

The World in the Pot for Pottery Fun

Analysis on Japanese Tea Garden

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Abstract—This paper makes a study on the history of Japanese tea garden, the influence of teism and Zen on Japanese tea garden, and the characteristics of the landscape elements of the tea garden, and the results show that the tea garden begins from the Kamakura period, and after followed by Buddha temple style tea garden and academy style tea garden, it forms a unique type of Thatched tea garden in Momoyama period. The formation of Thatched tea garden is inseparable from the influence of the Japanese teism "He, Jing, Qing, Ji" thought and Zen thought. These two thoughts are reflected from the layout, color, small garden ornaments, plant disposition, tea house structure and internal arrangement. Further the paper sums up the Japanese tea garden has small and exquisite, simple and elegant simplicity, strong Zen sense, rigorous layout characteristics.

Keywords—Japanese garden; tea garden; teism; Zen

I. INTRODUCTION

Japanese garden art as an important part of the Oriental garden system, much sought after by the West, there are many traditional gardens have been designated as world cultural heritage. Although the Japanese garden originated in China, but the Japanese transformed and updated it after "brought" it, and gradually formed its own unique style: pay attention to use abstract approach, try to express a harmonious, succinct, silence, empty, quiet Zen charm with full attention to the combination of natural landscape. "The garden is full of Japanese unique Zen and astringency".[1] Secondly the Japanese garden in addition to be influenced by local factors, also because of the rich and diverse cultural and ideological characteristics, resulting in the development of a wide range of garden styles including : Pond garden, Shanting building, flat garden , Karesansui garden and tea garden, etc. [2].

Among those the Karesansui and tea garden are the special formed of Japanese garden, and tea garden is a kind of garden form which rises after the Karesansui. It is a functional garden for people's teism activities. The stone garden landscaping elements are used everywhere in the garden.[3]. As the representative of Japan's natural landscape garden, tea garden has a quiet, concise and elegant overall style, small and exquisite, with a perfect construction.[4] Therefore, this paper will analyze Japanese garden with the example of tea garden.

II. THE HISTORY AND CLASSIFICATION OF TEA GARDEN

Japanese tea was introduced from China during the Kamakura period (China's Tang and Song dynasties). In Tang Dynasty, drinking tea is very popular. Allegedly, this wind from the "monks meditation, use tea to arouse the spirit and vanquish drowsiness", later "everyone was followed, then it became the custom", so as to become "Every house's drink", if guest comes then tea must be served to show respect (See "Pingzhou ketan") [5].

At that time, Japan has a large number of monks studying in China, including Chinese people's tea drinking custom and traditional gardening technology. Japanese teism and garden did not wholly intact imitation while learning Chinese culture, but it integrated Japanese original culture elements into the traditional Chinese culture and Zen thought, then grew to the national essence to represent Japanese life ethics and aesthetic taste.

A. The Prevalence of Tea Drinking

Heian period (AD 794 - 1185), due to send monks' come and go, it strengthen the cultural exchanges between China and Japan, tea and tea drinking method spread to Japan. Japan

began large-scale tea cultivation, tea drinking has been gradually spread in Japan's upper class society.

B. Formation of Buddha Temple Style Tea Garden

Kamakura period (AD 1185 - 1333) Since the Tang Dynasty, the prevalence of tea drinking is happened in China's Buddha temples, almost all of the temples are equipped with "tea room" or "tea hut". Many Buddha temples considered tea planting, tea production and tea drinking as a compulsory subject and lifestyle. As the Japanese Buddhist monks came to China to study, so they naturally be influenced by Chinese monk's living customs. In the Kamakura period, after Zen Master Rongxi (1141--1215) returned to Japan he was busy at putting up the Zen, and he also brought the temple tea drinking system of Chinese "Tea and Zen in one" to Japan, tea drinking has come to stay in Japan's Buddha Temples. His disciple Minghui inherited his teaching to promote tea drinking with temple as the center[4]. Gradually formed Buddha temple style tea garden which is manly used by monks and with strong mountain rock Zen sense.

C. Formation of Academy Style Tea Garden

Muromachi period (AD1392 - 1573) In the 15th century Dongshan culture period, the famous Japanese artist Ah Mi (1397 - 1471) established the "Academy Tea" in academy buildings, which is noble tea ceremony with serious atmosphere. The academy tea ceremony is from Buhhda temple tea ceremony, but there is no internal relationship between tea and Zen. Academy tea stress in the tea parties remove all the irrelevant things as far as possible, fix the place sequence od the items used in tea party, at the same time make corresponding provisions about how to use tea set, how to cook tea, the action of tea and a variety of hospitality and tea offer procedures, thus formed the elegant and serious style of tea party [6]. As the academy-style tea parties are mostly attended by aristocratic warriors and all held in academy buildings, the tea garden area is big, garden forms are rich, mainly are freehand landscape.

D. Formation of Thatched Tea Garden

In the end of Muromachi period and Azuchi-Momoyama period (AD1423-1502), Murata Juhikaru (1423-1502) was the host to treat the tea party, he combined the temple tea ceremony, folk "Cha jihe" and the Noble Academy's Hezi tea together, and injected the spirit of Zen, got rid of all luxury furnishings. Because of his unique insights and his success to integrate Japanese's interests into tea, so teatism acquired a completely new outlook, the selection of tea set, the method of teatism has gradually been reformed [7]. The simple teatism based on spirit began to pop. Academy halls which held tea parties in the past now replaced by the small thatched hall, and formed its simple thatched teatism. Subsequently, Takeno (1502 - 1555) period the thought of "tea and Zen in one" was born, and then Takeno's disciple Grand Master of Teasim Sen no Rikyu (1522--1592) further popularized thatched tea and until the establishment of the idea "He, Jing, Qing, Ji", Japanese teatism finished all the reforms, followed by the establishment of Thatched tea garden which has its unique soft quality.

III. TEA GARDEN AND TEAISM

Japanese teatism is one of the most cultural characteristics of Japan, from the establishment of Murata Juhikaru to the revival of Takeno, and then to the sum-up of Sen no Rikyu, they integrate tea drinking and Zen together, formed plain and simple, moral cultivation and Zen mastery Tea drinking form - Teatism. Teatism emphasizes the consistency and similarity of thought, and the tea garden is the medium bridge of this practice. Japanese tea garden embodies the essence of teatism everywhere, that is the four essence of Teatism - "He, Jing, Qing, Ji". However, Sen no Rikyu teatism's "He, Jing, Qing, Ji" retained a lot of Zen imprint both in terms of thinking and practice. In the provisions of teatism he borrowed a lot of Buddha temple rules [8]. Zen thought in addition to reflected in the teatism, the layout of the tea garden and internal structure of tea house are also closely related with the Zen rules.

A. "He"

The "He" of the four essence advocates the equality of all human and the equality of all beings basically. The window is the source of Hemei of tea house and the light into the tea room after filtered by white rice paper are soft and tempting meditation. The wind blows from the leaves of old pine trees outside the tea house, echoed with the boiling sound of the kettle on the stove, the harmony of the environment and the harmony of the participants make the "He" of teatism become more moving. The tea house layout, etiquette procedure and etiquette standard all have the ingenuity to highlight the "He" atmosphere, specially "four and a half" tatami sized tea house condensate the distance between people into a very small space, which prominent the situation of heart to heart and, meet friend with tea .

B. "Jing"

The Jing thought originates from Zen, Zen advocates "my heart is the Buddha", teatism absorbed the Zen's "Heart and Buddha equality" concept, and sublimated and refined it, then formed an emotional concept "Jing". In the Japanese teatism "Jing" spirit, every prop is subject to great respect, everything is regarded as spiritual. Such as the Chenxue, guanshoushi in tea garden, they are the details which easily be ignored by people, but they have been carefully arranged. For example, Chenxue (trash pit) will equipped with bamboo chopsticks and seasonal leaves, simple but meticulous, with an unusual beauty. In the teatism process, the participants will appreciate and praise the interior decoration and tea set in the tea house[9]. In thatched tea house all the guests must enter from the small entrance - Linkou, regardless of the high or low status as long as enter the tea house they all are the respected tea participants.

C. "Qing"

The original meaning of "Qing" is clean, sometimes also refers to neat, is a cultivation element which highly respected by the Japanese. Of course, the four essence of teatism "Qing" often refers to the washing of soul. Tea people should splash water on the open field in tea garden at all times, before greeting guests, tea people should wipe clean the leaves and stones in the garden with a cloth. The tea house is even more spotless, carbon used to burning water must be washed off its

dust one day before. Tea set has an antique flavour with natural fresh smell, which giving people the beauty of return to nature. Monks sit for meditation and practice, they can reach the condition of "Luzuo songxia, buzhi zhouye, wenna jiqu, rusuo gaomu" ("Boshan Monk Biography"). The tea people sitting in a cross-legged is also quite similar with Zen's "Sit in meditation" [10]. Tea people reached inner clean and peace by removing the dirt outside the body. The "qing" in the four essences is the unification of form and content, express the Buddhism truth "Identity of object and self" with its unique cultural style.

D. "Ji"

"Ji" is also derived from the Zen thought, in the Buddhist scriptures is used as "death, nothingness, Nirvana" meanings. In teism it has the corresponding meaning of "solitude, poor, pure". Tea garden is the place for teism, it has an inseparable relationship with teism and Zen. Tea garden's garden form is very simple and natural and slightly primitive, it pursues Taste Zen in Tea and the barren space environment and atmosphere. The pursuit of "Ji" uses freehand technique, abandoned all the decorative elements, uphold the "less is more" principle, pursuit the endless mood in the limited space. Tea garden emphasizes simple and clean, not thick and heavy color, it uses gray-green color system to pursue the minimalist simple taste. It reflects Teism's "Tuo" beauty and "Ji" beauty ("Tuo" means simple, "Ji" means quiet and lonely), shows the territory of the mountains and valleys, giving a sense of silence ethereal [11].

IV. TEA FEATURES OF TEA GARDEN LANDSCAPE

The meaning of Tea garden itself is also taken from the Buddhist scriptures. From the legend the practiced Buddha across the Three Realms fire house reach to the open field, which means the tea garden itself is the Buddhist rites place for practice [12]. Tea garden is the product of teism, it is the subsidiary garden of "tea house". The emergence and development of tea garden is directly originated from the flourishing of "Teism". Japanese tea garden generally composed by garden (open field) and construction (tea house). It is both a place for teism, and also the characteristic component of Japanese garden. The tea house is a reception facility for tea organizers (husbands) to invite guests for tea drinking, usually built on the bare ground in the garden. In Japanese three kinds of tea gardens the Thatched tea garden has the most unique style.

A. *Quiet and Elegant, Winding Streets*

Tea garden is located in winding streets. Tea house must be surrounded by lush vegetation. Open filed and the tea house are separated by a certain distance, during which there are curved traces connected them, ground was paved with stones, roadside planting flowers and trees, the atmosphere maintains elegant and quiet as much as possible [13]. In tea garden it planted evergreen trees free style along the road cluster or lonely, the vast majority of the ground is grass and moss [14]. Winding road laying on the grass, yet contrast the small area open filed to be more winding. Lush vegetation and winding

stone road make the tea garden particularly elegant and quiet, isolated from secular hustle and bustle.

B. *Elegant Form, Rigorous Layout*

Each component of the tea garden has its specific function and meaning, they are elegant, orderly, followed the traditional layout and title. Such as the entrance gate "Muhu" (Brushwood door) is the first gate of tea garden, it clearly isolated the open filed from outside world. After enter the outside exposed ground the stone under your feet is "Feishi". People through the shade of the wooden doors, marching on the Feishi under their feet, along the road set up Jifu (waiting room at the gate), Zhongmen, Daihe (waiting room). "Jifu" is the place for guests to wait and place their clothes on the outside exposed ground. And the division between the outside exposed ground and inside exposed ground, between noise and quiet is a bamboo fence, known as the "Zhongqian" or "Zhongmen". It set up obstacles through the bamboo fence intentionally cut off the road, so that visitors need to follow the regulated lines to go forward, the purpose is to make the guests can not see the whole picture of tea garden, also play the role of obstacles and loopholes. After the guests enter the inside exposed ground, first they need to wash their hands and rinse their mouths at Dunju (Hand-wash pot), after visit the "Xueyin" which is the toilet only for appreciation and accompanied by white sand and seasonal plants, then enter the tea house from "Linkou". In the places which inconvenient for guests to enter, usually there will placed with a cross-shaped "Guan Shoushi" which is a small round stone tied with a rope, to imply the whereabouts of the guests do not exceed the area.

C. *Small and Exquisite, Lonely and Far-Reaching*

The overall area of the tea garden is small, and built outside the tea house, but the created mood is very far-reaching and silent. Squatting style hand-wash pot metaphors the clear mountain spring, use heavy stone lanterns to compared to the towering mountains, moss and dwarf pine compared to the dense forest. Different environments squat expression forms are eclectic. Some take the natural stone forms, full of rustic charm; some take the form of private wells, simple and prudent; also some take human's punched ability as much as possible, cleverly conceived. Feishi also use the same design concept. Most of them use stones with natural forms, or embedded in the road surface, or placed on the ground alone, placed at random with natural lines, reflecting the designer's careful design [12]. These Feishi, Shuibo, stone lanterns, everywhere is the miniature landscape evolved from nature, creating a tranquil and quiet atmosphere.

D. *Elegant Color, Plain and Comfortable*

In his "Philosophy of Arts and Crafts", Kozo Yoshihara pointed out that the teism is a life road from tea to heart, and from heart to tea. The main purpose of tea garden is to guide the guests into the tea house and remove their materialistic, clear their minds. So the color can not be overwhelming. The color of tea garden is basically composed by green and gray two colors: green trees, gray stones, stone lanterns, water pot, extension. At the same time, the garden is generally not planted with colorful flowers, in addition to plum blossom, do

not plant any ornamental flowers, to avoid the gorgeous colors to interfere with people's peaceful mood. Gray and green match is plain and simple, more in line with creating freehand and plain garden landscape realm. "Figure 1"



Fig. 1. Landscape structure of tea garden (Author's hand-painted)

V. CONCLUSION

Tea garden art has been influenced by the teism and Zen thought, it eliminates the deliberate processing in the design, but it was extraordinary and lets people have endless aftertastes. Seemingly simple but spotless Japanese tea garden has a long history and legendary background, whether the well-built squatting sketch or the Xueyin and Chenxue is only for visit and appreciation but never in use, which reflect the extremely high artistic value in tiny spot. Japanese tea garden pays attention to simple beauty, freehand, and meaningful effect, uses freehand to express nature, simple composition with rich implication. The highlight lies in its small and exquisite, silence and mysterious, abstract and deep features. Garden creators carefully arranged rough and simple stone and wood, bamboo, rattan sand, moss and other vegetation with the laws of nature, so that the beauty of nature concentrated in each stone and wood, making people feel like being in a simple, modest beauty realm.

The history of Chinese and Japanese garden is very long. As a branch of Chinese garden, Japanese garden develops from the first imitation and copy into a unique garden style, loved by the countries all over the world. Its influence in the world is increasingly bigger than China. Faced with this reality, apart from the shackles of modern history, the rise of the Japanese economy, Chinese people's proud as the "mother of the world garden" and the disdain of Japanese garden, cause our research on Japanese garden is numbered. In fact, our study on the history context and connotation characteristics of Japanese garden, learning from the successful experience of Japanese gardens, no longer blindly coping the traditional Chinese garden, but injecting innovative blood of the era, will help us to inherit and carry forward Chinese garden culture .

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