

The Enlightenment of Taoist Philosophy Wisdom to the Present Age

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Abstract: In recent years, global issues have become a research hotpot, while scholars aim to cross the differences between different cultures through equal dialogue, seek universally recognized value principles, and establish a better world order. As one of the sources of Chinese ethical and moral culture, Taoist culture provides rich cultural potential and modern enlightenment for solving the problem of globalization. Guided by the literature research method, combined with the case study method and the qualitative analysis method, this paper explores the intellectual influence of Taoist philosophy in combination with the current situation of modern society. The influence of Taoism is multifaceted. For national culture, we can't just stay in the external form of national culture, which is just an extension of national culture. To truly understand and disseminate Chinese philosophy, we must protect and develop its connotation and extension at the same time.

Keywords: Taoist culture, natural inaction, global governance

1. Introduction

In recent years, Chinese traditional culture has been loved and accepted by the people of all ethnic groups in the world, and Taoism, as a native Chinese philosophy, has also attracted the attention of people at home and abroad. As a traditional form of cultural thought in China, Taoist philosophy examines the relationship between man and nature from the perspective of the early development of human civilization. Although it is limited to the constraints of historical conditions, its simple concept of sustainable development, the idea of equality of all things, and the theory of harmonious coexistence between man and nature have certain guiding significance in today's ecological civilization construction, it also makes the construction of ecological civilization more historic. This essay examines the intellectual impact of Taoist philosophy in relation to the state of modern society today using the case study technique, literature research method, along with method of qualitative analysis. This paper takes the wisdom of traditional Taoist philosophy as the research object, and tries to analyze its practical significance in the construction of ecological civilization, the development of human beings, and the impact on the world.

2. Enlightenment of Taoist Ethics to the Present Age

Taoism is an important part of Chinese traditional culture and plays an important role in the history of Chinese philosophy. Taoism developed a relatively complete and systematic philosophical

ideology in the QIN era, which was mainly characterized by inaction and non-competition. Taoism believes that everything in the universe has its own law of operation, and Taoism is the origin of everything in the universe. Therefore, Taoism regards the Heavenly Way as a natural law, links the Tao with the laws of natural movement of the universe, and emphasizes the role of such ideas as inaction and tranquility, and the Taoist thought of inaction. It is believed that the Taoist thought of inaction can be used to explore the laws of the operation and development of heaven and earth, the laws of the movement and development of all things in nature and the laws of the development of human society.

2.1. Taoist Ecological Ethics Helps Us Maintain Ecological Balance and Build Ecological Civilization

Seen from the current situation, the problems of environmental pollution and ecological damage in China are becoming more and more serious, and these problems need to be solved urgently. People are blind to the exploitation of nature, the development of heavy industry and science and technology has not only promoted the economy, but also brought damage to the ecological environment.

Human development and ecological environment are interaction. Humans' pursuit of their own interests and rights contradiction and conflict with various ecological environment. Taoism believes that as a part of the universe, human beings should also follow the rules. The rule is let nature take its course and accept the laws of natural change. Whether good or bad, human desires are endless. In order to obtain a better living environment, human beings constantly cause great damage to the nature. Due to human destruction, many species in the world have been extinct [1]. It is precisely because of people's endless desire that the natural ecological environment is destroyed while people's desires are still unfulfilled.

The essence of Taoist thought is that all things are equal, that is, human values are the same as all things, and there is no distinction between advanced species and low-level species. Taoist usually consider it as inaction, namely do nothing at willing. Only by standing on this perspective can we see the relationship between man and nature more thoroughly. The Taoist concept of harmony of the unity of man and nature, maintaining the harmony between man and nature, and jointly building ecological balance are of reference significance for contemporary social development. It makes China adhere to scientific and sustainable development, and provides scientific guidance for us to correctly handle the relationship between man and nature. Only when the ecology achieves balanced development, can human beings live in harmony, and only when looking forward to the future can ecological balance be maintained.

Therefore, when dealing with the relationship between individuals and nature, we should determine what role we should play in the natural environment according to our identity and status. The concept of establishing harmony between man and nature, ecological balance mechanism, and promoting green consumption, etc. The ecological ethics of harmony and unity between human beings and nature is one of the most important elements of Taoism, which provides the theoretical basis for solving contemporary social and environmental problems. Therefore, this thought in Chinese culture is an important guiding ideology for human beings to move towards ecological civilization [2].

2.2. The Life Ethics of Taoism Contributes to the All-round and Free Development of Human Beings

The view of Taoism on the ethics of life not only emphasizes the realization of the value of human life, but also instructs humans to realize the meaning of life. This paper puts forward a lot of useful opinions and suggestions from Taoist bioethics and its influence on people's personality construction.

Taoism emphasizes the importance of allowing people to truly reflect their own meaning and value of life in terms of human survival ability. Taoism has proposed to cultivate your own thoughts, do not act lightly, and cultivate virtue with virtue. It also guides people to achieve the goal of true self-worth and happy life. The training of virtues in virtue education needs to follow the natural growth of virtue life. As Lao Tzu said, although everything is in different states, the environment can make them grow. Taoism is precious because Taoism has achieved growth without interference. The result of the growth and development of all things and the result of protecting them are not occupied by themselves. These are all revealing the significance of the growth of all things [3].

In the life of modern society, some problems that people encounter in work and life cannot be solved. All these can be found and solved from the Taoist thought. As early as thousands of years ago, Taoism has advocated the pursuit of the spiritual world, reminding people that they should pursue the satisfaction of the spiritual world and enrich the connotation of people after meeting the basic material living conditions. However, people in contemporary society are increasingly paying attention to external things and pursuing material things. Nowadays, young people are under great pressure, poor psychological quality, and no spiritual guidance. Lao Tzu believes that people should think less and reduce desire. The reduction of consumer desire is conducive to people to establish the correct concept of consumption, making psychological harmony and achieve the spiritual wealth [4]. In the view of Taoism, the problems encountered in the process of human existence and development are often caused by their own abilities or psychological barriers in reality and restrict their survival or development status, life state and even life state and many other aspects, which produce or present and affect the realization of their human life values and life goals. Therefore, Taoism has many specific, feasible and operable methods, strategies and measures [1].

It can be said that the most basic principle advocated by Taoism is life, not all other existential principles. Only when this goal is truly realized can we truly realize the liberation of individuals and society, and individuals can have their own value and create appropriate value for the society. Only when respecting the development rules of life itself can we meet the real life world and their development needs. If people want to realize their own self-worth and provide others with some useful or even meaningful staff, they must first have a basic consciousness.

This basic consciousness is not only the life goal and ideal realm that human beings have and pursue, but also the place where individual life value can be realized and individual survival significance can be demonstrated. Because only in this way can human beings and all living creatures produce useful or meaningful staff for society, so that human beings can realize their own value in their survival and development and create corresponding staff for themselves and many other beautiful visions.

2.3. The Taoist Harmonious Ethics Helps Us to View International Relations Correctly

At present, with the development of society, there are also various ecological crises and environmental deterioration phenomena in the environment where human beings live. This series of disharmonious phenomena all indicate that human beings are facing global ethical problems, and the harmonious ethics of Taoism is to solve these ethical problems, which helps us to strengthen the construction of spiritual civilization and attach importance to ecological civilization.

Taoism advocates that countries should help each other and develop together. To achieve sustainable development, countries should treat each other equally and respect each other's strengths and weaknesses. Lao Tzu put forward the concept of equal diplomacy, not to bully small and weak countries, and not to fight for hegemony in strong countries, so as to maintain the harmonious coexistence between countries. For the internal development of countries, we should put the people in a dominant position and respect the will of the people. It is inevitable to advocate peaceful coexistence for war, but we advocate just self-defence struggle. The proposed political, moral and

ethical concept has maintained world peace and development, which is of reference significance. Lao Tzu pointed out the principle of harmony. "The kindest people are like water. Water can nourish all things without competing with them." is not only a view of nature, but also a view of social history, which is a reference path for building a harmonious society. On the issue of governing the country, Lao Tzu said that if you conform to the laws of nature and human social development, society can be well governed. Following the natural laws to construct political principles and reducing human interference are the ways to govern the country to achieve a harmonious state.

The main enlightenment of Taoism on contemporary international politics is: replace war with peace. Solve problems from a global perspective, reducing conflicts and confrontation; Dilute ideological differences and form a new situation of international cooperation.

The ancient Chinese thinkers fused and transformed the Taoism school and the Confucianism, thus forming the international political philosophy theory with Taoism as the guiding ideology. In today's international political field, ideological differences are still an important factor restricting the development of international relations. The ideological differences are shown in the following aspects. The first is to divide and distinguish the differences between social systems and social ideologies among countries based on different civilizations and cultures, that is, there are differences. Secondly, based on the national and religious beliefs of the country, the problem of national religious beliefs arises, that is, nationalism and religiosity coexist in contemporary international relations.

In this case, how to dilute or eliminate ideological differences and establish a fair and just new international order of win-win cooperation is still a matter of concern. And Taoism undoubtedly provides an important path for its rescue.

3. The Spread and Influence of Chinese Taoist Culture

The profound influence of Taoist culture in Chinese history has not only had a significant impact on the Chinese nation and even the world civilization, but also had a profound impact on the world religion, philosophy, literature, art and other fields. Taoism, a local religion in China, is also the inheritance and development of Taoism culture. It is the largest local religion in China, with a long history and a long history, and has influence all over the country and overseas. At the same time, it is also inextricably linked with Confucianism in Chinese traditional culture. In history, Taoism has had contact or even conflict with Buddhism for many times, and there are many similarities on political thought. Therefore, Taoism culture has a high position, great influence and broad development space in the world religious system.

In recent years, Japanese scholars have conducted textual research on mystery solving, password decoding, and other issues in Japanese religious history. In his book "Taoism and Japanese Culture", Japanese folk religious family Fu Yongguang wrote that "Japanese religious belief, Mikado doctrine has a profound influence on Chinese Taoism". He believed that the influence of Taoism on the Emperor was mainly reflected in the posthumous titles of Japanese emperors, the mirror and sword of the ancient emperor originated from a magical instrument used in ancient Chinese Taoist sacrifices; On the birthday and birthday celebration of the Emperor, people used "God of the Emperor", "Tripolar Taijun", "Eastern King Father", "Western Queen Mother", and the four kneeling ceremonies held by the Japanese court were all derived from Chinese Taoist concepts and customs. After entering Japan through various channels, it soon combined with Japan's inherent religious culture, which had a significant impact on Japan's historical development [5].

The exchange between Taoism and China and Korea has always been a hot topic in academic research. According to historical data, the spread of Korean Taoism in ancient times was mainly through the exchange of national etiquette and custom. Koguryo Benji· Seven Years of King Rongliu, the Three Kingdoms, sent people to the Tang Dynasty to request the compilation of a calendar. Eight years later, they sent someone to study Lao Tzu's thoughts which shows that there is a great demand

for Taoism doors in China. In addition, Korean historical materials record that Goguryee once again asked China to introduce Taoism into China more than 20 years later, and Korean scholars put forward this request; According to her own will, Goguryee accepted Taoism, the integration of Taoism and Goguryee, merged with the Korean civilization, and spread widely and profoundly changed Korea in the Korean way [6].

In the traditional culture of our Chinese nation, Taoism, as an inherent religious concept in China, has an influence all over the country and even overseas. It has made great contributions to human civilization, and its position and role in the world religious system are unmatched by other sects. Taoism has also had a great influence on Chinese traditional ideology, culture, philosophy, etc. In the new century and new era, Taoism develops and innovates in inheriting tradition. It has demonstrated its strong vitality and influence in the world civilization system [7].

4. Conclusion

The influence of Taoism on China is multifaceted, which also shows that it has great historical significance. The Chinese culture is extensive, profound, and continuous. We should have national and cultural confidence. National culture is the driving force for a nation to move forward and develop constantly, which integrates a series of distinctive spiritual worlds such as languages, religious beliefs, customs and folk customs. For the protection of national culture, we can't just stay in the external form of national culture, which is just the extension of national culture. To truly understand and spread Chinese philosophy, we must protect and develop its connotation and extension at the same time.

Most of this article comes from literature review, lack of actual social investigation and failure to integrate the current situation of contemporary society. In the future, the research will join some social surveys and combine Chinese traditional culture again, not only Taoism, but also Confucianism, Legalism and so on. Let Chinese traditional culture make contributions to modern society and the world.

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