

Research on the Transformation of Confucianism, Buddhism and Taoism Aesthetics in Artistic Practice

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ABSTRACT. *The core of Lao Zi's natural philosophy is inaction. Lao Zi's aesthetic view of nature based on this is prominently and directly manifested in two aspects: void-quietness, inaction and beauty of simplicity. "Integration of Nature" literally means "the law of Tao is nature". The research on the transformation of the aesthetic thoughts of Confucianism, Buddhism and Taoism in the modern singing system can make up for the deficiency of the application of philosophical methods in vocal music teaching and enrich the current singing training system.*

KEYWORDS: *Confucianism, Buddhism and Taoism aesthetics; Artistic practice; Transformation research*

1. Introduction

1.1. Research Status at Home and Abroad

Throughout the ages, there have been many works and significant achievements in the cultural studies of Confucianism, Buddhism and Taoism and their aesthetic thoughts, as well as many scholars who are enthusiastic about the research in this traditional cultural field and have formed rich academic achievements. The ancient Chinese musical concepts represented by Confucianism, Buddhism and Taoism have a profound influence on art of music. From the synchronic point of view, we can draw the following conclusion: Confucianism takes "managing the world" as its aim and "benevolence" as its core, and attaches great importance to the educational function of art and aesthetic activities. The "Lv" consciousness in the ancient "Qi-Lv" thought has been inherited and developed in the Confucian music concept and practice. Buddhist thought uses the ancient concept of ancestor worship to mystify the content of music, greatly expanding the realm of humanistic thought required for artistic expression.

Taoist thought takes "Tao" as its core and advocates nature inaction. Taoism unifies "skill" and "art" in music practice both in performance and creation, spanning the study from "skill" to "Tao". The development of the theoretical systems of Confucianism, Buddhism and Taoism has greatly promoted art at a certain level. Since the new century, music performance techniques have a strong demand for traditional aesthetic theories. It also shows that only with the help of ancient aesthetic theories and related artistic creation experience can modern performance and art "Fujie" the root of Chinese traditional culture be realized.

First, the representative achievements in the studies of Confucianism, Buddhism and Taoism. There is Dr. Li Yinghua's "Confucianism, Taoism, Buddhism and Chinese traditional culture education" which explains the relationship between Confucianism, Taoism, Buddhism and traditional culture, and the relationship between Confucianism, Taoism, Buddhism and traditional culture education. Laozi, a classic of Chinese traditional northern culture edited by Yuan Xingpei, examines and interprets ancient classics from a contemporary perspective to inspire readers to learn from the wisdom and historical experience of the ancients, and to seek the deep connection between traditional culture and socialist core values. Today's reading of Sun Yikai's "Laozi" discusses Laozi's deep respect for "Tao". He believes that "Tao" is the mother of all things in the world, and "Tao" creates everything. He Xinpin's Imitation of Nature is a penetrating interpretation of Laozi. Xu Kangsheng's "Laozi and Taoism" discusses the important role of Taoism in the history of the development of Chinese culture, discusses that without the existence of Taoism, there would not be the formation and development of Chinese Taoism, and discusses that without the philosophy of Taoism, Chinese Confucianism would not be so colorful. Jia Jinhua's "the time of integration - Buddhism and Chinese tradition" has observed the interaction and integration of Buddhism and Chinese traditional thoughts in thought, belief, language, literature and other aspects from a large point of view and a small point of view. In the application of Laozi doctrine, the research group of "Yijing culture innovation application" of Zhejiang University, a large amount of evidence from ancient astronomy is used to restore Laozi's basic tenet of writing "Tao Te Jing". Using the idea of "the unity of heaven and man" of Chinese ancestors can reflect the core idea of Laozi's "Tao Te Jing", and use the knowledge of gene of modern science to teach the modern people the necessity of "human law, earth law, heaven law and Tao".

The second is the representative research results of Confucianism, Buddhism and Taoism. Wang Yuxiong's "Exploring the Origin of Imagery" makes a historical investigation of the "image" symbol from the philosophical and cultural perspectives, which provides a new field of examination for the study of "image" in aesthetics. It also talks about the philosophical application of Taoism in Yi Zhuan. The Complete Works of Zong Baihua talks about the problems of "emptiness" and "reality", which is a philosophical problem. It states that if one grasps the power of the universe, one can achieve a super-moral realm of heaven and earth through body and mind. Under the themes of "Taoist social care" and "Lao Zi and Zhuang Zi's humanistic thoughts", Chen Guying's "Taoist Humanistic Spirit" has deeply explored the most unique philosophical spirit of Taoism and expounded the author's interpretation of Taoist

humanistic care. Lai Xianzong's "Taoist Hermeneutics" reinterprets the significance of Taoist achievements studied by Tang Junyi and others with reference to Heidegger's philosophy. It gives a contemporary interpretation of Taoist thoughts. The last few chapters of the book are elaborated on the application level, including the subjects of Yi Tu's cultivation with Dan Dao, the integration of the three religions and Dan Dao's health preservation. Hui Yu's "Tao Can Be Tao" discusses the extraction of essence from profound Taoist culture, the search for survival wisdom from Taoist culture which integrates rationality and sensibility, and the search for the source of happiness from profound and simple Taoist culture.

The third is the representative works of Confucianism, Buddhism and Taoism in music and the summary of the current research situation. "Tao" in Taoist thought is very close to the concept of "tai chi" in the Book Of Changes. Therefore, Confucian and Taoist aesthetics are intertwined and cannot be separated. The basic philosophy in the Book of Changes is yin and yang. The Book of Changes said: "wuji generators taiji, taiji generators liangyi, liangyi generators fourimages, fourimages generators eighttrigrams, eighttrigrams generators allthings." Tao Te Ching says: "Tao begets one, one, two, two, three, and three begets all things". This is actually two expressions of one thought. At present, many people have also applied some concepts in Yi to interpret some artistic phenomena in music. Du Yaxiong's paper "Yi" The Philosophical Foundation of Chinese Traditional Music "explores the different descriptions of heaven and earth and all things in the Book of Changes, and points out that" Yi "originated from pre-Qin philosophy is the fundamental characteristic of Chinese traditional music. Zhang Yifei's master's thesis "the enlightenment of Chinese book of changes to western bel canto" demonstrates that the oriental thinking and inside information are used to reexamine and interpret bel canto. Muhua's paper "The Book of Changes and Music" mentioned that the culture of the Book of Changes, which is the source of the Chinese nation's nature, is of soul and guiding significance to the development and fulfillment of ancient Chinese musical thoughts. Li Li's "Try to Look at Music from the Angle of the Book of Changes" talks about the intersection and similarities between philosophy and music in the Book of Changes in arts and science. Guo Lin 'an's "New Theory of Vocal Music" refers to the philosophical theories of traditional Chinese culture such as "Daoism" and combines modern scientific viewpoints, and puts forward how to explore the functional functions of hidden physiological systems of human body such as biological field, mind and mixed primordial qi in vocal music. Wang Xiong's paper "On the Application of Philosophy in Vocal Music Teaching" said that if Yijing can be used in martial arts, so can our vocal music. Philosophy can sublimate our vocal music theory, and these research results have important reference and enlightenment significance for the research of this topic.

The fourth is the representative achievement of the study of Yi Xue, which is closely related to Confucianism, Buddhism and Taoism. As the wisdom crystallization of ancient people, the Book of Changes has a great influence on the later Confucianism, Buddhism and Taoism. For thousands of years, numerous general studies of the Ming family have been ups and downs. Although the Book of Changes is spread in the world with the function of divination, its philosophical brilliance

always flashes. Zeng Shiqiang's the mystery of the Tao Te Ching mainly tells about Tao and virtue, and has made a unique and profound interpretation of inaction, knowledge, weakness and strength. The author also believes that there is a close relationship between the Daodejing and the Yijing, the ground-breaking work. He believes that the purpose of Laozi's Daodejing is to explain the "Heaven's way" in the Yijing to the intelligent people. Mi Hongbin's Da Yi Zhi Jie talks about that although there are great differences between eastern and Western cultures, the ultimate point of view is the same way. He believes that heaven is the highest, and there is no higher than heaven in nature, so the highest rule exists in "Heaven's way". Heaven and earth cover all kinds of methods, nothing can be excluded. Only when heaven and man correspond, can we realize the nature of the road and achieve the most perfect success.

1.2. Research Features and Trends

The basic methods and trends of research on Confucianism, Buddhism, Taoism and music: first, from the perspective of philosophical aesthetics, Zhuangzi put forward the category of "healthful pleasure", taking the return to nature and authenticity as the basis of music theory. After the Song Dynasty, the music aesthetic thought was basically comprehensive. Confucianism, Buddhism and Taoism were integrated with each other. From Lao Tzu's "great sound is hard to hear", it evolved into "harmony can only be rendered in silence", and constructed the basic system of Taoist music aesthetics. The beauty of neutralization produced by the Confucian Doctrine of the Mean, that is, the Confucian thought of "perfection", emphasizes that music has a special appeal, and this system has an important impact on the whole Chinese aesthetic system. Second, some scholars in music theory have talked about the "the five tones are in harmony, the rhythms is harmony, and the yin and yang are intertwined." they all run through the Book of Changes. They believe that the Yi culture, the source of the Chinese culture's nature, has the soul and guiding significance for the development and formation of ancient Chinese music thoughts. Thirdly, the researchers of vocal music try to integrate Taoism into the teaching, and using Taoism to guide the training of singing can make the singing of vocal music reach a higher level.

1.3. Academic and Applied Value of Research

1.3.1. Academic Significance and Value

From the research focusing on "performance skills" and "music skills" to the research of "philosophy" in artistic practice. This subject takes the application of Confucianism, Buddhism and Taoism in the training of music performance system as the research object, studies its phenomena of aesthetics and acoustics, studies the

practice of Confucianism, Buddhism and Taoism aesthetics in the modern performance skill system scientifically, and discusses the differences between Chinese and western performance training systems in the research. On this basis, it is found and affirmed that the introduction of Confucianism, Buddhism and Taoism and their aesthetic thoughts in Chinese traditional culture can supplement the deficiency of the present performance training system. Lao Tzu has repeatedly put forward the concept of mutual root and mutual generation. Lao Tzu often uses the concept of yin-yang relations, mainly including the categories of yin-yang relations such as hardness and softness, movement and stillness, deficiency and excess, strength and inferiority: "either or not there is phase, differential formation, long and short phase, high and low phase inclination, sound generation phase and, back and forth". At the same time, Lao zi's "Great sound is hard to hear" and Zhuang zi's "harmony between man and nature" and other aesthetic thoughts. This confirms that the natural music aesthetics of Confucianism, Buddhism and Taoism is the most reasonable and close to human nature in Chinese history. Therefore, the study on the transformation of Confucian, Buddhist and Taoist aesthetic thoughts in artistic performance practice can make up for the deficiency of philosophical methods in modern music practice teaching and is a supplement to the current music training system.

1.3.2. Practical Significance and Value

From the comparative analysis of the static mechanism of Confucianism, Buddhism and Taoism to the research of dynamic ideological transformation in music performance: it is a new attempt to introduce Confucianism, Buddhism and Taoism into modern music teaching. Lao Zi's philosophy is the first philosophy in the history of Chinese philosophy to put forward a relatively systematic theory of universe generation and universe ontology. His representative work "Book of Changes" is regarded as "One of San Xuan" by Taoism for its majestic and profound "Harmony between man and nature" system. The Taoist thought of "Harmony between man and nature" is to stress the openness of thinking, mutual connection, the same things and the same principles. On the basis of Lao Zi's criticism of Confucian rites and music, Zhuang Zi developed Taoist theory into a kind of music aesthetics, which had a great influence on the music aesthetics of later generations. In this topic, we will explore the actual training of vocal music and introduce Taoist aesthetic thoughts and principles such as "tai chi yin yang", "harmony between man and nature", "harmony of nature" and "in action" to explore the singing rules of vocal music at a higher level, providing a new train of thought and training method for shaping the natural, smooth and overall singing voice. Tracing back some similarities between Taoist thought of traditional culture and modern singing system, we can find a ladder leading to the state of "harmony of nature".

2. Basic Contents and Objectives of the Study

2.1. The main content of this topic research

The avenue has no skills, and it is always appropriate to accept everything. Every one of us is a "device". The old saying "Tao is in the device" is not enough to see Tao from the device. Lao Tzu also used "Great sound is hard to hear" to indicate that "Tao" is the unity of contradictory parties. In the process of dissemination and acceptance, "Great sound is hard to hear" gradually evolved into a music theory, and transcended the gap between Confucianism and Taoism, extending the etiquette and music system, art appreciation and character evaluation. Li Hao thinks that "Great sound is hard to hear" is to elaborate the characteristics of Tao by using big sound as metaphor. "Great sound is hard to hear" is even more used to illustrate the supreme state in technology or art. The purpose of studying Taoism is not only to seek the source, but to better explore the future. Tao is the origin of everything and the root of vocal music. Studying Daoism and other Chinese cultures and introducing them into vocal music learning and teaching will further tap and develop the human body's potential, make vocal singing more smooth and natural, and promote the development of human vocal music theory and vocal music to a higher level.

Specific content: since I am a vocal music teacher, in the process of research, I mainly focus on vocal music practice, supplemented by other instrumental music practice, to explore the guiding significance of Taoism for our modern art practice music education. It leads vocal music training, which is considered to be "difficult and difficult", to the simple way of "easy to know and easy to follow". Taoism believes that the human body has two states, the explicit state and the implicit state. The world's largest yin and yang are the explicit state and the implicit state. What we are talking about and using in our present singing is also basically an explicit system. Our present singing training system, especially bel canto, still uses more foreign methods to train. Due to the great differences between eastern and western cultures and the supremacy of western materialism, there are also differences between us and western countries in the modern singing training system. The thinking of westerners is that "man is sure to conquer nature", so their training for sound emphasizes: 1. muscles, bones, cavities, etc. 2. Pay attention to the mouth shape, larynx and soft palate, while ignoring the use of hidden fields that also exist inside the human body. The Chinese people pay more attention to the inside. Taoist thought is "look inside". The ultimate goal of singing training in this topic is to combine the hidden state with the explicit state system, to combine Chinese and western, and to absorb everything.

2.2. The key and difficult points of this research

2.2.1. Key points to be broken through

The focus of this topic is the development process of Confucianism, Buddhism and Taoism culture in the vast historical river and the auxiliary role of its social value in music education. The emergence and development of Confucianism, Buddhism and Taoism aesthetics, its historical culture, educational culture, academic culture, as well as its application and specific practice in music culture, have become the most important part of this topic. Secondly, through the research of this topic, how to change from paying too much attention to details and superficiality to paying more attention to inner things in the music performance training system. Then we should pay attention to the balance of yin and yang in music performance training, pay attention to the whole universe as a harmonious community, and use the holographic theory in ancient philosophy to make things as a whole.

2.2.2. Difficulties to be solved

The Taoist thought of Harmony between man and nature and the theory of "nature" advocated by Taoism have raised the theoretical level of the aesthetic view of singing nature. With the help of Taoist methods of "Internal refining" and other methods of practicing qi, singing can be more handy. How to make tai chi yin-yang theory and Taoist "Internal refining" play a specific role in vocal music training is a meticulous and difficult process and is also the difficulty of this topic.

First, the inheritance of Chinese culture requires the integration of image-like thinking. The scientific vocalization method commonly used in our country at present is based on the western bel canto theory. The western singing system still observes, studies and knows the world with the "external method" of the original analysis. They often break things down into small parts from big to small for analysis, and then come to the understanding and conclusion of each stage of the thing. The theory of "Circle of Tai Chi" provides a dialectical aesthetic thought and methodology for modern singing art.

Second, this topic aims to study how to infuse the theory of Taiji Yin and Yang of Confucianism, Buddhism and Taoism into vocal music teaching, and apply the actual situation in vocal music singing to vocal music teaching and singing, so that singers can sing naturally on the stage, resonate with the whole body, and achieve the goal of singing as a whole. We should specifically study how to put the concept of yin and yang of tai chi into the training voice, how to achieve full-body resonance in singing, how to make good use of the small universe of the human body, and how to use more mental power to relax the limbs, in order to achieve the overall natural singing, the subject studies the application of the philosophy of yin and yang changing from tai chi yin and yang theory to vocal music. The integration of practice from "harmony

between man and nature" to "harmony of nature" is also a difficult point in this research topic.

3. Basic Contents and Objectives of the Study

3.1. Research ideas

The research of this topic mainly starts from the vocal music teaching mode and teaching means, trying to extract the hidden deep cultural connotation and artistic rules from the traditional culture of Confucianism, Buddhism and Taoism, and to supplement and continuously develop and perfect the modern vocal music teaching system, so that to explore the construction of a more scientific training mode for modern vocal music talents, to avoid the situation in which modern vocal music teaching is bound in a certain mode, resulting in the monotony of training talents and "one voice for a thousand people". Modern vocal music education is "method" education, which is the education of knowledge and method. It is from the surface to plan and think about everything related to vocal music. In ancient times, education related to "Tao" already existed. "Tao" is the great law of all things in the universe and is the essential thing. Grasping the Tao, one's mind is fixed and one will naturally have choices. Tradition and modernity should depend on each other. How to understand the past and understand the present depends on image-like thinking. In the process of learning art, technology and art should complement each other.

3.2. Innovation of Academic Thoughts and Views

The main viewpoints of this research topic:

1) Circle of Tai Chi

The Expansion and Application of the "Circle" Thought of Confucianism, Buddhism and Taoism in Modern Art Practice. The book of changes says, "tai chi gives birth to yin and yang, and yin and yang give birth to eight diagrams." Einstein, a famous western scientist, wanted to sum up the "forces" in the universe in one mode and form a unified field, but this wish did not come true. Taoism has unified everything in the universe into the "Circle of Tai Chi" model thousands of years ago. Circle is not only the movement rule of things, but also one of the essential characteristics of human nature. "The circle is not separated from the Tao". The nature and inaction in traditional Daoism in our country are actually circles. Circle is a symbolic image with unique characteristics and aesthetic feeling in Orient culture. Zhou Yi and Taoism, which are the first in the group of classics, regard "circle" as the highest spiritual realm. During the development of China's vocal music performance art, breath, pronunciation, and elements of stage performance have all embodied the idea of "circle". The theory of "Circle of Tai Chi" provides a dialectical aesthetic

thought and methodology for modern singing art. For example, breathing during singing is an overall movement of breath confrontation and breath balance in two aspects, which is a circle. The embodiment of "circle" in the application of breath; The embodiment of the circle in articulation and line cavity; The "round" embodiment of opera and dance used for reference in the stage performance of vocal music art.

2) Combination of yin and Yang

The practical function of yin and yang in teaching. The Book of Changes says: "one Yin and one Yang is the Tao", that is to say, everything is made up of yin and yang. Yin and yang are two aspects and two states of things change, while Tao is the unity of the two contradictory relations of Yin and Yang, which can transform into each other under certain conditions. This simple view of dialectics was thousands of years earlier than that of Hegel's contemporary philosophy. Lao Tzu's "Tao begets one life, two begets three and three begets all things" theory is the inheritance and development of the philosophy "Zhouyi" that "Yi has Taiji, is to produce Liangyi, Liangyi generates four images, four images generates eight trigrams, eight trigrams into everything". Jin Tielin, a famous Chinese singer and educator, often uses the dialectical law of "one part into two" in his teaching, and also puts forward the theory of overall balance of singing, which is the balance of yin and Yang of Taoism.

3) Vivid charm

The "Lv" consciousness in the ancient "Qi-Lv" thought had been inherited and developed in the Confucian music concept and practice. In addition to the acquired qi, the training of modern vocal music can also use the innate qi of the human body. "Qi" was first put forward in Lao Zi's "Tao Te Ching", "Tao Gives Birth to One, Two, Two, Three, All Things Negative Yin and Embrace Yang". "Xun Zi. Li Lun" said, "Heaven and Earth merge into everything, and yin and yang change", in which yin and yang are qi, which is between substance and spirit and can be transformed into each other. The "breath" we often talk about in singing performance is borrowed from this breath. The research of this topic is to use the Taoist understanding of "Tao" and the method of "Internal Refining" derived from "Tao", including the hidden system mentioned in Taoist thoughts such as meridians, acupoints and aura, to apply in our present vocal music singing training system, and to explore how vocal songs embody the Tao.

The main innovations of this research are as follows:

1) Break through the single way of muscle training and skill training in singing, integrate Confucianism, Buddhism and Taoism into the whole teaching process, and explore the singing rules of modern Chinese vocal music from the perspectives of "Circle of Tai Chi" and "yin-yang combination".

2) It is still a new thing to apply the Taoist principle of "things in common" to the singing system to train the unity of basso, alto and primo.

3) The core viewpoints of innovation are as follows: ① the application of Taiji yin-yang mutual change philosophy in vocal music training; ② the function of meridian points in sound training; ③ the function of human biological field; ④ the

application of the theory of three qi and the consciousness of the first and the second in breath training.

3.3. Characteristics and Innovation of Research Methods

Literature analysis. It is mainly reflected in the representative results of Taoist studies. Representative achievements of Taoist aesthetics research; Representative achievements in the study of Yi-ology closely related to Taoism; The representative works of Taoist thoughts in music and the current research situation form a good documentary basis for the research. Secondly, it collects all academic documents on Taoist thoughts, music and art-related research through book purchasing and thesis consulting to form important reference and enlightenment for the development of this topic. The third is the first-hand literature collected through investigation and interview, which is the important evidence and analysis basis for the research.

Interdisciplinary research method. There are two main points of Taoist thought found in the Book of Changes: one is "Tao" invented by Lao Zi, and the other is his theory of transformation. The Tao of Taoism is a philosophical one and a metaphysical one. It is used to express the highest principle of the existence of all things in the universe, that is, the laws of the universe or the order of the universe. How to apply the most important point of view of studying the Book of Changes to singing training teaching is to open up thinking and acquire new world view knowledge and methodology? What is the connection between traditional culture and modern singing? How can they be better combined? Music education in colleges and universities, as the core part of higher quality education in our country, plays an important role in improving the artistic quality of the whole people and promoting the development of national culture. How to treat the subtle effect of traditional culture Taoism in teaching, especially vocal music teaching in colleges and universities, and how to apply the essence of Taoism to singing are still a long way to go.

4. Summary

All things have the same origin, and the most important thing is to connect. Taking the application of traditional culture Taoism in vocal music teaching as the research object, this paper studies the phenomenon of aesthetics and acoustics, and studies the transformation of Taoism aesthetics in modern singing system with academic and practical significance. The research results can have two aspects of application significance and value: (1) the teaching methods derived from Taoist aesthetics in the achievements can be applied to vocal music teaching in local and brother colleges and universities to start characteristic courses; (2) the application of Taiji yin-yang mutual change philosophy in vocal music, the function of meridian points in sound training, and the function of human biological field, including the theory of three qi, and the application of first and second-generation consciousness in breath training, will be

popularized in colleges and universities to form a unique music teaching concept and teaching method.

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