

Study on the Aesthetic Thought of Chinese Landscape Painting in the Philosophy of Confucianism, Taoism and Buddhism

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Abstract: Chinese painting has a long history of its own development and profound cultural connotation. His aesthetic thought is deeply influenced by traditional Chinese philosophy. It pays attention to the expression of personal feelings, the vitality, and the lyrical free hand pen. At the same time, Confucianism and Taoism contain rich aesthetic thoughts, which are unified with the aesthetic thoughts of Chinese painting, with truth, goodness and beauty, with Taobao and technology, with the pursuit of human beauty and beauty, and so on.

1. Introduction

Chinese painting is a branch that emphasizes the pursuit of art and artistic beauty. The aesthetic thought of Chinese painting is deeply influenced by traditional culture. The reason why the research of Chinese painting combines the highest moral realm that people pursue in the field of ideal aesthetics is also the result that the inherent characteristics of Chinese philosophy have a far-reaching impact on Chinese painting art[1]. In particular, the aesthetic thoughts of Confucianism and Taoism have far-reaching influence.

2. The Aesthetic Thought of Confucianism -- the Combination of Beauty, Goodness, Compassion and Music

2.1. Beauty of Personality And Pursuit of Art

Confucius is the founder and important representative of Confucian aesthetics. His aesthetic thought is based on the theory of "compassion". At the beginning of the theory of "compassion for the mind", Confucius is the relationship between the beauty of "five tastes", "five colors" and "five colors" and the beauty and beauty[2]. He summarizes and summarizes the previous judgments, develops the pursuit of "good" in the moral field of art and "compassion for the mind", but it is also abstract. The universal spirit of "compassion" is designed according to its religious significance and realized through "ceremony"[3]. Ceremony is a ceremony to worship the gods of the early Zhou Dynasty. In the process of realization, ceremony is the unity of standardization and artistry. He called the beauty of appearance "beauty" and the good of internal morality "quality" urbanity ", respected the harmonious unity of moral norms and artistic expression of Confucianism as the basic text of ceremony, and reflected and displayed the unity of "and" goodness ".

2.2. Unity of Beauty and Goodness

According to Confucius, the oldest expression is the unity of compassion and music. Compassion is the noble moral orientation advocated by Confucianism, and music is the art way for Confucianism to express goodness[4]. The reason that Confucianists combine the highest of art and the highest of morality is that they have natural similarities in essence. The essence of music can be summarized by "harmony between music and heaven and earth", "harmony of music", "harmony of music", "harmony of music", "harmony of music", etc. "The sum of the mercies of the singers and musicians is also the sum of the mercies," said he Xing, a Confucian scholar Mencius also said, "benevolent people love" is a very "benevolent (that is, the unity of all things)" and "unity of

things" world. It can be said that the field of "music contract" and the field of compassion have a natural unity. The unity of music and compassion means the natural unity of art and morality, as well as the unity of their deepest foundation and their highest field[5]. Therefore, morality makes the content of art richer, art easier and the power of morality more stable. The function of Confucianism in art is "Xing", "angle of view" and "collective". As a summary of "anger", it can "Shen" is art. Generally, the so-called feelings not only infect the pure and honest feelings of the readers' authors, which means that people's will can be felt, but also the paralysis of spirit starts another hand, so the readers, in addition, the awakening of soul. In this way, the reader's mood is of course a moral overflow, and a possible thing that can be "seen". This is a survey of the ups and downs of observation habits, profits and losses, the width and depth of transparent life, illuminating the essence of life, and the reader's "activities to express feelings" for work[6]. Then, therefore, the real nature and essence of emotional activities please enter the "group, able to bear the responsibility, material father, is far from the problem of Wang, bird, animal, plant and tree names, know". Compared with human life and role, it points out the importance of aesthetics and art.



Figure 1 Landscape painting

2.3. Art is One of the Means of Self-Cultivation

However, the highest state of art is not completed by personality itself. For Confucianism, from "go to school, reach out" to cultivate infinite life can be achieved. Mencius also elaborated the beauty of personality and spirit advocated by Confucianism[7]. In the aspect of personal moral cultivation, in a statement entitled "nourish my spirit", he also mentioned personal emotion and the will of artistic creation. Xunzi, who put forward the statement that "disobeying is not the beautiful thing of oneself". It contains the relationship between lively theme and beauty, and expounds the social function of art in "music". Through the Song Dynasty system before the Tang Dynasty, the spirit of life of Confucianism has been developed, and after the Tang Dynasty, the ancient prose movement based on Han Yu has been developed. At the same time, art and art art are only relatively cheap. Finally, Confucius put forward the highest state of art for life through music, the best state of complete harmony and unity of goodness and beauty, but "the promise of commitment", but the general development of human art is related to the brightness as long as it is the star of the celestial body.

3. The Unity of Taoist Beauty and Reality, Technology and Taobao

3.1. Pursue the Beauty of Nature and Art for Art

Lao Zhuang's philosophy is "enlightening Taobao", "Taobao", "Taobao", etc. At the same time, they are integrated into the creation of Chinese painting and become the highest purpose of Chinese painting[8]. In the development of Chinese painting, "Taobao" concept has become the highest purpose of Chinese painting creation. First of all, the concept of leadership explains that "you were originally Laos, philosophers and Taoism in the pre Qin period of China. According to the proposal of the founder of the school, you were inherited. After being developed according to Zhangzi, you were strengthened according to the famous masters competition, and the rich ideological and theoretical system and Taoism formed a complete set of you. It's you. You are very. Name is a very

important name. Name is the beginning of everything[9]. Taobao can be said to be the origin of all things in the world. It is independent of the absolute spirit outside the nature and is unchangeable. If you don't change, you are the mother of the world. Taobao has one life, one life 2, two lives 3 and three lives. After Taobao was born, everything is contained in the universe itself as the basis of the universe. That's universal, permeable, general. I think Taobao exists in all things in the world, but the concrete things it can feel are different. So Taobao is something, but it's the only thing. There is something like it; something like it, when it exists, also means that Taobao will not see or listen. It can't be experienced by feeling, and in order to represent the general nature of all things, it's difficult to use ordinary language. In addition, Laozi's understanding of "Dao FA nature". In laotu, this is to say: "the ancient road is big, the sky is big, the land is big, and people are big." Introduction: "Tao's observance, virtue's conversion, the nature of humi is natural." The nature of Taoism, that is, the nature of Taoism, the nature of Taoism. In his theory of even objects, Chonghuang inherited Lazo's Tao Hua nature, and regarded other expressions of "Tianzhi" as natural metaphors. Advocating "everyday" means that everything is born naturally. No intentional singing, no purpose control. This natural process is called Taobao. From this point of view, the aesthetic consciousness of Lao Zhang takes natural beauty as the center and becomes the spiritual essence of the development of Chinese landscape painting.

3.2. Realizing the Field of Taobao from the Beauty of Nature

Zhuangzi said that "heaven and earth have great beauty", "heaven and earth are different from the people", and advocated that nature is beauty. Heaven and earth are along this most beautiful, the whole universe is originally perfect and harmonious, this beautiful harmony is naturally formed. This is nature, the essence of life in the universe can be said to be the beauty of nature, which can be understood as two meanings: one is that all the mentioned beauty of nature, and other natural integrity in the style of beauty and nature is simply mentioned. Both of them are based on the philosophy of "law and nature", and reach a general direction. From the beauty of nature to the realization of Tao's field. The tradition of Chinese calligraphy and painters of all ages is to take it from the natural beauty of teachers and the natural beauty of teachers, so as to conform to the aesthetic ideas of all old teachers. In the second sense of natural beauty, Yang Zi believes that nature and simplicity are the essence of beauty, and simplicity and the world cannot compete. People in social life also need to maintain the natural state. Character is also natural, simple and beautiful. As a result, zuangzi believes in "only beauty.". That's because people think that "nature" is the highest end of Chinese painting evaluation standard. Influenced by Taoism, the beauty of painting lies in nature. The highest standard of Chinese painting is "Yi", and the symbol of "Li" is "getting nature". Mingzong also said it in the essay of painting Zen house. "Painters, the characters of gods, are regarded as the characters of gods, people from nature and gods." In addition, simplicity is considered the highest state. He elaborated the views of "carving and clumsiness, returning to simplicity" and "simple world competition for beauty". Taobao is the highest artistic spirit in essence. First of all, the spirit of art can not leave beauty, music (a kind of fun) can not leave things, and then, the creation of art is "virtuous" from the sequence can not. The above exploration is the noble, luxurious and ingenious denial of the aristocracy in the aristocratic culture at that time. Such a world-class frivolous beauty denial, denial of the world's pure joy out of instinct, and contempt for the secular contempt are hard to find. They also said that "great beauty", "great beautiful world", in short, they did not care about the pursuit of life. "Five colors are blind, five sounds are hearing impaired, five tastes are refreshing, and Gallup hunting is crazy," said Rao Tzu. Laotzu's pursuit of "extreme, quiet, in order to keep quiet" not only comes from pure life, but also from the taste of the essence and root of beauty? From the perspective of Taoism, the real beauty is the pleasure of the secular people's senses and the satisfaction of their power and desire, the embodiment of compassion and moral Confucian hypocrisy, and the unity of natural indifference and "Tao". The pursuit of absolute freedom, which transcends the interests and losses of the world, is shared by Taoism and many western aesthetic scholars. For example, heidelmegger believes in "a freer atmosphere, you can enjoy it.". Kessler believes that "art gives people inner freedom that

cannot be achieved by other means". Hegel's aesthetic course points out that the art of beauty can restore human vitality from repression, which is very important.

4. Conclusion

Ancient Chinese philosophy has formed the character characteristics of traditional Chinese culture, which has a profound impact on the aesthetic image of Chinese painting art. For example, Confucian philosophy pursues the unity of truth, goodness and beauty, compassion and music, their personality pursues beauty, and ultimately realizes the art of life, Taoist philosophy pursues the unity of truth and beauty, leadership and technology, and they pursue the beauty of nature. Finally, it can be realized as an art life. In pursuit of the aesthetic intention of Chinese painting, the aesthetic thoughts of Confucianism and Taoism are combined. At the same time, it has shaped the artist's personality!

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