

The Influence of Zen's Thought of “Clearing the Truth and Returning to the Truth” on Shi Tao's “Inaction” Aesthetic Thought

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ABSTRACT. *The Zen thought was influenced by the Shurangama Sutra and the Vimo Sutra, and formed an external pursuit of not being distracted by the dust and abandoning the illusory, but maintaining the self-consciousness as a true ideological pursuit. Shi Tao fully highlights the characteristics of self-sufficiency in the painting theory. He proposes that he should abandon the shortcomings of “self-abandonment” and “self-binding”, and the “involuntary poetry and painting” and the self-recognized savvy mind are exactly Zen. The influence of the enlightenment of “clean and not lost, not falling on both sides”. From this perspective, this article provides an ideology for Shi Tao's “unintentional” aesthetics.*

KEYWORDS: *Inaction; Shi Tao; Not lost; Zen*

1. Such as “no heart”

1.1 Clean six

In the discussion of the “inaction” philosophy, Shi Tao put forward “invisible”, “no trace”, “no words”, “unintentional” and “unable”. Shi Taoyan: “If you do not take advantage of it, you will be responsible for it.” Inaction is in Shi Tao, that is, it is not changed, it should not be changed by foreign objects, and it is not the external way of my metaphysical way. He is “inaction.” And there is something. “I” is “the true self”, using the true self, to establish a kind of “knowledge of knowledge” of the moment, that is, the center of his inaction philosophy, but also the meaning of his words “ification.”

The Zen advocate does not sneak into the dusty color method, and maintains the self-righteousness of the Yuanming sensation. This kind of maintenance is the embodiment of “unintentional”. Inadvertently seeking out, that is, not setting the outward mind, as long as you maintain your true spirituality, you will understand.

Zen first objected to the obscenity: "If it is a meeting, why do you want to play a sneak peek, and let you know that it is not a slap in the face." It is easy to lose the source." The wise sensation of the Zen Master" is criticized for the "heads": "Or take the fascination, or give up the truth; or the fun of the net and the real, or live in the right place and lose "This is empty", to maintain a quiet heart, to have a correct view, the law is quiet, and you can see your heart when you are not living.

To be innocent and innocent, to shed light, to make the six can not stick to the role, in order to not stand on the dust, "The Moon Record" volume eight pointed out: "Only today, but everything has no law, no see Do not smell, six Dussels.

Because of the stagnation of the six roots, they will be born separately: "When the voice is enlightened, what is the difference between the wood and the fish; seeing the color and the heart, it is like a fascination." If you don't have any thoughts, you can't follow the sound of the dust, you can see the light back, and see your heart.

In Shi Tao's painting theory, he emphasizes the return to the realm of "too virtual" and clear and simple, that is, the singularity of the meditation in the meditation, as if it is not moving, the language, the voice and the environment. The new reward is based on the unwillingness of the outside world, maintaining the original mentality in the march of Wanli Road, and letting the true nature reverberate in the valley.

Shi Tao also said "chaos", he will become the real enthusiasm: "to create a chaotic hand", he believes that the artist should be: "Mohai neutral spirit, the life of the pen to decide the life. Change the size of the bones, chaos Let's release the light. "Before chaos, such as "the pillars are pregnant," there is no difference, and after the dispersal, Park Yong's neat state is lost, relative consciousness arises, but as "the cloudless point is too clear", it is necessary to be unobtrusive in relative consciousness. Stubbornly, "release the light", maintain the clarity of self, and thus realize the "God of Life" and use the painting.

It can be seen that "unintentional" is a fusion of two aspects. First, it is not inconceivable. It is "innocent" to practice. Six are not dyed, and they are not obsessed with being in the opposite direction. It is not a "no heart", no problem, no way, but a true harmony.

2.2 "*invisible without trace*"

The words "invisible" and "no trace" are from "Huainanzi. The original Taoist training": "The Taoist, one is standing and all things are born.... Its movement is invisible, and if it changes, it has no trace. "Of course, first and foremost." Shi Taoyan "There is no intangible thing, but the shape of the rule is no trace. If the ink is finished, the pen is inaction," and the characteristics of its gods change, and the pen and ink performance should be readily available. And now. Zhang Duoshan mentioned Shi Tao's unmarked realm in "Viewing Shi Tao's Paintings of Landscape Songs": "Recall that I first saw public paintings, but also said that it is a game ear. When I look at the pen, it is not a problem. It is not only the accident is the intention,

but also the middle is not. If there are traces to find, still pick up the dross of the ancients”; the real “no trace and invisible” is “the nature of the nature, the subtlety of the poor, The heart will be mellow, the tacit understanding will be quiet, and it will be observed in one thousand, and in the case of Vientiane, the shape will be turbulent and the charm will float.”

For “No Traces”, Youzhou Panshan Zen Master also has a similar idea: “Heart and Moon are round and round, and the light is swallowed up. Light is not illuminated, and the environment is not. The light is forgotten, what is the complex? Zen is like throwing the sword is empty, but there is no such thing as a empty wheel. There is no loss in the blade.” The person and the world are forgotten, and the artist must draw the image of life in the heart of the independent experience. Painting a thing like a thing, that is, the image of the realm.

2.3 *Self-sufficiency*

Zen emphasizes self-realization in ordinary life. There is a slogan in the cave master of Dongshan, pointing out that you should take care of yourself without thinking, not be obsessed, but self-responsible, paying attention to self-certification, that is, using the body:

Don't be jealous of him,
Hey, I am sparse.
I am going alone,
Everywhere is the channel.
It's me,
I am not a channel today.
It should be necessary,
The party is decent.

Participating in meditation is your own experience, and the heart of self-quietness is flowing, and it is inseparable from the self.

“Miscellaneous Theory” Cloud: “If the relationship is the same, the operation in the realm of the realm, that is, the difference between the self, the name is self-sufficiency. Therefore, the knowledge is also self-sufficient.” Ren Yun is related to the self, Self-discipline, self-explanation, is also a manifestation of the company. Since the heart is free to move, in the ordinary life with the boundless life as the practice door, you can “self-seeing”, in a quiet way.

“It is me today, I am not a channel now”, that is, Shi Tao's thought of “I use my own law”, “I law” is impossible, and my law is only in my current experience, I am alone. The product of internal transport, from the perspective of “staining a smile, facing the world.” “I law” does not flow in orientation, does not highlight the

subjective consciousness, and my law is to accept the world and transcend the environment. Straightforward, showing your own righteousness.

“Altar”: “The heart will change with the environment, and the heart can turn to the environment.” If you want to let the people go, you need to be treated externally. At this time, it is an opportunity to enlighten, and it can inspire my creativity.

Only by self-discipline can we achieve the high freedom of being with us. Buddhism has the idea of translating into wisdom, and believes that it is necessary to turn “leave the knowledge” into “no leakage” and turn into the realm of wisdom. In Zen, there is a thought of “three bodies and four wisdoms”. In the “Six-Year of the Temple”, the teacher said: “The three bodies are my body, and the four wisdoms are clear. The body is inseparable, and the things should be left behind.” “Five Lights Yuan Yuan” has a flaw: “There is no inside and outside of the void, and the heart is also like this. If it is empty, it is true.”

Self-contained, it is a natural integration of the body and the mind. Self-responsibility is to break the shackles of the jurisprudence of the external law, without any intention, to achieve the real situation with the landscape.

On the basis of self-responsibility, Shi Tao uses the method of “not establishing a law, is a sect of the sect, not giving up a law, but also pursuing the purpose” to explain the self-sustaining method. I use my method to maintain the “one painting method”, and there is no contradiction between “no one law” and “no law.”

As for the “not to establish a law”, there is an explanation in the “Altar”: “The self is self-existing, there is no ignorance, no confusion, no matter how much you look at it, often away from the Fa, free and easy, w

i has a dialectical understanding of self-sex, in the second volume of “The Collection of Zen Sources” (Taishi 48.402): “True is nothing, nothing is nothing, It can be used for all kinds of things.” Truth is the subtlety of transcending the appearance. At the same time, the law is in the self, and on the one hand, it is incompetent. On the one hand, it exerts its current function of recognition, that is, it is complete and easygoing.

“Confidence in Faith” believes that it should not be chosen: “The round is too imaginary, there is no owe. The good is to choose, so it is not as good.” Self-sufficiency should remain empty. If you are born with a separate heart, your eyes will not be clean. It is hard to see yourself as yourself.”

Because of the existence of the law in the self, Zen emphasizes the sprinkling, not to be obsessed and distorted.” Five Lights Yuan Yuan” volume three mentions “do not love to give up” without any dye: “good and evil are not used, do not love a law, do not give up a law, called the Mahayana. Not to be all good and evil The emptiness, the emptiness, the inaction, the world, and the wisdom of Ford are called the Buddha. “Become the Lord everywhere, the moment is right, the moment is righteous.” It can be found that “not loving or not giving up” is Shi Tao’s “not standing up”, and always recognize his true colors, that is, to prove Buddha Hui.

It is concluded that Shi Tao’s self-responsibility, I use my method, is based on

Zen's emphasis on "as true as it is", while at the same time breaking "I'm holding it", it should be based on "do not take it". Returning to the "too virtual" state, taking advantage of the vitality and returning to "one painting."

Zen's "previously quiet" thought has had a tremendous impact on Shi Tao's inaction art. The purpose of "inaction" is to return nothing, and the deed is true. Decontamination of dust and dirt, no ignorance, breaking my possession, revealing vitality in the invisible and unobtrusive, this is the true method emphasized by Shi Tao's art.

References

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