

Study on Tao Te Ching

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Abstract: Tao Te Ching is a theoretical work composed by Lao Tzu from 770 BC to 476 BC, Chunqiu period. Lao Tzu's core ideas on the rule of inaction are divided into three parts, a concept of Taoism; furthermore, a dream representing things to come ideal of a small state with not many individuals. It is of extraordinary importance to the change and advancement of present-day China.

Keywords: Tao Te Ching, Lao Tzu, Chunqiu period

1. Introduction

The philosophical reasoning of Lao Tzu emerged throughout the Chunqiu period, a period of great political strife, social disorder, and cultural integration in Chinese history. The hierarchical gap in society grew more expansive, the vassal states became brutal and atrocious, and social ethics collapsed. In turmoil, all requests imploded [1]. Social severe issues likewise set off a philosophical consciousness of legislative issues, and 100 ways of thinking arose in the general public of the time without the rise of a predominant religion.

So Lao Tzu pondered the concept of the Tao in such an environment and became the first true philosopher in Chinese history.

2. Political and Philosophical Thought

2.1. Unity of Heaven and Man

From the outset to the furthest limit of Lao Tzu, the possibility of the unity of heaven and man is available. As per him, the Tao is the beginning of the multitude of apparent and imperceptible universes in the universe and the general law of nature and human culture. From the concept of Tao, Lao Tzu elaborates on the idea of the unity of heaven and man at different levels [2]. The progressions of the Tao are regular and are the beginning of the making of paradise and earth; for sure, the embodiment of the Tao is nature. Everything has its regulations and laws that are undeniable and do not depend on people's will; we can only respect them.

2.2. Service-oriented Government

After the foundation of the Western Han dynasty, the rulers trusted that both the public authority and individuals could recuperate the injuries of war, ease social conflicts and consolidate their new regime. So the development of social production and the stabilization of people's lives made use of Taoist

thought, which was well established at the time, to oppose the ruling class from annoying the people and to advocate the development of people's livelihoods on the premise of a ruling by doing nothing and giving them more autonomy [3]. More than 2,400 years ago, this kind of service-oriented government already had a relatively perfect prototype in the Han Dynasty.

In modern China, service-oriented government means people's satisfaction, which aligns with the "people-centered" development ideology. From "administration" as an essential heading of government change "agreeable to individuals" as the worthwhile quest for administration-arranged government development in the new period, the development of administration-situated government in China has forever been rehearsing the crucial motivation behind sincerely serving individuals. The principal motivation behind serving individuals is continuously being placed into practice [4].

From Lao Tzu's reasoning, we can see that a help-situated government is fundamentally an administration of inaction because the government is essentially the product of a contract between citizens. Citizens, in order to avoid unnecessary consumption, enter into contracts with each other, giving up a portion of their rights to form public power, which is entrusted to the government's control. Government cannot regulate its citizens too much but focuses on providing services, so service, as opposed to regulation, is "inaction" [2].

Lao Tzu once said in the book that cooking a small fish cooks itself without stirring, but if you keep stirring it because you are afraid it will not cook, it will rot.

The operation and development of society do not depend on the will of an individual. As the legislative leader of the general public, he ought to regard the regulations, lessen wars and abandon individuals to get their hearts and psyches. If you want society to change according to someone's will and keep imposing laws on the people and ruling by force, the country will be in chaos.

3. Taoism and Nature

The Tao has the following meanings: The Tao is the way and, by extension, the law. The original meaning of Tao is the path. Lao Tzu gave the Tao its morphological person, accepting that everything in paradise and earth was made by the Tao. The Tao is the law that administers the creation and development of everything in paradise and earth and is everlasting and endless. The Tao is the establishment and beginning of everything on the planet and the widespread premise of everything on the planet. Basically, the Tao is the law by which everything on the planet is made and sustained. According to the perspective of presence, Tao is dependably present and all over, ruling and pervading all things as one and natural solidarity with everything in the universe. According to the perspective of progress, the Tao is generally in a condition of development and change [5]. It is not for spring to produce that everything revives and blossoms; it is not for summer to grow that everything flourishes and comes to life; it is not for autumn to ripen that the leaves become yellow and the stems firm and the ground golden; nor is it for winter to hide that the grasses wither and the earth becomes depressed. In any case, spring, summer, harvest time, and winter are self-creating, changing, and moving, purposeless, as per their preeminent reason, because their motivation is the preeminent reason itself [6]. The quintessence of this preeminent reason lies in the way that it is an impression of the unavoidable law of nature, of the universe, and of this unavoidable regulation itself. It is precise because the Tao is a purposeless purpose, yet by the highest purpose and law of necessity. Tao two comes from nature and is exemplified in nature itself. It can be said that the Tao is nature, and nature is the Tao. Tao and nature are one and two, two and one.

4. Putting People First

The Han Dynasty weakened the power of the vassals through the Taoist ideas of Lao Tzu. Labour was organized for production, enslaved people were turned into commoners and reduced taxes, and

the army was forbidden to kill innocent people indiscriminately. The unification of thoughts in the convention of Taoism prompted the development of moral and moral relations and the adjustment and congruity of social relations. "Human-centredness" emphasizes respect for people, the liberation of people, and reliance on people. Although Lao Tzu's approach to everything is based on the Tao, Lao Tzu's starting point is still the human being. Only when he saw the hardships and difficulties of people's lives he put forward a series of ideas for ruling the country and the world. Sometimes we may misunderstand Lao Tzu's thinking, thinking that he was pursuing "inaction", and that he was out of the world and in hiding [7]. However, if we look deeper into Lao Tzu's thinking, we will find that Lao Tzu was "doing" by "doing nothing", hoping that the sages would achieve social harmony by adopting the "inaction" approach to world governance. This is in accordance with the objective of an amicable society, which is accomplished through the 'individuals situated' approach.

Taoism treats all things in nature with a holistic concept and regards all things in nature as a harmonious whole. Man and nature depend on and integrate. Humans are only a link and an element in the ecosystem, and man does not have a higher status than nature. In actuality, the destiny of people and the destiny of nature are reliant. Lao Tzu believes that Tao nurtures all things, and there is no distinction between high and low.

Women are equally entitled to the right to survival and development [8].

5. Lao Tzu and Feminism, Genderlessness

In the last hundred years, the issue of Lao Tzu and gender has become increasingly prominent in the research landscape, and in terms of the relevant discussions in Sinology abroad, three interrelated and distinctly different perspectives can be observed. The first view is that Lao Tzu is a distant echo of today's feminism, and that its preference for the feminine over the soft is typical of feminist supremacy. The second view sees the Lao Tzu as a potential construction of a dualistic and homogeneous personality. He argues that both Confucianism and Taoism pursue a dualistic and organic personality formation, one in which rigidity and flexibility are combined with yin and yang, i.e., one in which the two sexes are androgynous. A third view, put forward by Hans, asserts that Lao Tzu's thought is pre-gendered and genderless.

Lao Tzu borrows two types of traits from the female organism: a functional trait of fertility and reproduction, and a quiet, submissive trait. Both are biological characteristics of the female organism, the former being its reproductive role and the latter its sexual role. This is not Lao Tzu's original conception of gender consciousness. This is not an original concept of Lao Tzu's theory of gender consciousness, but rather a common sense of biological gender.

To describe Taoist doctrine as promoting 'feminine' qualities in personal, social and political life to the total exclusion of the participation of 'masculine' qualities is a gross distortion of the spirit of the original text and contradicts a more thoughtful interpretation of Laozi. Scholars have argued that a re-emphasis or revival of 'feminine' qualities is a compensation.

There are at least two myths about gender that have been dispelled by the ferment of gender theory to date: firstly, that gender is created, not born. In the foundational phase of feminism, Beauvoir had already pointed out that "women are not born, but rather formed gradually." Gender theory The shift in gender theory from an initial concern with women to a concern with both sexes is not only a product of the construction of social gender ideology for women, but also for men.

The same is true of men. Secondly, the breakdown of the gender binary between men and women. Since biological sex does not directly imply gender, biological identity is at best only fundamental. The second is the eradication of the gender binary. Since gender is generative, a unidirectional gender attribute should not be taken for granted in the context of a specific biological male. It is not possible to construct a cage of repression on the basis of which is superior or inferior. Based on the above we see the immense power of Laozi's androgynous gender identity.

The translation of Laozi by American science fiction author Ursula, who has spent forty years working on it, is notable for the hermaphroditic nature of many of her fictional characters. Her characters are notable for their hermaphroditic qualities and for their revelatory nature in understanding the self and in dealing with the relationship between man and society and nature. Jung said: "Through centuries of shared life and Through centuries of living together and interacting with each other, both men and women have acquired the characteristics of the opposite sex. This heterosexuality guarantees harmony and understanding between the two sexes.

This heterosexuality ensures harmony and understanding between the sexes.

Influenced by Lao Tzu's advanced ideas about the status of women in ancient times. In the contemporary social context, can intersexual gender identity and self-nurturing bring about new horizons in understanding issues in the face of self-imposed dilemmas, interpersonal patterns of relational tensions, and dilemmas between nature and civilization [9].

6. Small Territory and Population

6.1. Reasons

Lao Tzu's approach was neither to use a set of criminal laws, which made the people afraid, nor a set of benevolence, which made the people close. The public authority should not disrupt the existence of individuals furthest degree conceivable. Lao Tzu believed that there were only two modes of interaction between states, one of peaceful interaction and one of warfare and that the accumulation of wealth from peaceful interaction would inevitably lead to warfare. Therefore, to fundamentally eliminate such a result, one can only cut off all interactions between states and eliminate traces of them [10]. According to Lao Tzu, even if states do not interact with each other, internal interactions will cause trouble and breed all kinds of resourcefulness and wisdom if the state itself is large. So tiny that the neighbors can see one another, and the nation nearby can hear the chicken crowing and the yapping. In other words, the ideal country would be the size of an ordinary village, with a few dozen or at most a hundred families living there, and it would be at most a ten-minute walk from the eastern end of the country to the western end, without any need for carriages, horses or boats.

6.2. Negatives

Small states and small populations could stabilize politics and facilitate recuperation. But the denial of the emergence of a sizeable political state with a large number of people and the development of new economic classes, technologies, and cultural knowledge, and the attempt to regress to the primitive society of ignorance, reflect the negative retreat of the intellectuals of the declining aristocracy in the face of social and economic development and new things.

7. Conclusion

In Lao Tzu's literature, Lao Tzu's main idea is to govern by doing nothing that goes against nature. We can relate many of Lao Tzu's political ideas to this concept. Secondly, not to compete with the people for profit, to exercise self-restraint, and to keep desires within reasonable limits. Although there may be some conflicts of thought from a modern perspective, Lao Tzu's contribution to Chinese philosophy is immense. Lao Tzu's thinking is wealthy in good ideas and high otherworldliness and is a vital manual for building a peaceful society and a present amicable reality.

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