

Expression of Aesthetic Consciousness in Pattra-leaf Culture

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Abstract: The formation and expression of aesthetic consciousness are different in different people and nationalities. As far as this is concerned, the natural harmonious aesthetic consciousness formed by Dai nationality on the basis of ecological protection consciousness and ecological life consciousness is quite distinct and prominent in Yunnan and even in the whole Chinese ethnic group. This paper attempts to analyze this aesthetic phenomenon from the Dai traditional classic - Pattra-leaf Culture.

1. Introduction

Pattra-leaf Culture is a symbolic name for Dai traditional culture. Pattra-leaf Culture covers all the fields of material civilization and spiritual civilization of the whole Dai society and history, and reflects the process of Dai social and historical development, including history, philosophy, language and characters, Buddhist classics, literature and art, laws and regulations, ethics, education and technology, medicine and health, production technology and so on, it can be called the “encyclopedia” of Dai society. It can generalize the characteristics of Dai culture more accurately and vividly, and reflect the unique character and temperament of Dai people. Broadly speaking, “Pattra-leaf Culture” is a transnational and cross-regional culture, which includes Pattra-leaf Scriptures, the scriptures written and copied with cotton paper, the singing books and the Dai traditional culture widely preserved in the folk.

2. Beauty Of Green Ecology

When it comes to the making of Pattra-leaf Scriptures, Qin Jiahua evaluates that Pattra-leaf Culture is a kind of “green culture”. The material of Pattra-leaf Scriptures is a kind of leaf called “pattra tree”, which flattens the leaves and cuts them into standard rectangles. Then it will be engraved with a iron pen to write, painted with dry charcoal powder, and oiled to make the text more clear. Pattra trees are rich in local resources, and people take advantage of them to pick up the leaves and turn them into Pattra-leaf Scriptures. Killing two birds with one stone, it not only protects the environment, but also inherits the culture. In Pattra-leaf Scriptures, people are taught: “there are trees, there is water, there is land, there is grain, there is grain.” This sentence is just the right thing to say about the relationship between man and nature. It is under the guidance of this natural ecological consciousness that the Dai people fear nature, worship the forest and appreciate the food given to them by nature. So people never destroy nature. Pattra-leaf Scriptures also warn people, “Don't catch birds in birdcages. Maybe one day, birds will catch people in cages.” Pattra-leaf Scriptures also say that, one day, one of the immortals was ordered to divide the seasons for the benefit of farming. Because of his negligence in his work, there was a mistake in the division, and he was punished by the next level of punishment. These proverbs and stories warn people that only by loving nature and following the laws of nature will there be enough food, a free life and a beautiful living environment. For example, Long Mountain is located near the Dai village near a primitive forest, which is the legendary place where the ancestors such as Zhai Immortal, Meng Immortal and other ancestors lived. All animals, plants, land and water sources in Long Mountain are sacred. No one can invade the plants and trees of Long Mountain. Hunting, gathering, felling, reclamation, even dead branches, fallen leaves and ripe fruit cannot be picked up in Long Mountain

and let it rot. For the safety of people and animals in the village and the abundance of the five valleys, the villagers sacrificed Long Mountain very piously, begging for the blessing of Zhai Immortal and Meng Immortal, and protecting Long Mountain at the same time. The Dai people protect Long Mountain as if they were protecting their ancestors, consciously abide by taboos, so that under the protection of ancestor worship, the forest vegetation of Long Mountain is kept relatively complete, and the forest is effectively protected, thus protecting the natural environment. Natural resources and biological species. It is precisely the Dai people who understand the teachings of Pattra-leaf Scriptures and stick to these rules that they have today's lush rainforest and fragrant living environment. Therefore, Pattra-leaf Culture embodies a kind of green ecological aesthetic consciousness.

3. Beauty Of Morality Norms

Pattra-leaf Culture originated from Pattra-leaf Scriptures, which now is the Dai Encyclopedia including as many as 15 aspects from its spread as an ancient document of Indian Buddhism to China. She inherits foreign Indian culture and takes into account the local folk customs, which is not an authentic foreign culture any more, but Pattra-leaf Culture with local characteristics. Pattra-leaf Culture is a kind of national culture which absorbs foreign culture and its own rich national culture for a long time. Dai absorbs advanced scientific ideas faster and integrates faster. Their thinking is not conservative, not old-fashioned, not rigid, so that they are the most easy to accept foreign advanced culture, advanced ideas, advanced methods, as long as the interests of the broad masses of Dai people, they can consciously, actively accept, and put into practice. For example, the advanced concept of equality between men and women, free love and marriage, monogyny and so on are also reflected in the beauty of being tolerant by the Dai people's father in the early days, and the relationship between people and society. Dai is a nation in which the whole people believe in Buddhism. It teaches people to care for life, love peace, pursue harmony, and help the world with compassion. It is this belief that gives the Dai people a soft character like water. All of respecting to parents, respecting the old and loving the young, being solidarity and mutual assistance, harmony, honesty and credibility, and tolerance are inherited by the Dai people from generation to generation, forming a good folk custom, which have been praised and emulated by other ethnic groups. These etiquette norms of Dai nationality have been recognized by the society and widely inherited, which is precisely Pattra-leaf Scriptures that we put forward today to build a harmonious socialist society, which requires people to be honest, friendly, help each other, respect for the elderly and love the young, and be equality between men and women, etc. Bushuanlan recorded in Pattra-leaf Scriptures holds that being a moral person should do these three qualities: first, love labor and respect labor; second, pay attention to appearance and be honesty and humility; and third, unite, love and help each other. Another work of Pattra-leaf Scriptures, Xian Xiu, repeatedly sings, "true friendship is like the sun, true love is like the moon, true friendship and love always shine in the world." In addition, there are also some records of Dai traditional ethics and morality, advocating the establishment of harmonious relationship between people and society, these ideas have their reference significance today. For a long time, they regard "do not steal, do not cheat, do not rob, do not fight, do not scold, do not brawl, live in harmony, respect the old and love the young, be warm and hospitable, convenient, mutual help and love, clean and innocent, sincere and kind" and so on as the moral standard of being a human being, regard the love of labor, love of nature and care for home as the first life, and regard the qualities of equality between men and women, free love for marriage, monogyny, and care for parents and so on as the traditional thought and noble spirit inherent in the nation, to form a series of moral culture. "All evil do not do", "all good practice", "do good and giving", "being compassion", "being self-valued in the heart" and so on advocated by Pattra-leaf Scriptures play a unique role in the construction of harmonious layout. For individuals, it is a mechanism to regulate and improve people's moral cultivation, while for society, and it is also a "detoxification mechanism", which plays an important role in maintaining social security, coordinating the distribution of interests among people and repairing the abnormal social order.

4. Harmonious Beauty of Nature Unity

Dai people realize that nature and ecological environment are the home of human beings. The order of the relationship between man and nature should be forest, water and then human. Therefore, every time the Dai people move to a new place, they should take a joint oath to love the forest as much as they love their lives, make local rules and regulations, and prohibit deforestation. The fuel and construction materials used by Dai people are generally fast-growing plants planted in their own homes - cassia siamea and dendrocalamus giganteus. If they have to go to the mountains to pick up the materials, they must obtain the consent of the stockade owners, and they must not cut them all. The whole mountain can not be “shaved”, violators will be severely punished.

Dai people have the consciousness that water is more valuable than gold, so water is also well protected and strictly managed and controlled. For example, it is prohibited for anyone to cut down water source forests or carry out polluting activities at water sources, drinking water and domestic water are strictly separated. In all villages, special water conservancy personnel are in charge of production water, and the production water of each household is quantitatively allocated and controlled. Those who use more water privately are punished with a little pig, two chicks and one catty of wine. The heavy ones will be fined a big pig and dozens of catties of wine.

This kind of ecological protection consciousness of Dai people from long-term interests can curb the abuse and greedy plunder of ecological resources. Then it can promote the emergence of ecological aesthetic consciousness which is relatively utilitarian. In Dai family education, whenever the bright moon rises on the night, parents will gather their children on the balcony to talk to them about agroecological issues first, and then traditional morality, law and how to be human. The old people often say that nature exists before human beings, and only with the existence of nature can human beings come into being. There are all kinds of plants and animals in nature, which are interdependent and restricted among them. A creature is extinct. Another creature that is constrained by it will be rampant. And the creatures that depend on it go extinct, which is bad for people. Therefore, protect the forest where animals inhabit, wild animals, whether venomous animals or tiny animals, they should not be hunted and killed indiscriminately.

The proverbs such as “human existence lies in ecology, human development lies in environment” and “man and creature are like a family” are expressed by Dai folk proverbs, which are the strong ecological life consciousness of Dai nationality. This kind of ecological life consciousness of Dai nationality is the same to the thought of “the law of human is about the land, the law of the land is about the heaven, the law of the heaven is about the principles, and the law of the principles is about the nature” (Laozi Language), praise the transformation and cultivation of heaven and earth (“Golden Mean”) and “people are compatriots and all the things are the same.”(Zhang Zaiyu) “natural unity” (harmony between man and nature) in the ancient Han nationality. They should be beautiful of mind, language, and behavior. In Dai society, no matter who they are, no matter what status they are, all of them should be treated equally, modestly and cautiously. They should respect others, be polite to others, with a gentle attitude, and be reasonable. From Pattra-leaf Culture, we can also see the simple and natural harmonious relationship among Dai people.

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