

Taste and Body Path—Using the Tao Te Ching as a Model

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Abstract: *There are multiple ways of connection between humans and the outside world, including self and the world, others, society and self from a macro perspective. However, if we take the micro perspective of humans as the starting point, there are no more than six. The eyes, ears, nose, tongue, body, meaning, namely the so-called visual, auditory, and taste senses, are all specific ways of feeling. However, as the "Dao" pursued by Laozi and Zhuangzi, it cannot be expressed and felt by specific organs. Because it is purely a philosophical speculation and contemplation, the Tao Te Ching has several discussions on the relationship between Dao and taste. Due to the lack of previous discussions on the relationship between the two, this article intends to explore the relationship between taste and body Dao from three perspectives: body and taste, society and taste, and tasteless and body Dao. Furthermore, it provides us with another perspective to understand Laozi's metaphysical path.*

Keywords: Body; Road; Taste; Laozhuang; Metaphysics.

INTRODUCTION

According to research by relevant scholars, the word "taste" does not appear in the existing pre Qin literature in the "Book of Documents", "Book of Songs", and "Book of Changes". However, there are many discussions on taste in his works [The Generation and Transformation of the Philosophical Connotation of Laozi's "Taste" Category, Gao Wenqiang, Tianfu Xinlun, Issue 4, 2008]. Taste was originally a term used to describe the senses. Later, through Laozi's reference to taste in the Tao Te Ching, taste gradually became a philosophical concept, especially the description of "light" taste, which created a special aesthetic in later generations. In another sense, Laozi formed a special description of the Tao through the description of "light" taste, and thus established a standard for those who seek the Tao and their behavior. With the help of this norm and the establishment of relative objective standards, Laozi further criticized individual behavior and rulers. At the macro level, it reflects Laozi's philosophy of life and political theory, while at the micro level, it is another special description of Dao by Laozi. Now list them one by one below, and finally classify and discuss them.

1. EXCESSIVE STIMULATION OF TASTE AS A SENSITIVE SENSORY ORGAN CAN LEAD TO THE LOSS OF HUMAN FUNCTION, THEREBY ESTABLISHING THE PRIMARY CONTRAST BETWEEN TASTE AND BODY (THE RELATIONSHIP BETWEEN TASTE AND BODY). IT CAN BE MAINLY SEEN IN THE FOLLOWING CHAPTERS, WHICH WILL BE CLASSIFIED AND DISCUSSED FIRST.

1. Carrying the soul of the camp, can we have no separation? Specialized and gentle, can babies be born? Can we eliminate the mystery without any flaws? Love the people and govern the country, can one be ignorant? Can the Heavenly Gate open and close for females? Understand Sida, can you be ignorant? To be born and to be raised, to be born without having, to act without relying on, to grow without being slaughtered, is called Xuande. [Annotations and Annotations on Laozi's Tao Te Ching, Lou Yulie, Zhonghua Book Company, March 2022, 17th edition, page 22] (Chapter 10)

This chapter describes the personal requirements for those who seek the Way, which are quite specific. There are a total of six aspects of requirements, namely the unity of spirit and body, smooth breathing like a baby, eliminating distractions without flaws, caring for the people and governing the country, allowing it to be natural, being able to maintain tranquility through sensory and external contact, understanding the four directions of heaven and earth, and being able to do it naturally without the need for attention. These six requirements can be generally divided into two categories. The first three and five belong to the requirements for personal form, breath, and spirit, while the fourth and sixth belong to the requirements for external behavior of those seeking the Tao. Among them, there

is a saying: "Can the Heavenly Gate be a female when it opens and closes?" [Gao Heng said: "The ears are the door of sound, the eyes are the door of color, the mouth is the door of food and speech, the nose is the door of smell, and the Mo is all bestowed by heaven. Therefore, it is called the Heavenly Gate." (See "Annotations to Laozi in the Silk Book", Gao Ming, Zhonghua Book Company, March 2020, page 380). Among them, "Heavenly Gate" refers to the "Neng is the tenth" in the "Official Chapters on the River by Laozi." "The Heavenly Gate is called the Purple Micro Palace of the Arctic. Opening and closing is called the Five Realms of the End. Governing Body: The Heavenly Gate, which means the nostrils are open, the breathing is closed, and the breathing is also closed." According to the annotation of Duke He, it is the nostrils, Today's Gao Heng said, "The ear is the door of sound, the eyes are the door of color, the mouth is the door of food and speech, the nose is the door of smell, and all are bestowed by heaven, so it is called the Heavenly Gate." [Chen Guying, "Annotations and Translations of Laozi," Zhonghua Book Company, July 2020, p.88] Of course, this is only one explanation, but interpreting the Heavenly Gate as a broad sense of sensation is not a big problem, in order to illustrate taste and Laozi's way, The article also adopts a compromise interpretation scheme here, which is the first time that a description of taste has appeared in the popular Tao Te Ching. The overall requirement is to denigrate it, and the broad sense of sensory ability and function has not been placed at the center of cognition.

The book Zhuangzi plays an important role in this aspect, with a particular focus on the concept of Xinzhai, which is derived from the inner chapter of "The Human World":

Yan Hui said, "I have no way to advance, dare to ask for directions." Zhong Ni said, "Zhai, I will speak like this! If I do it, it is easy to be evil? If it is easy to change, it is not suitable for Haotian." Yan Hui said, "The Hui family is poor, only those who do not drink alcohol or consume meat have been for several months. If this is the case, can it be considered as Zhai?" Zhong Ni said, "It is a sacrificial Zhai, not a mental Zhai." Hui said, "I dare to ask the mental Zhai." Zhong Ni said: "If there is a will, without listening to it with the ears and listening to it with the heart, without listening to it with the heart and listening to it with the qi. Listening stops at the ears and the heart stops at the talisman. The qi is also empty and treats things. Only the Tao gathers emptiness. The emptiness is also the mind's study." Yan Hui said, "Before the return is made, the reality will return; when it is made, there will be a return. Can it be called emptiness?" Confucius said: "Enough. My words are like this! If one can enter and wander through its fan without feeling its name, enter and sing, and not enter and stop. There is no door and no poison, and a house that cannot be avoided is few. Extinction is easy, but no action is difficult. Being a person is easy to be false; being an angel is difficult to be false. Those who have heard of flying with wings are not heard of flying without wings; those who have heard of knowing are heard of knowing, but those who have not heard of knowing are ignorant. Those who look at that scene, their empty room turns white, and good luck comes to an end. If there is more than that, it is called sitting and galloping." If you listen to your ears and eyes while keeping your mind informed, ghosts and gods will come to give up, let alone people! It is the transformation of all things, the creation of Yu and Shun, the final act of Fu Xi and Ji Ji, and how can it be scattered [Zhuangzi Jinzhu Jinyi (Volume 1), Chen Guying, Zhonghua Book Company, 2007, page 139]

Xinzhai is a very important concept in Zhuangzi's Inner Canon, which is a very specific yet mysterious concept of the Tao. The clarification and explanation of its definition are mainly demonstrated through the method of contradiction, Confucius first extended it by defining it as follows: "If there is a will, it can be heard through the ears but through the heart; if there is no hearing, it can be heard through the heart but through the qi. Listening stops at the ears and the heart stops at the talisman. The qi is also empty but waiting for things. Only the Tao gathers emptiness. The emptiness is also the mind." First, it is determined that it can be heard through the ears, then it is denied that it can be heard through the heart, and finally it is extended that it can be heard through the qi, This means that the state of "mind study" cannot be reached through ordinary senses. The realm of contemplation that needs to be achieved through the opening and closing of the Heavenly Gate is similar to the realm that needs to be experienced through the Heart Studio, mainly because both are achieved through the derogation and transcendence of sensory organs in the realm of thinking. However, Laozi leans more towards the pursuit of emptiness and wisdom, and leans towards "thinking", while Zhuangzi leans more towards the description of a mysterious reality realm that is experienced through the isolation of the senses, and leans towards "realm". Therefore, the excessive preference for taste in the previous text forms a sharp contrast with the pursuit of "emptiness" in "Xinzhai", both of which illustrate the pursuit of the Tao from both positive and negative perspectives.

2. The five colors make the eyes blind; Five tones make one deaf; The five flavors make people feel refreshed; Racing in the fields and hunting makes one's heart go crazy; A rare commodity that hinders one's actions. It is based on the sage as the belly rather than the eyes, so go and take this. [Annotations and Annotations on Laozi's Tao Te Ching, Lou Yulie, Zhonghua Book Company, March 2022, 17th edition, page 27] (Chapter 12)

The content of Chapter 12 is easy to understand and not much different from the current Chinese language. The main idea of this article is to emphasize that having a hobby of too many colors can interfere with vision, having a hobby of too much music can cause hearing damage, and excessive satisfaction with taste will lead to loss of taste. If one enjoys recreational activities such as hunting, it will cause a loss of normal morale. If one cherishes valuable goods, it will lead them to illegal paths, and only then will the key points and goals be mentioned. The sage realized early on that satisfying too many physiological and material desires would make it difficult to govern the world. Therefore, the sage's strategy is to simply satisfy the people's generally simple life, which can achieve great governance of the world.

"The Five Flavors Make People Delight" appears here, and taste exists as one of the important indicators of desire. However, the principles in the Tao Te Ching are still simple and conservative, and not excessive is the simplest ideal. The final standard is to "go and take this", that is, to eliminate the pursuit of satisfying human senses and pursue more inner peace and stability. That is to say, we do not pursue "five colors", "five tones", "five flavors", "field hunting", and "rare goods", but only "for the stomach but not for the eyes". According to Lin Yutang's English translation, "belly" refers to the inner self, while "eyes" refer to the external self or sensory world, [p. 90]) The text in Zhuangzi's "Heaven and Earth" expresses the same meaning, but the description of the harm caused by excessive sensory satisfaction is more specific. This passage is essentially a further development of the twelve chapters of the Tao Te Ching. The original text is as follows:

And there are five ways to lose one's nature: one is that the five colors are chaotic, making the eyes unclear; The second is that the five tones are chaotic in the ears, making them deaf; Three days, the five odors fumigate the nose, trapping the catfish in the middle; The fourth and fifth flavors make the mouth turbid, making it sharp and refreshing; The fifth saying is to shed interest and smooth the heart, making one's nature soar. These five are all harmful. But Yang and Mo initially thought they had gained something, not what I called it. [Zhuangzi Jinzhu Jinyi (Volume 1), Chen Guying, Zhonghua Book Company, 2007, page 387]

These two general meanings are similar, both expressing the possibility of harm caused by excessive satisfaction of the facial features, and warning to maintain a moderate and peaceful way of desire. Among them, there are two parts related to taste in the "Heaven and Earth Chapter": the five odors fumigate the nose, and the drowsiness in the middle of the catfish; The four are the five tastes of turbid mouth, which make the mouth sharp and refreshing. They are the five odors (pungent, burnt, fragrant, fishy, and decaying) that cause loss of smell, and the five tastes (sour, spicy, sweet, bitter, and salty) that cause loss of taste. The latter is more specific than what is described in the Tao Te Ching.

In summary, Chapter 10 and Chapter 12 are both at the forefront of the Tao Te Ching, and therefore focus more on describing the senses related to the body. As for why are they arranged in this way? The logic behind the expression of the main idea of the entire text of the Tao Te Ching is closely related to the Taoist tradition of expressing ideas through the use of micro knowledge.

When the craftsman returned, the oak society saw a dream and said, "How can a female general be compared to others? If a general is compared to those who are evil in literature and wood? If they are ripe, they will be peeled, stripped, humiliated, their big branches will be broken, and their small branches will leak out. This is because they can endure the hardships of those who survive, so they will not end their lives and fail in the middle path. They will also break up and fight against the secular world. All things are like this." Zhuangzi's Annotations to the Present Translation "(Volume 1), Chen Guying, Zhonghua Book Company, 2007, page 156

The above is from "The Human World". As the Kitchen God, the Oak Tree answers the carpenter why he can survive in the world. It is precisely because he is useless that he is not like an ordinary fruit tree that can bear fruit and is destroyed when it matures. It is precisely because these fruit trees provide people with taste satisfaction and are useful that they contrast the function of being tasteless or useless from another perspective, which indicates that the self-protection strategy of oak trees is actually in line with the Tao to a certain extent.

2. THE SATISFACTION OF TASTE IS USED AS A CRITERION FOR DIVIDING HUMAN DESIRES, AND DIFFERENT SOCIAL FORMS CAN BE DIVIDED TO DISCUSS THE RELATIONSHIP BETWEEN TASTE AND THE TAO FROM A MACRO PERSPECTIVE.

3. Enterprises fail to establish themselves; Crossing is not feasible; The self observer is unclear; Those who are self righteous are not recognized; Those who engage in self destruction are of no use; Pride does not grow. In the Dao, it is said: surplus food and excess food. Things or evil, therefore those who have the Tao will not be dealt with. (Chapter 24)

The first few sentences of this chapter mean that it is not possible to stand high on tiptoe: it is not possible to take big steps and walk far; it is not possible to present one's own opinions, but one does not understand them; What you boast about yourself is not reflected; What is reserved for oneself will not last long. Finally, this chapter summarizes the reason for this, which is that all of the above behaviors violate the principles of the Tao and propose a metaphor as a standard. These behaviors that are too much are similar to leftover food and unnecessary tumors on the body, expressing a very disgusted attitude. Therefore, this is the lesson that is taught, and it is said that "those who have the Tao should not be punished." Because the above examples in Laozi's case all illustrate the severe consequences of violating the Tao from a negative perspective, from the general daily physical behavior of "enterprise and cross individuals", as well as the subjective behavior of "self perception, self criticism, and self pride" in personal spirit, all of which imply that those who learn the Tao are comprehensive, not only in spiritual practice, but also in daily life and physical compliance with rules. To be precise, the appearance of taste in this chapter is relatively obscure. Taste appears as a symbol of "leftover food". In addition to the objective rules that body action and self behavior must follow mentioned earlier, there is a stronger sensory signal impact here to express the consequences of violating the Tao. "Excess food and excess food" respectively represent taste and touch, which can be analyzed in detail. Laozi's explanation and interpretation of the Tao have a progressive process, The process of extending from general physical behavior to subjective behavior in daily life, and finally elevating concepts to metaphysics, which is to establish and shape a hidden image of the Daoist through a few short sentences, "it is also in the Dao", and with the help of the Daoist's mouth, his thoughts and opinions on these anti Dao behaviors can be expressed in a new form, which is actually called the theory of synesthesia in Western aesthetics, There are similar ideas in China, such as Su Shi's evaluation of the relationship between Wang Wei's paintings and poetry as "painting in poetry, poetry in painting", and in the "King of Scriptures" of Buddhism, the "Shurangama Sutra", where the Buddha "uses the six roots interchangeably" to "the element is based on one shrewdness, divided into six harmony and unity", and then to "realizing the body and achieving enlightenment" [Shurangama Sutra, edited by Lai Yonghai, translated and annotated by Liu Luming, Zhonghua Book Company, February 2016, page 216], There is a certain distant similarity in philosophy between the relationship between the six roots and the ideas that Laozi intends to express in this chapter. Tang Junyi also attempted to explain the traditional Chinese philosophy through "feeling" in his book "The Existence of Life and the Realm of the Mind", which is quite impressive. "The so-called sensory activity is related to its direction and method. If we say that the soul of our life is its body, then sensory communication is the question of the activity or feeling of this body... When we say that the realm is perceived by the heart, not only that it is known by the heart, but also that the realm is known by the heart. In this sensory communication, there must also be knowledge. However, the meaning of knowledge cannot fully express the meaning of sensory communication. Knowing the realm is to generate emotions and aspirations based on the realm, which is also an accident of sensory communication in the realm." "The Existence of Life and the Realm of Mind", China Social Sciences Press, 2006, pp. 2-3, Zhuangzi's Journey to the North also provides relevant descriptions about the theory of synesthesia, as follows:

"The birth of a person is the gathering of qi, which leads to life and death when dispersed. If death and life are disciples, what harm do we suffer from? Therefore, the unity of all things is the beauty of its beauty, which is magic, and the evil of its evil, which is stinky decay; stinky decay is transformed into magic, and magic is transformed into stinky decay. Therefore, it is said: 'One ear of qi that connects the world.' Therefore, the sage is honored as one." (Translated from Zhuangzi's Annotations to the Present), Chen Guying, Zhonghua Book Company, 2007, p. 646

The expression of the theory of synesthesia in "Journey to the North" is reflected through cosmology, which is closely related to the Chinese classical theory of qi. However, the expression of qi here is still in the original classical sense of qi, unlike the speculative sense of qi in the later Song and Ming Neo Confucianism. Therefore, it is a simple and perceptible nature of qi, Here, "stinky" and "magical" are two relatively unique and relative odors

used to refer to death and survival, and their tools of operation are all qi. When comparing the arguments of Laozi and Zhuangzi on this topic, Laozi's expression is still contrasting with others. The sharp sensory contrast is of great significance for the argumentation of the Dao style, while Zhuangzi's arguments may lean towards actual meaning. In fact, this is closely related to the fact that "Zhi Bei You" may not have been written by Zhuangzi himself. Compared to the Inner Chapters of Zhuangzi, the ideological value and expressive techniques of the Outer Chapters are not at the same level as the Inner Chapters. The Inner Chapters have a high ideological value, with seven chapters connected at the beginning and end, a rigorous logic, and a profound realm, which cannot be compared to the Outer Chapters and the Miscellaneous Chapters. However, the discussion in the Northern Journey provides new clues for us to understand the connection between Laozi and Zhuangzi, which is worth further contemplation.

4. A skilled warrior is an ominous weapon, and things may be evil. Therefore, those who possess the Tao are not illusory. A gentleman's residence values the left side, while military use values the right side. Soldiers are ominous tools, not the tools of gentlemen. They must be used as a last resort, and tranquility is paramount. Victory but not beauty, and beauty is joy in killing. Those who enjoy killing cannot aspire to the world. Good things are left, bad things are right. The biased general is on the left, and the general is on the right. The funeral ceremony will be held. Those who kill should mourn and mourn, and overcome them with mourning. (Chapter 31) [Annotations and Annotations on Laozi's Tao Te Ching], Lou Yulie, Zhonghua Book Company, 17th edition, March 2022, 80)

The main idea of this chapter is that weapons are ominous, which is why righteous people detest them and do not use them. A gentleman usually respects the left side, but when using force, he respects the right side. This is because weapons are ominous and should be used as a last resort, so it is best to remain indifferent. Even if you win, you cannot be happy. If you are happy, it is because you enjoy killing, and those who enjoy killing cannot last long. Therefore, for auspicious things, the left side is respected, and for inauspicious things, the right side is respected. Therefore, during the war, the upper general is on the right and the leaning general is on the left, which is treated as a funeral. Because there are many people killed in battle, it is necessary to deal with them with a sense of sadness. Even if a battle is won, it should be treated as a funeral. This can actually be said to be a fragmented description of the military ceremony by Laozi at that time. It can be seen that there were frequent wars and people were in a tragic state of life at that time. Therefore, Laozi did not sing praises for the victories, but instead linked victory with funerals, demonstrating Laozi's anti war ideology. In this chapter, there is indeed no direct appearance of taste, but there is a sentence that "tranquility is above" that can be interpreted in a broad sense as a similar change in taste. The emphasis on "blandness" here can actually be interpreted not only as a strong contrast in sensory changes, but also as a new Taoist aesthetic style. This can be brought into the ideal social context described by Laozi, which means that even in the event of war, it is necessary to maintain a suitable degree of military combat, that is, blandness. It can also be interpreted as a natural and Taoist attitude, rather than adopting extreme killing methods.

5. Holding an elephant leads the world. Going forward without harming, peace is great. Joy and bait stop passing by. The exit of the Tao is so bland that it is tasteless. Seeing it is not enough to see, hearing it is not enough to hear, and using it is not enough. [Annotations and Annotations on Laozi's Tao Te Ching, Lou Yulie, Zhonghua Book Company, March 2022, 17th edition, page 87] (Chapter 35)

This article comes from Chapter 35, which means that if anyone has access to the Tao, all people in the world will submit to him. It is precisely because we lead to the Tao that we do not compete with each other, that we can have peace. Music and food can make people stop in a hurry to enjoy, but the way is colorless and tasteless, silent and endless. Mr. Chen Guying mentioned in his "Annotations and Evaluation of Laozi" that the above two types of societies that satisfy the people, namely "pleasure and bait, stop passing guests", indicate that society has developed into a society that pursues beauty, food, benevolence, righteousness, propriety, and law, and represents two different social models: "holding the elephant, the world is open" and the people's pursuit of natural simplicity. According to Chen Guying's "Annotations and Commentaries on Laozi" on page 204, "Dao enters and exits at the mouth, with a light tone, not like the sour, salty, bitter, sweet, and spicy flavors in the Five Flavors." Ye Lang proposed an aesthetic category called "taste" in his "Outline of the History of Chinese Aesthetics". Another aesthetic standard has been proposed: "bland as it is tasteless.". The "taste" mentioned by Laozi here is different from the "taste" of the "five flavors". It is no longer the taste of eating, but the taste of listening to others speak (or speak), which is an aesthetic enjoyment. "[Outline of the History of Chinese Aesthetics, Ye Lang, Shanghai People's Publishing House, June 2022, p.31]. The proof of this style can also be seen in the description of the Dao from Chapter 14:

Invisible, named Yi; Without hearing it, it is called Xi; Difficult to fight, named micro. These three cannot be

questioned, so they are mixed together into one. There is no ambiguity above and no ambiguity below. The rope is indescribable, but it returns to nothing. It is called a state without form, an image without substance, and it is called a trance. Welcome without seeing its head, then not seeing its back. Adhere to the path of the past to preserve the present. Knowing the beginning of the past is called the Dao Ji. [Annotations and Annotations on Laozi's Tao Te Ching, Lou Yulie, Zhonghua Book Company, March 2022, 17th edition, page 31] (Chapter 14)

The same effect as the appearance of taste in the previous text is to prove that the existence of the Dao can be directly grasped by humans through their senses, such as the silent, non physical, and five flavors of the Dao. However, if they cannot be experienced by the senses, it does not mean that the Dao does not exist. This chapter has a rather eerie structure, different from many chapters in the Tao Te Ching. It starts by explaining the beauty of holding onto the Tao, and then deduces the existence of the Tao through very simple and intuitive examples. This chapter is related to sound perception and taste, especially sound perception, which has a great relationship with sound being the most sensitive sensory ability of humans. There is a strong mutual verification relationship between many chapters in the Tao Te Ching. So form a strong logical structure. Using the word "light" to describe the free running state of the Tao indicates that the natural inaction of the Tao is perceptible. [On the Original Meaning of Taoist Plain Aesthetics and Analysis of the Theory of "Taste Beauty", Yu Kailiang, Academic Research, February 2021]

Do Zidu not know the world of Zhide? Former clans such as Rongcheng, Dating, Bohuang, Zhongzheng, Lili, Licu, Xuanyuan, Huxu, Zunlu, Zhurong, Fuxi, and Shennong were used by the people to tie ropes, enjoy their food, dress well, enjoy their customs, and settle down. Neighboring countries looked at each other, and the sounds of chickens and dogs were heard from each other. The people died of old age and did not touch each other. And there are five ways to lose one's nature: one is that the five colors are chaotic, making the eyes unclear; The second is that the five tones are chaotic in the ears, making them deaf; Three days, the five odors fumigate the nose, trapping the catfish in the middle; The fourth and fifth flavors make the mouth turbid, making it sharp and refreshing; The fifth saying is to shed interest and smooth the heart, making one's nature soar. These five are all harmful. But Yang and Mo initially thought they had gained something, not what I called it. [Zhuangzi Jinzhu Jinyi (Volume 1), Chen Guying, Zhonghua Book Company, 2007, p. 387]

Clear eyes are bright, clear ears are bright, a clear nose is trembling, a clear mouth is sweet, a clear heart is knowledge, and knowledge is virtue. If the way does not want to be blocked, it will choke, if choked but not stopped, it will be choked, and if choked, it will cause harm to all. Those who have knowledge of things rely on rest, but their lack of enthusiasm is not a sin of heaven. The sky pierces through it, day and night do not descend, while people focus on filling their sinuses. The cell is heavy and the heart is wandering in heaven. If there is no emptiness in the room, then the maternal aunt is in the Boxi; If there is no heavenly travel in the heart, then six chisels will compete with each other. Da Lin Qiu Shan is skilled in both human and divine aspects. [Zhuangzi Jinzhu Jinyi (Volume 2), Chen Guying, Zhonghua Book Company, 2007, page 827]

The two passages in Zhuangzi that play a significant role in Chapter 14 of the Tao Te Ching are respectively from the two passages in "The Bamboo Chest" and "The Outer Things". The first paragraph directly uses the specific standards for sensory perception and the loss of borrowing as the criteria for social progress. Firstly, it is the "world of the highest virtue", where the people "willingly eat, dress beautifully, enjoy customs, and live peacefully, neighboring countries face each other, hear the sounds of chickens and dogs, and the people do not associate until they die of old age.", This paragraph basically overlaps with Chapter 81 of the Tao Te Ching, and the text remains largely unchanged. In the following text, various harms of excessive sensory satisfaction of the five senses are separately stated, which is basically similar to the content of Chapter 12 of the Tao Te Ching. This paragraph in "External Things" describes the standards for the intact functions of facial features and intelligence, which are connectivity. Only with accessibility can there be space, and two examples are given to illustrate. Firstly, if there is space indoors, there will be much less arguments between mother-in-law and daughter-in-law. Secondly, the reason why Da Lin Qiu Shan is attractive is also due to the accessibility of space. The above two paragraphs do not separately discuss taste, but also provide a general explanation of the harm caused by excessive satisfaction with taste and the ways to maintain taste sensitivity.

6. Let me have a clear understanding, walk on the great road, and only fear what I do. The great road is rough, but the people have good paths. In the morning, the fields are desolate, and the warehouses are empty; Wearing colorful clothing, wielding sharp swords, detesting food and having surplus wealth and goods; It is called stealing praise. It's not the way! (Chapter 53) [Annotations and Annotations on Laozi's Tao Te Ching, Lou Yulie, Zhonghua Book Company, March 2022, 17th edition, page 141]

This is Chapter 53, and the meaning of the first paragraph is that if it gives me some understanding, walking on the main road, I am afraid of missing the right direction. The following sentence means several descriptions of taking the wrong road. Firstly, Laozi defined the road as very flat, but the people especially like to take shortcuts. Therefore, missing the road, the court is extremely corrupt, the world is very desolate, and the warehouse is very empty; But the court did not want to change the current situation. Instead, they still wore embroidered clothes, sharp swords, ate exquisite and delicious food, and plundered the people's money. This is a bandit behavior that is not in line with the Tao. This article describes the behavior of the imperial court that does not meet the standards of the Tao, which is actually a vague criticism of the social reality at that time. Because Laozi lived in the Spring and Autumn period, which was a tragic era of wars among various countries, extravagant desires of monarchs and bureaucrats at all levels, and unbearable suffering of the people. This article also reflects Laozi's sympathy and humanitarian care for the people, but there is a unified focus in the Tao Te Ching, That is the description of the Tao, which is based on the metaphysical standards of the Tao as a reflection of the real world. The application of "aversion to food" in this chapter is related to taste, because in the first few chapters of Laozi's discussion of standards, they all reflect the standards for taste, that is, "the exit of the Tao is as bland as it is tasteless" (Chapter 35), which is the prerequisite for the Tao, that is, "bland", It is to demand that those who seek the Tao also live according to the principles set by the Tao, and in this provision, the excessive and exquisite demands of the court for food and drink violate the rules of the Tao. Therefore, they are ignorant of the Tao, and their behavior is similar to that of bandits.

7. Those who know do not speak, those who speak do not know. Stopping its exchange, closing its door, defeating its sharpness, resolving its divisions, blending its light with its dust, is called Xuantong. Therefore, if one cannot obtain it, they will be close; if one cannot obtain it, they will be close; Unobtainable benefits, unattainable harms; Unobtainable but expensive, unattainable but cheap. Therefore, the world is precious. (Chapter 56) [Annotations and Annotations on Laozi's Tao Te Ching, Lou Yulie, Zhonghua Book Company, March 2022, 17th edition, pages 147-149]

The meaning of this chapter is that those who know will not speak, and those who speak will not know. The following sentences, which are similar to the parts of Chapter 52 and Chapter 4, respectively, are "Xuantong": "Seize its exchange, close its door, defeat its sharpness, break its division, match its light, and match its dust." A special point to note is that the "Xuantong" mentioned here is a kind of mysterious unity, which is a description of the Dao style. The following sentences are descriptions of this kind of Xuantong. It is precisely because of "Xuantong" that there is no distinction between kinship, sparsity, or benefit. ", Without distinguishing between harm and high, there is no distinction between low and low. It is precisely because of the above that there is no distinction, and therefore there is a unique and unparalleled nature in the world, that it is valued by the world. The first sentence of this chapter actually describes the limitations of language and the state of those who attain the Tao. The next sentence describes the regulations for the seekers themselves, which are to cut off unnecessary sensory preferences and behave in the same way as ordinary people. Therefore, this makes the seekers themselves not much different from ordinary people in the secular world. This is a requirement for the seekers in the secular sense, followed by a requirement for their senses and behavior, It will make the spiritual realm of seekers of the Tao tend towards the Tao, so that they can feel the silent, colorless, and formless Tao. It is precisely because the Tao itself is one, different seekers of the Tao have different levels of understanding of the Tao, but they should have some similarity, which is called Xuantong.

3. COMBINING TASTELESSNESS WITH THE STANDARDS OF AN IDEAL SOCIETY TO OUTLINE LAOZI'S IDEAL WORLD OF TRANQUILITY AND INACTION IS THE TRIPLE LOGIC OF TASTE AND EMBODIMENT.

8. Doing nothing, doing nothing, and having no taste. What is the size, complain with virtue. The difficulty of a picture is greater than its ease; Difficult things in the world must be done easily, and great things in the world must be done in detail. It is because saints are not great that they can become great. If a man promises lightly, he will have little faith; if it is easy, it will be difficult. As a sage, it is still difficult, so there is no difficulty in the end. [Annotations and Annotations on Laozi's Tao Te Ching, Lou Yulie, Zhonghua Book Company, March 2022, 17th edition, page 166] (63)

———The Tao Te Ching

The main idea of this chapter is to act with an attitude of inaction, to do things in an undisturbed manner, and to treat the lack of taste as a kind of taste. The big ones start from the small ones, and the many start from the small ones (using virtue to repay resentment). Difficult things start from simple things, and to achieve great goals, one should start from small things because all difficult things in the world start from simple things, and doing great things starts from small things. Therefore, saints do not consider themselves to be great, so they can become great. Making promises easily, such as with little trust, can be very difficult to keep things simple. Therefore, the sage sees everything as difficult, so he can put his heart into it, but in the end, there is no difficulty. This chapter is a discourse on the behavioral norms and principles of those seeking the Tao. The previous phrases "wuwei", "wushi", and "wuwei" both emphasize the concept of "wu". However, the term "wu" here does not mean that it does not exist or does not exist. It is actually an attitude that one dares not or dares not to do so, that is, by having a certain understanding of the Tao itself, one can make their various behaviors conform to the Tao. It is worth mentioning that the emphasis on "wei" is once again emphasized here, Treating tastelessness as a kind of taste echoes the description of the various shapes, feelings, and colors of the Tao in the previous text. However, why is it only expressed in terms of taste instead of other colors, sounds, and tactile sensations? This is still worth pondering. Perhaps the behaviors of "doing nothing" and "doing nothing" already largely conform to the standards of the Tao, Only through taste, which is the strongest and most sensitive sensory expression, can it be most appropriate.

10. A small country with few people. Make use of the tools of Shi Bo instead of using them; Make the people die hard without moving far away. Although there are boats and maps, there is no place to ride them; although there are armored soldiers, there is no place to report them. Let the people tie ropes again and use them, enjoy their food, dress beautifully, live comfortably, and enjoy their customs. Neighbors face each other, the sound of chickens and dogs is heard, and the people die of old age without interacting with each other. [Annotations and Annotations on Laozi's Tao Te Ching, Lou Yulie, Zhonghua Book Company, March 2022, 17th edition, page 190] (Chapter 80)

This passage is the eighty chapters of the Tao Te Ching, depicting the ideal society in Laozi's mind. It has a strong retro characteristic, mainly due to the small population, limited communication, and less commercial exchanges, thus eliminating various disputes. It also has a clear description of clothing, food, housing, and transportation, mainly focusing on people having sweet food, beautiful clothes, comfortable housing, and a happy folk style. People can see each other and hear the sound of roosters crowing and dogs barking, but they have never been in contact. In Laozi's ideal world, the expectation for the taste of the people is still satisfying, at least not lacking.

The comparison between the two requirements for different social tastes in Chapter 63 and Chapter 80 mainly stems from the fact that the society in Chapter 63 is an artificial one, and the government interferes too much with the people, which is why there is a demand for "inaction, inaction, and tastelessness". A calm demand for taste is actually a resistance to rulers. The ideal society in Chapter 80 is only a thought experiment and a model of ideal society in Laozi's mind, so we still adopt a normal and satisfying attitude towards taste. Therefore, these two requirements for taste are not contradictory, but only one of the phases in different social conditions.

The emperor of the South China Sea is called Chong, the emperor of the North Sea is called Hu, and the emperor of the Central is called Hundun. When encountering a chaotic place, the chaos treated it with great kindness. Chong and Hu conspired to repay the virtue of chaos, saying, "Everyone has seven orifices, and they rely on hearing, hearing, eating, and breathing. There is no such thing, so try to chisel it." One orifices are chiseled every day, and after seven days, chaos dies. [Zhuangzi Jinzhu Jinyi (Volume 1), Chen Guying, Zhonghua Book Company, 2007, p. 265]

Many scholars have different interpretations of this fable, forming various philosophical meanings for the metaphor of "chaos". However, I think we will only discuss it from the perspective of taste in Laozi and Zhuangzi. Among them, Zhong and Hu said to "chaos", "Everyone has seven orifices to see, listen, and eat, but you don't." So they chiseled one orifices for "chaos", and after seven days, chaos died. In this fable, "chaos" is used as a metaphor for the Tao, and the opening of the seven orifices signifies the opening of various specific functions, which means the loss of the wholeness that the Tao itself possesses. In this metaphor, "chaos" itself has no regularity, only a simple description of its position as the "Emperor of the Central", symbolizing its important philosophical significance, that is, the Tao itself, without any image or functional regulations.

In the Tao Te Ching, there are ten chapters on taste and the way of body. Considering the relationship between them, they are divided into three parts, but the handling method is a bit rough. Chen Guying believes in his work "The Annotations and Translations of Laozi Today" that the theoretical foundation of Laozi's philosophy is derived from the concept of "Dao", and that the question of "Dao" itself is a virtual problem, all of which are

theoretical concepts conceived by Laozi through his understanding and observation of the real world. He also points out that there are three types of Dao: the Dao of existence, The Way of Regularity and the Way of Life Guidelines [Chen Guying's "Annotations and Translations of Laozi", Zhonghua Book Company, July 2020, p.2]. Through the analysis of examples related to taste in Laozi's classics, this article focuses more on Laozi's application of taste in order to further demonstrate the first existential meaning of the Way, and mainly demonstrates the existence of the Way through counterevidence, which has metaphysical construction significance. There are three ways in which the taste enters the body, which are advanced in sequence. They are the taste of the body, the taste of the country, and finally the tasteless taste. Then, they combine the governance of the body and the governance of the country, and further discuss that although the Tao has no body, no taste, and no form, it exists in reality and provides real support for the operation of the real world in the dark.

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