

味道長

Feel Freedom Forever

张鸿室内设计作品集

— A Collection of Interior Design Works by Zhang Hong

华中科技大学出版社

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味道长

“味道长”，是源于巴蜀民间美食家品评绝妙菜品时的一句意犹未尽的口头禅，具惬意悠然之妙义，无法以言语形容。张鸿先生以此为号，并将空间设计作品专集以此为名，却另有深意。

“味”，知味，体味，意味，人生百味……味是一种气韵，一种体验，难以文字表述。“道”，在中国古典哲学范畴中，是蕴涵于天地万物之中，无间不入，无所不包，却又视之不见、听之不闻、搏之不得的一种存在，是万物的本源，是万物发展变化的规律。在现实中，无法描述，只能用心灵感知。

“长”，一为久远，一为深长。由过去，到现在，至未来，无息无止。味道长，是他对人生的感悟，是对空间设计的深刻诠释，是毕生孜孜追求的境界。

知 味

千年的巴蜀古镇，清溪秀丽，建筑古朴，庭院深深，从懵懂少年开始就吸收着古镇悠然自得的文脉和尔雅气息。一生难以忘怀的是院中黄角树下慈母的笑容；奔腾的雅砻江带着青春的热情与豪迈，领略着川西南山脉的挺拔与灵秀，以及大地母亲的包容与和谐，显得生机勃勃；嘉陵江上化不开的氤氲云雾，夹杂着老火锅的醇香，恍如混沌初开之际，在物我交融中思索生命的本源，体悟“存在”与“不存在”，“空”与“非空”……

大自然的天然熏陶，塑造了他“物我交融”的情感和“天人合一”的性格。大自然的百态百味，也开启了他的“知味”之旅。

体 味

体味人间却远没有这般惬意。从油画创作，到空间设计，到工程实施，再到空间设计。做学问，教学生，高低浮沉，曲折变迁。不变的，是一颗求索的心。

“体味”的过程是一条塑造智慧的路，他尝试让一种神圣的东西得以体现。现实的矛盾没有淹没他，却一直成为他进取的源泉。坚韧不拔又要顺其自然，中庸与多重性，在山水间他不是一个随波逐流的过客，而是满怀虔诚的苦行僧。

意味悟道

“体味”的过程异常艰辛，令人刻骨铭心。是重负也是厚积，在“意味”深长中渐悟。逐渐地，他体悟了生命之真义和性灵之超越，如“气”般融入自然，不受任何实体束缚，与宇宙自然一同运行。这便是“道”。

无论是生存之道，经营之道，品茗之道，烹调之道，还是设计之道。将空间设计生命化，将所有事物融为一体，无形无相，每一种生灵都自在而怡然地存在着，各具神韵又和谐而美好，生命美学即为自然美学。

在体味空间的那一刻，生命的悦动，令灵感自然升腾。创作不再是刻意的，而是自然的。无意识创作，从容坦荡，清朗亮丽而透明，一种酣畅淋漓的境界油然而生。因百“味”而悟“道”，“味”因“道”而生动。

修道

空间设计有别于艺术创作，不是表现自我。看似洋洋洒洒随心所欲，其实法度严谨。空间是“器”，不是简单粗暴的容纳色彩、材料以及各类物件，而是“生命之器”，是将有缘之性灵聚合，包括空间的主人，和谐依赖，和乐相濡。或古朴或现代、或简约或繁复，无所谓中西古今，和合众缘，只需气息相融。虽气味不同，却因道而投合。“有我”而“无我”，“有形”而“无形”，浑然一体，气韵生动、通泰顺畅，毫无滞滞混浊之感。

如此，空间设计师便是渡缘之人，也是循道调味之人。透过技巧与素材的使用调度，增益减损的调和，刚柔并济，天地方圆，呈现“外师造化、中得心源”的至高境界，从而使建筑空间与生活、性灵交融，此方为空间设计的真意。

因而，设计师不可将自我意识随意强加，不应有风格，或者不应陷入某一格。在“无为”中“有为”，在“无我”中找到自我。喜爱某味而不贪恋一味，以舟渡河而不过河后负舟前行，“善用”而不“苦执”。正如苏东坡所言“行于所当行，止于所不可不止”，这便是设计师的修行。

正本清源，修身以循“道”。

传道

空间设计师的使命，不仅仅是设计。

当今人类受物质文明的冲击而陷入精神苦闷，性灵迷乱而飘零，以何为归依？以何为引领？如何觉悟？如何恢复本性生智慧？千手千眼观音渡众生，因人施教，没有定法，因而有无边妙法，令众生修“定”后开“慧”。设计师的每一次空间设计，即是在立一个方便法门。

或繁或简，解“味”循“性”而入，以个人情感为归依构建和谐舒适、令人融入共鸣的空间，心境得以平和安宁、意念得以凝练，接近禅的沉思境界。若更能以妙法引譬入境，体味雨露清泉自然百味，加深人与自然相合相契的可能，便有机缘引领居者回归万物合一的原初自然，由迷失走向觉悟，恢复本能，得以福慧双修。

超越独善而我执的“小爱”，从自然的灵魂中寻找力量，在弘扬沉雄博大圆熟的中华优秀传统文化中获得灵慧，以更大的魄力去矫正时弊，透过设计这一载体发扬“大乘”精神，这便是空间设计师的使命。

以“身”载“道”，以“味”传“道”。

回归

粹然而真，淡然而纯，浩然而正，至善的天然性情，唯有赤子之心，方得回归自然。以一种无我、包容、宽宏的气度，在旷达深奥的天地间，悠然展翼，飞扬自在，以智慧迎向未来，开创无限生机。鸿，翔于天，归于地，灵真之气，永生不灭。

一个好作品，可以构建一个感应自然之器；

一个好设计师，可以在修行中阐扬文化，开启回归自然之契机；

一本好书，可以成就一个性灵，遇到知己，欣然契合。

品味，悟道，天地永恒。

Feel Freedom Forever

The "Feel Freedom Forever" is born of the pet phrase of tasty summary that is often used by the Bashu (Sichuan) folk gastronomes in their commenting on delicious dishes, which has a wonderful meaning of satisfaction and leisureliness that cannot be fully expressed by words. It is, however, of another profound meaning for Mr. Zhang Hong to take it as his assumed name and to use it as the title of collection of his space design works.

The "taste" involves in taste of realization, taste of experience, taste of consciousness and different tastes of life... The taste is an artistic conception and an experience, which could hardly be described by words. In the classical Chinese philosophical category, the "Dao" is an existence contained in the universe where there is no space to be inaccessible and nothing to be exclusive but could hardly be seen, heard and obtained. And it is the origin of all things on earth and the law of development and changes of all the things. But in reality, it could only be perceived by soul but could hardly be described. The "lasting" means both the far-back and the far-reaching. From the past, until now and to the future, it goes with no stop and no end.

The "Feel Freedom Forever" is his perception for human life, his profound interpretation of space design and his realm of lifelong persevering pursuit.

Taste of Realization

In an ancient Bashu (Sichuan) town with a history of more than one thousand years, and with beautiful lucid rivers, unsophisticated architecture and deep courtyards, he began from his ignorant early youth absorbing the leisurely cultural tradition and cultivated breath of the ancient town, and he could not forget in his life the smile of his loving mother under the yellow horn tree in the courtyard. The impetuous Yalong River flows with youthful enthusiasm and heroism, which appreciates the magnificence and smartness of the mountains in the southwest Sichuan and tolerance and harmony of the Earth Mother, and everything there is full of vitality. The dense mist above the Jialing River, mingled with the mellow of old chafing dish, is something like the occasion of opening the chaos. In the communion between human feelings and secular world, he has speculated on the origin of life and appreciated the "existence" and "non-existence", "empty" and "non-empty"...

The natural influence from Nature has shaped his emotions of "communion between human feelings and secular world" and character of "unity of heaven and humanity". The different postures and tastes of Nature make him start his tour of "taste of realization".

Taste of Experience

The experience of human world is far from such a satisfaction. From creation of oil paintings to space design, to project implementation and then back to space design, from scholarship engagement to students teaching, he has experienced various ups and downs and many winding changes. What keeps constant is his heart to pursue.

The process of "Taste of Experience" is a route to shape wisdom, and he has tried to make a sacred thing be realized. The realistic contradiction does not submerge him, but has always become the source of his impulse. With perseverance and natural tendency, and with moderation and multiplex, he is not a passing traveler who goes adrift in the landscape, but an ascetic monk with full piety.

Taste of Consciousness and Perception of Dao

The process of "Taste of Experience" is full of abnormal hardships, which is unforgettable. Either a heavy burden or a thick accumulation would be gradually perceived in the profound "Taste of Consciousness". Gradually, he has understood the real meaning of life and surpassing of spirit, which is integrated with nature as the "air" free of any entity bondage and does operate together with the universe and nature. This is the "Dao".

It goes the same no matter it is the Dao of existence, the of business, the Dao of tea drinking, the doctrine of cooking or the Dao of design. To make space design more life-emphasized and to blend everything into one with intangibility and formless, each kind of spirits exists in a free and happy way, and they have their own romantic charms but harmonize with great happiness. Life aesthetics is natural aesthetics.

At that moment of space experience, the pleasant move of life makes the inspiration naturally rise. Then creation is no longer painstakingly, but would be natural. The unconscious creation is calm, magnanimous, clear, bright and transparent, which produces a realm with ease and verve. The "Dao" is perceived because of different "tastes", and the "tastes" would be vivid because of the "Dao".

Cultivation of Dao

Space design is different from artistic creation, and it is not a self-expression. It seems at great length voluminous and at one's own will, but in fact it has a strict law. Space is a "container", which is not simple and crude accommodation of colors, materials and various objects, but it is the "container of life". It would polymerize all the destined spirits, inclusive the owner of the space, to depend upon each other with great harmony and happiness. No matter it is simple or contemporary, concise or complicated, Chinese style or Western style, ancient or modern, the synergy of conditions needs only to breathe in harmony. Although their smells are different from each other, they could indeed get along because of the Dao. From "selfness" to "selflessness" and from "tangibility" to "intangibility", all of them blend into one harmonious whole, with vivid artistic conception and unobstructed smoothness, which has no sense at all of acerbity and dimness.

Therefore, a space designer is the man to save destiny and also the man to follow the doctrine and make the taste. Through the use and control of technique and materials, the mediation of gain and loss, the combination of hardness with softness, the consideration of the universe and circumstances, he would present the supreme realm "to learn outward from nature and to get inward from heart", so as to make the architectural space blend with life and spirits, which would be the intendment of space design.

Thus, the designer could not impose, at will, his self-awareness, and should not have his own style or fall into one particular style. There should be "activity" in "inactivity" and "selfness" from "selflessness". He could love one taste but would not cling to it, and he could cross the river by a boat but would not move forward by carrying the boat. He would "make a perfect use" but not "make a suffering clinging to it". Just as Su Tung-po said, "To do what you should do and stop what you could not continue". This is the cultivation of a designer. To make a radical reform, he should cultivate his moral character to follow the "Dao".

Propagation of Dao

The mission of a space designer is not simply the design.

As the mankind falls into spiritual torture because of the impact of material civilization today, the spirits are confused and homeless. What is the refuge? What is the lead? How to be enlightened? How to restore the natural instincts to produce wisdom? The Guanyin Bodhisattva with One Thousand Hands and Eyes saves all living creatures with different treatment in salvation but no fixed law. Therefore, there is the boundless wonderful Dharma to order all living creatures to make "cultivation" before they open "intelligence". Each of the space designs of designers would make a convenient Pharman.

No matter it is simple or complicated, the solution of "taste" should be done according to the "nature". To construct, with personal emotions as the refuge, a space of harmonious and comfortable that could make people blend in resonance, the mood could be made peaceful and tranquil and the idea could be refined to reach close to the Zen realm of meditation. If the wonderful Dharma is further used to lead the inverted bell to enter to experience such natural tastes of different kinds as rain and dew and clear spring, and promote the possibility for human and nature to coincide and unite, there would be a lucky chance to lead the habitants to return to the original nature of unity of all things on earth, thus they could go from disorientation to consciousness and restore their instincts so as to make a dual cultivation of both happiness and intelligence.

It is the mission of space designers to surpass the "little love" of virtuous self conduct and egocentrism, to seek strength from the soul of nature, to gain the wisdom from the Chinese traditional culture that is of calm and magnificent development and profound and proficient, to rectify the current malpractice with even greater boldness and to promote the spirit of "Great Vehicle" through the carrier of designs, and this is the mission of a space designer.

It is to carry "Dao" with "mind" and to propagate "Dao" with "taste".

Return

Purity makes genuine, insignificance makes simplicity and spaciousness makes integrity. The holy natural disposition could only be made return to nature by the human natural kindness. With a tolerance of selflessness, forgiveness and munificence, in the broad and profound world, he leisurely spreads his wings and flies at ease to march forward with wisdom to the future and create the infinite vitality. The swan goose flies in the sky and returns to the land, and his spirit of wisdom and purity would exist forever.

A good piece of work could be used to construct a container to interact with nature;

A good designer could propagate culture in his cultivation and open up the opportunity to return to nature; and

A good book could perfect a spirit in his success, who would pleasantly get communion with the bosom friends once he meets.

To savor the taste and perceive the doctrine, you would find the eternal heaven and earth.

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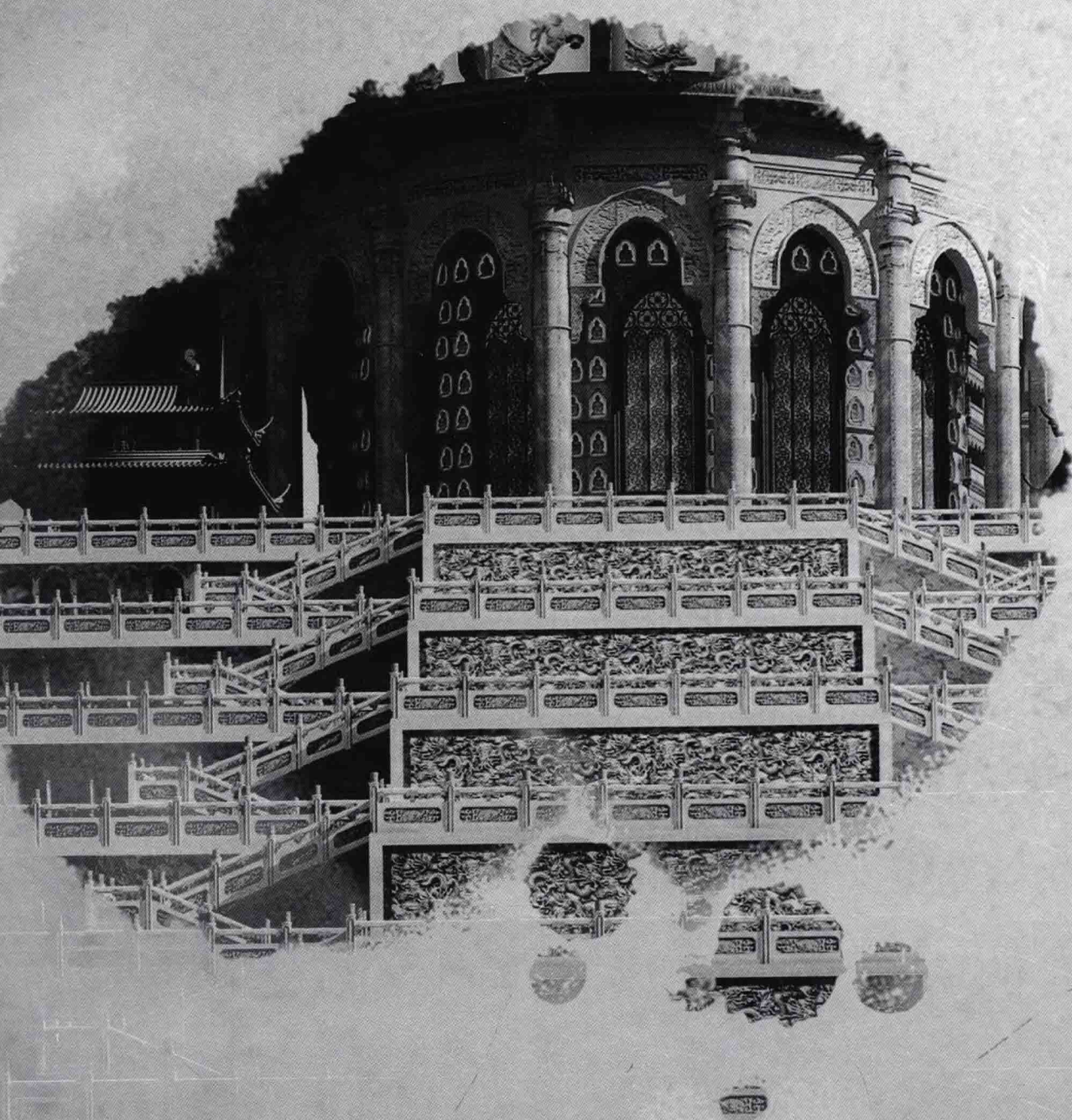
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兜率天宫

Tushita Heaven Palace

项目名称_兜率天宫
项目类别_宗教建筑
设计面积_10 000m²
项目地点_浙江绍兴

Project Name_Tushita Heaven Palace
Project Category_Religious Building
Design Area_ 10,000m²
Project Location_Shaoxing, Zhejiang Province





