

The Beauty of Tao Yuanming's Ecological Writing

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Abstract: The vivid practice of Tao Yuanming's ecological writing is of great significance to constructing an ecological culture in which humans and nature coexist in harmony. The beauty of Tao Ju's ecological writing is reflected in her reference to poetic habitation and her self-exile, as well as opportunities for comprehensive sharpening, self-realization, the cost and benefits of self-exile, the psychology and decision-making of self-exile 2. Management of new life after self-exile. The beauty of Tao Yuanming's poetry is the ecological writing of the writer; the writing after farming is an ecological lifestyle in itself.

1. The Beauty of Tao Ju's Ecological WRITinG

1.1. The Poetic Habitat Resources

Tao Yuanming's writing not only has literary value [1-13], but also has an ecological and life value beyond literature. Tao Yuanming's beauty of rural ecological life, pointed out that disadvantaged groups improve their sense of beauty and get relief through living close to them. Review the beauty of Tao Ju's rural ecology, care for the present life through the purification of the soul, find the feeling of beauty in life, take the present life as the place of beauty, and seek spiritual relief. Tao Yuanming gave up his official career, exiled himself, settled down in the countryside, and found the beauty of poetic habitation. His life and work are no different from those of farmers, but they all have aesthetic feelings, and they really make ordinary farming lives rich in ecological beauty.

1.2. Self-exile Spirit

Self-exile is a second choice for scholars in the context of the destruction of the ideal environment or the deterioration of the ecology due to excessive competition, which makes it difficult to survive. The ambition and merit of the scholar-class are considered to be established in the environment where the resource-rich power centre is located. Self-exile cannot be done without talents and courage. Self-exile means not only abandonment from organizational life, but also a departure and alienation from organizational ideology. Choosing self-exile often means that the normal path to self-actualization is blocked, not only facing the suffering of future material survival, but also facing alienation from spiritual life.

1.2.1. Fully Sharpened Opportunities and the Paradox of Specialization

If a scholar chooses life outside the system, chooses self-exile, chooses to leave the fine organizational system established by the division of labour, and desires to establish a career or leave history, he will face constraints. The first is the absence of resource elements, the second is that the organizational structure no longer exists, and the second is comprehensive development and refined deep development. It turns out that in a resource-rich central organization, as a professional, you only need to play the role of a very small area of your professional field and maximize the ability of this professional field, and you can become famous and achieve achievements Tao Yuanming, who was exiled by himself, is different. When he was an official, he only needed to develop the

professional potential of civil servants. After leaving the officialdom, he would have to continue to develop other talents. For example, in order to survive, he must develop agricultural production skills, garden planting skills, winemaking functions, and make chrysanthemum wine. Functions that were originally not required, and now it is necessary to fully develop all the peasant's encyclopedic skills; this is just part of the reason why Tao Yuanming is Tao Yuanming. On the basis of comprehensive functional development, Tao Yuanming also needs to deeply explore special skills, such as achieving the creative talents of Tao Yuanming's poems, and making his poems permanent and subtle. Although Tao Yuanming longs for doubt and analysis, it is not as convenient as coming from the center. Tao Yuanming's life experience is full of paradoxes of professionalism and comprehensive development. Tao Yuanming possesses comprehensive life skills, so that he can have the foundation and ability to perceive the true meaning of life, and only then can he achieve a very high level. Tao Yuanming's understanding of life far surpasses everyone. Tao Yuanming's perception of life surpasses ordinary. In terms of professional writing, Tao Yuanming's time and opportunities are not sufficient. Even in some aspects, writing is a sideline of Tao Yuanming. It can also be said that a rural layman is writing, and writing in the traditional sense by scholars, and professional literati. Compared with upper-level writing, it is almost a veritable grass-roots writing.

1.2.2. Self-building

Tao Yuanming's specialization in poetry is different from the poet's specialization in poetry. The latter is a poet's writing of poetry, and the former is the life of a survivor. As a self-exile, Tao Yuanming's material life is completely dependent on self-creation. Tao Yuanming does not have a spiritual life suitable for his realm to nourish the soul. The huge spiritual loneliness and the open wilderness make it difficult and broad to shape the spiritual realm. See the vast poetic world of Tao Yuanming. It is the rare challenges and opportunities in history that threw the barren spiritual world in front of Tao Yuanming, making it confused, lonely, adapted, explored, created, strenuous, peaceful, silent, and finally reached an unattainable state. Tao Yuanming goes far beyond the poet's suffering and perplexity, far beyond the poet's accomplishments and realms. However, it has such tremendous mental pressure, but it faces such a severe spiritual challenge, but in the digging of its own spiritual resources, it has thoroughly explored and integrated hundreds of schools for the comfort and comfort of its own soul. In the end, it has achieved an insurmountable realm, and it has become an eternal person. The severe challenge of self-realization aggravates the hardship of this process and the richness of its connotation. In order to be self-relieving, Tao Yuanming must nourish himself, create himself, and create an unofficial and non-hidden life that adapts to the life of a rural layman. He must adapt to the harsh reality of rural life. The countryman is very different from the poetic official.

1.2.3. Costs and Benefits of Self-Exile

The high price to pay for self-exile has many chants in Tao Yuanming's poems. The price is high, and there are not many people who are willing to imitate it in history. However, its endurance is bound to have two endings. The first is because of the pressure of life, the opportunity and motivation for the promotion of the realm are lost, and the old is idyllic and unknown. Second, in dealing with life, leave texts to record the journey of the mind, and its quiet life, as the law for future generations. Tao Yuanming basically belonged to the latter, and basically achieved the original intention of the doctors of Kuangda who did not change their minds.

1.2.4. Self-Exile Psychology and Decision

Indifference and repentance are common mentalities in self-exile, especially when they return to the field many times, and there will be no worry or confusion about being marginalized by the mainstream. In the end, it is rare to be able to exile. This kind of mentality is the careful choice of Tao Yuanming to create the material world and the spiritual world.

1.2.5. Management of new life after self-exile

Tao Yuanming poeticized life and pastoralized poetry into one. Tao Yuanming's pastoral

existence is a natural condition as a last resort. The pen and ink revealing is a natural release of the scholar's character. The beauty of ecological pastoralism in poetry is a state of self-creation.

2. Tao Yuanming's manifestation of ecological beauty

Tao Yuanming lives in an ecological pastoral environment and relies on his farming career to write poems with strong aesthetic meaning and idyllic ecological taste. From the sparse grass seedlings in ordinary farming to the ecologically harmonious life, including the harmony between people and birds, and the harmony between people and people, the beautiful poems extracted from ecological practices are the roughest agricultural practices and The best combination of elegant writing is the ecological care for farming practices and the poetic enjoyment of the ecological environment. The beauty of Tao Yuanming's poetry is not limited to the beauty of the poetry itself, the beauty of the rhetoric of poetry, the beauty of the rhyme of poetry, the beauty of the content of poetry, the beauty of the theme of poetry, the beauty of poetry, and the beauty of poetry. The beauty of Tao Yuanming's poetry is flowing from the heart of a person who truly understands the beauty of life ecology, from the unknowingness of the warmth and coldness, the skin-like taste of the relationship between people and the land, and the understanding of people and birds There is no obstacle to being in harmony with each other, and there is a text that flows freely in the heart of the person who is content with the harmony of people and the environment.

2.1 Tao Yuanming's Poetry Beauty in Writer's Ecological Writing

Ecological writing is that writers live in harmony with the written text, and have no intention of mind. They have no intention of writing, preserving or disseminating. Ecological writing is writing in a state of excellent ecology. It is writing in which the writer enjoys the natural environment, is fully integrated, and has no gaps. It is a state in which the author has to write. The product of inner ecological harmony. Although the writing is not gorgeous, it is rich; although it is not tidy, it has an everlasting taste.

The ecological creator is the best man, and his works are all excellent works; the creative process of the ecological writer is completely ecological, without contrivance, without reluctance, stemming from the experience, writing words, and not caring. Ecological writers have a harmonious look, which is in line with ecological harmony. Tao Yuanming's words have been regarded as Gaodian by future generations.

Tao Yuanming is a farmer, who is different from a poetic professional creator; Tao Yuanming, a farmer, returns from the ground, cleans his mud feet, drinks porridge, and lays down, and feels comfortable, and occasionally, picks up paper You can smear on the case at will, because it is not to keep it intentionally, so writing is barely called writing. What was written in this way was not intended to be published for transmission, nor was it qualified for preservation and transmission. The pressure of farming and the burden of hunger and cold are the real obstacles to preservation. According to Tao Yuanming's nature of not seeking Wenda, the possibility of transmission is not very high. Such writing and random smearing, except for graffiti-free children's graffiti, can only be called by ecological writing.

Whether ecological writing's text has aesthetic sense is completely out of Tao Yuanming's concern. Ecology, low-carbon, green, and environmental protection are all natural beauty. Record your own mental journey, and leave a record of precious thought resources and the life history of an ecological writer with the beauty of the village. Tao Yuanming does not seek excessive environmental consumption concepts, strives to cultivate farms, and integrates people and land in close contact with the land, practices self-cultivating green consumption concepts, grassy bean seedlings, and biodiversity concepts. And all are ecological realms.

It is worth mentioning that the ecological writer is not a piece of paper left. Writing is only a part of the ecosystem, and the work is only part of the ecological environment. It cannot restore all the real elements of the ecological writer himself, the scene of the ecological writer, and the ecological writing process. Later generations' evaluation of Tao Yuanming cannot be overstated. Tao Yuanming's works are not enough to restore the value and realm of creation. The work is only a part

of Tao Yuanming's creation, and may not necessarily be the most important link. Therefore, the evaluation of Tao Yuanming is unattainable.

Reviewing the long-lasting Tao Yuanming's poetic ecological life and the ecological beauty of his works, with a good mentality of building ecological beauty, building an ecological beautiful life, improving the spiritual realm, treating life better, introspecting more than seeking, the ecological beauty of Tao Yuanming's thought resources will play a beneficial role.

2.2 Writing beyond Farming is an Ecological Lifestyle

Farming is a physical activity. Farmers mainly spend their lives in harvesting and farming, and their amateur lives are mostly related to rural customs. Writing in ancient villages is an environmentally friendly, ecological, green, low-carbon lifestyle. First, the energy release of writing is the most environmentally friendly. Writing consumes more material and saves the environment the least. Long-term adherence to cultural creation is a way of life to prolong life. Secondly, the writing process is a refined lifestyle, which is inherently more delicate than the normal state of rural life. Through the refined writing process, the rough work of life and the freehand life of poetic creation are perfectly integrated, which has become the main way for Tao Yuanming to create an independent and unique spiritual world. Thirdly, Tao Yuanming's writing has Zhang Youchi, and the rhythm is harmonious. It is an important part of environmental protection life and easy to introspect and ponder. The labour and muscles of writing, the temptation of writing, the combination of the activities of the spiritual world and the activities of the physical body become a poetic ecological lifestyle.

3. Tao Ju's Thoughts on the Beauty of Ecological Writing

It is more valuable to use valuable thought resources to observe the short life of bitter happiness. To improve the happiness index, we need to cultivate an ecological life. The beauty of Tao Yuanming lies in the rich ideological connotation of poor material tolerance. Success and failure are supported by ideological resources. In this way, a life that flows from one source to another and is unobstructed. Although it is a peasant and won the love of literati; although there is poetry, it is completely different from what the literati does; Fun. Later generations' creations are second to none and originate from the ideological resources of the beauty of ecological writing. Although Tao Yuanming has no shortage of ambitions to help the world, he also absorbed his own ideological resources. Therefore, in consideration of the reality that the ideal is not easy to realize, it is also an act of preservation to live in the villages and villages. Tao Yuanming produced sludge without staining, and kept his name in troubled times. Tao Yuanming chose the pastoral ecological aesthetic career during the troubled times, which was an indirect escape from the possible fate.

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