

# An Exploration of Shi Tao's Aesthetic Theory

Fang Yiyun

Zhejiang Academy of Fine Arts, Zhejiang, China

**ABSTRACT.** *Shi Tao's aesthetics attaches great importance to the idea of "authenticity", and the openness of consciousness. He speaks of "one method" and "one method". He attaches importance to eliminating the adhesiveness of hearing, self-evidence and self-awareness everywhere. "The Heart is Like Spring Snow" depicts the painting realm in the realm of Langjie. Shi Tao's thought fully reflects the ideological essence of Confucianism, Buddhism, and Taoism, Hua Yan's harmonious thoughts, Prajna view, and Zen's "reality" The thought of the "Fuji Method" realm has a great influence on its discussion of "Fa". From the perspective of ideology, this article explores the origin of Shi Tao's method of truth.*

**KEYWORDS:** *Shi tao's aesthetic; Esthetics; Thought*

## 1. "Nothing in Mind and Body"

The philosophy emphasized in the "Fahua Scriptures" is perseverance, and the physical body of the signs is clear in the phenomenal world of the difference between onset and extinction. The Zen realm of self-awareness, self-awareness, and utter indifference has been deeply affected by this, reminding everyone to study When you are meditating, you can't have the relative thoughts of proclaiming or not, and you don't need to induce sutras to discuss the methods, and you can truly prove Bodhi with one strength and one force: "The skin falls off and you know everything. No. Wonderful and quiet in the world, Yuren Duanyu white bull cart" "Bai Niu" is the meaning of spiritual purity and freedom in the "Fahua Sutra". The thought of gain and loss in the heart cannot be "skin peeling", and it is clear that if you have "nothing" in your body and mind, you will be able to lead the way. The clarified state of mind, at the same time, also transcends the clarification of induction and does not argue with truth, in order to gain insight into the "life" of all things with a free aesthetic mind.

Shi Tao referred to the "skin shedding" from the troubles when discussing Yu Yu's physical signs, and the title of "Vegetables and Fruits Book" reads: "The skin is taken off and rested, only the simple and simple head is restored." , Throwing away the root of reincarnation, that is, "respecting the heart", it is "going to forget one's feelings and forgetting them naturally," The process of "getting rid of" is just the wisdom that goes with the words. In addition to worrying about ego, you must not confuse the shadow of the world as self-mind and self-phase, otherwise it will lead to ignorance and love: "No wisdom, no more Knowing the five essences, there is nothing to do, to be deliberate, to be restrained by greed, and to be uneasy"; Wu Ming is caused by "unconsciousness", the so-called "unrealistic mentality, Mo Yan pursuit; dream empty flower, how to catch" Without sticking to the fragrant phenomenon of Wan Realm, it will extinguish the paradox of opposition, and it will be as true as it is.

If you are not satisfied with the mirror, you will not become illusory. On this basis, the Zen used the concept of layer-by-layer elimination, and further "nothing" is empty, so that "nothing is left straight and empty, just plunging into the flames." "Central", which is based on the nature, is as true as the real world, and it is displayed in the center of the sky. It has reached the height of life of purity and empty, or it is not attached to the opposition of the empty fan. Beyond the immaculate heart of the difference between the pure and the pure, the Zen school has deeply realized this, and believes that all thoughts are the starting point of falsehood. "The Ancient Respect" Volume 44 "Kevin": "Many people are now physically and mentally dead. It's inconsequential, just thinking about going for 10,000 years, rest and rest, like going in the center of an ancient temple, and going coldly, it is what it is. But I do n't know, but I am overwhelmed by this wonderful state, blocking myself from knowing that I can't see now "Do not reveal", in this solitary realm, leave the delusional realm, but let's not deliberately want to purify in this realm, "the heart has been reached, the realm of stagnant fantasy" It is as true as it was before. At this time, the true heart is like a "clean mirror" without any presence or absence, reflecting the true state of everything.

Shi Tao has insights on the "cold" and "rest" view of the air, and his poem "Da Di Tang Tu" poems say: "The old man knows how to clean up, and his words are still in the ears and sand. One thought, ten thousand years,

between fingers, wash empty “The world listens to thunderbolts”, cleanses the root dust, does not smell the omnipresents, and further transcends “emptiness”. At this time, the space and time are fully integrated, empty and not stagnation. When you think of pure heart, you only listen to the true echo of it. Just like “Song of the Tao” said: “Put the four big, don't catch it, peck and drink while you are still. The impermanence is all empty, that is, the awakening of the great circle.” It is the law but not the law. In this way, in the pure realm, you can use “our method” to make landscapes and create a harmonious image of the whole machine.

From the above, “skin peeling” is to demonstrate the emptiness of the body, to remove the trouble and perplexity. “One thought for ten thousand years” is to further empty the “empty”, and I forget everything, and it is a manifestation of instant success.

## 2. “Instinctive Freedom”

The reason why the four major five aggregates are attached to the emptiness is because of the “unconscious” floating, and it is unknown that there is a light of nature behind the five aggregates.

“Wuyun Shantou Ancient Buddha Hall, Pulu radiates round light day and night”, when you see the five vacancies “like dreams”, “like sounds”, and “like light and shadow”. To prove their emptiness is to manifest the nature, that is, It is true. The process of seeing requires the function of “authenticism.” The ancient concept of Zen realm theory is the integration of original texts, “In the Preface to the Collection of Zen Sources,” said: “The original text is different, but the truth is as it appears. It's called the Dharma Body, so it's the same as the first body. “For” know, “all beings have the virtue of awareness, but it's a manifestation of relief, but” the original unity “is a quiet process. In order to be delusional.

As for returning to true feelings and surpassing the stickiness of appearances, Shi Tao has an inscription: “The pen is like cutting iron and ink like ice, and it must be cold when it is cold. If your eyes are hot, it is still illegal to rely on it.” “Some Zire” is a manifestation of clinging to intellectual thinking and not experiencing the unique characteristics of the ontology. Shi Tao intends to explain that the painter only needs to see his own heart, that is, he can develop positive consciousness and leave the external method unconsciously. In the state, it is not allowed to care about the gains and losses of pen and ink.

“Oneness” must be in mind and no thought, that is, “one thought is corresponding”: “So when the Buddha was born, the disillusionment was completely different, and one thought would be super-positive. How should you teach him to know more about the problem and disturb his body and mind?”, To perceive the empty space of the “Five Connotations”, it only needs the light of all the beings to display the original bright light, without the need to think: “The Prajna Spirit Beads are unpredictable and can be recognized by the sea of the law. The hidden and frequent light in the Five Connotations reveals the great divine power. “If you look at it with wisdom like truth, you can signify the origin and the lack of self, and the five aggregates can complete the conversion. The so-called” Six consciousness, five consciousnesses, and five yin are all Nirvana without life and death. “At this time, the five aggregates are everything. Wisdom is the same as truth: “Yi Fuyi, that is, the five aggregates become true wisdom. The ten-square world is multiplied by the same. How can there be two without the body?” In the light of unabated nature, ignorance is now extinct, and once thinking back to the light, “If the truth is true, then the five aggregates are true.” It is a quiet manifestation of the original “heart king”.

Zen believes that it should be empty but six dusts, and seeing the sense of wisdom is not the reason for losing the sense of instinct. As long as the true heart is clear and can not afford the trouble of sinful karma, it is true cultivation. Ju Shiyan: “Being upright and righteous, the king of the heart is like six roots. Six dusts are empty, six consciousnesses are clear. Six six thirty-six, all return to the great round mirror”, the enlightened person maintains his heart in peace and quietness, so that root dust maintains its original nature, one by one. Correspondence, not disorder, can be described as “the same round mirror” and “big circle mirror wisdom”, which faithfully presents the wisdom of all the Dharma, all the Dharma are in their original state, and at this time, you can make a real experience of all things. Jumped.

No gain is the basis of Prajna's emptiness, and the enlightened mind of the enlightened person is to realize that all aspects are born of conditions, and that the heart works with the conditions, but it is unconstrained, that is, it is free and effective.

Regarding “receiving”, Shi Tao's point of view is embodied in: “It is worthy to receive without respect, and self-abandonment; it is worthy to draw without being transformed, and self-binding is also” (Respect and Acceptance Chapter). Shi Tao believes that receiving is not enough, and we need to maintain respect for this Acceptance, use it, “respect” means the transformation from 'small accept' to 'big accept’.

In Buddhism, if you can get rid of delusion, you can show “true heart” and return to the “true consciousness”

in the previous article. Shi Tao believes that only “acceptance” based on the heart of “reality is always unaffected” is true acceptance and quietness. And returning to true, this Zen has also been manifested. Zen uses the wisdom of the “empty” of the lawful emptiness to fall into the realm of consciousness that sheds all consciousness: “Even the emptiness of the law means that the mind is free; you can observe the mind Empty means inner freedom; unrealistic perception means outer freedom. No one can obtain it, so it is named “The enlightened person must obtain “acceptance”. The original heart should be free and easy. Although the heart sees the realm, but “there is no resignation, no resentment, no hatred, love”. Seeking everything is vain, invisible and degenerate. It is too cold, and a cold light is too empty. “It has vitality, but it is the desire to look for the other.

In the discussion of “receiving”, Shi Tao also embodies the dismantling of the law of action. The “five implications” of Buddhism includes “receiving”, “receiving” is the meaning of acceptance, and “receiving” is The feeling of bitterness when the mind and body are in contact with the outside world is the current intuitive mind of “heart” versus “color”. It emphasizes that no delusion is born, and it is prior to calculating the name, and seeing the phase without thinking. State, this is exactly the spiritual characteristic of “nothing is available” on the Zen level, that is, irrespective of name and consciousness. This is the meaning of Shi Tao's “transformation”, “respect”, and “respect”. The Zen realm of “nothing to climb up” is visible. It can be seen that “respect” requires the original and sincere heart, that is, the unique “freedom” view.

## References

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