

Based on the Interpretation Of Fromm's View Of Freedom Based On Enlightenment

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Abstract: As for the issue of human freedom and liberation, Fromm, as a representative figure of humanitarian Marxism, puts forward a unique view on freedom. This humanitarian view of freedom gives a good enlightenment effect on how to obtain liberation and freedom. The humanitarian thought is in line with the thought of "enlightenment" and "liberation" in Zen Buddhism. In the end, whether people choose to create or be detached has attracted people's attention. Through the interpretation and comparison of Fromm's view on the concept of freedom, the purpose of deeply excavating the humanistic resources of Fromm to better serve the social construction.

Keywords: Fromm; Hui; Freedom; Epiphany

1. Fromm's View of Freedom

Fromm said that freedom is the basic premise of human growth, just as Adam Eve violated God to eat forbidden fruit to produce human beings, people chose to eat forbidden fruit, this choice produced human beings. Without the "freedom", Adam and Eve cannot make a choice, and people will not exist. Human freedom is divided into two types: "positive freedom" or "negative freedom"^[1].

Fromm said that negative freedom is a kind of false freedom to cling to others, and people gradually loses human nature. Because of the external bondage, people choose to escape, just as the umbilical cord as the link between the mother and the fetus, giving the fetus nutrients and security at the same time but also shackles the fetus, the independent individual people will be born after this bondage is untied. However, the new shackles in the process of human growth once again produce the society and create the new human shackles. He said " the existing economic and political environment has no way to fully realize modern personal self, perfect self personality, not only so modern people will be subject to a more hidden inner bondage, it is the bondage of intrinsic individuals will become more lack of critical become more ambiguous, become a only one-way behavior of the individual.^[2] "People choose to escape and give up freedom in bondage, in order to seek external authority to obtain safe choice has produced negative freedom.

In addition to escaping, Fromm believes that people also have a mode of "self-actualization". Man sublimates and liberates himself through the connection with others through love and labor, get free of human bondage and liberate man from the slavery of nature and society. At this time, man achieves the unity of external necessity and himself and can achieve a positive freedom. This freedom retains their own uniqueness to exert their potential and to liberate themselves with an independent and equal attitude. He explained the realization of human freedom by the "creative form". Because of the form of creation, man can return to nature in creation, obtain freedom and happiness in action, and obtain the harmony between man and nature, man and society, and man and others, which is called positive freedom.

He said that freedom produces human "good" and "evil". Good is the affirmation of human life and virtue, people are responsible for their own existence is good. Evil is to weaken man and be irresponsible to oneself. Conscience plays the role of reflection and instruction, conscience " helps the correct play of our whole personality and fulfill the behavior, thoughts and ideas, and produce a feeling of inner praise and 'integrity'^[3]. Human needs lead to human change. When people realize their own nature problems, conscience produces the consciousness of change problems, and realizes the transformation of people in the interaction with others. In the transformation, people pursue goodness with love and achieve sublimation with the behavioral tendency of positive dedication or giving. Love is the close and friendly bond between others, so that people can obtain emotional sustenance and respect to eliminate loneliness and fear. Love is the power that man himself has. "Love is his own power, to connect himself with the outside world by this person and to make the world truly his world." through love to achieve the realm of avoiding good and avoiding evil, and to affirm the goodness of human nature^[4].

2. Wisdom and an Epiphany

Huineng is a representative of Buddhism. He refused to practice coolies, and asked to direct the heart to restore human nature, to see the nature, and to become a Buddha. To restore the inner Buddha nature to obtain human liberation, heart, all kinds of laws; heart, all kinds of laws^[5].

"Epiphany" is "straight into the present" is not realized, an enlightenment is to the Buddha. To "straight into, straight see, do not say step gradually" way to not to understand the way. Return the inner Buddha nature to the inner nature in the way of "prajna"^[6]. The enlightenment of Huineng is to get the Buddha back to their own conceptual world to achieve inner peace. Huineng advocates that insight is to expose the true face of human, nature and external things in the way of understanding. Zhang Gaoyu said that insight is a combination of negation and affirmation, that is, to dispel external things and delusion, dispel the concealment of the inner natural nature to achieve the affirmation of self-firm consciousness^[7]. Ask people to eliminate people's persistence and the heart of comparison to eliminate people's selfish thoughts, return to the true state of things, to clear people's thoughts, sin, evil thoughts, restore people's heart to open the human "nature". To give full play to the innate cognitive ability of the human heart, the "spiritual knowledge" in the eyes of Huineng is that Buddha people become Buddhas by understanding "spiritual knowledge". Similarly, insight is realized in the unity of the common world and the kingdom of heaven, the ordinary man and the Buddha. It is to realize human insight in the social relations and pull people out of the world and then return to the world.

Huineng says that there is no good or evil in human nature, is the acquired many factors cause people's desire led to people's pain and evil, inner desire is the cause of people's evil thoughts. People's transitional pursuit of desire brings harm to others, which leads to people to do evil. He believes that not greedy and not crazy is the three roots of good, the pursuit of the liberation of life should be based on the understanding of life, understand the nature of life, which requires people to gradually sublimate desire. He said, Buddha nature has no north and south, the Buddha nature is the same in the heart of people, It is internalized into their own life realm, there is no inferiority and pride, self-esteem and self-confidence personality is not from my persistence, but the nature of life this is good. In the process of people's pursuit of overcoming inferiority and arrogance, the externalization of Buddhism in people's heart is also the process of pursuing goodness, and realizing the perfection of oneself and others in loving oneself and others. In this process, we transcend the life of constant and impermanence, and the good and bad return to nature, and incorporate the liberation of life into the current life situation, thus the practice has a realistic foothold. As the saying goes, the present is, the common heart is the way, hunger to eat, in the line, silent, see the nature, through returning to the nature in the heart to achieve their own good.

3. Based on the Insight's Interpretation of Fromm View of Freedom

First, from the nature of freedom. Both Fromm and Huineng believe that freedom is a with life, out of initiative rather than coercion. Although Fromm points out that under the influence of society, people will choose different ways to pursue or escape freedom when being bound by the heart. Huineng in the eyes of freedom is to return to the true nature, no concern, carefree, not reluctant is freedom. In Huineng spontaneous activity" is the Buddha nature, returning to the true state of man, removing the desire for the real return of life, and becoming a free man. Secondly, from the perspective of good and evil concepts. Fromm believes that the evaluation of good and evil based on people's subjectivity, the choice causes the difference between good and evil, and people's conscience is influenced by the outside world and people clearly distinguish good and evil. Huineng points out with the dialectics of good and evil, evil is the opposite of good, man is in the pursuit of desire in the process of distorting nature, unreasonable desire hurt others to harm the society, swallowed by desire will lead to a person to make evil acts. It is only in the relationship with others that people produce the difference between good and evil, so both people and things cannot be preserved in clinging to their own nature. Should return to the Buddhist nature of the good and evil. Finally, regarding the free implementation. Both Fromm and Huineng believe that the free and conscious human nature is there and achievable. He is formed through self-love and hair creation. Huineng said that people's liberation is based on the premise of creation and autonomy, to integrate and care for others. People based on the world of the present life purification."Buddhism in the world, not from the world feel; die to find Bodhi, just like the rabbit horn."The Dharma is the law of the world, but it does not leave the world, to inspire people's love with insight, through" one insight "and then" teach all living beings "through" one enlightenment ". Return to the heart is nature, dispel the return of human nature to Buddha^[8]. To achieve the spiritual realm of entering the present moment and the original moment and eternity, the individual and the overall unity, the individual and the universe will integrate the purpose of realizing the Buddha's earth.

4. Conclusion

The Zen thought contained in Fromm's view of freedom is consistent with traditional Chinese culture to some extent. He uses Buddhist Zen thought as a reference to transform the pursuit of freedom in life after death into a return to inner freedom. To realize the freedom of the real world with self-love and hairstyle creation, to fully mobilize people's subjective initiative, and finally to realize their free development together with the reform in the economic, political and cultural fields. Therefore, the interpretation of Fromm's free thought can help us to better control the rich humanitarian connotation contained in Fromm's free thought, so as to better absorb and better serve the social construction.

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