

Zhu Xi's Ecological Philosophy

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1. Zhu Xi's thought has strong organic and process philosophy color, so it is called "philosophy of life". In Zhuxi's language, it can also be called "life-renewing theory".

Zhu Xi attaches great importance to life-renewing theory. Zhu Xi said, "All over the world, throughout the past and present, is just a life-renewing." Heaven and earth are vast, from ancient times to present, the universe of heaven and earth contains the principle of life and the meaning of life.

2. Zhu Xi's "life-renewing theory" actually originated from his conception of life in the Book of Changes and the Doctrine of the Mean. The Book of Changes says, "The great virtue of heaven and earth calls for life-renewing"; "life-renewing is called Yi". The word "sheng" has the meaning of occurrence and creation. The greatest virtue of heaven and earth is to create all things. "Sheng Sheng" means to be born again, that is, to be born, to be born. Everything happens from generation to generation, successively, continuously, without any pause. "The Doctrine of the Mean" says, "The way of heaven and earth can be said in a word. It concentrates on creating all things, and it is difficult to predict when creating all things."

3. Zhu Xi takes flowers and trees as an example to illustrate the wisdom of Life-renewing. Zhu Xi explained "Sheng" from the life process of a specific tree. Life is a community of interdependence and mutual sponsorship. Life is not independent, but interdependent. The generation and existence of grass and trees can not be separated from soil, fertilizer, air, water and sunshine. They can not be separated from human resources, insect vectors, and even seemingly destructive storms, frosts and freezes, insect bites and rodents. These organic, inorganic, beneficial and harmful things together constitute the flow of life as a whole, holding and supporting this. Life. "All things breed together without harming each other, while Tao goes hand in hand without contradicting each other".

4. Zhu Xi believed that the real meaning and value of human beings lies in counseling the life process of heaven and earth and becoming a Big-minded people (Da ren). Furthermore, the earth is a big community, and everyone's destiny is closely related to everything on the earth, such as mountains, rivers, land, insects, fish, birds, flowers, trees and so on. From the biggest point of view, the universe is a large community. Everyone's destiny is closely related to everything in the universe, and affects the whole body. Zhu Xi often affirmed the positive energy of human beings from the positive side, believing that each of us practiced the way of loyalty and forgiveness, pushed ourselves and others and even things, so that human beings and all things in the world could be integrated, intuiting that I was in harmony with all things in the world. Zhu Xi elaborated on the legitimacy of the love of difference order, that is, people from loved relatives to loved passers-by to love animals and plants.

5. Response to the "Three-state Crisis" with Zhuxi's Life Wisdom. While the world provides

us with material, communication and convenience for life, it also brings us a series of problems and crises, including ecological, political and psychological crises, which can be summarized as "three-state crises".

1) "Ecological crisis" is a survival crisis faced by human beings because of environmental pollution and ecological destruction. This is a problem of global warming, environmental disruption and ecological balance breaking. It is manifested in the persistent increase of carbon emissions, destruction of the ozone layer, rising global temperatures, melting glaciers, the increase of extreme weather, the decrease of biodiversity, the "war on water resources", the reduction of food production and the "ecological refugee" and so on.

2) "Political crisis" is a global social governance problem and governance crisis. In many countries around the world, including developed and developing countries, there are disparities and inequalities between the rich and the poor. Wealth tends to flow among a few rich people at the top of the pyramid, while the sense of sharing and acquisition of the majority of the people living in the lower pyramid is very little. Money fetishism opens up people's desire for consumption, relative poverty and deprivation. With the aggravation of the problem, the desire for social fairness and justice is highlighted, and then political problems arise. In addition, the combination of power and money has resulted in de facto oligarchy. Discrimination against vulnerable groups such as women, children, the elderly, ethnic minorities, immigrants, the disabled and the unemployed is widespread. Transnational crime, terrorism and hegemonism remain the chaotic sources of global politics. How to solve global social and political problems, establish a new domestic and international political order of fairness, justice, peace, order, cooperation and sharing, and form a genuine good governance, is related to everyone's future and happiness.

3) Mental crisis is the loss of the "true self" of modern people and the loss of the basis for their survival. However, "consumption first" and "material enjoyment" cause tremendous "erosion" to spirit and morality, resulting in a serious psychological crisis, which is manifested in stress, tension, anxiety, impatience, utilitarianism, material tiredness, indifference, nihilism, boredom, games, rudeness, sub-health, depression and so on. People have no worries about food and clothing, but they do not feel happy. They interact frequently but become more and more indifferent and lonely. They feel confused and ignorant when they have access to vast amounts of information. In a word, contemporary characters are more affluent, but their spirit is increasingly empty, their bodies are expanding and their hearts are shrinking. Mental crisis is widespread.

4) The triple crises of ecology-politics-mentality, such as "link", must be solved at the same time to solve one of them. Similarly, the "three-state crisis" is the world's and China's. Therefore, in order to respond to these problems and crises facing China and the world, contemporary Chinese philosophy must respond with a consistent sense of the whole in order to have hope.