

**Discusses the mutability and immutability of traditional painting and calligraphy  
from the perspective of "Zengguang Xian Wen"**

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*Abstract: "ZengGuang Xian Wen" is a book of proverbs compiled by many unknown authors in the Ming and Qing Dynasties. The content is complex and broad. It roughly covers the cultures of Confucianism, Buddhism and Taoism as the core elements in the book, and has a strong taste of classical philosophy. The sentences in the book are simple and catchy, simple is almost in ancient China, people's reading, we can put the "disciple gauge" as the elementary education for children's books, "augmented no.17 xianwen" can be understood as adult reading of cultivate one's morality, inside the main" message is a kind of people skills, and everything in it that is like concealed the civic culture. The augmented no.17 xianwen as classical literature, classical art and modern art contains the traditional culture and modern culture, respectively, and the opposition between traditional culture and modern culture can be understood as "old culture" and "new culture", each has a unique charm, but compared with increasingly update, more and more international modern culture, "traditional" seems to have a unique power to guide people to like it to maintain it, traditional culture is a kind of "change" and "constant" charm, this also let me for your interest in the future and choose a little thinking. This paper discusses the philosophical nature of the "changeable" and "immutable" nature of human nature brought by the traditional art of painting and calligraphy to my future life. Keywords: Augmented sage prose; Traditional; Interest; change.*

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### **1. THE CORE IDEA OF "ENLARGED XIAN WEN"**

People in the establishment of a correct outlook on life and values, in the face of the society, human behavior is a course must be taken. The two chapters of the article are about the precepts in getting along with people. In the book, the main goal is always to be a good person. Teach people how to be good, and begin to be good at home with parents, peers, and relationships:

Take charge of just know daily expensive, keep son square know parents.

The elders in the hall are living Buddhas, so there is no need for Lingshan to be king of the world.

One day husband and wife, a hundred generations of marriage. One hundred years repair to the same boat crossing, thousands of world repair to sleep.

A good wife makes a bad husband, a son is filial to his father.

These sentences emphasize that we should not only pay attention to family and human relations, but also promote the spirit of humanity and fraternity. First of all, others should try their best, give their love, and think of others:

Do not do evil, but do good.

Have to bear and bear, have to bear and bear. Little things make little things big.

Life will only measure people short, why not turn back to measure yourself.

It is a curse to deceive, but a blessing to forgive.

The full text is the refinement of folk ethical practice, and we need to absorb the elements reasonably.

The culture of our ancestors has always been the essence and dross side by side. Without a lot of reading, we are likely to be immersed in it, but even so, we cannot deny its great significance. As long as we absorb the content reasonably, we can promote the mutual love and respect of people in the real society and create a harmonious society. Looking at the ways of dealing with people advocated in Zengguang Xian Wen, we can summarize as follows:

1. Showing filial piety to parents, honoring brothers, honoring brothers, honoring husbands and virtuous wives.
2. Jinjian is far from small, careful communication and friendship.
3. The benevolent and helpful way of universal love.
4. The way of dealing with people in a harmonious and honest way.
5. Xiao to righteousness, diligently teachings of the way of education.

The book mentioned in the way of life, close to the family, far from the neighborhood, it advocated a kind of harmonious interpersonal relationship, carried forward the spirit of humanity and fraternity. Now it is conducive to the construction of a democratic and harmonious society. Although it is a kind of reading book for children in the feudal society, and there are some feudal dregs and preaching, its positive significance for us is more important. The first half of the book is the reading notes from the core content of the book, roughly so.

## **2. FROM ANCIENT BOOKS TO TRADITIONAL ART**

If I were to talk about traditional art from this point of view, aside from the enlightenment of Enlarged Essays, what would I first discuss about culture? There are many concepts of culture. From the perspective of writing, culture is the sum total of material and spiritual wealth created by human beings in the process of social development, especially spiritual wealth, such as literature, art, education, science, etc. From the perspective of society, culture is an indispensable part of society and a reflection of the economy and politics of a certain society in concept. The development of culture is not only determined by the requirements of social existence and development, but also plays an active role in social existence and development. Culture is a historical and stable social factor accumulated by a specific nation in a long history of practice [1]. Different cultures exist in different periods, and the so-called traditional culture is a concept of relativity based on these changes. As for "tradition", "tradition is a huge conservative force in all ideologies" [2], which is apt to explain the concept. Tradition is a kind of cultural force that has normative effect and moral appeal on social behavior. It is also the accumulation of creative imagination of human beings in the long history. It includes objects, ideas, conventions and systems. At the same time, tradition is the cultural heritage of a society, which is the ideographic symbol of all kinds of systems, beliefs, values and behavior modes created by human beings in the past. [3] In politics, tradition is undesirable, for it means decay, but in art, it plays a very important role.

We talk about traditional art, and discuss the trajectory of traditional culture is actually the same, art as a subset of culture, traditional art historical and traditional culture, also is even more intuitive, especially with a history of several thousand years of traditional Chinese painting and calligraphy art, historically, such as the banqiao, eight big mountain man, wang xizhi, Zhao Meng ǒ « – ̄ countless such as painting and calligraphy artist to tradition says, this is also I like a bit of Chinese traditional art, that is constantly changing, and constantly absorbed, it is a collective is more and more strong, rather than as a political, always present to overthrow the former by the latter In the development of traditional painting and calligraphy art, it constantly absorbs new nutrients and makes itself more full. It tends to be so "friendly" to other art forms.

What cannot be changed in traditional Chinese painting and calligraphy? While updating its own content, the traditional art of painting and calligraphy also retains part of the "old" content. The most important thing is to feel the artist's temperament, emotion and aesthetic pursuit through the works. I understand this part as "authenticity", which cannot be abandoned, and is the soul of traditional art. Just as music, however abstract, can never escape from melody, and painting can never escape from image.

### **3. EVERYTHING CHANGES IN THE WORLD, NOT THE "TRUE"**

Since I entered the school in 2019, it has been about one year since I really began to study art, and it was during this year that I learned what is traditional art and what is modern art. I appreciate classical oil painting, which also makes me more adept in learning traditional Chinese painting and calligraphy. For me, the definition of tradition is not the so-called decadent and rigid, but rather the core, authenticity and persistence. And most of all, it makes me feel good. The essence of growth is constant change, and the essence of change is self-betrayal. When we were young, we only did what we liked. When we grew up, we began to do what was "useful". The criterion to measure the usefulness of a thing was whether it could be used to make money, in the words of the head teacher in high school. Person need to life, life need money, no one is willing to live in this s into a fenqing, this let me sleep, even in my memory, personality ingrained person changed again, also belong to the normal situation, YiLiu years, I work in the factory in yichun, encounter a senior college teaches me drawing, in the next door factory qc do the quality engineer, once eat together, still can't resist the asked 1: do you still drawing? I stopped painting a long time ago. He was stunned for a while, and then asked: If the interest into a career, you feel good. At that time I could not answer, because of abjection, because there is no experience. If it is now, I will tell him, for life, not necessarily good, but at least will be happier than before. You can say that life is changing too fast, or you can interpret it as a question of keeping the original intention. Those we have pursued and then give up things, is our own let it down.

This is really the traditional soul, existing in the heart of the most primitive period, belongs to the inherent attributes of people, the pursuit of the true may not earn money, but certainly will not live up to their own. Life changes too fast, the heart changes too fast, I also met once said nothing of the students, after four or five years insurance to lying, but he walked past the playground, see once like football or go to a kick, in the hotel, watching games or swear, strange and makes you feel very familiar with. If a person "updates" himself completely because the society "changes", it cannot be

compared to the traditional culture in this paper. The only similarity between people and traditional art culture is that some things cannot be changed. Once the core changes, it will be really bad.

#### **4. THE BOOK CONVEYS THAT IS THE MORAL AND ENTERPRISING INNOVATION**

These two points in the book are very consistent with the attitude we should have towards the study of painting and calligraphy today. In fact, Chinese Confucianism especially emphasizes the attitude of innovation and encourages us to make a difference and dare to do it. For example, in the *Analects of Confucius*, Zengzi's "Scholars must not be resolute and resolute, and there is a long way to go" (*The Analects of Confucius* • Taibo Zhang) emphasizes that people should have resolute qualities and great aspirations. Mencius said, "Therefore, when Heaven is about to place great responsibilities on a man, he must first afflict his mind and will, strain his bones and muscles, starve his body and skin, starve his body, and disturb his actions, so that his heart and patience will be moved, and what he cannot benefit." From "Mencius • Accuse" to encourage us in learning to be brave of adversity, courageously forward. In the augmented no.17 xianwen, "if ascent will inferiority, if got far will the family" and told to continue their feet on the ground, our learning calligraphy and painting for us, comparable to, such as stream, on the basis of practice is necessary, for a long time for hobbies is not so strong this process can be painful. "As long as the moon is in the five lakes, there is no place to worry about golden hooks. The two sentences in the book tell us not to be afraid when suffering and failure come. In the process of learning, whether it is reading or painting and calligraphy skills, there must be some difficulties, but difficulties can stimulate people to innovate and forge ahead. "Strike stone original fire, do not hit is smokeless" do less wrong, do not do anything will not be wrong, but it is man-made, do not do is nothing.

Of course, there are many proverbs in the book that emphasize the importance of practice to achieve growth and renewal, such as "bamboo shoots become bamboo when sheaths fall, fish become dragon when they run." Described the reason to use my personal learning, it is concluded that whatever the art, Peking Opera and kunqu opera, traditional Chinese painting, calligraphy, drawing or painting is lacquer painting prints, innovation is needed, is to break the rules, the baroque is innovation of the first time, all the way to the rococo period, the romantic modernism, rules have been broken again, in shaping the next, this is must go through the time and we are going to study. There is a book "do not have fish, do not love the head of the shoal", stagnation is pedantic, is old. However, innovation needs to accumulate and precipitation, not overnight, a hammer to change the cone can be completed, quantitative change leads to qualitative change, "at one stroke the first dragon and tiger list, ten years in the Phoenix Pool" each time the content after innovation is not simple but more difficult, so we need to have a solid foundation, profound basic skills.

Respect the past without slaving on it; innovate without forgetting the past. I think this sentence is the most important state I should have in the study of calligraphy and traditional Chinese painting. I need to be virtuous, cultivate one's morality and nurture one's nature, go to the dross, and learn to use it wisely.

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