

## Analysis of the Lion Forest Garden based on Dhyana Thought

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### Abstract

The Lion Forest Garden in Wuzhong Famous Garden is one of the representatives of Suzhou classical gardens. This article preliminarily analyzes the influence of Zen on the layout and artistic conception of the lion forest from the name of the garden, the names of the buildings in the garden and the rockery.

### Keywords

Dhyana; Lion Forest Garden; Koan; Rockery; Artistic Conception.

### 1. Introduction

The Lion Forest Garden of Wuzhong Famous Garden is located at No. 23, Yuanyuan Road, Northeast of Suzhou City, Jiangsu Province. It covers an area of 1.1 hectares and is a famous garden in the Yuan Dynasty. The garden is mountainous in the southeast and water in the northwest. It is surrounded by high walls and deep houses, surrounded by curved corridors. The garden is full of artificial hills, terraces looming, and winding paths are quiet, like a maze. As shown in Figure 1.

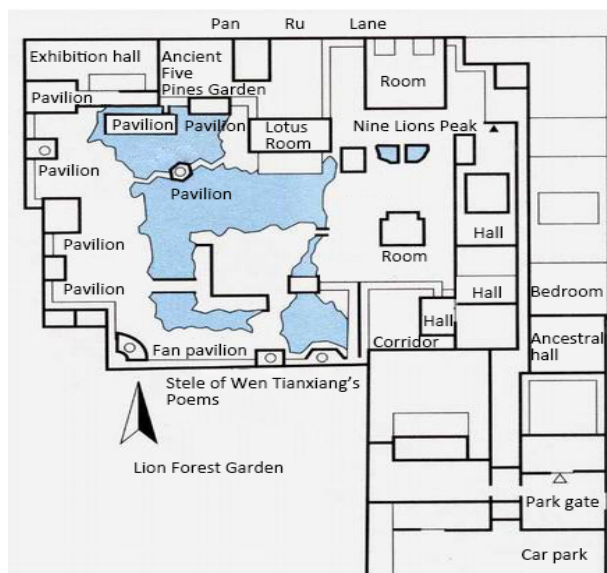


Fig 1. Floor plan of the lion forest

The entire garden is centered on the pool in the middle, with the theme of Zen Buddhism. Houses are built on mountains, trees are transplanted, and bridges are erected to build pavilions. This makes the entire garden compact, rich in "one foot forest" and "one flower and one world". "One Leaf, One Tathagata," the artistic conception, wandering in it, has a profound sense of timelessness and timelessness. No wonder that Ni Yunlin and Emperor Qianlong lingered every time they visited the Lion Forest. What's more, because Qianlong liked it too much, he used it as a blueprint to imitate a lion forest in the Summer Resort in Hebei and the Old Summer Palace in Beijing, showing the profound charm of its charm.

## 2. Dhyana

On the origin, Chinese Zen originated from the Zen studies of Indian Buddhism. With the introduction of Buddhism from the Silk Road and sea passages in the late Han Dynasty, Indian Zen learning was gradually accepted by the popular figures of the Middle-Earth, and integrated with the Chinese native Taoism during the Wei, Jin and Southern and Northern Dynasties, forming a unique religion in China. Genre-Zen. It can also be said that Zen Buddhism is Sinicized Buddhism.

Dhyana means meditation in Sanskrit. Zen advocates spiritual transcendence and freedom through individual intuitive experience and meditation mode of thinking. In the view of Zen, man is in the universe and the universe is also in man's heart. This is the so-called "unity of Brahman and me". Man and nature are not only the relationship of mutual participation, but an integrated whole. The inner experience is the key to this realm, because everything in the universe is born by the human heart. Chinese Zen not only retains the world view of "the unity of Brahman and me" in Indian Buddhism - "the theory of the original mind", but also develops a set of liberation methods of self-consciousness, that is, through intuitive observation, meditation and instant epiphany to achieve the realm of "the unity of Brahman and me" and the blending of things and me. At the same time, Zen culture also promotes the philosophy of comfortable life with the pursuit of self-spiritual liberation as the core, as well as the natural and simple, quiet and elegant interest in life. Zen advocates "heart to heart, without words" when inheriting its teachings. Therefore, when Zen people talk about Zen and Taoism, they pick flowers for public display, or antelope hanging horns, and the listener starts to find the true meaning in the quiet heart. Therefore, Zen has formed a set of "natural, concise and implicit expressions". Zen was popular after the middle Tang Dynasty, and the Song Dynasty was its heyday. It almost replaced the thought of Lao Zhuang and shook the position of Confucianism to a considerable extent, and had a great impact on the development of Chinese traditional culture.

## 3. Application of Decorative Materials

The Zen artistic conception contained in the Lion Forest in the Famous Garden of Wuzhong uses the shape of the landscape to convey the Zen meaning of "the unity of Brahma and I". Even after the wind, frost and snow, we can still feel the distant time and space but still make people stop. A little thoughtful Zen.

First of all, the reason why the Lion Forest is called the Lion Forest is itself a Zen code. In ancient times, the lion served as a "teacher", and Suan was the teacher. The ancients believed that it could eat tigers and leopards; forest means clumping together. The "Great Wisdom Theory" says: "For example, a cluster of large trees is called Lin....Monk The place where you gather is called Jungle." And said: "Buddha is a teacher among people, and the place where Buddha sits is like a bed and a place, and all are named master seats." Therefore, the three characters "Lion Forest" itself means Buddhism Zen Temple.

Zen monks originally lived in rocks or lived in other courtyards of the Lu Temple. They went to HuaiHai(Zen Master) under Matsu to establish a Zen temple system, which is called "BaiZhangQingGui" in the world. Monks with superb wisdom are called elders and live in the same room. The monks live together in the monastery hall; the characteristic of the Zen temple is that it does not have a Buddhist hall, but only a hall. Therefore, judging from the fact that there were no temples dedicated to Buddhas and Bodhisattvas at the time, the Lion Forest only had the names of Zen-style buildings such as the Zen Nest and the Lying Cloud Chamber. At that time, the Lion Forest had five peaks including Lion, HanHui, TuYue, LiYu, and AngXiao, as well as QiFeng Pavilion, XiaoFeiHong Stone Beam, WoYunXuan, LiXue Hall,

Zhipaixuan, WenMei Pavilion, and Yujian "Twelve Scenes" such as pools. "The room of the Yanju residence is called WaiYun, the hall of teaching the law is called LiXue Hall, the courtyard is called 'Tengjiao', and the plum is called Wolong, all of which are named after it. Today refers to BaiZhiXuan and WenMei. The pavilion is covered by the opportunity of Mazu Zhaozhou to show its learning. It is called the well of curling and the pond of jade mirror, and water is used as a metaphor for its nature." LiXue Hall, ZhiBaiXuan, and WenMei Pavilion are three buildings. The scenery names of objects are all named after Zen.

LiXue Hall took its meaning from the story of Hui Ke, the second ancestor of Zen Buddhism, asking for Buddhism from the first ancestor of Bodhidharma: Hui Ke XueYe stood outside the door and asked Bodhidharma, but Bodhidharma refused to accept it. After moving, Hou Hui could judge himself and finally touched Bodhidharma, so he passed the mantle. There is a stone peak of TaiHu Lake in the YuJian Pond of the Lion Forest As shown in Figure 2, which tells that Bodhidharma came to Guangdong from southern India during Emperor Wu of Liang, and then went to JinLing (Nanjing, China) to meet Emperor Liang, because Emperor Wu did not understand the "right-eye Dharma". So "a reed crosses the river" to the Northern Wei Dynasty, the story of nine years in the SongShan wall.



**Fig 2.** Bodhidharma One Tail Crossing the River

ZhiBai Xuan As shown in Figure 3 borrowed the remnants of Song Bai from the time and used the Zen Master Zhaozhou in the Tang Dynasty to answer the question of the monks: "How did the patriarch come from the west?" . Now refers to the relics of two cypresses remaining on the rockery in front of the main scenery of Baixuan.



**Fig 3.** Point to the cypress pavilion

WenMei Pavilion took Mazu Wenmei because of the plum blossoms in the Song Dynasty. It was named after the Zen koan that "the plum is ripe". This kind of use of Zen koan's scenery or scenery name to inspire the view and the Zen practitioners to understand the true essence of Zen can be said to be a major feature of the garden of the lion forest, which is derived from the poetry of the literati in the Yuan and Ming dynasties. For example, Zhou Ji's "Yong Yujian Pond": "Shen Shen has a flat mirror and a clear bottom. The mountain is deep and the wind is lawless." The poem is simply a copy of the meditation of Hui Neng's contending for a bowl. Even a small stone slab bridge (Feihong Bridge) is full of Zen in the eyes of the viewers: "The stone bridge drives the Xiaohong, and there is a way to go. Just ask the people in the dust, how many people have been here." Although The Lion Grove has undergone many changes, but some buildings and sceneries today still have their old names, so you can still appreciate the Buddhism in it.

In addition, the main rockery part of the lion forest covers an area of about 1153 square meters. The caves are winding and hovering up and down like a labyrinth. Although the artistic value of the lion forest has been different in the past, the actual situation is: visitors here are often "speaking of the people above". After hearing from the east, visitors from the east are not in sight. Sometimes the relatives are available, and there are several hurdles to chase after them." (Qing Zhaoyi "Lion Forest Inscription on the Wall") This mysterious and strange rockery labyrinth is exactly what Buddhism pursued. The phantom of the Buddha country like the fairy mountain and Qiongge. Most of the peaks and rocks on it resemble lions As shown in Figure 4, The ancient trees between the peaks and rocks are towering to the sky, like deep mountains and old forests, as the Zen master said: "Humanity I live in the city, I suspect I am in the mountains." (One of the fourteen poems of "The Lion Forest") Today's Lying Clouds The room is built in the rocks. Wei Su's "Lion Lin Ji" at the end of the Yuan Dynasty said: "The grass roots behind the Lion Peak in the Cloud are the abbots, and the lintel is called 'Zen Nest'." There are circular or hexagonal architectural sites on the rockery today. Some people suspect it is in the Ming Dynasty. A place for monks to participate in Zen in the early period. At the waterfront in the northern part of the Great Rockery, there is also a Taihu Stone Guanyin, which stands westward, with a kind-hearted look and fluttering clothes, as if to extradite all living beings and head towards the sea and sky Buddha kingdom.



**Fig 4.** Shaped like a lion

## 4. Conclusion

The Zen thoughts similar to this are everywhere in the Lion Grove, but they cannot be detailed one by one. If you are willing to experience it personally, you will be able to gain a lot more than the author thinks.

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