

Analysis of Chuang Tzu's Thoughts of Moralization

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Abstract : Zhuangzi was a master of Taoist thought, he uses “Tao” to direct people’s real life, endows Taoism with new connotation, and adds vitality to Taoism. This paper analyzes Zhuangzi’s thoughts from four aspects of “Tao and nature”, “Cherish life and not fear death”, “Zhuangzi and Butterfly” and “indifferent to fame and fortune”. “Tao” is indescribable, real, and exists in subtle places. It points out that people living in the world should “follow the Tao”; “Cherish life and not fear death” took a new view of the pursuit of knowledge. Health maintenance lies in mental cultivation and treat life and death the same, so that people can transcend the fetters of the concept of life and death, get free and carefree life experience. “indifferent to fame and fortune” points out the harm of pursuing fame and wealth and provides people with a simple and leisurely life style. “Zhuangzi and Butterfly” uses things to express his feelings, which emphasizes experience Tao, comprehend Tao and enjoy the freedom in Tao.

Keywords : Moralization; Tao; Life and Death; Dream; Fame and Wealth

Zhuangzi’s thought is profound. The book *Zhuangzi* uses objects to express emotions, which is magnificent. And it involves many fields such as philosophy, aesthetics, education, literature and health preservation. In the profound, obscure and philosophical language expression, it implies rich and unique thoughts of moralization, guiding people to find a new way of life.

1. Tao and nature

Tao is an important category in Zhuangzi’s thought. On the basis of inheriting and absorbing Lao Tzu’s doctrines, Zhuangzi introduced Taoism to a new realm and opened up a new world of Taoism. The book *Zhuangzi* discusses the immensity and ubiquity of “Tao”, showing the freedom of the spiritual world.

“Tao” cannot be seen or heard, people also don’t know how to describe it in words, because once they describe it in words, they limit the “Tao”. That is “Not only did he not answer, but he did not know how to answer” “while he was about to speak, he forgot what he wanted to say” “To exercise no thought and no anxious consideration is the first step towards knowing the Tao; to dwell nowhere and do nothing is the first step towards resting in the Tao; To start from nowhere and pursue no path is the first step towards making the Tao your own.” (Zhuangzi • Kih Pei Yu).

Zhuangzi’s “Tao” is not illusory, nor is it inaccessible because it is vast, but it is real, and it is different from other things. The noumenon of “Tao” is defined in Zhuangzi • Ta Tsung Shih. “Tao is authentic and objective, but its behavior and shape cannot be seen; It can be taught but not received, felt but not seen; It was born by itself, and existed before heaven and earth; It leads to the ghost emperor, produce heaven and earth; It is not high above Tai Chi, it is not deep below Six Chi, it is not long before the existence of heaven and earth, it is not old before ancient times.” “Tao” is true and authentic, that is That is, the truth of Tao is the unreal Tao, and the credit of Tao is the unusual credit, that is, Tao is invisible. Thus, it can be seen that “Tao” is not a rule, but a manifestation of the way “Tao” operates.

“Tao” is not only in the vast space between heaven and earth, but also in small places. Zhuangzi believed that all things were one with “Tao”, and the world regarded “Tao” as supreme and unattainable. Zhuangzi pointed out that Tao is ubiquitous in all things. “Tao” also exists in small places, even in ants, broken bricks and tiles, excrement and urine, all of them are equal, in line

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with “Tao”, and valuable, which not only reflects the ubiquity of Tao, but also has the view that everything is equal.

Zhuangzi’s doctrines on “Tao” discuss the infinite breadth and free life of “Tao”, in order to point out another way of life for himself and others. Zhuangzi’s “Tao” is not to do nothing, but to seek another way and state of doing. For Zhuangzi, “Tao” creates all things and human beings, so people should understand the true meaning of “Tao” and follow it. Dismemberment of ox by Chef Ding in *Yang Shang Ku*, Wenhui king thought Ding’s skills were outstanding, while Ding explained that his skills were superb because of his understanding and learning of the “Tao”. Ding followed the physical characteristics of the cow itself and spent three years to understand its physical characteristics through the sensory system. He used the feeling beyond the senses to carry on the spiritual comprehension of the cow and understood the inherent natural characteristics of the cow. At this time, the cow became a clear “one thing”, which is “read Tao”. “Tao” in the ox itself, more in the heart of Ding. This reminds people to follow the laws of nature in their life. When you encounter something as complicated as killing a cow, you should adapt to the thing itself and solve the problem naturally. All things in the world are changing, and there is a natural tendency of their development at the root. If you act according to its “Tao”, you can handle it calmly. Thus it can be seen that “Tao” is not suddenly realized and comprehended, but a realm that is achieved through the process of experience.

2. Cherish life and not fear death

Zhuangzi lived in the Warring States Period, when the society was in turmoil and people’s lives were greatly threatened. Zhuangzi understood the question of life and death more thoroughly and discussed it most completely, which can be called a master of Taoist in pre-Qin Dynasty. Zhuangzi uses “Tao” to direct people’s real life, so that people can transcend the fetters of life and death and get a free and joyful life experience.

Zhuangzi cherishes life, and he has a new understanding of health preservation and mental cultivation. He earnestly searched for the hope of life and found a way for the masses to survive in the tough environment.

Zhuangzi put forward a new thought on pursuing knowledge from the perspective of health preservation. In Chuang Tzu’s view, life is limited while knowledge is boundless. It is dangerous to follow infinite knowledge with limited life. If you do what you know is dangerous, it will be even more dangerous, and even kill yourself. Just as good deeds do not seek praise and don’t do anything against the law, if people keep everything in order, they can maintain their health, preserve their lives, take care of their families and enjoy their life.

Zhuangzi further pointed out that people should not only pursue things that cannot be achieved in their life, but also do not pursue things in their destiny that they cannot control. However, Zhuangzi does not oppose people to learn knowledge and pursue things, but to seek quick results and instant benefits. This neglects the individual life itself and leads to people being driven by what they are pursuing, thus harming the body of those who seek knowledge.

Zhuangzi pointed out that the true meaning of keeping healthy lies not in “keeping shape” but in “keeping mind”. People to keep the natural body must be based on material security, to keep life must be based on the body. However, if you have material security, you may not be able to keep your body, and if you have body, you may not have real life. Life and death are beyond your control. The sorrow of man is that he believes too much that the body is the foundation of life, and tries his best to keep the body, as a result, people are always exhausted by it. To cultivate the mind, it is necessary to “empty and quiet, inaction”, conform to the nature of the Tao, let things develop freely according to nature, people don’t work hard for external things, and then relax the inner, life can go on.

No matter how good people are at nourishing themselves, they will inevitably die, and death is the most fearful and helpless thing for ordinary people. Therefore, the real health education must be devoted to the care of death, so that people can easily experience the taste of life.

3. Indifferent to fame and fortune

Zhuangzi is the most typical representative of Taoist. Zhuangzi had a unique view of fame and wealth, He deeply analyzed the harm of pursuing fame and wealth and was different from ordinary people, living a carefree life.

Chuang Tzu believed that the lust for fame and wealth would bring harm to himself. “Things hurt each other, which is caused by mutual attraction between the two kinds”. People’s desires are endless, and the acquisition is always limited, which is bound to lead to tragic consequences.

Zhuangzi viewed fame and wealth from the perspective of “Tao”, holding that money, status and power are the natural products of society. Whether people have it or not is a natural thing. People do not need to take it to heart, also do not need to mourn for it, more do not need to fight for it. Only by looking at it from a natural and detached perspective, we will not be upset by temporary

gains and losses and will not violate the operation of “Tao”. And from the standpoint of “Tao”, there is no distinction between high and low things, so there is no need to pursue fame and wealth.

Zhuang Zi advocated a free and simple life, which was a choice made by his rational thinking. Although an official can live a comfortable life, he cannot bear to be oppressed by people in power, obsessed with government affairs and trapped with lots of family affairs. Zhuangzi yearned for peace and harmony in the world, but the reality was just the opposite. Zhuangzi could only try his best to help people in their miserable life. According to the thought of “The man of the highest cultivation is able to yield to nature and forget himself; the man of the highest cultivation has no interest in seeking merit; the sage of moral learning has no interest in seeking fame”, shows people that there is another way to be real and happy; Since it is difficult to provide a safe place for people’s real life, it is to open a world for people's spiritual life with Zhuangzi’s own thoughts. In Zhuangzi • Kho I, Zhuang Zi did not want to be an unworldly hermit, nor did he want to be an idle person, nor did he yearn for people who kept healthy like Peng Zu.

In a word, Zhuangzi creatively developed Taoism with his open-minded and detached imagination and profound and unique thinking. His unique Taoist thoughts, his attitude towards life and death, his indifference to fame and wealth, and his free and unfettering dream are all the characteristics of his words and deeds, as well as the deep meaning of his salvation and social enlightenment. This may seem absurd, but it actually has profound implications. His sympathy in the romantic words is also the deep meaning of saving people's hearts and enlightening the society.

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