

The Personality Beauty Thought in New Accounts of Old Episodes

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Abstract: "New Accounts of Old Episodes" is a classic handed down in China, which reflects the personality image and charm of the scholars in the Wei and Jin dynasties with the original ecological narrative technique. The scholars of the Wei and Jin Dynasties were detached, facing the world with an aesthetic attitude beyond secular utilitarianism, etiquette, and real life, establish a graceful social stage of vulgarity, create a unique personality beauty, providing valuable ideological wealth for the cultivation of poetic spirit, poetic dwelling, aesthetic style, transcend personality, and wisdom.

Keywords: New Accounts of Old Episodes; Personality beauty; Scholars in Wei and Jin Dynasties

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As a classic handed down in China, the charm of the "New Accounts of Old Episodes" has continued for years due to its "original ecology" narrative style, which reflects the life, personality, feelings, and thoughts of the scholars in Wei and Jin Dynasties without too much modification. Later scholars highly admired and respected many aspects such as lifestyle, aesthetic taste, personality cultivation, and ideological connotation in it, they absorb nutrition from it with its influence continuing until today. Feng Youlan once commented on "New Accounts of Old Episodes" as the lexicon of love, which reflects the "true romance" of the "true celebrity". The gaiety of renowned scholars is composed of "Mysterious mind", "Insight", "Remarkable appreciation" and "Affectionateness".

Zong Baihua also had comment on it: The beauty of Jin people is a free spirit that does not stick to materials but a beauty inside the heart and soul. The personality thought beauty of the scholars in Wei and Jin dynasties lied in their new philosophy on life, ideals beyond the world and spiritual realm, showing the exceptional quality. They were indifferent to fame and fortune, they broke the common rules and transcended the real life environment, forming a unique personality beauty thought.

1 Personality beauty beyond materials and utilitarian

As a person living in the world, it is impossible to escape the common rules, reality, and mortal being as well as the daily life matters due to the basic material needs. However, a free spiritual realm can be achieved by getting rid of material restraint through thought and aesthetics. In the Wei and Jin Dynasties covered with political darkness and frequent social disturbances, the scholars were all under heavy pressure, demanding emancipation of mind and spiritual freedom with awakened aesthetics and free from material limits. The utilitarian consciousness of pursuing government office had been having influence and temptation on the people at that time, but the scholars avoided its impact on themselves through the transcendence of aesthetic consciousness.

There has been a couple of statements in the "New Accounts of Old Episodes": Sun Chuo completed "Sui Chu Fu", lived in the mountains considering that he has a certain ideological realm and was easy to be satisfied. He planted a tree in front of the house himself. A neighbor named Gao Shiyuan said that the little tree

would not grow into a pillar though it was adorable. Sun Chuo rejected that the willow tree is as thick as the two people to encircle over but with little practical value, which indicated that it was not to plant trees for the verdant color and beautiful gestures instead of "usefulness"^[1].

The book also described Ruan Fu's love for clogs even making it by himself. Someone went to visit him and saw that he was waxing the clogs and sighing with a quite a pleasant look: there's no idea of how many pairs of clogs I can wear in my life, which indicated that he made clogs more to enjoy the production process and the leisurely mood not for practical.

It can be seen from the above that the scholars in Wei and Jin dynasties had a personality beyond practical meaning, and did not shake by utilitarianism, pursuing the transcendental essence of aesthetics. Transcending material and utilitarianism does not mean not considering facts at all, but pursuing spiritual pleasure and satisfaction as well as the idea of personality beauty by breaking away from the actual interests in the state of mind. All the daily affairs such as eating and dressing, laughing and scolding, worshiping Buddha and praying for the gods, receiving guests were common in the opinion of the Wei and Jin scholars. Richness in interest and fullness of spirit makes personality beauty beyond the material and utility.

2 Personality beauty beyond the etiquette and convention

In the history of China, through the adjustment of the ruling classes in the past few generations and continuous improvement, Confucianism has been an unshakable moral etiquette and the so-called conventions of princes and ministers in many eras. In such an environment, people dared not face real emotions and thoughts, blindly surrendered because one cannot fight against secular etiquette. In the Wei and Jin dynasties, etiquette and law were relatively loose, which was rare in the history. The scholars at that time put forward the thought of free from oneself not caring about common matters, advocated opposing the rituals and laws, pursuing the nature of human beings, and respecting the life passion of humanity. Later generations commented "Ren Dan" on the scholars in Wei and Jin, when freedom had become a sign, and also a typical highlight of personality^[2].

There is a story about Liu Ling in "New Accounts of Old Episodes" who liked to indulge in drinking and

temperament, he often took off the clothes and stayed naked in the room. Someone laughed at him, and he said, the world is my house, and the house is my underwear. Why do you get into my underwear?

In the Wei and Jin Dynasties, the etiquette was strict, and the "execution" of the scholars was strange and creative. It was recorded in "New Accounts of old Episodes" that Ruan Ji's ignoring the rule of "no asking between uncle and sister in law" and bade farewell to the sister-in-law who would leave; ignoring the ritual of "unacceptable between men and women" and lied next to the neighboring woman; regardless of "carnivorous" etiquette, eating meat and drinking alcohol during the period of heavy funeral ... These series of behaviors seemed to be wayward and arrogant apparently. However, if put them in the special historical and cultural environment of the Wei and Jin Dynasties, these behaviors have a profound connotation that the Wei and Jin scholars defied the etiquette, transcended the conventions, despised the hypocritical ethics, and cared about the true feelings, spirit and personality of the individual, gained spiritual freedom and returned to vitality. The scholars of the Wei and Jin dynasties resisted the etiquette and conventions of the secular society in a wild manner, resisted the shackles of the human nature and spirit from the etiquette, separated from the vulgar etiquette society, and truly faced the true temperament of the individual, and tapped the true morality and meaning of life, all the above was the personality beauty of them.

3 Personality beauty beyond reality

During the Wei and Jin Dynasties, the life environment was still very harsh with dark politics and frequent wars, which was difficult for people to live and work in peace. Such an environment strongly stimulated the scholars, bringing a new value orientation to them, from chasing the exterior to the inner, from the pursuit of real life's perfection, to the pursuit of self-transcendence, spiritual freedom, and personality beauty. The scholars of the Wei and Jin Dynasties showed a detached attitude towards real life, actual time and space changes, and their own life-and-death encounters. They pursued unlimited from the limited, eternity from the temporary, spiritual culture from the real life, and immortality of the artistic realm and personal spirit through extraordinary creativity and creative passion^[3].

The poor real-life environment in the Wei and Jin Dynasties gave the scholars a profound impression on

time and space. From the perspective of the universe, space and time are unlimited, but limited from that of personal life. The scholars in Wei and Jin recognized the meaning of time and space and deeply realized the awakening of the individual's life. It was recorded in "New Accounts of Old Episodes " that before crossing the river, Wei Jie was weary-looking and in depressed mood, said to the people around him: Facing with such a vast precipitation brings me all sorts of feelings. Wang Xiaobo walked around in Kyoto and came to the door of his brother Wang Jian, asking him which was the best story. Wang Jian did no answer, and Xiaobo recited "How can we get old fast when there is no familiar things ", the best one in his mind. Wang Rong passed by the place where he and Ruan Ji and Ji Kang used to drink when they were alive. He couldn't help sighing that although he came to such a scene so close today, he was so far away from his friends with a strong sense of distant from mountains and rivers.

The scholars in the Wei and Jin Dynasties advocated true disposition, loved life, and had a feeling of "feel the things of no feelings", " feel the ones of feelings" for all relatives, friends and even all things in the world, treating all with compassion, either live things or lifeless objects. The scholars did not fear the demise of the flesh, they paid more attention to the nobleness and immortality of the spirit. A person's attitude towards life and death, especially his own, can best reflect his personality. Faced with life and death, people will understand their own existence, difference, and the meaning of life and death. The scholars in Wei and Jin could take such a cool altitude towards the demise of bodies, treated life and death in a thorough manner, which shows their profound spiritual realm and personality charm.

4 Personality beauty beyond the world

In addition to etiquette and law, the people would use secularism to connect with each other to form a group. Facing with these secular things, the scholars of Wei and Jin were forthright and sincere, everything obeying feelings inside the heart, enjoying the real life brought by the truth. Zhuang Tzu said: The ceremony is made by the secularism; the truth is the nature that cannot be changed. Zhuang Tzu "Observe Law of Naturalness and Cherish Truth" and was unwilling to be constrained by secular views. Cherishing truth refers to treasuring people's compliance with the nature, conforming to the true nature of their inner thoughts, removing

the decoration, staying real, keeping the quality and emotions unpretentious, engraved by nature, and maintaining the beauty of the true self in a secular society^[4].

It the "New Accounts of Old Episodes", the scholars of Wei and Jin were honest and sincere, they will not beat around the bush facing with others. They act really without distorting the original appearance of things due to outside influences, and let things develop naturally. Scholars didn't care about official positions and status of the guests but just who came early, which showed respect for people instead of status. There is a story about Wang Ziyou in "New Accounts of Old Episodes" who lived in the north side of a hill. When he encountered heavy snow at night, he sang a poem while drinking and admiring the snow. And he reminded his friend Dai Andao, who lived very close to him at the time, so he went to find him by boat. However, he went back home when he was at Dai's door without visiting. Being asked why, he explained that he originally went by interest, and returned when feeling satisfied, without necessity of seeing the friend. His thoughts were unscrupulous and unlimited. go when you are up, and return when you feel down, feeling the fun and controlling the rhythm of own actions.

During the Wei and Jin Dynasties, people appreciated the personality of nature, Luo You's outspoken personality and simple expression without concealing true thoughts was loved and supported by the scholars of Wei and Jin. He told the friends that he was a guest because of greediness without shame, showing people a natural and real person. To tell the truth, to do practical things, not to use all kinds of useless blind, to directly express the true purpose, not to compose reasons, not to make any excuses, this is the personality beauty of the scholars in Wei and Jin.

5 Conclusion

It can be seen from the above that " New Accounts of Old Episodes this handed down classic depicts the remarkable people of the Wei and Jin Dynasties. The scholars at that time faced the world understood the world, and treated people with others with an extraordinary aesthetic attitude. They gave the ordinary life shine, made the individual's survival and life full of poetry, freed the individual's spirit, increasingly expanded the limited life and realized the endlessness of life time and space. This kind of wisdom that uses human power to create aesthetic realm and artistic

life has a profound and beautiful personality, having a social impact on future generations, helping us overcome the environmental and artificial drive of slavery, and provides a valuable ideological reference for the cultivation of aesthetic personality.

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