



Chinese philosophy has guiding significance for human beings

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ABSTRACT

Philosophy is a theoretical system about world outlook and methodology. The world outlook is about the essence of the world, the fundamental law of development, the fundamental relationship between human thinking and existence. Methodology is the function of world view, world view determines methodology. Symmetry relation is the deepest essence of the universe, symmetry law is the most fundamental law of society, symmetry principle is the most basic principle of science, symmetry relation between subject and object (including thinking and existence) is the most fundamental relation between human and nature, so strictly speaking, philosophy is the philosophy of symmetry. The word "philosophy" comes from the ancient Greek word "love" and "wisdom". It was first used by the ancient Greek philosopher Pythagoras. Later, the word "philosophy" was widely recognized and used in the world.

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Chuang-tzu

1. INTRODUCTION

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methodology. Symmetry relation is the deepest essence of the universe, symmetry law is the most fundamental law of society, symmetry principle is the most basic principle of science, symmetry relation between subject and object (including thinking and existence) is the most fundamental relation between human and nature, so strictly speaking, philosophy is the philosophy of symmetry. The word "philosophy" comes from the ancient Greek word "love" and "wisdom". It was first used by the ancient Greek philosopher Pythagoras. Later, the word "philosophy" was widely recognized and used in the world.

2. Philosophy

Philosophy is the study of human thought and the cognition of the society, all things and the universe.

Chinese philosophy is divided into ancient philosophy and modern philosophy. Ancient philosophy mainly refers to the four stages of "the contention of a hundred schools of thought in the spring and autumn period", "the three mysteries of Confucianism and Taoism in the han and tang dynasties", "the development of Confucianism in the song dynasty" and "the fusion of China and the west in modern times". Modern philosophy mainly refers to "the study of ancient Chinese philosophy" and "the study of western philosophy".

3. Chinese philosophy

Ancient Chinese philosophy has a long history, that is extensive and profound. Its unique ideological values are at the forefront of the world philosophical system.

In ancient China, Confucianism, Taoism, legalism and mohism were the main schools of philosophy, especially Confucianism, Taoism and mohism. The introduction and development of western philosophy in modern times also had a great impact. The scholars represented by neo-confucianism try hard to make Chinese traditional philosophy innovative and develop.

4. Syllogism

The cosmology of the Chinese people is represented by yi jing and Lao zhuang, while the ethical social outlook, complemented by Confucianism and Taoism,

is represented by Confucius and Mencius.

People in the face of things need analysis, which is, having a rational and clear thinking mode; this requires a logical philosophy methodology as guidance. Chinese philosophy is preferred, and to bring the thinking mode framework in, like an equation into logical thinking, you solve the "x" to get the result you want.

Example:

Aristotle developed a syllogism, which describes:

1. A general principle (major premise)
2. A specialized statement attached to the preceding premise (minor premise)
3. Draw conclusions consistent with the general principles

Analogy of thought process:

1. Bowl on big table (big premise)
 2. Red grapes in bowl (minor premise)
- Conclusion: the red grapes must be on the big table

For example:

1. Shandong people are distributed all over the world (major premise)
- Confucius was a native of Shandong (minor premise)

5. Conclusion:

Confucius is distributed all over the world

This conclusion is obviously a fallacy. The man knows the syllogism, but he does not know that the two premises of the syllogism should be consistent, that the two words "Shandong people" here are not the same noun, that is to say, the two words "Shandong people" here are two "Shandong people" and not one "Shandong people". If there are fallacies in speculative philosophy, we will get fallacies, which is what Chinese philosophy calls "adapting measures to local conditions" and "seeking truth from facts". Without a correct philosophical methodology, individuals will get fallacies and the country will fall into chaos.

6. Story

There is a child prodigy named Zou Qiqi in the United

States who joined the stage of "TED TALKS" at the age of 13. She impressed all the participants with her wisdom, humor and philosophical words. Adults should learn from kids, but there is a problem with this rosy picture of kids being so much better than adults. Kids grow up and become adults just like you. Or just like you? Really? The goal is not to turn kids into your kind of adult, but rather better adults than you have been, which maybe a little challenging considering your credentials, but the way such progress happens is because new generations and new eras grow and develop and become better than the previous ones. It's the reason we are not in the Dark Ages anymore. No matter your position of place in life, it's imperative to create opportunities for children so that we can grow up and blow you away.

Adults and TEDsters, you need to listen and learn from kids and trust us and expect more from us. You must lend an ear today, because we are the leaders of tomorrow, which means we are going to be taking care of you when you are old and senile. No, "just kidding". It was full of the speculative wisdom of ancient Chinese people, so I was very interested in this girl. After investigating, I found that her IQ at the age of 10 was at least 99 percent higher than the world's population. However, my IQ in the hospital test is over 98.9 percent of the world's people. I used to be competitive and would definitely compete with her, but Zhuangzi's philosophy warned others not to compare with anyone else. Therefore, under the baptism of Chinese philosophy, I abandoned the idea of fame and wealth.

At the time of the Soviet union's emergency, 14 foreign countries intervened by force, reactionary forces rose within the Soviet union, internal troubles and external invasions arose, and extraordinary measures were taken to "wartime communism", resulting in a brilliant victory. After the result was stable, it remained unchanged and remained "wartime communism", which severely dampened the enthusiasm of the peasants and workers and caused serious consequences. This is the result of not knowing Chinese philosophy and not knowing how to "adapt" or "adapt now and then".

There is an old woman. She has two sons. One sells

cloth and the other sells umbrellas. On rainy days she worried about her son's business; on a sunny day she worried that her son selling umbrellas would not do well. So she was sad all day, and one day a man said to her; Rainy days you want to sell umbrella in son's business, sunny days you want to sell cloth in son's business, so the old lady is happy every day. The story tells us that sometimes a different Angle can make a big difference. Be flexible. This is the Chinese philosophy of "flexibility", "jump out of the three boundaries".

7. Zhuangzi

Zhuangzi and his friend Hui Shi are walking on a bridge in Haoshui.

Chuang tzu looked at the minnows in the water and said, "minnows are enjoying themselves in the water.

Keiko said, "if you are not a fish, how can you know the happiness of fish?"

Zhuangzi said, "if you are not me, how can you know that I do not know the happiness of fish?"

Keiko said, "I am not you. You are not a fish, and you know nothing of its happiness."

Chuang tzu said, "please go back to our beginning. When you say, 'where do you know the happiness of fish?', you already know that I know the happiness of fish and ask me. I knew it at the riverside of the river of Hao."

Confucianism, with the origin of "the way of Confucius and Mencius", has a long history in the history of Chinese cultural development. It has a profound influence on the general ethics of the Chinese people, the values of Chinese culture and the concept of priority which has become a collective unconsciousness of the Chinese nation. Confucian values influenced most public places in ancient China with Confucian values as the priority standard. Therefore, it can be said that the value orientation of Confucianism on the whole represents the basic value priority view of the traditional Chinese culture.

Confucianism attaches great importance to self-cultivation and ethics, and its central idea is "benevolence and righteousness", that is, people should pay attention to harmonious relations. The interpersonal relationship is based on the five virtues

and has certain norms. Treat elders with respect; Between friends keep your word; Officials to be honest and love the people; A man has self-knowledge, to carry out duty, "gentleman, this is the way of life." Rulers should be benevolent and loving; Love others. Be loyal to your boss; To treat parents and relatives to be filial; One should have ambition and perseverance. Value the pursuit of knowledge, be good at absorbing the strengths of others and others' ideas. About life and work of life, when a child, love parents; When young with cummer (lover), pour love on the person; Married with a wife and children (spouse lover and children), love your lover and children; When you are an official, a civil servant (or, more broadly, a clerk), you should love your monarch (and your boss).

Confucian political thought is "benevolence", "kingship" and "etiquette", its model is "great harmony", "great unity", its political science mainly describes the relationship between the monarch and the minister, the relationship between officials and the people. Confucius said, "the prince and the minister should be polite, and the minister and the prince should be loyal", Mencius said, "the people should be important, the state should be the second, the king should be the first", Xunzi said, "from the way not from the king, from the righteousness not from the father, people should be great", which is the representative proposition of Confucian political science. On the issue of realistic politics, Confucianism requires both the ruler and the ruled to assume obligations. Theoretically speaking, the ruled has the right to resist the ruler who does not normally assume obligations. "Benevolence is easy" advocates the distinction between "can not" and "do not", that is, the difference between "not to do" and "can not do". And his "no property, because there is no perseverance" also reflects the idea of people. The purpose of Confucian education is to develop human nature and complete personality as the starting point, until the ideal of establishing a nation ruled by benevolence and a world of great harmony is achieved. Therefore, the Confucian ideal is to become a generalist, or versatile rather than just one talent and one art, or on the basis of one talent and one art can be comprehensive, that is, the combination of specialist and generalist. The great harmony of society is the description of the road of Confucianism, that is to say,

the economics of Confucianism is to serve the ideal society of mankind. The Confucian value righteousness as profit, take righteousness as the base, guide profit with righteousness. We respect the use of natural market economic rules, oppose the violation of market rules, and oppose manipulation of the market, but recognize "for sale". Confucian values theory, but also put forward *gewu zhizhi*. Confucianism attaches great importance to science and technology and its practical use in material matters. It puts forward the principle of "less effort, more work" and develops practical learning. However, it also attaches great importance to the overall development of personality and opposes turning people into material tools. The Confucian metaphysics was developed in the later neo-confucianism and psychology. Confucianism attaches great importance to the long tradition of editing.

Taoism advocates the way of getting along with nature, taking heaven as the way and acting according to heaven, so as to eliminate disasters and solve disasters. The reason why the problem in human society cannot be solved is that there are too many intervention behaviors. Therefore, it advocates that the behavior can be achieved by doing nothing. Taoism also yearned for a simple society that reverted to nature and nature, believing that human beings would not play any artificial role in things and return to the original state of simplicity, ignorance and unconcern, so that human disputes and troubles could be truly extricated. In general, Lao tzu is inclined to govern the country. In his outlook on life, Lao tzu advocates "self-restraint and self-abasement. In politics, we put forward the principle of "doing nothing but governing", that is, doing nothing but doing nothing. Taoism extended its outlook on life and society to cosmology, proposing philosophical concepts such as "tao", "qi" and "nature". All the theories of Taoism are based on tao. Tao is not only the source of living things, but also the root of the creation of all things, the nature of all things, as well as the basis for people to settle down and establish their lives, as well as the fundamental strategy of governing the country. Taoism emphasizes "wandering mind" and advocates freedom, while Taoism emphasizes "modesty" and advocates nature. It advocates the connection of sex, heart, and affection, 3 distinctions people have. Sex refers to the innate

nature of human beings, which protrudes from the innate factors of human beings. The mind refers to the inner spirit of human being, which stands out as the subjective factor of human being. Emotion refers to the subjective emotion of human beings, which stands out as my emotional feeling; Sex, heart, affection, and therefore the man. The life that Taoism pursues is a natural, free and free life. Taoism holds a natural and helpless attitude towards human destiny. Treat everything with such an attitude, to keep the peace of mind, indifferent and free. Taoism holds a pure natural attitude towards life and death. Unlike (what is now called) Taoism, which does not distinguish between "Taoism" and "Taoism" in traditional China, Taoism does not pursue immortality. The main idea of the Taoist theory of self-cultivation is to keep quiet. Lao tzu advocated Zhixu shoujing, while Zhuang zi concretized Zhixu shoujing into "xinzhai" and "sitting and forgetting", and then elevated Zhixu shoujing to the height of ontology, and marked it as "qi wu".

Taoism philosophy is based on the principle of the way of heaven, and develops the philosophy of "way" based on the principle of nature. The movement of the universe as its natural principle in heaven, the philosophy that is to interpret the original rational connotation, and put forward the understanding of a running order of the world with no limit, and no clinging. Taoist philosophy in the development of social philosophy, think that there is an object of society, in which people are the body of the survival, so it should have its independent self-existent freedom, not bound by any ideology. Basically, Taoist philosophy does not deny the social ideal of Confucianism, but it does not acquiesce in the attitude of social responsibility, but respects more, the attitude and existence orientation of human autonomy. Taoism attaches great importance to the freedom and liberation of human nature. Liberation is on the one hand, the liberation of human knowledge and ability, on the other hand, the liberation of human mood in life, and to deal with world affairs with the moral and philosophical life of kung fu. Daoist social philosophy is not progressive and positive, for society is only the process of the way of heaven, not the end itself. Taoist thought of Confucian social ideal is reasonable, but not absolute, so basically does not need to put forward a set of crucial social ideal,

because of the changes in heaven, the performance of itself, there is no absolute right and wrong, good and evil, and Taoism emphasize more, is the wisdom of survival in the society principle, and the wisdom can be in any society historical situation for effective survival.

Han feizi advocated "learning from huang Lao", which connected "reason" and "tao" together, and believed that "tao" is the law that makes everything work. Drawing on the Confucian thought of benevolence and righteousness, and the number of legalist governance, the generation of Taoism and law co-smelting one furnace, became the early han dynasty of the rule of huang Lao. The core of Taoism is "tao", which is regarded as the origin of the universe and the law governing all the movements in the universe. It is also because the social philosophy of Taoism does not focus on its own development, but emphasizes the wisdom of coping, which is conducive to people's needs for self-cultivation and living, so that the governance of huang Lao in the early han dynasty has an experimental theoretical basis. At the same time, there is still a stage for Chinese scholar-officials who are frustrated by Confucian standard officialdom culture.

Taoism is from the old Zhuang Xuanxu saying, later became the two Jin dynasty doctor jing shangqing talk, the southern dynasty emperor wen ordered he yan de to create "metaphysics". In addition, it changed into the art of the alchemist and immortals. Since then, the Han dynasty, Zhang Daoling became the beginning of Taoism.

Xiaoyao you is the representative work of the philosopher and litterateur Zhuang Zhou in the warring states period. It is listed as the first part of the Taoist classic zhuang zi inner part, which can be regarded as the representative of zhuang zi in ideology and art. Hui zi said to Zhuang zi, "the king of wei sent me the seeds of a large calabash. It holds water, but it is too brittle to lift. When cut up, it is too big and shallow to hold anything. I didn't think it was too big, but because it was useless, I smashed it." Zhuang zi said, "you are really bad at using big things. A man in the state of song was good at making medicines to prevent his hands from freezing and cracking. A guest heard of it and asked for

a hundred gold pieces for his prescription. The man of the song dynasty called his whole family together and said, "from generation to generation, my family has relied on this medicine to bleach silk floss. Now, if I sell this prescription, it will cost me a hundred dollars. Please promise me to sell it. The guest bought the prescription and went to persuade the king of wu. When the state of yue was in trouble, the king of wu appointed him to be his general. In the winter, he launched a water war with the state of yue. It is also a prescription to prevent the hands from freezing and cracking. Some people get a reward from it, while others only use it for rinsing and washing silk floss. This is because the use method is different. Now you have a big calabash that can hold five stones, why not tie it to your body as a waist boat and float in the lake? But worry that it is too big to hold. Your mind is too narrow!" The full text is rich in imagination, novel in conception, magnificent and grotesque, and overflowing with romantic spirit.

The essential content of Zhuang zi's ideal personality is his pursuit of absolute freedom of individual spirit. Hui zi said to Zhuang zi, "I have a big tree. Its trunk was full of warts that did not fit the line, and its branches were crooked and irregular. The carpenter did not even look at it. What you are saying is so big and so useless that no one believes it." Zhuang zi said, "have you ever seen a wild cat or a weasel? Crouching there, waiting to catch small animals that came and went; it catches small animals trying to escape; as soon as you step into the trap of the trapper, you die in the net. Look at the yak, it is as big as the sky clouds; It was big enough, but cannot catch rat. Now that you have a tree, and fear that it is useless, why not plant it in the land of nothingness, the vast wilderness, and wander about it

at will, and lie down under it at ease; Then the tree will not be cut down with an axe, and nothing will hurt it. It is of no use, and where is the trouble?" It is evident that this ideal of freedom -- no burden of life -- cannot really and completely exist in the real world, but can only be expressed in an imaginary form in the world of ideas. The formation of this "care-free" state of mind -- the sublimation of all sensibility, emotional rationality and reason is not a general process of thinking and cognition, but a special and intuitive understanding of the "tao" at the root of all things. The freedom that Zhuang zi recognized and pursued -- "free and unfettered" -- was a kind of freedom of mood. Zhuang zi mainly recognized and described freedom from the perspective of his unburdened state of mind or his free and unfettered feeling. This feeling can only be expressed in some perceptual and intuitive form; such a state of mind can only be the spiritual ideal of a lonely life without the basis of reality. "Freedom" is far away from people in ancient times. However, Zhuang zi's absolutely free thought of no waiting, no fatigue and no trouble, after all shows that he found the plight of life as a concrete form of inevitability, and proposed a transcendental method, which describes a free state of mind or state of mind, and leads people to realize self-awakening and self-transcendence.

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