

The Influence of Taoism Culture on the Xishu Classical Garden*

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Abstract—Taoism has experienced more than 3,000 years of history since its birth, and its ideological attainments permeate all aspects of Chinese aesthetics. Since the late eastern Han Dynasty, Taoism began to develop in Shu, which had a great influence on the gardening ideas, garden elements and main types of gardens in Xishu. Through the methods of literature research and comparative analysis, this paper comprehensively analyzes and explores the guiding significance of Taoism culture to the garden construction in Xishu.

Keywords—Taoism culture; Xishu Classical Garden; gardening; main types

I. INTRODUCTION

The vast land of Bashu occupies the supreme position in the history of Taoism's emergence and development. At the end of the Han Dynasty, Zhangling was introduced into Sichuan. In dayi county of Chengdu city, he trained himself in the Heming Mountain and founded Wudoumi road (later known as Tianshi road). Taoist activities began to develop in Bashu. Sichuan is the true birthplace and birthplace of Taoism. Here, people not only have the cultural tradition of "saying things about ghosts and gods", but also have the deep victory of nature, which is known as the "Dongtianfudi"

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[1]. Over the past two thousand years, rich Taoist activities have left precious cultural relics of Taoism on this beautiful land, covering a wide range of areas, including literature, art, architecture, ethics and morality. Xishu Classical Garden belongs to Bashu Classical garden system with a long history and unique artistic style. It is a wonderful flower in Chinese garden art with style dense, elegant style, clear and relaxed, not stick to one pattern, quaint quiet show, strong rural feeling [2].

Taoism not only influenced the thoughts of different dynasties and generations, but also changed people's ideas on aesthetic art, thus influencing the design concept of Xishu Classical Garden. This paper will sort out the elements of the garden construction and the changes of the thought of the garden construction in Xishu Classical Garden, discuss the formation and development of temple garden, the main garden type, and discuss the influence and application of Taoism culture on the garden construction in Xishu Classical Garden.

II. HISTORY AND OVERVIEW OF TAOISM

A. History of Taoism

Taoism is one of the major religions in China and the only indigenous religion of the Chinese nation. Taoism

sprout in the yellow emperor Xuanyuan period, at that time, the level of science and technology and production capacity are very low, people's attitude to nature is more awe and worship, and then produced the concept of ghosts and gods -- believe that everything happens on the ground or consequences, are the embodiment of the will of god. During the warring states period and the pre-Qin period, with the deepening of the influence of immortal thoughts, Huang-lao theory became more and more popular, and the prevalence of the way of witchcraft and ghosts in Bashu, these comprehensive factors provided sufficient conditions for the emergence of Taoism. During this period, the concept of "Tao" as we now commonly understand it began to take shape.

The thoughts of Laozi and Zhuangzi are the philosophical foundation of Taoism. Zhuangzi inherited and developed the thoughts of Laozi. Both of them took "Tao" as the highest form of thought and provided the basis and source of thought for the emergence of Taoism. At the end of the eastern Han Dynasty, politics declined and the court degenerated. The traditional rule of Confucianism was gradually broken, and the people were in urgent need of spiritual support. Taoism came into being. During this period, Zhang Ling of the state of Pei established Wudoumi road, namely Tianshi road, in Heming mountain and Qingcheng mountain of Bashu. He also established twenty-four rules in all the capital counties of Shu. Taoism was officially developed in Sichuan. Since then, Zhang Ling has continuously improved the system of Taoism and established Taoist rites and regulations. Therefore, the birth of Tianshidao in the eastern Han Dynasty was defined as the official beginning of Taoism. Later in the dynasties, Taoism developed into a specific historical form, solved specific historical problems, and gradually became mature, forming China's unique religion. It can be said that Taoism originated from Huangdi, originated from Laozi, and became famous in Zhangling.

B. Overview of Taoism

Taoism, with Taoism as its main ideological source, has also absorbed ancient Chinese witchcraft and magic, forming a unique ideological system [3]. Taoism holds that all things are born from Tao, endowed with Tao nature, and ultimately come to Tao. In the spring and autumn period, the Taoism theory of Laozhuang was the main body of Taoism, and then derived a series of religious ideas, natural ideas, moral ideas and aesthetic ideas.

In "Daodejing", Laozi proposed that "man dharma earth, earth dharma heaven, heaven dharma way, Tao dharma nature". The so-called "Tao of heaven" refers to the very forward-looking "dialectical thinking" put forward by Taoism at the very beginning of its creation, which advocates inaction and respect for all objective laws. In the eyes of Taoism, "nature" is rich in connotation, which not only refers to the nature, but also refers to the objective law of the development of things. Taoism has always advocated advocating nature and living in harmony with nature, which contains strong naturalism. As early as the Wei and Jin dynasties, this color was reflected in the "hermit" view of life.

At that time, hermits liked to settle down in the mountains and forests, stay away from the hustle and bustle, and truly experience the way of nature.

During the warring states period, Zhuangzi inherited and developed Laozi's thought, regarding "Tao" as the source of all things in the universe and all things are interrelated and evolve naturally in heaven and earth. Zhuangzi advocated "the unity of heaven and man", and integrated his natural and unrestrained outlook on life into the whole universe to achieve the spiritual realm of "heaven and earth are born together with me, and all things are the only thing with me", which is also his way of life.

III. HISTORY AND OVERVIEW OF XISHU CLASSICAL GARDEN

A. History of Xishu Classical Garden

Xishu Classical Garden is a Chinese classical garden rooted in the historical and cultural soil of Xishu, which still retains a series of historical gardens from Han Dynasty to Tang, Song, Ming and Qing dynasties. It germinated in the pre-Qin period of ancient Shu, developed in the Qin, Han, the two Jin dynasties and the Southern and Northern dynasties, flourished in the Sui and Tang dynasties, around the five dynasties of Shu and Song, developed slowly in the Yuan and Ming dynasties, and matured in the Qing Dynasty [4].

B. Overview of Xishu Classical Garden

In a broad sense, "Xishu" is a complex concept with multiple connotations of land, people, culture and economy, and its scope is changing in different periods. The evolution of the geographical scope of Xishu bears the historical changes, economic development and cultural inheritance, and takes the central part of the Chengdu plain as the core, from the north to the south successively including Mianyang, Deyang, Guanghan, Shifang, Pengzhou, Dujiangyan, Pixian county, Shuangliu, Dayi, Xinjin, Ya'an, Emei mountain, Leshan and other places.

Xishu Classical Garden is the Sichuan basin with Chengdu plain as the center. Influenced by the natural geography, history and culture, politics, economy, society and religion of Xishu, it has developed into a regional garden with ancestral garden, government garden, temple garden as the main, courtyard garden, cemetery garden as the auxiliary. It was conceived and grown in the Xishu with superior nature, long history, political civilization, rich economy and flourishing humanities, and concentrated in Chengdu and other parts of Sichuan.

IV. DISCUSSION ON THE INFLUENCE OF TAOISM CULTURE ON XISHU CLASSICAL GARDEN

A. Gardening Ideas

The beginning of the garden, intended to pen first. Due to factors such as economy, politics, natural comprehensive influence of religious culture of the Chinese classical garden landscape no matter when and where is very profound, and Taoism as indigenous religion developed in Chuanyu growth,

to the integral style of Xishu Classical garden landscape, the influence of the inner temperament and external construction, etc.

1) *Elegant style*: Taoism has a long tradition and origin in Shu. Taoism was founded by Zhangling in the eastern Han Dynasty in Xishu. Coefficient Taoism flourished before Buddhism. Take mount Emei as an example. It is now one of Buddhism's "four famous mountains", but the earliest one is Taoism's "seventh cave". The prosperity of Taoism in Xishu promoted the construction of Taoist gardens, which became one of the important categories of Xishu Classical Garden, from which the elegant style of Xishu Classical Garden came into being.

2) *Ups and downs much appearance*: Taoist thought regards nature as something with emotion, turns the natural beauty into the world and reality, and pursues the realm of pure inaction and the harmony of life. Taoist thought often builds palace view in the place of adventure, which is a big difference between it and Buddhism. For Confucianism, which advocates the doctrine of the mean, the pursuit of adventure seems too extreme. But for living in the "Emei world show, Qingcheng mountain caves, Kuimen all risks, Jiange world male" sichuan people, they are difficult to experience the golden mean in Chuanyu, they not only the pride of grand and spectacular landscape of Sichuan, and often have consciousness to enhance the effect of the opened its interpretation of the you, from the complicated and changeable in the experience of nature to seek the sublimation of the soul [5].

3) *Broad-minded dissolute*: Qingcheng mountain is the "fairyland" of Taoism, which fully embodies the aesthetic characteristics of Taoism. Most of its palaces and halls have high ridges and eaves, surrounded by pine and cypress trees. The beautiful mountains and rivers and the magnificent palace view mirror each other, reflecting the "broad-minded and dissolute, pure let nature" Laozhuang thought and immortal realm. In ancient times, Taoist temples were deep in mountains, deep in forests, full of mountains and rivers, full of quiet and elegant palaces hidden in the environment of seclusion, which made people feel at ease and full of religious interest.

4) *Laissez-faire*: If the private gardens in Jiangnan more reflect the Confucian thought system of "entering the world", then Xishu Classical Garden more reflects the Taoist thought system of "coming out". In the eyes of Laozhuang, the beauty of nature lies not in its form, but in the fact that it fully and completely embodies the Tao of doing nothing but doing everything. Nature itself does not consciously pursue anything, but virtually creates everything [6].

5) *The Tao way follows nature*: Under the influence of this idea, Xishu Classical Garden advocates nature, lay stress on the overall layout of the gardens, pay attention to the arrangement of local plants with splash-ink and freehand brushwork, and pay attention to the mutual integration of gardens and nature. The artificial garden and the natural

environment are natural, reaching the state of "there are gardens in nature, and gardens are also natural". "Its content accords with the truth of nature, the truth of life, anti-affectation, pompous without substance, the form expresses the bosom directly, Shu rolls freely, oppose excessive artificial carving, against obscurity and verbosity. 'Fate is popular, really lively machine, when all else falls into place, warbler flying fish jump'. [7]"

B. Garden Factor

Mountains, water, buildings and plants constitute the four elements of landscape architecture. Through literature review and combining with the unique natural background and social culture of Sichuan basin, the author makes a horizontal analysis of the influence of Taoism culture on the four elements of Xishu Classical Garden.

1) *The influence of Taoism on the Xishu Classical Garden*: In the view of garden construction, the ideology of "pure nature" in the traditional culture of Xishu was embodied to the greatest extent. It emphasizes the idea of following the trend of landscape gardening, not making a big earthwork movement, and not destroying the original ecological environment. There are few large areas of stacked earth mountains in Xishu Classical Garden. On the one hand, it is because Sichuan basin is mountainous and has many mountains with extraordinary risks and grandeur. On the other hand, it is because the idea of gardeners is to conform to nature and follow the potential of life. In terms of water management, lakes are usually excavated for landscaping, and the excavated earth is used to build mountains again, so as to minimize the destructive impact of man-made construction activities on nature.

2) *The influence of Taoism on garden architecture*: Bashu area has been far away from the center of northern rule for a long time, and the architecture is relatively weak under the restrictions of traditional architectural methods. Therefore, it has formed a style of open and free layout, light and delicate shape, and simple and elegant color. In addition, Bashu area is the birthplace of Taoism in China. Therefore, the architecture of Bashu area is simple, natural, open-minded and elegant, showing a kind of temperament like the bones of the fairyland. It can also be said that Bashu area has a kind of "fairyland". The ancient buildings of Sichuan gardens often give people a sense of "flying up". The wide roof, exaggerated cornice, concise and thin colonnade, as well as the interaction with surrounding trees, stones and pools, give people a kind of relaxed, relaxed, elegant and immortal psychological and visual effect [8].

3) *The influence of Taoism on the plant configuration of Xishu Classical Garden*: In ancient China, the dominant view of nature was that there was an organic connection between "man and nature", "man" and "heaven", emphasizing the harmony and unity between man and nature. "Tao" is an important category of ancient Chinese philosophy. The ancients believed that "Tao" is a universal

law existing in nature and human society. All things in the world follow the "Tao" and change and develop. The philosophical thought of Tao has influenced the basic attitude of Chinese people towards artistic creation, and "Wen Yi Ming Dao" has become the universal purpose of artistic creation. The planting of plants in the memorial garden of celebrities in Xishu Classical Garden was also deeply influenced by it. It also adhered to the two concepts of "unity of heaven and man" and "civilization and bright way" to deal with the relationship with nature and social culture, and finally formed the two characteristics of the planting design of the memorial garden of celebrities in Bashu "imitate the shape of nature, and introduce humanistic thoughts as the heart". First of all, it shows respect and worship for the nature, emphasizes full protection of the nature, takes advantage of the natural conditions of the land as the landscape, organically integrates the plant planting and natural conditions of the land selection, and creates a beautiful and characteristic plant landscape. On the basis of the original distribution of garden vegetation, garden plants are improved, supplemented and modified to present natural atmosphere and ancient and remote plant landscaping.

C. The Botanical Garden Type

Influenced by the religious thought of Confucianism, Buddhism, Taoism, Taoism and Taoism, Taoism gardens have always been one of the main types of Xishu Classical Garden. In the order of time, the author makes a longitudinal analysis of the continuous development and expansion of Taoist gardens as the main types of Xishu Classical Garden.

1) *The first form of Taoist garden - dongmen stone chamber*: During the eastern Han Dynasty, Taoism, the most important local religion in China, was born in Xishu area under the long-term joint influence of fairy theory, primitive witchcraft and Xishu culture. At the end of the eastern Han Dynasty, the founder of Taoism Zhang daoling set up an altar in Qingcheng Mountain to preach. It made an important contribution to the establishment, development and unification of Taoism. Taoism was greatly developed in Xishu area due to the respect of the authority. For example, Liuchan believed in Taoism and built the concept of longevity in the north of Qingcheng Mountain. "Fang Yu Sheng Lan" [8] records that "Biluo Taoist temple is Changsheng Taoist temple, which is twenty Li north of Qingcheng Mountain. Once upon a time, there was Fanji, whose name was Wuwei. During the reign of Liuxianzhu, he stopped at Qingcheng Mountain to practice. The first Lord sign of not, seal for free and unfettered public, get long live long see of way." It should be pointed out that at the beginning of Taoism, there was no special place for religious activities. Mountain dwelling monastics usually inhabit deep mountain huts or caves. Those who do not worship in simple buildings will set up a "quiet space" in their homes for practice. "The collection of Guang Hong

Ming Ji" [9] shows that "Zhangling sought the morning of Han Dynasty... They sacrificed to twenty-four places, placed altars of earth and houses of straw on them, and ruled the city twenty-four times. The Yuju Taoist temple recorded in the "Huan Yu Ji" [10] is only a stone chamber of Dongmen at the beginning of the formation of Taoism. "Yun Ji Qi Qian" records "the Yuju Taoist temple, Dongmen stone house...Because the stone chamber is six or seven feet high. "It can be seen that when Taoism was founded, the architecture of guan she was simple and simple. At this time, there is a history of the Yanxian Taoist temple in Mianzhu , the research was built in the western Han Dynasty, has been more than 2,000 history.

2) *Taoist gardens tend to take shape*: In the late eastern Han Dynasty, the history of sacred tree worship in the ancient Shu kingdom, the witchcraft among the pre-qin people, the different religious thoughts of the Qin and Han nationalities and the Huanglao thought were integrated into each other, and finally the traditional Chinese religion — Taoism was formed on the Chengdu plain. Daoism and Taoism experienced great changes at this time, and produced new classics and outstanding figures. In order to make Taoism have complete doctrines and to reach the point where it can be opposed to the complete theory of Buddhism, Taoism has been absorbing nutrients from Confucianism and buddhist theories for years and years. In the process of the gradual completion of Taoist classics and doctrines, the venues for Taoist activities have been constantly standardized.

In the two Jin dynasties, the place of monasticism and alchemy was still a stone room, a cave or a simple hut. In the study of ancient garden history of Xishu, the Southern and Northern Dynasties were preliminarily explored. With the standardization of rites and ceremonies, Taoist architecture has a considerable scale and tends to be stereotyped [11]. But in general, the scale of Taoist gardens is small, the number is very small, the power and influence are far less than Buddhism, there are still most Taoist monks in the stone room, hut or home as a training place. The famous Taoist temples built in this period include the Zhongfeng temple of mount Emei (the Taoist temple in the Jin Dynasty, called the Ganming temple, and the temple in the northern Wei Dynasty), the Shangqing palace and the ancestral master temple of mount Qingcheng, etc., but most of these Taoist temples flourished in the tang and song dynasties.

3) *The prosperity of Taoist gardens*: During the Sui and Tang Dynasties, the establishment of a unified centralized monarchy and royal power had a great impact on the development of religion. Both Taoism and Buddhism relied on the powerful central government for development. In the ideological and political struggle, and began to exchange doctrines. Emperor wen of the sui Dynasty adopted policies supporting the revival of Taoism and Buddhism, which laid a foundation for the comprehensive development of temples and palaces as well as the overall prosperity of religions in the tang Dynasty. Today Qingcheng Mountain Chang Taoist

temple, also known as Tianshi cave, was built in the Sui Daye years, the existing temple for the late Qing Dynasty reconstruction. Meishan, built Daming temple, "Zhi" records: "Daming temple, near east pavilion town, built sui. And there were nine stories, and eighteen halls, and three thousand Chambers, and forty and eight Wells; and the foundations remained. Have Zhubi temple again, in Dongguan village, Songshaoxing built." It can be seen that the temple garden in the sui Dynasty has been the double eaves of the temple, the whole building and layout has a large scale, the function of the garden has been very prominent, temple garden has been flourishing in an all-round way.

In the Tang Dynasty, it was difficult for the royal family of Li to adapt to the set of ethical norms of Confucianism, but they also advocated Confucianism and promoted Buddhism, so as not to damage the national interests. He even regarded Laozi as his ancestor. Laozhuang's pursuit of perfect humanity and freedom became the social spirit of the royal family of Li and its rule. At this time, the developments of Buddhism Taoism flourished, and produced a large number of outstanding figures, such as Mazudaoyi, Kuifengzongmi and other five, are people in Shu. The development of Taoism culture has promoted the popularity of Taoism gardens, and Taoism has experienced great changes since its prosperity. After that, Tangxuanzong fled to Xishu because of the Anshi rebellion, and the Huangchao uprising at the end of the tang Dynasty caused Tangxizong to enter Shu again. These two moves into Shu stimulated the local economic and cultural development at the same time, but also vigorously promoted the development of the Taoism gardens of Xishu Classical Garden. For a time, the outer suburbs, the inner suburbs and the city center of Taoism temples stand, Taoism gardens flourish. Such as mount Emei Qingyin pavilion, Qingcheng mountain Tanshi cave, etc., were scenic spots at that time.

4) *The continued development of Taoist gardens:* After the establishment of the Song Dynasty, it concentrated on renovating and revitalizing the unified culture, implemented the tolerant cultural policy of the state that Confucianism, Taoism and Buddhism go hand in hand, and restored the unified management of Taoism. Taoist gardens flourished all over the country. During this period, the construction of Taoist gardens was mainly based on new construction and expansion. For example, Qingyang palace in Chengdu was a famous new temple. The development of Taoist gardens in the song Dynasty was closely related to religious culture and secular culture. In the process of mutual contact between the two cultures, the development of temple gardens is inevitably affected by secular culture, which is obviously reflected in the function of temple gardens. The Xishu Classical Garden in song Dynasty was not only a place for spreading religion, but also a place for entertainment and commerce. "There are many shops, many tea shops, singing, opera and listening to music. You can see how developed the local entertainment is from the number of Taoist temples in a region." This is the record that the religious garden

moves toward citizenization at that time. In addition, Taoist gardens are also an excellent place for literati to read, write poems and paint.

5) *Taoism gardens are flourishing:* In Qing Dynasty, Confucianism was ideologically respected as the most important spiritual pillar of feudal rule, but for political purposes, it adopted an active attitude of protection and support for Buddhism and Taoism. In general, Taoism gardens were fully supported by the Qing Dynasty, and their development reached its peak. At this time, Taoism garden building activities are still to rebuild, expand, repair the main. Today, those Taoism gardens located in cities, suburbs and scenic spots have all been restored and rebuilt by the Qing Dynasty. At this time, the management of Taoism gardens paid more attention to the environmental treatment of surrounding Taoist temples and internal gardens. After the restoration of Taoism gardens in the Qing Dynasty, the scale and style of today's Taoism gardens were established. The following is intended to select a representative example — Tianshi cave to illustrate the restoration and reconstruction of the garden of western Shu Taoism at this time.

Tianshi cave is also known as Chang Taoist temple. The existing building of Tianshi cave is composed of Guanmen, Sanqing hall and its two boxes, which was rebuilt and rebuilt by Chen Qingjue in the middle period of Kangxi in Qing Dynasty. These buildings along with the mountain, high and low scattered, is the Tianshi cave in this area the only relatively strict architectural group. Even so, the view door and the hall are not on an axis, and the right side of the quadrangle ginkgo pavilion also broke its symmetrical pattern. In front of the ginkgo pavilion, there is an ancient ginkgo with a diameter of about 6 meters. Its branches and leaves almost cover half of the Taoist temple. According to legend, it was planted by Zhangtianshi. The left side of the Taoist temple used to have three island stone and wash the heart pool, waterfall flow spring, strange stone emerged, high forest cover the sun, zhilan cover the ground, was the best scenery. The layout of the whole Tianshi cave, centered on the more rigorous Chang Taoist temple, is quite free around the mountain, emphasizing the nature. This technique makes use of contrast and instead highlights the solemnity of Chang Taoist temple, which contains the truth of simple dialectics of Taoism [4].

V. CONCLUSION

As a regional garden, Xishu Classical Garden is an important branch and part of Chinese classical garden. It is not only with the Chinese classical gardens, but also highlights the strong regional characteristics, into a school of its own. For a long time, Xishu Classical Garden has been influenced by the integration of Confucianism, Buddhism, Taoism and Taoism, especially by Taoism. In the basic concept of Xishu Classical Garden, Taoism emphasizes that all things in nature and human beings are originally one, and the two coexist harmoniously, that is, the idea of "the unity of man and nature" [12]. The ideological pursuit of Xishu Classical Garden influenced by Taoism culture is the

elegance and dedusting of Taoism. Combining with the tranquility and peace of Buddhism, the memorial atmosphere of Xishu Classical Garden also complements the elegance and prosperity of the garden. Xishu Classical Garden through the art of Taoism "freehand brushwork" technique, always and everywhere constantly guide, strengthen, everywhere can be seen elegant and refined art processing and quiet. The specific expression of Taoist Xishu Classical Garden s of xishu is the changeless layout of non-stick techniques, the sharp contrast of ups and downs, the natural taste of returning to nature, and the mysterious flavor in the misty rain.

Looking back at history, examining the present and looking into the future, Taoism culture is gradually showing vitality and vigor with an unprecedented momentum. The influence of Taoism culture on Xishu Classical Garden is coming from the bright star river, and it is bound to lead to a more beautiful tomorrow.

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