

The main content and modern value of PRE-Qin Taoism life thought

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Abstract. The cultural origin of Taoism life thought includes: the mythological origin contained in matriarchal society, the rebirth conveyed by reproduction worship, and the wisdom of heaven and man nourished by witchcraft history culture. Taoism life thought is composed of life view, life and death view, rebirth theory and health theory. Taoism life thought has the distinct characteristics of life standard, natural concern and transcendent intention. The Taoist concept of "reverence for life" and "maintenance of life" is of enlightening significance to the settlement of life.

1 Introduction

Taoism has an important position and influence in Chinese traditional culture. Taoist life thought is a series of views on life put forward by pre-Qin Taoism under the background of chaotic values in the Spring and Autumn Period and the Warring States period. In the contemporary world where the pursuit of material, technology and utility occupies an overwhelming dominant position and spiritual life is increasingly neglected, Taoism can contribute its own unique spiritual resources in response to such requirements, which is very helpful for people to establish a correct view of life and obtain a life settlement.

2 The cultural origin of Pre-Qin Taoism life thought

2.1 The mythological origin of matriarchal society

Because women were more flexible and agile than men in collecting activities, women were the main labor force at that time. Women's labor was the main source of clan economy and held the power to rule the whole clan. Primitive Taoism retained the ideas and concepts of matriarchal society, advocating femininity and opposing violence. ^[1] The life attitude and style of doing things upheld by Taoism are "keeping female", "being gentle", "being quiet" and "not fighting". It is in this sense that Daoism, influenced by the matriarchal society, has

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the tradition of femininity and modesty unique to women, so people often regard it as "female philosophy".

2.2 Reproduction worship conveys the rebirth-ism

There are two specific forms of female worship: one is the worship of female patriarch; The second is the worship of the female Yin. That is, in the matriarchal clan society, everyone believes that their ancestors are inspired by the female ancestor or created by other means. Another form of female worship is the worship of female genitalia. In primitive society the whole strength, the whole living capacity of a clan depended on the number of its members. [2] From the point that "Tao" is regarded as the "mother" of the world in Lao Zi, it is precisely from the process of female reproduction that the inspiration is drawn to compare with the creation of the universe.

2.3 The wisdom of heaven and man nourished by the witchcraft history culture

Laozi mastered the duties of the historian, such as "obtaining the king's order, serving the king's envoy" and communicating with heaven and man. Because Taoism originated from historiographers. The history itself gives Taoism thinking and enlightenment, and cultivates the endless wisdom of Taoism. In addition, the tradition of witchcraft culture in the South is the pursuit of direct communication between gods and men, every individual has the right to directly face the gods, and the concept of witchcraft, ghosts and gods has a spiritual comfort for people. In other words, the witchcraft culture of Chu in the south is easier to give birth to philosophy and mythology.

3 Main contents of Pre-Qin Taoist life thought

3.1 Life View

Taoist culture pays special attention to the relationship between man and nature. Therefore, on the proposition of life philosophy, it also connects the fate of man with the formlessness and transformation of nature, thus putting forward the view of life of "Tao law nature"(道法自然). In Lao Zhuang's view of life, he does not regard the life experience of individuals as being dominated by some mysterious and supernatural force. It is to give full play to the active role of human beings, but not to exaggerate this initiative to an inappropriate point, and extremely emphasize the individual's adherence to the Tao. In essence, this is a positive view of life. Taoism's theory of the relationship between heaven and man regards heaven and man as different objects of understanding, and regards human's understanding in line with heaven and nature as the highest criterion, thus putting forward the view of life of law and nature, and directly guiding people to understand the phenomena of life.

3.2 View of life and death

The view of life and death of "Qi gathering and dispersing"(气之聚散) accords with the inner thinking logic of Lao Zhuang's life philosophy proposition. The positive significance lies in that it lays the cognition of life on a basically correct materialist cognition line. Laozi sees the process of life and death as very natural: "Born man dies"(出生人死)(Chapter 50 of Laozi), and gives a vivid description of the state of life and death: "People are weak in life, but they are strong in death. Plants and trees are also fragile in life and withered in death."(人

之生也柔弱,其死也坚强.草木之生也柔脆,其死也枯槁.)(Chapter 76 of Lao Zi) does not mystify the phenomenon of death. Zhuangzi explicitly put forward the concept of life and death in which qi gathers and disperses. Of course, view of life and death is far from a scientific understanding, but the view of life and death as a process of natural qi changes, especially the view that the qi of life has the characteristics of "Yin and Yang"(阴阳), will provide a more feasible line of understanding for further thinking about the phenomenon of life and revealing the mystery of life^[3].

3.3 Theory of health preservation

Taoism regards the existence of life as supreme, so it puts forward a whole set of health ideas. Laozi, the representative of the early Taoism, paid great attention to the frugality of the human spirit, so as to achieve the purpose of nourishing the spirit. The most ideal state of Lao-tzu's health preservation is "to return to the highly pure spiritual realm of the infant's heart" (Chapter 28 of Lao Zi). But generally speaking, the main method of Laozi's health is to purify the mind and nourish the spirit, so as to achieve the purpose of nourishing both the spirit and the body. Zhuangzi inherited this thought generally in terms of nourishing the spirit, and put forward "heart fasting" (心斋) and various methods of "forgetting" to purify the spirit. But Zhuangzi paid more attention to the mental method and the physical method as an organic process. In addition, from the life philosophy of Lao Zhuang, there is a strong tendency to honor oneself to be reborn, placing the meaning of life existence on "name" and "goods".

4 The basic characteristics of Pre-Qin Taoist life thought

4.1 Life standard

The basic content of Laozi's life standard view is its noble virtue, heavy body and precious consciousness. The essence of noble "virtue" is to cherish the vitality and life characteristics of human beings. Laozi not only values the inner qualities of life, but also values the outer form of life. True life must be the organic combination of structure and process, and "virtue" and "body" are unified in the state and process of "living".^[4] Zhuangzi life standard view mainly includes three aspects: Firstly, it establishes the life value orientation of valuing and respecting life. Secondly, he believed that one should be born all the time. People should be kind to life to make the most of their years, in order to maximize the embodiment of "Tao". The third is to advocate health and even longevity.

4.2 Natural Care

The Taoist view of life is characterized by naturalism. First, Taoism believes that life comes from nature. Laozi attributed the origin of life to "Dao"(道), and "Dao" in Laozi refers to the life force that exists and grows endlessly in the great trend of the universe. Zhuangzi inherited this theory and took Tao as the ultimate source of life, and Qi (气) as the material basis of life. This view of the origin of life closely linked the emergence of life with the nature of the universe itself, so that life and nature have a natural connection. Finally, the natural concern of Taoism life view is also manifested in its nature as the destination of life. The Taoist view of life believes that the change of life from birth to death is like the change of spring, summer, autumn and winter, which is a natural phenomenon.

4.3 Transcendental Intention

Taoism's view of life has a strong intention to transcend, which is first shown in their efforts to transcend the limited and short life and pursue the infinite and eternal life. Laozi's life transcendence consciousness is reflected in his returning consciousness. His so-called return to life mainly refers to the return to the original and original state of life, and the basis for new life when the old life returns to its roots. Zhuangzi's life transcendence consciousness mainly tries to realize spiritual transcendence. Zhuang Zi believes that the first thing is to transcend the distinction of all things and the difference of things and I. Secondly, we should transcend the distinction between good and evil and right and wrong, so as to free ourselves from the disputes in reality. The last is to transcend the difference between life and death and the difference between pain and joy.

5 The modern value of Pre-Qin Taoism life thought

5.1 Reverence for Life

Taoism upholds the principle of the supremacy of life, opposes all acts that harm life, and shows an open concern for life. Because for human beings, the Taoist noble life is not only to love oneself, but also to expand into a behavior paradigm, a principle of doing things, that is, everything harmful to life should be stopped. In the view of Taoism, respecting and fearing life, and then treating life well, must start from the harmony of the body and mind of the individual and then extend to the surrounding group. In modern life, resulting in the loss of the life subject, and Lao Zhuang's view of life has the function of correcting the disadvantages and compensating the disadvantages. Lao Zhuang's rational and philosophical view of life and death not only conforms to the laws of nature, but also is beneficial to the physical and mental health of human beings. It is worth everyone to think deeply and carry forward.

5.2 Maintenance of life

Lao Zhuang raises the question of how to understand human desire and spiritual development. In modern society, although the material environment is better because of the progress of science, the more developed and convenient the material life, the more people depend on material, and the whole soul is attached to material. This is a kind of alienation phenomenon. Taoism enables people to get rid of the attachment of foreign things to the human heart, so that individual life is not distorted by the contempt of secular values, and return to the existence value of individual life. In addition, we should also pay attention to promoting the value of life. In order to enhance the quality and value of life, we need to be more proactive and strive to create positive and healthy emotions. The first way to do this is to accept life's setbacks with grace. Lao Zhuang's thought of life gives life a positive affirmation that it can continuously transcend and improve.

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