts forward suggestions on the activation and utilization of regional cultural heritage from four dimensions of means expansion, mechanism perfection, financing diversification and technology empowerment.

AUTHORS' CONTRIBUTIONS

Jian Li and HongYu contributed equally to this paper.

ACKNOWLEDGMENTS

This work was supported by Special project for informatization development of culture, art and tourism research projects of the Ministry of culture and Tourism (Project no. xxhfzxx201901)

REFERENCES

- [1] Baozhang Zhang. Talk about King West Royal Gardens. [J] Zhongguancun magazine, 2012 (11)
- [2] Bo Zhang. Royal garden art. [J] Knowledge of Cultural History, 2007 (08)
- [3] Lu Jin. Xiangshan Zhaomiao Du Gang Hall location and plaque examination [J]. Ming and Qing Dynasty, 2014 (9)
- [4] Peiwei Ye, Yuxiang Zhang. On the Characteristics of Xiangshan Park (Jingyi Park) Archway [J]. Beijing Gardens, 2008 (6)
- [5] Hongyan Wang. QingYi Garden religious architecture preliminary exploration [J]. Palace Journal, 2005 (5)
- [6] Xing Peng, He Bing. Study on the Application of Sumitomo in Royal Garden in Ming and Qing Dynasties [J]. Agricultural science and information (modern gardens), 2014 (7)
- [7] (Qing) Minzhong Yu. An examination of past news [M] Beijing: Beijing Ancient Books Publishing House, 1983 Edition: 1459
- [8] Xiaofeng Fang. Study on the Religious Architecture of Yuanming Garden [J]. Palace Journal, 2002 (1)
- [9] Shan Cui, Qiheng Wang, Jingshu Cui. Speculation on the plane layout of Changchun Garden in Kangxi period and analysis of its landscape Title [J] Chinese garden, 2019 (05)