

The Meaning of Taoism's Reverence for Nature

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ABSTRACT

In the Pre-Qin period, the philosophical tradition of "following the way of nature" was established by the Taoist philosophers represented by Laozi and Zhuangzi. According to the position of this natural philosophy of Lao and Zhuang, respecting nature can be understood as three aspects: prohibiting treating nature in an anti-natural way, prohibiting treating the natural life of others in an anti-natural way, and prohibiting treating one's own life in an anti-natural way. The concept of respecting nature in Taoism provides important value guidance for modern people to solve many problems related to human-nature, human-others, and human-self relationships.

KEYWORDS

Laozi; Zhuangzi; Taoist philosophy; Reverence for nature; Value guidance

1 Introduction

The awe of nature was not a problem for human beings in the ancient times. It was only after the rapid development of science and technology in modern times that this issue gradually became a problem. The "double-edged sword effect" of modern science and technology has brought about unprecedented material convenience and survival enjoyment to human beings, while also causing global problems such as environmental deterioration, depletion of resources, and disruption of ecological balance. It is precisely in such a realistic context that the concept of "awe of nature" began to be paid attention to and discussed.

If we review the viewpoints and disputes among scholars regarding the concept of "respecting nature", we can observe a rather common phenomenon that the arguers often engage in self-contradictory statements due to their vague understanding of this concept. In view of this, the author of this article attempts to return to the original issue, that is, to conduct some theoretical exploration on what exactly is meant by "respecting nature". Our theoretical exploration will adopt Taoist philosophy as the basic theoretical and methodological stance. From the perspective of the dialectics of historical development, if modern industrial civilization is the negation of ancient agricultural civilization, then modern post-industrial civilization is the negation of industrial civilization. This is a process of negation followed by negation (that is, a new affirmation). The current attention paid by people in society to Taoist thought may be precisely a necessary development of this ideological history. Of course, choosing Taoist philosophy as the research perspective to interpret the proposition of "respecting nature" is more directly due to the fact that naturalistic philosophies represented by Laozi and Zhuangzi have always been regarded as the earliest and most profound theories discussing the way of nature in ancient China.

2 The Concept of "Nature" from the Perspective of Taoist Philosophy

The Taoism founded by Laozi is named after its advocacy of "Tao". Laozi himself once held the proposition of "following the Tao" (Chapter 25 of The Tao Te Ching). Regarding the specific meaning of "Tao", there were different understandings among the pre-Qin thinkers. Laozi concluded that "Man follows the Earth, the Earth follows Heaven, and Heaven follows Tao, and Tao follows nature." (Chapter 25 of The Tao Te Ching) Thus, the most fundamental meaning of "Tao" in Laozi's view is nature. Therefore, we can say that "nature" is the core category of Taoist philosophical thought. As the renowned expert on Chinese philosophy history, Zhang Dainian, pointed out, Laozi not only first proposed the theory of respecting nature but also advocated an existential philosophy of life centered on "nature" as the core concept.

If we conduct a historical investigation of thoughts, we can discover that the concept of "nature" first appeared in The Tao Te Ching. Before the completion of The Tao Te Ching, "self" and "natural" were two different concepts. "Self" referred to oneself and autonomy; "natural" referred to such and such. The combination of these two words formed "nature", which expressed the meaning of an objective existence that does not depend on human subjective will and does not attach human emotions and subjective will. In Laozi's view, the Heavenly Dao is natural, and the human Dao should follow this natural Dao. Therefore, Laozi's conclusion was "assist the natural Dao of all things and dare not act." (Chapter 64 of The Tao

Te Ching) Thus, in Laozi's view, whether an action is "acting" or "not acting" depends on whether it conforms to the natural law.

Zhuangzi inherited and developed this "nature" concept of Laozi. Zhuangzi clearly distinguished between nature and unnaturalness. He once used a common and profound example to illustrate this. According to the chapter "The Autumn Waters" of Zhuangzi: "What is called heaven? What is called man?" The North Sea If said: "The ox and horse have four feet, this is called nature; trapping the horse's head and piercing the ox's nose, this is called artificial unnaturalness. Therefore, it is said: 'Do not destroy nature with man, do not destroy destiny with reason, do not pursue fame and die for it.' Be cautious and do not lose it, this is called returning to one's true nature." Here, Zhuangzi compared it by saying that the ox and horse have four feet, this is called natural; trapping the horse's head and piercing the ox's nose, this is called artificial unnaturalness. Zhuangzi's conclusion was not to destroy nature with human actions, not to destroy destiny with worldly affairs (that is, the Heavenly Dao). Therefore, this allegory of Zhuangzi warns the world that if there are too many unnatural actions towards natural things, natural things will lose their nature and ultimately harm human beings themselves.

Based on this respect for the natural and Heavenly Dao, similar to Laozi's statement "The respect for the Tao is supreme, the virtue of the Tao is precious, no one appoints it but it remains natural" (Chapter 51 of The Tao Te Ching), Zhuangzi also proposed the proposition "The Dao is within, the person is outside, virtue lies in the Dao" (Chapter "The Autumn Waters" of Zhuangzi). This means that the natural Heavenly Dao is the intrinsic essence, and one's actions are the external manifestation of this intrinsic essence. Thus, in the philosophy of Lao and Zhuang, the truly moral behavior is in accordance with the natural Heavenly Dao.

It is necessary to clarify the concept of "nature" in the texts of The Tao Te Ching and Zhuangzi. It makes us realize that in Taoist philosophy, "nature" actually has two aspects of connotations: First, from the perspective of ontology, nature means natural existence without external assistance; second, from the perspective of value theory, nature means following nature as the main principle in human behavioral choices, without deliberate and unprudent actions. These two aspects of connotations have an internal correlation: the former is the Heavenly Dao, the latter is the human Dao, and it is manifested as the naturalness of Heavenly Dao being derived from the naturalness of human Dao. This is the basic connotation of the idea of the unity of Heaven and Man in Taoist thought.

Also based on this clarification of the "nature" concept of Taoism, we have reason to believe that some scholars' criticism of Taoist philosophy as being overly respectful of nature and ignoring life, and advocating the extinction of human Dao by Heavenly Dao, is questionable. Daoism indeed reveres nature and attaches importance to the laws of heaven, but it does not thereby ignore human life or neglect human morality. The naturalistic and non-interventionist stance advocated by Laozi and Zhuangzi is precisely for the purpose of realizing human morality. Expressing this in the language of Laozi's sayings is: "The Dao is always non-interventionist, but it is all-encompassing." (Chapter 37 of Laozi) This means that because one follows the laws of nature and understands not to interfere in unnatural matters, one can truly pursue the pursuit of an active life. The spirit and essence of the thought of Laozi and Zhuangzi's non-intervention and yet doing something is as explained in the "Original Doctrine" chapter of Huainanzi: "What is called non-intervention is not interfering with things beforehand; what is called all-encompassing is following what things do." It can be seen that in Daoist philosophy, revering nature, following the laws of nature, and advocating the way of non-intervention are not contradictory to an active life.

3 Three Major Principles of "Reverence for Nature" Inspired by Taoist Philosophy

After clarifying the concept of "nature" from different perspectives of ontology and axiology, we will explore the issue of how to revere nature from the perspective of the unity of ontology and axiology. From the perspective of the discourse paradigm of Taoist philosophy, this is a process from "Dao" to "De", that is, from the natural Dao to the humanistic Dao-ruling law.

First, prohibit treating nature in an unnatural way. This is the embodiment of the concept of "reverence for nature" in dealing with the issue of the relationship between humans and nature. The object of reverence is the primordial nature of nature. Taoism, represented by Laozi, highly praises the primordial nature of nature for its pre-existence for humans and the dependence of humans on nature. The famous saying of Laozi, "The Dao gives birth to One; One gives birth to Two; Two give birth to Three; Three give birth to all things" (Chapter 42 of The Tao Te Ching), expresses precisely such a viewpoint. It can be seen that in Laozi's view, all natural things including humans are derivatives of the natural cosmic law, so humans do not regard the natural things in the universe as the special power to satisfy their unlimited collective desires. Zhuangzi further expounded on this thought: "Heaven and earth are the parents of all things" (Chapter 14 of The Zhuangzi); "Heaven and earth coexist with me, and all things are one with me" (Chapter 27 of The Zhuangzi); "I exist within the universe like a small stone or a small piece of wood within a big mountain." The number of things is called "ten thousand" (万), and man is one of them." (From Zhuangzi: Autumn Waters) Therefore, in Zhuangzi's view, a person

who has achieved enlightenment (such as a sage) must be one who reveres the natural world and understands non-action: "A sage is one who comprehends the beauty of heaven and earth and grasps the principles of all things. Therefore, a sage does not act and a great sage does not create. This is what is meant by observing the universe." (From Zhuangzi: The Knowledge of the North Journey)

The principles of the primordality and originality of nature as well as the symbiosis and dependence of human beings on all things in nature revealed by Laozi and Zhuangzi's philosophy inspire us to cultivate a sense of awe towards nature effectively. That is to say, human beings must always be acutely aware that they are subordinate to nature. Not only do they originate from nature, but they also rely on nature everywhere. Therefore, when humans use means such as science and technology to transform nature through "rational ingenuity" (in Hegel's words), they should precisely follow nature as the basic rule. Such means should promote harmonious coexistence and sustainable development between humans and nature, and not lead to retaliation from nature against humans due to anti-nature behaviors.

The renowned British scholar Joseph Needham, who highly esteemed Taoist philosophy, once summarized the modern relevance of the thought of Daoist Dao and Law of Nature in this way: The essence of the Taoist proposition of emulating nature is that one should not do anything contrary to nature, not do anything abnormal or inconsistent with the nature of things, and not do anything that violates natural laws and is doomed to fail. This summary by Needham is undoubtedly incisive. What is particularly worth noting is that Needham, in an era when human beings were still overly superstitious about the power of science and technology, keenly drew on the wisdom of Laozi and Zhuangzi's philosophy to offer this piece of advice: "Do not do anything contrary to nature." Nowadays, the ecological environment of society is deteriorating day by day. Problems such as air pollution, depletion of water resources, and intensification of desertification keep emerging one after another. It can be said that none of these problems are the consequences of human beings' actions contrary to nature.

Second, prohibit treating others' lives in an unnatural way. This is the embodiment of the concept of "revering nature" in dealing with issues related to human relationships. The object of reverence is each individual natural life itself. "Nature" as the core concept of Taoism represented by Laozi, its connotation does not merely refer to the natural world. In fact, it also encompasses the natural existence of human society. Mr. Li Zehou once pointed out this point. He believed that Laozi's "Dao" is not merely an observation and generalization of natural phenomena as is currently believed in the history of philosophy. It is merely using nature to illustrate human affairs. Therefore, we can find that in the relevant discussions of Laozi and Zhuangzi, the topic of "nature" more often refers not to the natural world but to human society itself.

Laozi demonstrated the rationality of the natural existence of human beings in the context of heaven, earth, and the human realm: "Therefore, the Dao is great, heaven is great, earth is great, and man is also great. There are four major realms in the world, and man occupies one of them." (Chapter 25 of The Tao Te Ching) The "man" referred to here by Laozi of course includes both the self and the natural existence of others. However, because people are accustomed to affirming the natural existence of themselves and ignoring the natural existence of others, Laozi specially argued for the natural rationality of the existence of others' natural lives. Zhuangzi made such a statement: "If there is no 'other', there is no 'I'; if there is no 'I', there is nothing to take." (Chapter 12 of The Zhuangzi: On Identifying with Things) Here he clearly affirmed the naturalness of the existence of "other" (that is, others). Zhuangzi had such an illustrative metaphor: Zhaowen played the zither, Shi'ao played music, and Hui Shi sat beside the willow tree discussing Dao. These three people were so naturally harmonious. If at this time there was a fourth person who wanted to impose his personal preferences on these three people, then the natural harmony of people with people would be disrupted. Thus, Zhuangzi's conclusion was: "When the Dao is deficient, love becomes excessive." (Chapter 12 of The Zhuangzi: On Identifying with Things) It can be seen that in Zhuangzi's view, the reason why the natural Dao would be deficient is that people ignore the natural existence of others and are stubbornly attached to their own preferences.

Based on such logic, Taoism very much agrees with the naturalness of the existence of others. Therefore, Laozi said: "The sage has no fixed mind, but takes the mind of the common people as his own mind." (Chapter 49 of The Tao Te Ching) This means that the sage understands to take the natural existence of others as his own natural existence, thus having no personal stubborn mind, no selfishness, and no selflessness. Therefore, the sage can fully take the will of others and the common people as his own will. It can be seen that the philosophy of Laozi and Zhuangzi fully affirmed each natural life's inborn nature and thus emphasized respecting and revering the natural life of others, as well as the many natural rights that inevitably extend from this natural life's survival and development needs.

It is also important that in the view of Laozi and Zhuangzi, a person who knows to respect the naturalness of others' lives must get rid of the stubbornness of self-centeredism. Only in this way can he achieve success and fame. In the words of Laozi: "Do not show off oneself, so you will be enlightened; do not be self-centered, so you will be prominent; do not boast about oneself, so you will achieve great success; do not be arrogant, so you will be long-lasting." (Chapter 22 of The Tao Te Ching) This proposition of Taoist philosophy, together with Confucianism's "benevolent way" and Mohism's "universal love" view, has cultivated the inheritance of altruism in Chinese traditional culture.

Third, prohibit treating one's own life in an unnatural way. This is the embodiment of the concept of "reverence for

nature" in dealing with the issue of the relationship between man and himself. The object of reverence here is the self's natural receptivity. In Laozi's philosophy, "nature" not only refers to the natural world but also to the natural existence of other people's lives; it also refers to the natural existence of one's own life. Laozi believed that indulging in personal desires is the most common manifestation of humans' anti-natural treatment of their own lives. Therefore, Laozi advocated: "See the simplicity and preserve the innocence, and have few selfish desires." (Chapter 19 of Laozi)

If based on the text of the book "Laozi", the reverential view of the Taoists towards the self's natural life can be summarized in the following two aspects: Firstly, do not let selfish desires harm the natural receptivity of the body. Therefore, Laozi said: "Five colors make the eyes blind, five sounds make the ears deaf, five flavors make the mouth numb, unrestrained hunting and hunting make the heart go crazy, rare goods make the behavior disorder." (Chapter 12 of Laozi) Here, Laozi is admonishing the world that one must cherish the natural nature of one's own body and not indulge in excessive indulgence in sound, color, goods, and interests, nor in the excessive satisfaction of sensory desires that would harm the physical form of one's life. If so done, it is obviously irrational. Zhuangzi also gave similar admonitions, for example: "Those with deep desires have shallow nature." (Chapter 12 of Zhuangzi) Secondly, do not let selfish desires drag down one's emotions and nature. Laozi asked in this way: "Which is more intimate, name and body? Which is more abundant, body and goods? Which is more harmful, gain and loss?" (Chapter 44 of Laozi) Thus, Laozi concluded that the joy of the body and mind is more worthy of being cherished than the possession of name, wealth, goods, and loans. Laozi believed that the reason why people are worried and fearful is that they have too many selfish desires in their hearts. "When gain is obtained, one is startled; when loss occurs, one is startled." (Chapter 13 of Laozi) This is because they have too many desires in their hearts. Zhuangzi inherited Laozi's thought and made various arguments. He believed that those with many desires must have "anxiety in the heart" (Chapter 12 of Zhuangzi), "cannot be suspended and resolved" (Chapter 12 of Zhuangzi), "erroneous heart" and "incur damage to virtue" (Chapter 12 of Zhuangzi). Zhuangzi used an image and profound metaphor to prove this point: "Those who bet with tiles are skillful, those who bet with hooks are afraid, those who bet with gold are confused. Their skills are the same, but they are proud and therefore heavy with external things. Everything that is externally heavy makes the internal nature clumsy." (Chapter 12 of Zhuangzi - "The Art of Living") This means that when making a bet, using tiles is skillful, using a hook is afraid, and using gold is confused. This is because they value external things and inevitably have a burden on their nature.

Therefore, the conclusion of Laozi and Zhuangzi is that in order to not treat one's own natural life in an anti-natural way in both the body and mind, one must reduce one's own selfish desires and pursue a life of "tranquility as the top priority" (Chapter 31 of Laozi). In Zhuangzi's words: "Being plain and calm, then worries and dangers cannot enter, evil qi cannot invade, so one's virtue is complete and the spirit is not exhausted." (Chapter 12 of Zhuangzi - "The Art of Deliberation")

In fact, it is a natural state for people to have desires from birth. The reason why Taoists oppose indulging in selfish desires mainly lies in the fact that indulging in desires is unnatural. This unnaturalness often manifests as an insatiable desire for materialistic life, pursuing fame, wealth, pleasure, and luxury to the extreme. Such excessive pursuit not only harms virtue but also brings many harms to the body and mind of natural life. Therefore, Laozi concluded: "The sage removes excess, luxury, and excess." (Chapter 29 of Laozi) That is to say, those who have realized the Tao know not to let their selfish desires be too extreme, too luxurious, or too excessive. Otherwise, it will surely drag and harm the natural receptivity of one's own life. Therefore, one must cultivate a heart of reverence for one's own natural life.

4 The Contemporary Value of the Taoist Thought of "Respecting Nature with Reverence"

In Taoist philosophy, "revering nature" is not only an ontological conclusion but also a value-oriented guidance. Therefore, our exploration of this proposition in Laozi and Zhuangzi's philosophy is not an exercise in nostalgia but rather an attempt to draw and excavate several wisdom principles from the thoughts of ancient philosophers, thereby providing some enlightenment on worldviews, lifeviews, and value systems for contemporary social issues.

We know that the relationship between human beings and the world is essentially threefold: with nature, with others, and with oneself. The Taoist philosophical concept of "revering nature" is precisely developed from these three dimensions. After expounding the basic connotation of Taoist natural philosophy, we can find that it undoubtedly provides clear value guidance for modern people on how to better establish themselves and live their lives.

Regarding the relationship between human beings and nature, the Taoist thought that prohibits treating nature in an anti-natural way is obviously extremely profound. Since the 19th century, under the domination of the ideas of excessive belief in scientism and anthropocentrism, the resources of nature have been extremely plundered, and the balance of the ecological environment has also been disrupted. It directly led to the retaliation of nature against humanity. In today's world, many seemingly natural disasters are actually caused by human disasters. British scholar Schumacher once asserted: This wrong relationship between humans and nature has led to many astonishing and deeply rooted disasters. "Modern people do not feel that they are a part of nature, but rather feel that they are an external force destined to

dominate and conquer nature. He even talked about waging war on nature, forgetting: If he wins this war, he himself will also be on the losing side." Advocates of green movements have also advocated that modern society urgently needs to establish a universal ecological ethics view of "following nature's laws". This Taoist view of revering nature, which is based on the concept of "Heaven and Earth coexist with me" (from "Zhuangzi · Qi Wu Lun"), from the theoretical perspective of natural value, can not only provide new ideas for modern people to break free from the dogmatism of either human-centeredism or non-human-centeredism, but also provide the most fundamental universal principles for the theory and practice of modern ecological ethics.

If human beings in the 21st century can truly adhere to this fundamental principle of respecting nature, then on a global scale, problems such as global warming and abnormal climate changes, the increasing scarcity of resources, the degradation and extinction of species, air pollution, the shortage of fresh water, land desertification, sandstorms and other "global issues" will have a chance to be resolved; for China, the goal of building a "Beautiful China" in terms of ecological civilization will not become an empty slogan due to the one-sided pursuit of GDP, and the formation of an industrial structure, growth mode and consumption mode that saves resources and protects the environment in the process of modernization will have a solid foundation in terms of worldview and methodology.

In terms of the relationship between people and others, the Taoist thought that advocates refraining from treating others' lives in an anti-natural way provides an effective guiding value theory for how modern people can live in harmony with each other. Based on the reason of "non-existence of others means no self" (from "Zhuozi · Qiwu Lun"), the Taoist philosophy represented by Laozi and Zhuangzi advocates having a sense of awe towards the natural life of others. This can be said to provide an un-crossable bottom-line principle for modern bioethics. From a historical perspective, this theory of respecting others' natural life by Taoism has its remarkable humanitarian significance. During the Spring and Autumn and Warring States periods, rulers fought wars repeatedly to satisfy their private desires for hegemony and domination, causing the survival of the lives of common people to be at stake. Therefore, in order to eliminate disputes and stop wars, Laozi and Zhuangzi proposed the virtue principle of respecting natural life. This directly reflects the direction of public sentiment at that time. In fact, this natural theory of respecting others' natural life by Taoism, along with Confucianism's "loving others as one loves oneself" (from "Lunyu · Yan Yuan") and Mohism's "loving others as one loves oneself" (from "Mozi · Jian Ai"), are all prescriptions for governing the world proposed in response to social ills.

This Taoist ethical principle of respecting the natural life of others is obviously not outdated. Looking at today's society, regional conflicts continue to occur around the world. People are displaced; terrorism at the cost of civilian lives is not only difficult to contain but also has a tendency to spread. The significance of the Taoist principle of respecting the natural life of others is that modern people do not need to talk about it. The high tone of freedom, equality and fraternity does not require one to have the supreme awareness of being selfless and only benefiting others. If one can uphold the bottom line morality of respecting the natural life of others, social peace and harmonious interpersonal relationships will have a fundamental guarantee from human nature and virtue.

As for the relationship between man and self, the Taoist idea of prohibiting unnatural treatment of one's own life is also harmful to the physical and mental cultivation of modern people. The effect of eliminating current ills. The philosophy of Laozi and Zhuangzi, which respects the endurance of the natural life of the self, proposes "seeing simplicity and simplicity, and having few private desires" (Chapter 19 of "Laozi") This is obviously a self-cultivation rule with practical rationality. This rule does not eliminate the "selfishness" and "desire" of individual life, but accurately puts forward the idea of "less" and the limitation of "few". That is why Laozi, after admonishing that "there is no greater sin than desire, no greater disaster than dissatisfaction, and no greater fault than desire", came to the conclusion that "the contentment of knowing how to be content is always enough" (Chapter 46 of "Laozi"). In history and real life, there are indeed people who put fame, wealth, and status in the The pursuit of sensual pleasures is placed above one's own life, and often damages one's physical and mental health or even one's life. In Laozi and Zhuangzi's view, this is based on Putting the cart before the horse by sacrificing one's body for things is wanton behavior in the pursuit of one's own life.

The Taoist admonition to respect the endurance of one's own natural life and the philosophy of life that advocates a tranquil and simple life undoubtedly have important warning significance. From a global perspective, the development of the industrial revolution and the progress of science and technology in modern times have laid a solid material foundation for the rise of consumerism and hedonism. However, just as Herbert Marcuse of the Frankfurt School criticized, the inevitable consequence of each individual's boundless possessiveness is that it inevitably leads to the oppression, devastation and domination of man by things, and that the self must constantly confront the "alien world" that is opposed to its inner needs. Precisely because of this, the excessive pursuit of luxury cars and mansions has led to physical and mental exhaustion, the unrestrained and dissolute behavior of sexual liberalism has brought about problems such as the spread of AIDS, depression and even suicide due to the failure of the dream of wealth, as well as problems like drug abuse, alcoholism, and addiction to online games that cannot be overcome. These problems have plagued the contemporary western society. What is worrying is that these problems, including consumerism and hedonism, have begun to emerge in contemporary Chinese society. Solving these problems surely requires systematic social engineering,

but cultivating a sense of reverence for one's own natural life as advocated by Laozi and Zhuangzi's philosophy is bound to be of great benefit. At the very least, it can provide value-rational guidance and emotional and willpower-based guarantees for the solution of the problems.

5 Conclusion

The renowned expert on the history of thought, Qian Mu, asserted in his article "The Possible Contributions of Chinese Culture to the Future of Humanity" that the concept of "harmony between heaven and man" in Chinese culture can make the most significant contribution to the survival of humanity in the future. The concept of "harmony between heaven and man" with the core proposition of "following the Dao as it is" (Chapter 25 of *The Tao Te Ching*) is obviously particularly worthy of attention and exploration. Among all the schools of thought, its understanding of the category of nature is not only the least imbued with mysticism, but also the most extensive and profound. In the philosophy of Laozi and Zhuangzi, the concept of "nature" refers not only to the existence of the natural world, but also to the existence of others' natural lives, and the natural existence of one's own life. Therefore, "following the nature" is logically understood as not only recognizing the primacy, originality, and symbiosis of nature with humanity, but also respecting the autonomy, rationality, and self-respect of others' natural lives, and also considering the natural endurance of one's own life, so that one's body and mind are not burdened by sensual pleasures and not indulged by material desires.

It is precisely based on the concept of a "great" nature in Taoist philosophy that the idea of "revering nature" can be concretized into three propositions: prohibiting anti-natural treatment of nature, prohibiting anti-natural treatment of human life, and prohibiting anti-natural treatment of one's own life. From such a perspective to understand the specific principles of revering nature, it can not only eliminate the ambiguity and disputes caused by the vagueness of concepts in the issue of revering nature, but more importantly, it is conducive to providing clear value rational guidance for modern people to solve many difficulties in the relationships between humans and nature, between humans and others, and between humans and themselves on the basis of reaching a consensus on the concept. This is precisely the significance of this article, which takes "Laozi" and "Zhuangzi" as the textual basis to explore the specific connotation and contemporary value of the Taoist philosophy's thought of revering nature.

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