

Zhuangzi on Life

Cui Han

(College of Arts, Anyang Normal University, Anyang, Henan, 455000)

[Abstract] In addition to issues such as philosophy and aesthetics, "Zhuangzi" also talks more about life. Based on reality, Zhuangzi considered the disputes in the world, the life and death of people, and the meaning and value of life. However, starting from reality, it is difficult for Zhuangzi to find an effective way to eliminate the misery of life. He can only walk through the roads and create many extremely abstract concepts and realms that are difficult for human thinking to recognize and experience to carry out a negative and Apollo-style resolution of the misery of life. .

Key words】 Zhuangzi, life, misery, dispel

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Since the birth of "Zhuangzi", people's acceptance and interpretation of it have been colorful due to the different perspectives. Or from a philosophical point of view, using Buddhism to explain Zhuang, using mystery to explain Zhuang, and Confucianism; or from aesthetic psychology, aesthetic enjoyment, aesthetic judgment, etc. to respond to certain chapters in "Zhuangzi", this belongs to readers and professionals The category of acceptance and interpretation. From the subjective motives of Zhuangzi's creation, there is more or less awareness of exploring philosophical and aesthetic issues. However, if we consider the reality of the era in which Zhuangzi lived-conquests and killings, human lives are at stake, I think Zhuangzi is more Earth is talking about life.

There are 52 "Zhuangzi" in "The History of Han Dynasty Art and Literature", and the number of "Zhuangzi" by Guo Xiang's commentary has become 33. To the "Zhuangzi" we see today, the version changes during this period are rather chaotic and complicated. We can only speculate on the original appearance of the book, so we often have questions about contradictions when we read "Zhuangzi" today. In the 1980s, represented by Zhang Hengshou's "New Exploration of Zhuangzi" and Liu Xiaogan's "Zhuangzi's Philosophy and Its Evolution", etc., they fully demonstrated that the inner seven chapters belong to the same ideological system, while the outer and miscellaneous chapters have Zhuangzi queens. Learn to do. This article accepts the prerequisite of this documentary research, and focuses on the inner chapter, while taking both the outside and the miscellaneous, to discuss Zhuangzi's theory of life.

I. BASED ON REALITY, THINKING ABOUT LIFE PUZZLES

Zhuangzi lived in the Warring States Period, and the world was divided by vassal states, large and small. The weak eat the strong. The powerful princes use diplomacy, war and other means to encroach on the weak princes. Small-scale looting and large-scale battles continued one after another. They competed for land and people to expand their strength. In such a chaotic era full of swords, lights, and shadows, blood and tears, people's situation is extremely sinister. There are moody tyrants, such as:

Returning to Wen Weijun, he was young, he walked alone, he used his country lightly, but did not see his faults; lightly used the people to die, the deceased is more than a banana by the country, and the people are inferior. ("Human World" [Wang Xianqian, The text of this article "Zhuangzi" is based on this book.]) There are small groups of intrigues, such as:

Great knowledge and leisure, little knowledge; big talk, little talk Zhanzhan. The sound of sleep is also a soul acquaintance, and its consciousness is also open, and the connection is structured, and the day is fighting with the heart. Man, cellar, secret. The small fear is worried, the big fear is subconscious. Its development is like an opportunity, and it is a matter of right and wrong; it stays like a curse of an alliance, and it is a matter of defending victory. It kills like autumn and winter, and it will disappear in the days; what it drowns in can not be restored; its disgust is also like a suffocation, and it is too old to say it; if the heart is near death, it is not to restore the sun. Feeling joy, anger, sorrow, worry, sigh and change, Yao Yiqi state. ("Qiwulun") In such a reality, people live in panic and worry about their lives all day long. Based on this, Zhuangzi began to think about the problems of life in reality and the metaphysical level of life. In "Xiaoyaoyou" and "Qiwulun", Zhuangzi discusses life from things. There are traditionally two classic interpretations for the purpose of "Xiaoyaoyou": Guo Xiang's Dapeng and Xiaoniao are both Xiaoyao and Zhidaolin's Dapeng and Xiaoniao are not at ease. I

think Zhuangzi is not focusing here on the question of who is happy, but on the difference in physical properties, which leads to the topic of Xiaoyao. "Xiaoyaoyou" says: "Peng's migration to Nanmingya, the water hits three thousand miles, and the one who swings upward for 90,000 miles, and the one who goes to the June to breathe." "The accumulation of wind" is thick to "negative." wing". But the centipede and the learning dove are "flies in a decisive manner, the spear is elusive, and the time does not come, but is controlled by the ground." The "two insects" use their own nature to conjecture the Dapeng, and the physical properties of the two are different, so they will make a mockery of "the ridicule is ninety thousand miles south", so they are not at ease. "Qi Wu Lun" also noticed the difference in physical properties: "So it is to give you a reference to Chu and Ying, and Li and Xi Shi." The physical properties of the object are used to treat and treat each other, or it will not be easy or hurt. Of sex. People are different, but old things are different. So there are disputes of right and wrong, killings, disputes, verbal criticism, bloodshed, and so on, so the world is "roarious" ("Punch"), "Hungarian-Hungarian Yan" ("Zai You"). But does this argument really make sense? Can there be results? So the dispute caused by this is also absurd in Zhuangzi's view. He gave a sharp ridicule in "Zeyang" by using an allegory: "Dai Jin said: 'There are so-called snails, you know it?' : "Right." Those who have a country in the left corner of the snail are called the Shushi, and those who have a country in the right corner of the snail are called the Mans. The phases and the land are fighting, and the corpses are tens of thousands. ."

Secondly, life and death. A new life coming into this world is certainly a new hope, but on the other hand it also means that from the moment he was born, he has stepped closer to death. The contingency and ephemeral nature of human life come and go suddenly is the helpless sorrow of human beings, especially in the social environment at that time, human lives are at stake and precarious. In addition, in a person's life, it is impossible to go smoothly, frustration and misfortune may come from time to time. How to deal with the sorrows in life, how to deal with the end of the short life of mankind-death is also one of the life issues that Zhuangzi thinks about.

Again, the meaning of life is why people live and how people live. "The Twenty-four Years of Zuo Zhuan • Xianggong": "Too high to stand up morality, second to merit, and second to speak." However, Zhuangzi completely broke its sanctity, as if to abandon the political stance of those who had great talents in the Warring States Period. The biggest martial arts that the overlord talked about is worthless. "When Zhuangzi discusses the meaning of life, he often uses political metaphors. This is also a way of speaking in line with the social background at the time and is easier to accept. If a person is useful, intervenes in society, and realizes his own social value, he may hurt his life, as he cited the examples of Bi Gan, Wu Zixu, Jie Zitui and others. But if it is useless, isolated from the world, or vainly stigmatized, wouldn't it become a kind of "walking corpse" The two paragraphs of "Human World" "The Qi of Craftsman and Stone... Seeing the Lishe Tree" and "Nan Bozi Qi Traveling to the Hill of Shang and Seeing Da Mu Yan" and the argument on material and incompetence in the "Shanmu" chapter all involve this. One problem. Compared with the aforementioned disputes, life and death, Zhuangzi is particularly contradictory on this issue, and even reluctantly uses sophistry and other language games to free himself.

II. WANDER THE ROAD TO DISPEL THE MISERY OF LIFE

Chen Guying stated in "Zhuangzi's Tragic Consciousness and Free Spirit": "Zhuangzi belongs to the Apollo-style spiritual realm. Zhuangzi's tragedy consciousness...passion is also replaced by tranquility,... his escape is not born out of the world, But to send the pain in the leisure." Zhuangzi thinks about life issues based on reality. However, the cruelty of reality prevents him from constructing a positive life value system on this soil. Instead, he merely creates many extremely abstract concepts that are difficult for human thinking to recognize and experience. And the realm to carry out a negative, Apollo-style contemplative solution to the misery of life.

The struggle in the human world stems from opposing concepts such as right and wrong, good and evil, and righteousness. Just as there are differences in physical properties, human concepts are also different. Zhuangzi clearly recognizes and faces this reality. To completely eliminate the disputes in the world and achieve harmony, the above-mentioned opposition must be abolished, as stated in "De Chong Fu": "Those who are different from others will be more daring; and those who are the same will see it, everything is one. Also." Therefore, Zhuangzi advocated the theory of Qiwu, and invented a series of concepts with similar properties to eliminate the above-mentioned opposition, such as "Yi Ming", "Daoshu", "Huanzhong", "Tianjun", "Two Lines"., "Tianfu", "Baoguang", "Xin Zhai", "Sit and Forget", etc., through these seemingly incredible methods to achieve a primitive, empty, chaotic state. "Qi" in "Qi Wu Lun" is not neat and uniform, because there are differences in material properties and the theory of matter itself, and it is impossible to obliterate individual differences. Therefore, I think "Qi" should be interpreted as between existing objects. , The difference between the theory of matter and the theory of matter, without creating opposition. In this way, you will not be harmed in the sinister interpersonal relationships that are deceitful and mutually structured as described in the "Dazhixianxian" section of "Qiwulun". In addition, Zhuangzi also described for us a superhuman state and state that human consciousness and thinking experience are difficult to reach. The Great Master has a large

description, and other chapters are also involved, such as "Emperor Ying": "Wuwei A corpse, nothing to seek a government, nothing to do, nothing to know the master. The body is endless, but you are not me, do your best to experience in the sky without seeing it, and nothing. The intention of the person is like a mirror and will not be unwelcome. Should not hide. So it can conquer things without hurting." "Zaiyou": "In and out of Liuhe, travel to Kyushu." The world, foreign objects, life and death can not cause him to be hurt, how can the disputes of the world move him What about a quiet and transcendent heart? They are truly free.

Zhuangzi believes that "death and life, fate is also" ("The Great Master"), he has a mentality of being at ease with life and death, and does not take form as joy or death as sadness. "Qiwulun": "Yiwuzhihu knows that life is not to confuse the evil! To the evil is that the death is not weak and does not know the return is evil! ... To the evil is that the deceased who knows the husband does not regret the beginning of the life! "In addition, Zhuangzi also created "materialization" ("Qiwu Lun": "The former Zhuang Zhou dreamed of Hu Die, and Hu Die was vivid, self-evident! I don't know Zhou Ye. If I feel it, I don't know Zhou's dream. It is Hu Die and Hu Die's dream is Zhou Yu? Zhou and Hu Die must be divided. This is called materialization."), "qi" and other concepts and use them to explain the problems of sorrow and death in life. For example, "The Lord of Keeping Health": "The old man died, Qin lost his sorrow, and he came out on the third... Said: "... It is suitable to come, and the teacher is also; when it is suitable to go, the teacher is also smooth. Stay in peace in time, and you cannot enter. The ancients called it the emperor's county solution." In this way, the sorrows of life will no longer be so sentimental. They are just the arrangements of creation, and people only need to stay in peace and let nature be. Life and death are no longer so joyful or sad, they are just the transformation of one thing to another, the gathering and dispersing of qi. Zhuangzi used these concepts to completely dispel the eternal sorrow of human life. Regarding the meaning of life, Zhuangzi expressed doubts and emotions in "On the Equal Things". "As soon as it takes shape, it will not die and wait for it to be exhausted. It will be at the edge of the thing, and its action will be like a gallop, but it will not be able to stop, and it is not also sad! Lifelong service, without seeing its success, will be exhausted, And I don't know where it belongs, but I don't mourn for evil! People say that they are immortal, ridicule? Its shape, and its heart is like it, is it not a great sorrow? Human life is also a light? Its self is only a light, and There are people who are unscrupulous?" Is it useful or useless to live in this world? Is it to intervene in the society to fight for fame and gain, or to be independent and unreasonable? In this regard, Zhuangzi showed a great contradiction. We look at the following materials:

Huizi said that Zhuangzi said: "I have a big tree, and people call it a barnyard. Its big roots are swollen but not in the rope ink, and its twigs are curled and not in accordance with the rules, and the painting of the standing is ignored by the craftsman. The words of Jinzi are big and useless. Everyone will go together." Zhuangzi said: "...Today there is a big tree, and it is useless to suffer from it, why not the tree is in the land of nothing, the wildness of the vastness, the hesitation is almost nothing to its side, it is like lying on its side. Down. Don't make a catastrophe, harmless, have nothing to do, and be in trouble?" ("Xaiyaoyou") Yan He asked Yu Zang Boyu, the prince Fu Weiling. He said: "If someone is here, his virtue will kill him. If there is no way with it, it will endanger my country; if there is a way with it, it will endanger my body. His knowledge is sufficient to know the fault of a person, but not the cause of it." ("Human World")

Zhuangzi saw the contradiction between the individual and the society, the contradiction between uselessness to preserve oneself and usefulness and harm to life. So do people adhere to principles to intervene in society or just to save lives and unknowingly become walking dead? On the surface, Zhuangzi agrees with the above examples of useless use, but in fact Zhuangzi is very serious and principled. Just look at the two paragraphs "Huizi Xiangliang" and "Zhuangzi Fishing in Pushui" in "Qiu Shui". And his sharp ridicule of Cao Shang in "League of Invaders" can give a glimpse of his quality. People like Zhuangzi "have the most noble feelings...have an inner sensitivity to the beauty and dignity of human nature, a firm mind, sincere integrity...he has a kind and noble emotion. His melancholy is not because of the loss of the joy of life. , But because his feelings are so strong that they exceed the general limit... His feelings and behaviors are based on the highest principle, that is, the universal good will. His words and deeds are not affected by the judgments of others, and only rely on himself His independent opinion. He is not swayed by the fluctuating superficial phenomena. Once he has set his purpose, he will never look back... This kind of person is rich in ideas... He hates humble flattery, and his chest is full of free spirit." He hates the ugly and heart-wrenching reality of the world, the uselessness, the material and the inadequacy, and as in the "Human World", "He is a baby, and he is also a baby; he is nothing. Dingqi, with it, is also Wudingqi; it is without cliff, and it is also without cliff. "It's just that he was forced to think of reality that seemed feasible but actually absolutely impossible, and he was not willing to be so helpless. Self-deprecating and self-preserving methods. Judging from the examples cited above, Zhuangzi is unwilling to hurt his life due to intervention in society, but he is unwilling to live in the world unprincipledly, so he takes a cosmic and ultimate perspective to actively construct life from intervention in society. The value system is deconstructed to resolve this contradiction and sorrow. Throw away things like Zhiren, Godman, and Real Man, don't "make the world work for you", and realize the free travel in the absolute freedom of superhuman.

III. CONCLUSION

We say that Zhuangzi is romantic, but behind this romance is the cruel reality. Based on reality, it is difficult for Zhuangzi to find an effective way to dissolve the misery of life, but he can only wander through the great roads, creating many extremely abstract concepts and realms that are difficult for human thinking to recognize and experience to carry out a negative, Apollo-style contemplation of dispelling the misery of life. . Zhuangzi is romantic, and Zhuangzi is the most realistic.

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