

CHAPTER III

ANALYSIS

The analysis of the main character will be divided into two parts. The first part will explain the development and the causes of Mizoguchi's character related to his obsession which consists of the time before Mizoguchi lives in the temple, the time when he lives inside the temple, and the time while he is outside the temple. The second part will explain about Mizoguchi's decision to do his final destructive act.

A. The Development of Mizoguchi's Character Related to His Obsessions

1. The Time Before Mizoguchi Lives in The Golden Temple

The development of Mizoguchi's character is related to his obsessions of the temple's beauty. So, firstly the writer will discuss about Mizoguchi's life before he lives in the Golden Temple.

The beauty of the Golden Temple has obsessed Mizoguchi since he was a child. Mizoguchi often imagines about the Golden Temple. The image of Golden Temple is apparent everywhere eventhough he has never seen it before. Occasionally he sees the Golden Temple in photographs or in textbooks, the image of the Golden Temple dominated his heart. Everytime he sees anything beautiful he feels and thinks that it is the Golden Temple. Such as when he sees the surface of the distance fields glittering in the sun, he feels that it is a Golden Temple. Though the city of Kyoto lies in opposite direction, he can see the

Golden Temple soaring up into the morning sky. Because he can not see the Golden Temple by his own eyes, he imagines that the Golden Temple is like a sea. Though it is so far away, but the wind will bring with it a smell of the sea.

Mizoguchi first develops his obsessions with the Golden Temple while he comes with his father to visit the temple for the first time. Actually it is begun with his disappointment, the Golden Temple which he has dream so much, displays its entire form for him most disappointingly. He feels that the Golden Temple has impressed him proudly. Although the temple is not as beautiful as he has imagined, but he begins to depend his hope, his desire, and his life on the Golden Temple. Moreover, his disappointment actually strengthens his desire to understand deeper about the beauty of the Golden Temple. He wants greatly to be a monk and to live in the Golden Temple. He is eager to unite with and will never be separated from the Golden Temple.

I had to approach the Golden Temple closer; I had to remove the obstacles that seemed ugly to my eyes; I had to examine it all, detail by detail, and with these eyes of mine perceive the essence of its beauty. Inasmuch as I believed only in the beauty that one can see with one's eyes. (25)

That is happened to Mizoguchi before he lives in the Golden Temple. Many causes stimulate Mizoguchi's obsessions with the Golden Temple. The following factors are actually as the basic stimuli of Mizoguchi's obsessions. These factors come from internal and external aspect of Mizoguchi himself, which all affect on Mizoguchi's mental condition.

The internal factors of Mizoguchi's obsessions with the beauty of the Golden Temple is his physical condition. There are four factors that give contribution, the first one is his weak constitution. He was born different from other common children around him. He was brought into the world in weak constitution. Because of his physical condition—weak constitution—he is always defeated by other boys in many activities such as in running or on other exercise bar. The second one is his stutter. With his stutter handicap, his other friends often used to make fun of him by imitating his stammer. The third and the fourth are his physical unattractiveness (ugly) and his poverty. Mizoguchi is alienated from his peers because of his poverty and his ugly appearance. Therefore, he can feel that his deficiencies are complete. From the explanations above, it can be seen that Mizoguchi's physical weaknesses—his weak constitution, his stutter, his ugly appearance and his poverty has made him alienated from the society.

There are external factors of Mizoguchi's obsessions. The first one is the father's concept about the beauty. His father often describes about it since Mizoguchi was child. The concept about ultimate beauty that revealed by his father actually becomes Mizoguchi's ideal destination, and it grows in Mizoguchi's mind, heart, and his life. His father's concept was "There was nothing on this earth so beautiful as the Golden Temple"(4). His father often tells him about the beauty, the superiority or the specialty of the Golden Temple. He always tells that there is nothing in the world able to defeat the beauty of the Golden Temple. The father uses the Golden Temple as the symbol of his concept because he is a priest who actually has limited vocabulary. He knows that the

temple is the source of the goodness, and the best temple he knows is the Golden Temple. The father always describes to his son that the Golden Temple is the source of the ultimate beauty.

His father's concept or statement about the beauty that "there was nothing as beautiful as Golden Temple" is really grown and rooted in his mind, so he defines the beauty according to his own thought (subjectively). As his own ability as a child, he described the beauty of the Golden Temple as something that really beautiful as he imagined. The images of the Golden Temple often unconsciously emerge in his mind everywhere and every time when he sees anything beautiful. Though he has never seen the Golden Temple directly, but the beauty of the Golden Temple has been engraved on his heart. "Finally it came about that even when I saw a beautiful face, the smile would spring into my mind: lovely as the Golden Temple"(22). For him, the Golden Temple is never simply as an idea, but an object that one can touch with fingers and can be reflected in one's eyes.

His father may also have important intention by saying those words often to his son. Mizoguchi is the only son he has, it may not be a big surprise if the father wants his son to follow his step, as a priest. Unconsciously, by saying that concept, it means the father never let his son to have negative thinking for the Golden Temple. He wants his son to have the feeling of love for the temple, and hopes someday his son will become the Superior at the Golden Temple. Beside, his father may also worries about his son if the time for him to leave the world has come. His father wants the Golden Temple became the appropriate place to his loving son. His words, ideas, his view about the Golden Temple really influence

his thoughts. It makes him always imagines and dreams about the temple's beauty even he has never seen it before. His father's concept grew in his mind and it obsesses him. Therefore, he wants to live and to be a part of it in order to be able admiring its beauty every time.

There is external cause of Mizoguchi's obsessions beside his father's concept about the beauty of the Golden Temple that has been explained above. The cause is the attitude of Mizoguchi's friends. As has been said in previous paragraphs in this chapter that Mizoguchi was born in weak constitution, stutter, ugly and poor. Those conditions that have made his friends isolate him. For Mizoguchi—in his ages as a young boy—the existence of friends and their attention is meaningful, but what he get from them is the contrary to his hope. There is no good acceptance and they even humiliate him. His friends' attitude makes him feels threat and unsafe to live with them.

Beside, Mizoguchi's relation with his mother also influences his obsessions and his admiration to the Golden Temple. It strengthens his admiration to the Golden Temple after he is captivated by his father's description. Mizoguchi has been mentally trouble since he witnesses his mother having sex with another man in the presence of his dying father. It happened when he is only thirteen but the memory about that remains. It influences Mizoguchi's future life, thoughts, feeling, and understanding about the beauty. Actually, a mother is a very important figure. She is a person to whom we must give our love and respect, and she is the person from whom people gets uncountable love and attention. A mother also the first person we imitate, for the goodness and badness. That

incident has made the relation between him and his mother is disturbed. In other words, the relation as a mother and a son—that is supposed to be full of love and attentions—has been interrupted. He lost his mother's love, attention and everything that he needs after he has been isolated from the society or his friends.

From the external and internal causes explained above, it can be interpreted that those are the factors of Mizoguchi's obsession. His father's concept of beauty, which is symbolized in form of the Golden Temple, his physical condition, his friends' attitude and his mother's affair had affected his mental condition. Mizoguchi's mental condition can be seen by his withdrawal from society and his fantasies to imagine anything that could possibly covered the grieves of his deficiencies

I enjoyed imagining how one by one I would wreck punishment on my teachers and schoolmates who daily tormented me; on the other hand, I fancied myself as a great artist endowed with the clear vision—a veritable sovereign of the inner world. (6)

These words imply that with that condition, it may be quite natural for Mizoguchi to get angry deep inside his heart. He may be angry about his own weaknesses and the respond of society and because of that, it is natural for him to have an imagination as a strong man. He has ever imagined that he is a tyrant who gives punishment to everyone who daily teases him. He enjoys imagining that matter, but on the other hand, he also imagines himself as a great artist with all the goodness. It was natural for him as a young boy who suffers from complete deficiencies to have a better imagination. These are his fantasies, which make him

feels that he is richer than anyone else. "My outer was poor, but in this way my inner world become richer than anyone else's"(6). He feels that he becomes closer with his inner world than to his outer world. Therefore, he prefers to communicate a lot with his inner feeling. However, all of his imaginations are just dreams. He does not want his dreams become true and even to do something with his own hand even for a little thing.

His withdrawal is marked by his preference to live in his own world. He feels that no one knows and understands him and he does not want to be understood by others, that is why he prefers to live in his own world. That kind of obstinacy gradually causes the pride within him. This emerges in this sentence:

Because the fact of not being understood by other people had become my only real source of pride, I was never confronted by any impulse to express things and to make others understand something that I knew. (9)

It means that in the reality other cannot understand Mizoguchi and this have led the 'empty pride' on him. He feels that nobody is able to understand his personality except himself. He refuses to reveal his thought so much to others. All of them influence his obsessions with the Golden Temple. His desire grows increasingly and he wants very badly to live in the temple. He imagines and desires that living in the temple, he will gain and share the love and the care, and also get another protection that he does not get from his mother. Furthermore, by living in the temple, he thinks that he will be able to observe the real beauty of the

temple that has disappointed him in the first sight. Besides, he will also fulfill his needs of safety and security from his friend's humiliation.

According to Maslow, human motivation is distinguished between such biological needs as hunger, sleep, and thirst and such psychological needs as self-esteem, affection, and belongingness. One cannot survive as biological organism without food and water; likewise, one cannot develop fully as a psychological organism without satisfaction of other needs as well (Pervin 210). Maslow depicted that the human being as a "wanting organism" who rarely reaches a state of complete and total satisfaction. Maslow proposed that human needs are innate and instinctoid. They are systematically arranged in an ascending hierarchy of priority of prepotency (Hjelle 448). In that temple, Mizoguchi imagines that he will attain the beauty that he does not have. He is not loved and that is the reason why he needs to be loved; he is ugly and he needs the beauty; he needs the strength because he is weak; he feels unsafe so he needs and desires the safety, and so on. He thinks that the Golden Temple is the one and only that can fulfill his needs. It can be interpreted that his obsessions with the Golden Temple is merely the needs or necessities. His necessities will be satisfied if the needs of belongingness and love, and needs of safety and security are fulfilled. Mizoguchi needs is included to level of belongingness and love needs. It is the third level after physiological needs, and safety and security need.

There is no further explanation needed for the first one, it is clear that Mizoguchi's physiological need has been fulfilled. It can be seen from his physical growth. For the safety and security needs, it has not been entirely

fulfilled. Eventhough there are no confrontation with the real emergencies such as war, floods etc, but there is a light threatening directed to Mizoguchi from his friends and the society. It can be seen from his friends' humiliation and isolation toward him. And it can also be seen from his desire to live in the Golden Temple as his escape from his friends' humiliation and threat.

A belongingness and love need is the next level after a person has fulfilled the two previous needs. The person longs for a close relationship with others, for a place in his/her family and/or reference group. A person will feel the loneliness, social isolation, friendlessness, and rejection, moreover when encouraged by the absence of friends and the love one (Hjelle 451). Mizoguchi experiences this from the absence of his mother in his heart and the rejection of his friends on him. He has lost his mother's love since the incident of his mother's love affair with another man. Moreover, he lost his friend's attentions since his friend isolated him because of his physical condition. Those are the reasons of his love obsessions to the Golden Temple beside his father's concept of beauty and his disappointment about it.

From the explanation in the previous paragraphs above, it can be concluded that beside the needs, there is a little of doubt and disappointment in Mizoguchi. In this matter, Mizoguchi's doubt and disappointment has been defeated by his needs. In other words, his needs of love and belongingness, and also safety is greater than his doubt and disappointment. There are two reasons why Mizoguchi has to repress or neglect his doubt about the Golden Temple. The first reason is the father's concept of beauty which unconsciously has forbidden

him to have such a negative thinking about the Golden Temple. Moreover, the second one is his needs to fulfill all his deficiencies. That is why he is eager to live and to be a part of the Golden Temple.

2. The Time When Mizoguchi Lives In the Golden Temple

Living in the Golden Temple is the great phase in Mizoguchi's life in which the conflicts relate to some cases arise and influence his character, his obsessions and his understanding about the beauty of the Golden Temple. He lives in. In analyzing Mizoguchi's life during living in the temple, the discussion will be divided into six parts, they are; Mizoguchi's earlier time in the temple, his conflicts related to an air raid, phenomenon of nature (typhoon), his mother, his friends (Tsurukawa and Kashiwagi), and his conflict with the Superior.

a. Mizoguchi's Earlier Time In the Golden Temple

In the beginning of his time living in the Golden Temple, he feels the great relief and safe, because he is no longer teased for being the son of a priest. Every student in the Golden Temple has the same position. The only points of difference are that he is stutter and little more ugly than others.

He is happy and fit living in the Golden Temple, not just because the air and the environment, but his desires and wishes to understand more about the beauty of the Golden Temple has been reached. Moreover, he will try to understand the temple he lives in and he will also try to grow his love toward the

temple. By living inside the temple, he wants to spend the time admiring its beauty and he wants to prove that his doubt is wrong.

“But now that I had come to live here, it only appeared before my eyes when I was actually looking at it” (37). Mizoguchi has lived in the temple happily, however, he is not really cut off from his past times, the time before he lives in the temple. The strange feeling often appears every time he stands gazing up at the Golden Temple. It is the beginning sign of the development or the turning of Mizoguchi’s love into hate. He felt strange (obsessive thoughts) to find out that the building really exist in front of him. For Mizoguchi it is hard to believe that the Golden Temple will always exist in front of his eyes. In the past time, before he comes to live in the temple, it seems to him that the Temple stands permanently. However, when he has come to live inside the temple, it only appears in front of him when is looking at it.

b. The Mizoguchi’s Conflict with the Air Raid

Mizoguchi has an inner conflict about the destroying of the Golden Temple. He wished the smash of the temple because he felt alienated from the beauty.

At the thought that beauty should already have come into this world unknown to me, I could not help feeling a certain uneasiness and irritation. If beauty really did exist there, it meant that my own existence was a thing estranged from beauty. (21)

Besides, he also wants to prove that the temple is not eternal, incomplete and weak as he is. He has a wish that the Golden Temple would be destroyed by the air raid. "It became my secret dream that all Kyoto should be wrapped in flame" (47). In November 1944, when the first B-29's attacked Tokyo, he expected that Kyoto would be raided at any time. It means that he wants the Golden Temple is also destroyed in flames. However, his wishes do not come to reality. He has waited and waited, but Kyoto is never visited by an air raid. Until on March 9th 1945, that the entire business district of Tokyo is like a sea of flames, and that disaster is spreading far and wide, but Kyoto is still covered with the limpid sky of early spring.

Mizoguchi actually dreams that the bombardment will probably be true, but there is no chance that the Golden Temple will be attacked, then for the time being he feels that he has lost his purpose to live and the world in which he dwelt has fallen into pieces. The Golden Temple which save from the air raids, has made Mizoguchi feels like standing on one side and the Golden Temple on the other.

The *bond* between the Golden Temple and myself has been cut. Now my vision that the Golden Temple and I were living in the same world has broken down. Now I shall return to my previous condition, but it will be even more hopeless than before. A condition in which, I exist on one side and beauty on the other side. A condition that will never improve so long as this world endures.

(64)

And every moment he sets eyes on the temple on that day; he can feel that the relationship between him and the Golden Temple has already changed. The fact that the Golden Temple is safe from the air raid and it is out of danger has made him feel that the temple will restore its earlier expression—arrogance. “Golden Temple gave me the impression that it was proudly bending itself back” (24). Again the temple obsesses him that the temple will exist forever.

c. Mizoguchi's Conflict with the Phenomenon of Nature (typhoon)

As has been said before that Mizoguchi has internal conflict about the beauty. He wanted the beauty destroyed and he is still doubtful of his existence in the temple. The strange feeling often appear in his mind everytimes he looks at the Golden Temple. He is obsessed with the thoughts whether he possesses the temple or he is possessed by it. “My heart was within that temple and at the same time it rested on that wind”(132).

Failing in his previous wish to the destroying of the Golden Temple by an air raid, then he depends his wish on the wind. He has a wish that the Golden Temple will be destroyed by the typhoon. When the powerful wind struck and grows stronger until it becomes a great gale, he feels that he will be destroyed together with the Golden Temple. Beside, at the time he feels that the great wind, the evil intention of him, will eventually shake the temple, awake it and, at the moment of destruction, rob it of its arrogance. At that time, Mizoguchi's obsessive thoughts and obsessive wishes appear in the same time, one after another. As stated by Comer that there are various kinds of obsessions, although a

single person may have several kinds that overlap and complement one another (213).

It is the same to what has happened before; when he wants the Golden Temple wrapped in flame by an air raid. In this matter he also wants the temple is destroyed by the great wind but again, he is disappointed by the reality that the Golden Temple actually still exists.

d. Mizoguchi's Conflict with His Mother

There are not only the physical environments that influence Mizoguchi's conflict, but there are also social factors. The one of the social factors is the mother of Mizoguchi. Mizoguchi's inner conflict with the beauty of the Golden Temple also has been influenced by his mother's words to him.

As has been explained before that Mizoguchi does not like his mother. "ever since that incident occurred, I could not bring myself to forgive her"(54). Those words imply that he can never forgive his mother since he caught his mother's infidelity, having sex with another man. For Mizoguchi, it is like in a hell for seeing that incident. Nowadays, having an affair for a married man may be acceptable, even actually it is forbidden for both men or women. However, it will be the great mistake if a mother deeds it. Mizoguchi cannot accept it; he thinks that it is an immorality. He does not try to understand what happens behind the incident, his mother may not get her necessity from her sick husband. The easiest way for Mizoguchi is to hate his mother, for her betrayal toward his father. He does not want to take revenge to it, but by saying a rude words to his mother

was his only way to express his hatred and anger. "I was pleased that I had managed to receive my mother with such harsh words"(59).

Until the time he lives in the Golden Temple, his hatred toward his mother has not vanished, but whatever happens, she is still his mother who able influences his thoughts.

You see, dear. You don't have a temple of your own any longer. The only thing for you now is to become the superior of the Golden Temple here. You must see that the Father really gets to like you, so that you can take his place when the time comes for him to leave. You understand, dear? That's all your mother will be living for now. (60)

He realizes that his mother's visit has a considerable influence on his thinking and he is so disturbed with that. Mizoguchi understands and admit that his mother lives in different world from him and he confesses that it is for the first time her manner of thinking begin to affect him. Unconsciously, the ambition that his mother has pronounced unexpectedly has captivated him, much as he loathes it. He thinks that perhaps his father also has entertained with the same ambition as his mother when he has sent Mizoguchi to the temple, but father never says a word about that matter.

Since his mother told him about her ambition, he begins to have strange thoughts about himself, about the temple, and about the position of being the Superior in the temple. Moreover, he also has a strange thought about the destruction of the temple if he does not gain that position. It is also the kind of

obsessive wishes. He thinks that he also able to replace father Dosen as the Superior of the Rokuonji. In addition, he imagines that he is the owner of the Golden Temple, so he will not allow anyone to have it if he does not.

e. Mizoguchi's Conflict with His Friends (Tsurukawa and Kashiwagi)

Mizoguchi's inner conflict cannot be separated from Tsurukawa and Kashiwagi's interference. Each of them are have different characteristic, but both of them are very influence Mizoguchi's thoughts. Kashiwagi has given his influence to mizoguchi greater than Tsurukawa, especially for Mizoguchi's obsessions about the destruction of the Golden Temple.

Tsurukawa is Mizoguchi's close friend in the Golden Temple. Tsurukawa is the only person who knows about Mizoguchi strange relationship with the Golden Temple, but Mizoguchi does not believe that Tsurukawa loves the Golden Temple as he does because he believes that his attachment to the temple is entirely rooted in his own ugliness.

Yes, Tsurukawa sometimes seemed to me like an alchemist who could transform tin into gold. I was the negative of the picture; he was the positive. How often had I not been amazed to see how my dark, turbid feeling could become clear and radiant by being filtered through Tsurukawa's heart! (57)

He needs Tsurukawa very much, because for him Tsurukawa is truly his well-intentioned interpreter, an irreplaceable friend who able to translate his words into the language of the real world. Mizoguchi describes himself as the

negative picture and Tsurukawa is the positive one. Tsurukawa is the only person who loves and who gives attention to Mizoguchi after all Mizoguchi's past experiences. That is why when he heard that Tsurukawa was dead, he becomes so sad. He cries for Tsurukawa although he has not cried at his father's death. Tsurukawa existence seems to be more meaningful than his father is with all the problems that beset him.

Mizoguchi's internal conflict about the destruction of the temple has been strengthened by Kashiwagi's ideas. The ideas of Kashiwagi has impressed him so much, such his idea about 'love', 'life,' and 'beauty.' According to Kashiwagi that 'love was impossible' (102). Kashiwagi used himself as the example of his explanation about love. He clarified that the people like him—crippled—that had far from perfection could never be loved. Mizoguchi applies his Kashiwagi's idea about love toward himself. Mizoguchi thinks that with his weaknesses, love will never approach him. It is also strengthened by his losing of his mother in his heart. It cannot be denied that Kashiwagi's existence is very influential to Mizoguchi. He can learn many things from Kashiwagi. Moreover, Kashiwagi has brought Mizoguchi to the more real life. Mizoguchi is very stimulated by Kashiwagi's thoughts. Mizoguchi is stimulated to think more about normal life, the life which very different from his life before.

At the same time it was he who had urged me on towards human life. The entire shamefaced side of my nature and all he wickedness in my heart had been healed by his words and had turned into something fresh. (104)

Kashiwagi has more accurate theory about 'beauty' than Mizoguchi does. Kashiwagi explained that 'the beauty was like a decayed tooth'. The tooth which existence made the person realized the hurt. This explanation that finally make Mizoguchi thinks that the beauty, which he thinks as the obstacle must be eliminated. He also think that beauty is his enemy. "Beauty, beautiful things," I continued, "those are now my most deadly enemies" (217). Moreover, about 'life', the life that Kashiwagi introduced to Mizoguchi was the life through the dark-by way. Kashiwagi suggested that 'to live and to destroy were the same thing'. This opinion that finally always follows Mizoguchi's mind and thoughts since then.

f. Mizoguchi's Conflict with the Superior

The other influence of Mizoguchi's conflict is from the Superior or the Father Dosen of the temple, to whom the entire acolyte should give their respect. It begins from the rumors, which he heard that the Superior had enjoyed himself with women, and actually he knew the reality by his own eyes. It was on Saturday afternoon, January 1948 he proofed the truth. At that time Mizoguchi met the Father Dosen together with a Geisha. Since that day, he gets a big problem with it. And since that time, the Superior becomes so silent. The Superior's silences become a source of uneasiness that press on him day after day. He gets no chance at all to explain, and the Superior begins to torture him by passing the matter over in silence. He cannot sleep at night and he is filled with scorn for the Superior at that time, so appeared in his mind a desire to escape from the temple (it was on

November). The immediate motive for his escape lay in what the Superior has clearly revealed to him in the previous day that the Superior will not had Mizoguchi to be his successor anymore. "There was a time when I planned to make you my successor here. But I can now tell you quite plainly that I have no such intention"(172). It is from that time that the Superior's attitude toward him became noticeably cold.

The Superior's reprimand soon has been known among the people in the temple and their attitude toward him become visibly more hostile. That is making him fills with hatred. At that moment, a violent desire comes over him to get away from all his surrounding. He thinks that whatever happen, he must leave—leave his surrounding, leave his conception of beauty, which so shackle him, leave the isolated obscurity in which he lives, leave his stuttering and all the other conditions of his existence

Once again, Mizoguchi got the warning from the Superior for what he has done, for neglecting his studies and for not repaying the money he lent from Kashiwagi. If the superior got more trouble from Mizoguchi, the Superior would not be able to keep Mizoguchi on the temple any longer. He asked him to realize that that was not for the first time. That is for the first time he has heard the Superior talks to him like that, and for the first time he has given him that pledge. Suddenly that all become clear. He thinks that the Superior is already contemplating his expulsion from the temple. Before all will happens, he intends to do his decision as soon as possible. "I must hurry to carry out my decision"(210).

His conflict with the Superior is one of espouses of his final decision to burn the Golden Temple. At last, he has lost his respect to the superior then he finally ignores the Superior's kindness. He thinks that it is an obstacle for him to reach his decision.

From the explanations about the development of Mizoguchi's character since he lives in the Golden Temple, it can be concluded that Mizoguchi's obsessions during he lives in the temple are influenced by the causes of his obsessions before he lives in the temple. His doubt and his disappointment are defeated by his needs. At first, he really wants to live in and to be a part of it, but it is going to be different or change. The reality inside the temple slowly begins to change his point of view and perception toward the temple. His doubts reappear in his mind, and it is intensified by the conflicts he must face since he lives inside the temple. It was slowly going to turn into strange thoughts and wishes, related to the destruction of the Golden Temple.

3. The Time while Mizoguchi is Outside the Golden Temple

The beauty is still being his conflict and being his problem, the time while Mizoguchi is outside the Golden Temple. He still has thoughts and wishes about the destruction of the Golden Temple. His thoughts grow stronger at the time he is outside the temple, it happens after his previous wishes has fail. That stronger thoughts and wishes are caused by the unwanted images that often appear in his mind in the wrong time.

As has been said before that Mizoguchi's real problem is the beauty of the Golden Temple. The first is the appearance of the image of Golden Temple in front of him when he is in Kameyama Park together with woman. "Yes, the Golden Temple appeared before me—that strange building which, when one thought it was near, became distant"(125). The Golden Temple becomes so close when it is thought so distant. This structure comes and stands between him and the woman.

It is only for the sort time that he is completely embraced by the vision of the Golden Temple. When he returns to himself, the temple is already hidden. The moment of illusion, in which he has imagined himself being accepted and embraced by the Golden Temple has passed. It has been explained before that 'the beauty was his real problem'. He regrets his own deficiency in aesthetic appreciation. If other people perceive beauty quickly, and discover beauty and sensual desire at the same moment, but for him it always comes for later.

The image of the temple once more appears in front of him, the time when he is having fun together with a woman and looking at her breast. "The Golden Temple once more appeared before me"(152). He feels strange in his mind's eyes, the breast of that woman transforms into the Golden Temple. It comes and goes one after the other. The images of the golden Temple appear in Mizoguchi's mind. The both are occurred when he is together with woman, when he tries to unite himself with the 'life'.

Mizoguchi has estranged from life if the images of the temple appear in his mind. He thinks that the temple tries to protect him from the evil, but he knows that the temple actually will make him more evil.

Why does the temple try to protect me? Why does it try to separate me from life without my asking it? Of course it may be that the temple is saving me from falling into hell. But by so doing, the Golden Temple is making me even more evil than those people who actually do fall into hell, it is making me into "the man who knows more about hell than anyone. (153)

Mizoguchi is angry and does not like with this condition. Between the girl and himself, between life and himself often appears the Golden Temple. He feels that everything he touches will instantly turn to ashes and the prospect before him will change into a desert. So then, he makes himself sure that one day he will rule the Golden Temple and bring the temple under his sway, so that never again will it be able to get in his way.

"Far from containing the idea, I myself was wrapped up in it. And this was the notion that enwrapped me: "I must set fire to the Golden Temple"" (191). That is a cruel notion appears in his mind when Mizoguchi is on his escaping from the Golden Temple. He decides to escape from the temple because he wants to be free from all his problems he must deal with. Suddenly that notion come to live within him and it makes his inside shine brightly. On Mizoguchi's escaping, in his place where he stays, he often considers about his intention to what he will do (set fire the temple). He imagines if he burns down the golden temple, he will do

something that will have great educational value, that the meaning of the world would surely change. The more he thinks about that, the more cheerful he becomes.

Sometimes Mizoguchi doubt about his decision. He feels that he is on the verge of being caught up once more in the charm of life or in envy for life. Once, he feels that there is any possibility for him to refrain from setting fire to the temple, he can leave the temple for good, give up the priesthood and bury himself in life like other young fellow. However, instantly the dark forces bring him back to himself and abduct him from such ideas. He has decided that whatever happens he must burn the Golden Temple. Only then could a new life begin that was made especially for him. Until the winter came, his decision became more and more firm. Even though he has to postpone his plan, he does not grow tired of that steady prolongation. Then his doubt is outdated. During the period of half a year his eyes is fixed steadfastly on a single point in the future. That is true that the first time his life in the Golden Temple is pleasant. When he thinks that whatever happened the Golden Temple is going to be burned down; the unbearable things become quite bearable.

From the explanation above, we can see that his idea seems to grow within him, waiting for the day of its full flowering, since his first visit the Golden temple with his father. It is the fact that the temple, which should be as an incomparable beautiful object, contains the various motives that eventually lead him to arson.

B. Mizoguchi's Decision to His Final Destructive Act

Mizoguchi's decision to burn the temple is the outcome of his stress. The temple is the source of his stress and frustration. He actually feels stress and frustrate with the beauty and with all the beautiful things. His physical unattractiveness, his mental condition, and his stuttering are the condition that has estranged him from the beauty. It is different to his first opinion that the temple is the place where he can get the beauty, safety and security, and love. The temple is a place where he wants very badly to live and to be a part of it. Then all has changed since he truly becomes the part of it. He encounters a lot of disappointment inside the temple because everything is different and he feels that everything inside the temple seems to reject him. Those are the conflicts that come from the environment and the society where Mizoguchi lives in. The conflicts before he lives in the Golden Temple also influence his conflicts when he lives in the temple. In other words, all the conflicts that happen inside or outside, before or while he is living in the temple are in connection and influential to each others.

Atkinson states, "Another common reaction to a stressful situation is *anger*, which may lead to *aggression* (465)". Mizoguchi is angry at the entire stressful situation. He often imagines how if the temple never exist around him, or he imagines the Golden Temple is destroyed by an air raid or typhoon. At the beginning, he tries to repress or tries to deny that feeling, but the thoughts invade him and those are excessive and very intrusive. He realizes that he will not live in

peace if the temple still exists around him. It is normal if a hidden anger appears in an aggressive behavior.

Actually, Mizoguchi gets his idea to destroy or burn the temple since he is on the escaping moment. That is the peak of his frustration. He is frustrated by all the problems and conflicts. Therefore, the intention to run away from all the problems emerges in his mind. He wants to gain the peace and freedom in his life. "Frustration is the condition whenever a person's effort to reach the goal is blocked (Atkinson 465)". In this matter, 'beauty' is the goal or destination of Mizoguchi, but it is also the main source of his problems or conflicts. Those can be seen in the previous chapters. He has been obsessed by the beauty and gets many conflicts, until at the last he gets stress and frustration.

Mizoguchi's planning to burn the temple certainly brings him into the life he wants to live before. His life seems returned to live, but in other side, he does not realize that he has done something, which is more like a preparation for death. He is like a man who has determined to kill himself, which might first pay a visit to a brothel in order to lose his virginity. It is the same way like his visiting the kind of place. Then he does not stand in fear of those frustrations anymore—those frustrations, which he has so often experienced at the crucial moment when the Golden Temple intervened between him and the woman.

Since he has resolved to burn to the Golden Temple, he has returned to the fresh, undefiled condition of his youth and he feels that it will be all right for him to come across the people and the things that he has met at the beginning of his life. The people and the place that Mizoguchi means are the woman and

Gobancho (a place of prostitution). And he visits the same place on the following day, that is the way he spends the money he has got from the Superior. That is Mizoguchi's preparation before he does his final action.

He has also prepared his decision to die in flame together with the Golden Temple, which he will burn. He feels that the rusty key that open the door between the outer world and Mizoguchi's inner world will turn smoothly in its lock. That is what he hoped for a long time.

My world would be ventilated as the breeze blew freely between it and the outer world. The well bucket would rise, swaying lightly in the wind and every thing would open up before me in the form of a vast field and the secret room would be destroyed...Now it is before my eyes and my hands are just about to stretch out and reach it....(248)

He feels happy to think about that. He feels that he has never been as happy in his entire life.

When he is on the threshold of his deed and all the preparations that lead to the deed have completed; when there is nothing left to do except to throw him into the actual deed; he does not imagine that a great gulf is opening up between him and what he intends to do. When he gazes at the Golden Temple to bid it a last farewell, the temple is glittering. That glittering spread wider and wider, until gradually the entire temple has emerged before him under that strange light of time itself, which is neither day or night. "Never before had the Golden Temple

showed itself to me in so perfect a form, never had I seen it glitter like this in its every detail" (253).

Mizoguchi is overcome by intense weariness. The beauty of the Golden Temple is always echoing somewhere. Mizoguchi describes himself like a person who suffers from ringing of the ears. He invariably hears the sound of the Golden Temple's beauty wherever he might be and he has grown accustomed to it. "The building was like a little golden bell that has gone on ringing for five and a half centuries, or else like a small harp" (255). Mizoguchi knows that the beauty of the Golden Temple is unsurpassed. Again, the beauty is trying to take a last chance to exercise its power over him and to bind him with that impotence which has so often overcome him in the past. His hand and his feet flinch from what lay before him. A few moments before, he has been only one step from his deed, but then once again he has retreated far into the distance. He does not know what should he do with that terrible weariness.

While his body seems benumb, suddenly some words emerge into his mind and those words are calling him. They are trying to approach him in order to put him in his mettle. "Face the back, face the outside, and if ye meet, kill instantly!"(258). These words are the first sentence of the famous passage in the chapter of the *Rinsairoku*. The famous words in the chapter of Popular Enlightenment in the *Rinsairoku* are:

"Face the back, face the outside, and if ye meet, kill instantly!
When ye meet the Buddha, kill the Buddha! When ye meet your
ancestor, kill your ancestor! When ye meet the disciple of Buddha,

kill the disciple! When ye meet your father and mother, kill your father and mother! When ye meet your kin, kill your kin! Only thus will ye attain deliverance. Only thus will ye escape the trammels of material things and become free.”(258)

Those words that propelled him out of the impotence and all of sudden his whole body is infused with strength. Therefore, when he looks toward the Golden Temple, the glittering temple of his vision has begun to fade. Finally, he decides to set fire on the temple as the reflection of his anger. His anger, which lead to aggression is the reaction to a stressful situation.

Mizoguchi's final action—burning the temple he loves very much—shows that he is an abnormal people. Actually, his abnormality has been shown before, through his obsessive thoughts about the smashed of the temple, through his doubt of the temple's existence and shown through the images of the temple that often appear every time he is having fun with a woman outside the temple. The more evident of his abnormality is his act a moment after the burning behavior. He takes a cigarette and begins to smoke as a man who takes a rest after finished a job which shows that there is no regret on him after all.

CHAPTER IV CONCLUSION