

# Contemporary Interpretation of the Ecological Practice Thought in Tao Te Ching

Liu Jing

Shaanxi Xueqian Normal University, Xi'an, Shaanxi, China

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**Abstract:** Today, people on the earth are entering a modern society with an economic-oriented value trend, which has brought about tremendous growth in material wealth and gradual improvement in material life, but it has also caused a gradual deterioration of the ecological environment, not only for the descendants of human beings, it also buries the hidden dangers that are still unpredictable for all the lives that exist in nature and the future of the entire planet. These all stimulate people to make more reflections and reflections, seek countermeasures and outlets, and seek various aspects of civilized thoughts and theoretical resources. This article starts from the study of Taoist ecological ethics and draws valuable resources from the ancient Chinese ideological and cultural wisdom. And power, to contribute to the sustainable development of human society.

## 1. Introduction

Since human beings entered the industrial society, social economy and urban construction have developed at a high speed. When people greedily enjoy the satisfaction brought by these material life, they have neglected that the most precious living homes around them are gradually destroying, and the forest resources are indiscriminate. Deforestation, the extinction of marine life, the random release of domestic garbage, the arbitrage of weapons manufacturing, and the air pollution caused by the massive emissions of automobile exhausts are all jeopardizing our living environment and healthy life. Naturally, gradually It is also retaliating against the endless desires of human beings. The dust is everywhere in the city, and the disease is becoming more frequent. When human beings are subjected to these punishments, they gradually turn their attention to protecting nature. This article explains how to solve the current social ecological crisis. Based on Taoist ecological ethics, the starting point is to find the ideological foundation and theoretical source of contemporary ecological ethics. In the pre-Qin Taoist school, Laozi and Zhuangzi thoughts already mentioned the philosophical thought of the ecological nature view, which contains profound ecological ethical thoughts, including the ecological concept of "Tao Fa natural" and "Heaven and Man are one". "Essence of equality", "the whole concept of "I am one" and the concept of equality of "knowing the common sense", the appropriate principle of "knowing and satisfying", and "the practice consciousness of following the law" It provides a profound source of thought for ancient and modern scholars, and its ecological ethics provides a strong theoretical foundation for the emergence of today's social ecological ethics.

## 2. The Theoretical System of the Ecological Practice Thought of Tao Te Ching

The globalization of the world economy today is an indisputable fact; however, in the spiritual field, most people still advocate cultural pluralism, because a nation can only stand proudly in the forest of the world nation if it preserves its own excellent cultural traditions. The so-called "one party raises one party and one party dares to pass on one culture" means that the world-wide culture is multicolored, and it means that cultural "personality" is the basic symbol of national existence. Chinese traditional culture has dominated the world's east in the long history. The spiritual treasures contained therein, especially the human resources, can provide powerful intellectual support for China's modernization process. Chinese traditional culture has been on the international cultural stage and is conducting an equal dialogue with Western scholars. It has become a powerful spiritual

carrier for China's take-off and has been the focus of the Western world.

American science history expert Sutton said: "As the East needs the West, today's West still needs the East.... Don't forget that there has been coordination between East and West; don't forget that our inspiration has come from the East many times." Sutton's argument is undoubtedly profound. It is also enlightening for us to find a match between Laozi's ecological thought and modern ecological ethics education.

Looking at Laozi's thought from the perspective of ecologicalism, it will be surprisingly found that it is a civilization that conforms to the laws of ecological development and the most sustainable civilization. The developmental philosophy of materialism supposes the connection between ecology and human beings. Into an increasingly serious ecological disaster. Nowadays, it is widely believed that ecological civilization is the only way for human development. The Tao Te Ching covers many viewpoints on the relationship between man and man, man and nature, and deeply explores Laozi's ecological thoughts, which provides rich enlightenment for us to find ecological countermeasures and leads us to ecological civilization.

Most modern scholars admit that the tradition in the history of Chinese philosophy as a true philosophical ontology was pioneered by Laozi. Laozi pointed out: "Human law, earth law, heaven and law, and Taoism are natural." The law "acts" to imitate the law, "people", "land", and "day" have objects that can be imitated.

On the one hand, "Tao" is the fundamental basis and ultimate cause of the creation and existence of all things. Everything is created and stored by virtue of this "dao". Therefore, "Tao" is the general rule and fundamental driving force that runs through heaven, earth, and people. Everything changes in all things is regular. People cannot use their own power to change the laws of nature, but should obey them.

On the other hand, "Tao" should follow the example of "Nature", and "Heaven and Earth" of "Tao" will also follow "Nature". According to the Western traditional epistemological philosophy, what we call "natural" today refers to the natural world outside of human beings and relative to human beings. Obviously, what Laozi calls "natural" is not a concept. Zhan Jianfeng explained that "there is nothing that can be made, but it is not natural." Liu Xiaogan interprets the meaning of "natural" as himself, as it is, and usually so. The law of nature is the fundamental law that all things obey. The existence of human beings also follows this fundamental law, so that they can naturally manifest themselves and achieve the perfect state of existence. "Tao Law Nature" is the nuclear and fundamental law of Laozi's ecological thought, which runs through the entire theoretical system. Compared with the Western cultural traditions, emphasizing the opposition between the subject and the object, and treating nature as a pure object and transforming it, Laozi's "Tao Law Nature" attaches great importance to the value of nature, and the natural lieutenancy in modern ecological ethics is quite fit.

There is a way to think that everything in the world is universally connected, and the world is a universal connection. Ecosystem is a system closely related to nature and ecological environment. It has organic integrity, and each organism in the ecosystem is in an interactive and interdependent relationship. As a subsystem in the ecosystem, human society depends on the dynamic balance of the entire ecosystem. Only by maintaining a harmonious relationship with nature can mankind achieve sustainable development.

"Daosheng Everything" is an important proposition of Laozi's thought. The overall concept of "Heaven and Man" is rich in ecological wisdom. The Tao Te Ching also said that "the sky net is restored, not lost", that the universe is a "sky net", although it seems sparse, but it is very ambitious, encompassing everything in the universe, and the layout is rigorous, with its own internal connection rules maintain the integrity and order of the ecosystem. At the same time, Laozi believes that the rules of everything are connected with each other. Human behavior is not independent of nature, but is associated with nature. Human beings, like everything else, are natural products of the heavens and the earth, as a whole part of the universe.

Laozi's ecological thought emphasizes that man and nature are closely connected and inseparable. The pursuit of natural ecology and humanity is overall harmony. The overall cosmology gradually

replaces the duality of subject and object and the concept of humanism in modern philosophy. Modern ecological ethics holds that “the world is not divided into subjects and objects that exist independently, and between the human world and the non-human world. There is no dividing line on the top; and all the whole is made up of their relationship.”

In the face of the new dangers and challenges brought about by the development of human civilization today, Laozi’s concept of equality of “nothing is noble” has important value. It fundamentally overturns the assertion of “man-made natural legislation” in the traditional Western mainstream thoughts. Laozi’s view of the universe and ethics has greatly broken through the scope of traditional ethics in which humanity and doctrine dominated. These ecological ethics thoughts of Laozi advocate reluctance to respect life and require the expansion of the field of moral care to the universe. In the Western tradition, other creatures other than human beings have always been outside the field of ethical care. When Shi Huaize proposed the ethics of fear of life, Westerners began to re-examine the position of human beings in the universe and the inner world of human beings. Because of the fear of life, a spiritual relationship has been established between man and the character, which in turn makes man--a richer and nobler way to survive and become another kind of person. Schweitzer believes that good is to preserve and promote life, and evil is to hinder and destroy life. If we get rid of our prejudice, abandon our alienation from other lives, and share our lives with us, then we are moral. Extending the principles of freedom, equality, and fraternity to all things in the universe, thus overcoming the ills of human beings above nature. Obviously, this ecological ethics expands the field of traditional ethics and contributes to the ecological equality of modern ecological ethics. View.

### **3. The Characteristics of the Ecological Practice of the Tao Te Ching**

#### **3.1 Emphasizing the Naturalization of People**

The issue of heaven and man is the criticism and problem of Chinese traditional philosophy. Influenced by the concept of natural worship in Chinese primitive culture, Chinese philosophy advocates the idea of “harmony between man and nature.” The essence of the idea of “Heaven and Man are one” is embodied in the “Tianwei”, “Humanity” should conform to the “Tiandao”. Mencius said; “Cheng, the way of heaven is also true; the person of honesty, the way of man.” “Everything in nature, everything in the universe is real, no falsehood. Truth is the foundation of the existence of all things in the universe. The truth of being a human being is also real. Humanity is in heaven. Confucianism’s “oneness” is from a human perspective. The first thing to do is to “the gentleman’s business book”, to abandon the temptation and self-interest. The Confucian “Heaven and Man” is in favor of “Benevolence”, tends to humanism, and focuses on the relationship between people. Put “people” in ethical and moral relationships.

#### **3.2 Pay Attention to People's Introspection**

With the outbreak of the global ecological crisis in the 1960s, Westernization will emerge a new political trend of thought--ecological political theory, advocating the use of ecological perspectives to explore political phenomena, and the more influential schools have The following are the following: green political theory, environmental safety theory, and ecological Marxist theory. These theories are different and related, but they all pay attention to the ecological environment from different angles and advocate the construction of ecological civilization through political rights. Daniel Coleman pointed out that the root cause of the environmental crisis lies in unreasonable production methods and development models, and ultimately establish a green society by establishing values such as ecological responsibility, participatory democracy, environmental justice, and community action. The western ecological political theory attributed the ecological crisis to the unreasonable political system and production mode. Laozi’s ecological thought focused on finding the crux from the ethical point of view and examining whether people and nature, the relationship between people and people and the people themselves are harmonious.

### 3.3 Holistic Thinking of Subject and Object

Since the middle of the last century, a large number of people of insight who have been influential in the world have invariably pointed their finger at the Western philosophical traditions when examining the deep cultural roots of the current ecological crisis. The way leads to “anthropocentrism” tendencies. Anthropocentrism is rooted in the fact that humans have rational thinking and logical reasoning. Protagora, the representative of the wise school in ancient Greece, explained this to the unique position of human beings. “Man is the scale of all things, the scale of existence of beings, and the absence of non-existence.” The father of Western modern philosophy, Descartes, believes that because human beings are rational and linguistically distinguishable from animals and other beings, animals and other beings do not possess this ability. Animals can only be regarded as at most Automatic machine. Kant further proposed “man-made nature legislation”, emphasizing that people's rationality is supreme, and that the highest legislation in nature must be in our hearts.

### 4. Conclusion

The ecological practice of Tao Te Ching not only metaphysically discusses the relationship between man and nature on the philosophical level, but also gives many valuable opinions and proposals on the relationship between man and nature. Taoist ecological ethics includes the main content of “Heaven and Man”, “Heaven and Earth”, “Tao Fa Nature”, etc. Taoism firstly harmonizes people and nature, emphasizing the importance of harmony between man and nature; “Heaven and Earth” requires people to respect and love the heavens and the earth as parents. This is the expression of Taoism’s serious and awe-inspiring attitude towards heaven and earth. “Tao Law Nature” requires people to follow the laws of natural development. This is the protection of the environment proposed by Taoism. The basic principle. The theoretical elements of the ecological practice thoughts of Tao Te Ching are also the basic ideas put forward by Taoism to solve the contradiction between man and nature and protect the natural ecological environment. It is still of practical significance and valuable for today's ecological protection and sustainable development. Guiding value.

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