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The Connotation of Zhuangzi's Life Philosophy and Its Enlightenment to Today's Society

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Abstract

The connotation of Zhuangzi's life philosophy is to put the individual life in the universe, and the individual life and the universe are organically integrated into a whole. In Zhuangzi's philosophy of life, life and death are no longer contradictory opposites. Life and death are only part of the natural law and a link of the life cycle. This detached attitude towards life and death provides us with a new perspective. It makes us realize that the meaning of life lies not in its length, but in its quality and depth. We do not have to be sad about the shortness of life, nor fear the inevitability of death. On the contrary, we should cherish every moment in life and live out the brilliance and value of life. At the same time, Chuang Tzu's view of nature that things and I are the same and that things and I exist together also enlightens people to live in harmony with nature.

Key words: Chuang Tzu; philosophy of life; connotation; enlightenment

1. Introduction

As a representative of the famous Taoist school in China, Zhuangzi's concept of life

philosophy is completely different from that of the West. The western philosophy of life originated from Schopenhauer's voluntarism philosophy. Schopenhauer believed that the will to exist was the essence of life's will. The preservation of life is the premise of personal life. Only by preserving one's own body can one gain a foothold in society. Nietzsche developed voluntarism on the basis of criticizing and inheriting Schopenhauer's existentialism. Nietzsche believed that Schopenhauer's existential will was only the instinct of individual existence, it was only the lowest level desire, which essentially showed that human beings had not yet got rid of the slavery of nature. This is a passive willpower. In fact, human beings can get rid of the shackles of nature and use their own efforts to change nature. Nietzsche called this kind of power as strong will, which is manifested in human changing and conquering nature, which is a dynamic creation of life. It is the creative will, the conquering will and the dominating will. This is a kind of active willpower. But neither Schopenhauer's will to survive nor Nietzsche's strong will has reached the height of Zhuangzi's philosophy of life. When dealing with the relationship between man and nature, Zhuangzi advocated that man and nature should live in harmony, conform to the changes of the development of the times, and neither passively avoid the world nor drift with the tide.

2. The connotation of Zhuangzi's life philosophy

2.1 A life attitude of peace and contentment

During the spring and Autumn period and the Warring States period, the Princes Rose together, and the competition for hegemony led to frequent wars, people were displaced, and the unification of the world became the popular aspiration of the people at that time. At that time, various schools of thought put forward their own ideas. Among the various schools of thought, Zhuangzi's philosophy of life can best reflect his love for the world. As the representative of the pre Qin Taoist school, Zhuangzi's ideological connotation mainly includes the thoughts of leisure, equality of things and inaction. His philosophy of life focuses on the choice of life and death in the world, and the understanding of birth and entry into the world. Zhuangzi's philosophy of life has a far-reaching impact in China and is of profound significance, which has a vital role in today's society.

Chuang Tzu's philosophy of life was inspired by Lao Tzu's "Tao". Lao Tzu advocated that Tao gave birth to one, two, three, and three. Tao is the origin of all things and the beginning of all things. Chuang Tzu put forward the theory of "Qi" on the basis of inheriting Lao Tzu's

thought of "Tao". "Qi" is the raw material of everything. "Qi" determines the growth of "Qi" and dissipates with the disappearance of things. The "Qi" mentioned by Zhuangzi does not mean that we must condense or evaporate. What our eyes can feel is "Qi". In fact, all things that move and change are "Qi". As the saying goes, people live by gathering Qi and die by dispersing Qi. Why don't people be part of all things. Life is not very short. Confucius said, "such a person is like such a person, who does not give up day and night." it is precisely to describe the phenomenon that time is fleeting and life is short. Chuang Tzu lived in an era of separatist regimes, where princes competed for hegemony, and years of continuous war led to the displacement of people and the destruction of their families. The dispute of fate is bound to become a frequently discussed topic at that time. Chuang Tzu traveled all over the world and tasted the sufferings of the world. He lamented that the life of a Taoist was impermanent and limited. People should conform to nature and be at ease.

2.2 The selfless realm of carefree travel

The central idea of Zhuangzi's leisure is absolute spiritual freedom. Chuang Tzu lived in a filthy environment, a fatuous and incompetent monarch, corruption and corruption among officials, and people's lives were unbearable. Chuang Tzu himself deeply understood that under this political background, it was absolutely impossible for him to show his ambition and ask for life for the people. Therefore, under this background, Zhuangzi's idea of "carefree travel" should also be generated. "Free travel" is Chuang Tzu's ideal of life, which aims to pursue a free and unrestrained life. Zhuangzi's "carefree travel" reflects the selfless life realm of Taoism, which is beyond the shackles of the secular world and the shackles of secular etiquette. In his works, he described his desire to break through the limits of human body and pursue an arbitrary way of life with the mire bird rising in the wind one day and soaring up to 90000 miles.

2.3 The political thought of "rule by doing nothing"

During the Warring States period, in order to compete for supremacy in troubled times, all the vassal states increased their intervention in political and economic thoughts, resulting in political turmoil, economic chaos and ideological autocracy, and the people's lives were unbearable. In this filthy political environment, Chuang Tzu saw the ugly faces of those in power. It was this "promising" policy that caused real suffering. Zhuangzi's Taoist thought of "governing by doing nothing" was deeply germinated by the thought of "promising" of the feudal states in the Warring States period. Chuang Tzu inherited Lao Tzu's political thought of "governing by doing nothing". He believed that the ideal political environment should

conform to the laws of natural development without too much human intervention. The rulers should conform to the public opinion, and should not extort money and suck at the marrow.

3. The Enlightenment of Zhuangzi's life philosophy to today's society

Since ancient times, Confucianism and Taoism have played a guiding role in the thinking of the Chinese people, which is hard to be matched by other theories. Unlike the so-called righteous Confucianism, Taoism represented by Lao Zi and Zhuang Zi has supplemented the ideological fields not covered by Confucianism for the Chinese people and opened up a unique way of thinking. Among them, Chuang Tzu constructed a transcendent "Tao" world. The guiding aspect of Zhuangzi's thought to life, that is, his philosophy of life, not only provided a spiritual belonging to a generation of literati in the long history, but also had important guiding significance for the survival plight of ordinary people in modern society.

3.1 Rich and free pursuit of spiritual world

Zhuangzi's thought of human nature can be summed up in two words: "nature". Chuang Tzu inherited Lao Tzu's "Tao" view of nature, and believed that Chuang Tzu seemed to be a fighter for freedom. Whether they are people who know and act as an official, compare their deeds to their villages, unite their morality as a monarch, and invade a country, or songrongzi, who is determined to distinguish between the inside and outside, who is determined to argue about the territory of honor and disgrace, and Liezi, who is driven by the wind, they are all people who still need to take advantage of the wind in June, just like Dapeng. "If a man takes advantage of the rightness of heaven and earth, and resists the debate of the six Qi, he will be evil if he can swim to infinity", that is to say, it depicts a realm of freedom that is not limited and dominated by external forces. It is better to be a pheasant that pecks every ten steps and drinks every hundred steps than to be confined and uncomfortable like a bird in a cage. The freedom that Chuang Tzu valued was spiritual freedom. No one can escape the shackles of the real conditions, nor can Chuang Tzu, so he "can not trust to cultivate" and "can do as he pleases, and can not be reconciled". But even confined to reality, Chuang Tzu still has an extremely rich and detached spiritual world, which is able to "forget the age and righteousness, and be inspired by nothing, so there is nothing." looking at today's people, they are often tired of worldly affairs, and their minds are full of looking for jobs, buying houses and having children. So, how can there be spiritual freedom? In fact, after the modeling of social unity, the content and mode of thinking of most people are the same, and people's spiritual realm is

poor and single. In the busy life journey, you may as well slow down, open your mind, empty your body and mind, try to find a unique spiritual home, and let your spirit roam freely. The pursuit of a rich and free spiritual world should be one of the symbols of human civilization and progress.

Just as the so-called "free thought and independent spirit", Zhuangzi's spiritual freedom is inseparable from his independent personality. As a heretical scholar of the times and a rebel of orthodox thoughts, Zhuangzi is incompatible with the masses of the times. He will remain independent and sober in the current of society, will not deliberately cater to the ruling class, will not become a tool for political struggle, and will not change himself due to social evaluation and natural changes. He faced the world with a clear mind and uncompromising attitude of an outsider. In modern society, all kinds of information are intertwined, and all kinds of values are in fierce conflict. If you can not maintain a clear mind and an independent attitude, you will be coerced by the flood, drift with the current, and lose yourself. Therefore, we can learn from Zhuangzi's attitude of guarding the "true self", so as not to let the spiritual activities be restrained by the body, and not to let the original mind get lost in the colorful world.

3.2 Go with nature

Compared with other Pre-Qin scholars, especially the Confucians, who only talked about life and not death, Zhuangzi's discussion of death and his understanding of the relationship between life and death seem to be beyond the times. "Death and life are also life. They have the nature of night and day, and the nature of day and night. What people cannot do is the love of things." Chuang Tzu had long known that death and life are natural laws, just like the change of day and night. Zhuangzi looked at life and death from the perspective of a transcendent "Tao". Naturally, he would feel that life and death are just changes of the Tao, and death is another continuation of the state of life. If we regard death as the end of everything, we will be pessimistic; If death is regarded as a part of man's natural life and another beginning of life, it will get rid of the pessimistic mood, so as to conform to heaven's peaceful life, "in peace and in peace, sorrow and happiness cannot enter". People will not be controlled by all kinds of emotions, and will be in a state of no waiting and lift the overhang. The enlightenment to us is that when people are alive, they should concentrate on their lives, focus on their own lives, and grasp their own destiny, that is, "live in the present", and face the inevitable death with a calm attitude. When death comes, they will not regret that they did not grasp life well, and will not feel overwhelmed and sad.

Chuang Tzu's exploration and detachment of death does not mean his escape and abandonment of the present world. When it comes to Zhuangzi, most people think that he is an illusory thinker divorced from reality. In fact, it is not. Looking back on Zhuangzi's cultural heritage, on the one hand, he accepted the Central Plains culture dominated by Zhou culture, paid attention to real life and advocated the cultural spirit of rationality. Chuang Tzu's concern about life in this world has always run through his text and is contained in his thoughts. Zhuangzi's human world chapter discusses how human beings in this complex world get along with themselves, how to face various complex interpersonal relationships, and how to realize their own life value in the vast world. Chuang Tzu stressed that "material without material" and "useless use" were due to the particularity of his time of life. In the era of war and strife, if he wanted to save his life, he could only take a circuitous way to avoid disaster. We should learn from Zhuangzi's concern for social life. Modern society is a rapidly developing society. We should keep up with the pace of the times, correctly understand the development of modern society, so that individuals can play an appropriate role in society and find their own position. However, there is no need to deliberately "take advantage of useless interest" and copy the negative side of Zhuangzi, which is not feasible in modern society. After all, the peaceful and prosperous modern society we live in is far from Zhuangzi's troubled times, and Zhuangzi also said that "there is a way in the world, and saints become what".

The construction and pursuit of ideal personality runs through Zhuangzi. The opening chapter of xiaoyaoyou describes the supreme man, the divine man and the sage who "ride on the righteousness of heaven and earth, resist the debate of six Qi, and travel to infinity". In the great master, the real people who "don't win between heaven and man", "forget two things and change their Tao", "go out of shape to know, the same as Datong" and "live in peace and harmony" are all the images of Taoists in Zhuangzi's text, representing Zhuangzi's sustenance of ideal personality. So how to realize or approach this ideal personality? In Chuang Tzu's debate on usefulness and uselessness, rather than pursuing fame and self, and pursuing usefulness at the cost of changing nature, it's better to keep your nature and keep yourself in a state of nothingness. "Everyone knows the usefulness, but no one knows the uselessness." in Chuang Tzu's methodology of understanding the world, in the face of the endless changing world, abandon the intention, "shine on the sky", "get in its ring", "don't make it clear", "look at the other side, empty room and white, auspicious stop", so that "I lose myself". In Chuang Tzu's thought of equality of things, "heaven and earth coexist with me, and all things are one

with me", "heaven and earth are one finger, all things are one horse", treat the world without distinction, abandon anthropocentrism, "materialization", "sitting and forgetting", "all things shine", and treat the world comprehensively with an inclusive and open mind. What is the significance of Zhuangzi's pursuit of ideal personality to modern society? In addition to the people who pursue utilitarianism by unscrupulous means, "follow the nature of things" and do not force themselves to lose their mind; In addition to the ostentatious appearance Association, it pursues a kind of "truth" and "purity" of "carving and simplicity, diversity and closure, one is the end"; In addition to all kinds of racial discrimination, education discrimination and other prejudices, "mind like a mirror", look at things objectively and inclusively, and do not impose absolute right and wrong stereotypes on the relatively transformed and infinitely changing world; In addition to the complex interpersonal relationships in the workplace, we should make the blade of the mind move freely in real life and cherish the mind like a good sword.

Zhuangzi's philosophy of life takes ideal personality as the highest realm, carefree freedom as the basic feature, Tao as the goal, unity of things as the methodology, and transcendence as the way out. The selective and targeted application of Zhuangzi's philosophy of life to modern people's life can help us observe modern people's life from different perspectives, reflect on modern people's life goals, adjust modern people's survival mentality, improve modern people's spiritual realm, break modern people's life dilemma, inspire modern people's pursuit of life, and help us think deeply about the relationship between people and themselves, between people, and between people and society. Zhuangzi's philosophy of life is not only of guiding significance to personal growth, but also of reference to the growth of the nation, the development of society and the progress of mankind.

3.3 Man and nature should live in harmony

In today's society, on the one hand, people seem to be free, but in fact they are getting farther and farther away from real freedom. People are more and more bound by foreign objects and cannot escape the shackles of various laws, which also leads to people's physical and mental fatigue. And Zhuangzi's philosophy is the good medicine to cure this "disease". Zhuangzi's concept of freedom can let you find the free sky of the mind in the busy metropolis. On the other hand, the rapid development of science and technology has inevitably caused environmental damage in the process of continuously improving science and technology and people's material life. Therefore, the 17th CPC National Congress proposed the goal of "building ecological civilization". More than two thousand years ago, Chuang Tzu had

proposed that man and nature should live in harmony.

"Chuang Tzu's journey to the north" said: "heaven and earth have great beauty without words, four seasons have clear laws without discussion, and everything has a reason without saying. Saints, the original beauty of heaven and earth, reach the reason of everything. Therefore, saints do nothing, great saints do not do, and it is also called viewing heaven and earth." Chuang Tzu believed that "harmony" between heaven, earth and man was very important. "Harmony" on the one hand, refers to the harmony of the universe and nature itself, and it is the embodiment of the harmonious and unified relationship between the diversity of existence in the universe. On the other hand, it refers to the harmony between man and nature, and also contains the balance and harmony of man's ecology and life matrix. Zhuangzi constructed his own ecological morality from "harmony". Zhuangzi put forward the concept of equality between man and nature in his construction of a "world of supreme virtue" in which man and nature are harmonious. The resources of the earth are becoming increasingly scarce, and our living environment is deteriorating. As human beings with high intelligence can no longer be manipulated by the "devil" of economic development, it is time to pay attention to the environment we rely on. The ecological wisdom embodied in the ecological development concepts of "everything is one" and "Tao follows nature" in Zhuangzi's natural philosophy not only reflects the ecological centralism of Zhuangzi's natural philosophy, but also has certain reference value for us to practice the scientific development concept. In order to save our living environment, it is imperative to carry forward Zhuangzi's philosophy and practice the scientific outlook on development.

4. Conclusion

Chuang Tzu's thought has insight into the mystery of the reincarnation of life and death. With detached wisdom, Chuang Tzu untied the shackles of life. In zhongzhuangzi's philosophy of life, life and death is not the absolute beginning and end, but the transformation from one form to another, which is the natural law of life cycle. In Zhuangzi's philosophical world, we have found a new perspective, which makes us realize the continuity of life and the irresistibility of natural laws. His thoughts, like a bright lamp, illuminate the confusion of human heart, and let us find a trace of peace and detachment in the troubled world. Zhuangzi's view of life and death is not only a profound understanding of life and death, but also a kind of wisdom of life. It teaches people how to face the ups and downs in life with a detached

attitude, how to cherish time, live in the present, how to put down the attachment to materials and pursue inner peace. Under the guidance of Zhuangzi's wisdom, we can go through every stage of life more calmly and live up to every inch of time.

In Chuang Tzu's philosophy, life and death are no longer cold opposites, but a natural process that goes back and forth. He looked at life and death from a poetic perspective and regarded it as a part of the cosmic cycle, like flowers in spring, rain in summer and snow in winter. Each stage has its unique beauty and significance. In Chuang Tzu's view, life is not a one-way straight line, but a cycle without beginning and end. Life and death are just two nodes in this cycle. They are mutually transformed and interdependent.

Take Chaojun and Squilla in Zhuangzi for example. The morning fungus lives in the morning and dies in the evening, while the Squilla lives in the summer and dies in the autumn. Although their life is short, they live a full and meaningful life. They will not be sad about the shortness of life, nor will they fear the approaching of death. Because they know that life and death is only a part of the law of nature and a link in the life cycle. This detached attitude towards life and death provides us with a new perspective. Zhuangzi's philosophy of life makes us realize that the meaning of life lies not in its length, but in its quality and depth. We do not have to be sad about the shortness of life, nor fear the inevitability of death. On the contrary, we should cherish every moment in life and live out the brilliance and value of life.

In modern society, people are often troubled by material pursuit and utilitarianism and forget the true meaning of life. We are busy pursuing fame and wealth, but ignore the quality of life; We are afraid of death, but we forget how to live. Zhuangzi's view of life and death, like a sobering agent, awakens our deep consciousness.

It tells us that life is not a race, but a journey. We should not only focus on the destination, but also enjoy the scenery and experience in the journey. We should cherish every moment in our life. Whether it is joy or sadness, success or failure, they are all part of life and are worth experiencing and cherishing.

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