

On the Metaphysical Motivation of Laozi's Non-morality

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ABSTRACT. *Lao Tzu was the first philosopher in Chinese history and the first ethicist known for his immorality. Therefore, Lao Tzu was labelled as an immoralist. But looking at the whole ethical thought system of Lao Tzu, Lao Tzu is not an immoralist, he did not completely deny morality. Although traces of denying certain human morality can be found in his "Tao De Jing", it is because he tried to lay the foundation for the natural morality he constructed, that is, "Tao" virtue; and then tried to make his metaphysical motivation, that is morality. The ideal clears away obstacles, in order to build a world of utmost virtue based on natural morality, and realize its metaphysical ideal of "small country with few people".*

KEYWORDS: *Lao Tzu, Immorality, Metaphysical Motivation*

The term immoralism originated from the skepticism of ancient Greece and the ethical thoughts of some sophists. Through the deliberation and refinement of the Italian thinker Machiavelli, under Nietzsche's superhuman roar and midwifery, non-moralism has not only become a systematic theory, but also confirmed and revealed in the practice of fascism. The subsequent drifting across the ocean caused a large number of domestic scholars to use this to study Chinese philosophy. Mr. Liu Xiaogan calls this kind of research method a reverse geyi. Geyiyuan refers to the method used by Chinese intellectuals to explain Buddhist doctrines after Buddhism was introduced to China, using the original Chinese concept of Lao-Zhuang. The reverse meaning is just the opposite, which is to study Chinese philosophy with the eyes, models, concepts and methods of Western philosophy. The starting point of Chinese philosophy, Laozi's philosophy, is most typical of the study of moral values in his ethical thoughts. For this reason, Laozi is known for his immorality in the history of Chinese ethics.

But looking at Lao Tzu's entire ethical ideology system, Lao Tzu is not an immoralist, nor does he completely deny morality. Although traces of denying certain people as morals can be found in his book "Tao De Jing", there is a reason. One is to lay the foundation for the natural morality it constructed, that is, "Tao" virtue; the other is to clear the obstacles for its metaphysical motivation, that is,

moral ideals. Therefore, the introduction of Lao Tzu's philosophy into the coordinate system of Western philosophy, trying to use non-moralism to determine Lao Tzu's moral values, and using non-moralists to define Lao Tzu as a person is not only unfair, but even deviates from Lao Tzu and his ideological system.

It is not without reason that Laozi is known for his immorality or his negative and decadent morality in the history of Chinese thought. The first is the philosophical nature of the content of "Laozi", which causes the metaphysical thinking mode of "Tao" instead of "de" to cover the whole book. , He pointed out: "The saints in "Lao Zi" are also morally impartial, or in Nietzsche's terms, are super good and evil." [1] The third is that there are immoral remarks in Lao Zi. The evidence is like a mountain. As for Laozi's criticism of morality, it is quite controversial whether it is mainly the early Confucian morality or the old morality since the Shang and Zhou Dynasties.

In the eighty-one chapter of "Laozi", there are three chapters that clearly propose to oppose moral values, namely chapters 18, 19 and 38. Chapter 18 says: "Benevolence and righteousness will be caused by the abolishment of great avenues; wisdom will lead to great hypocrisy; the disharmony of six relatives will lead to filial piety and filial piety. ", "filial piety" and "loyal minister." And because of this, the four are not easy to last, and they give rise to false benevolence, hypocrisy, hypocrisy, unkindness, and treacherous ministers, causing troubles in the world. If the avenue is not forgotten, betrayed and destroyed by people, there is no need for the so-called benevolence, honesty, filial piety, and loyal ministers. "The Great Master of Zhuangzi" said, "The spring is flooded, the fish is on the land, and each other is wet and moist, and it is better to forget each other in the rivers and lakes." Wang Bi also said: "The fish is forgotten in the way of the rivers and lakes, and the virtue of each other Health."

The nineteenth chapter says: "If the sage abandons wisdom, the people will benefit a hundredfold; if benevolence abandons righteousness, the people will regain filial piety; if skillless abandon profits, thieves will have nothing. These three are considered to be literary and insufficient. Therefore, the order has its own: see Su Baopu Lao Tzu believes that external man-made wisdom, benevolence, and dexterity will not only harm the inherent nature of human knowledge and deeds of "filial piety", but are also insufficient to govern the world. The real concrete and feasible measures are "see "Supremacy" and "less selfishness". Zhuangzi inherited and interpreted Laozi's propositions of sacred wisdom, abandoning benevolence and righteousness, and skillful profit. He said in the "Pangpi": Up."

The thirty-eighth chapter says: "Being virtuous without virtue is not virtuous; virtuous is not devoid of virtue, virtuous is not virtuous. I think. The rituals do not respond to it, but throw them away. Therefore, if you lose your morals, then you will be benevolent. If you lose your morals, then you will be benevolent. If you lose your benevolence, you will be righteous. The former knows the way, but the beginning of the stupidity. It is a big man who treats his strengths rather than his weaknesses; in fact, he does not take his favors. Therefore, I went to the other to take this." Lao Tzu described the idea of "being out of morals and then virtue". The causal process of

deteriorating conditions. In Lao Tzu's view, "Tao" is a mixture of perfection and perfection. It is the general law of the derivation and transformation of all things; the subsequent "Benevolence, Righteousness, and Etiquette" of "Virtue" are derived from Tao, which is the expression of Tao in society. After admiration, it has an artificial nature and gradually moves towards the opposite of the way of doing nothing. Therefore, it runs against the "Tao" and eventually becomes the "head of chaos" and "the beginning of foolishness." Zhuangzi said in the article "Knowing the North Traveling": "Therefore, it is said: deprivation of morality and then benevolence, deprivation of benevolence and righteousness, and deprivation of righteousness and courtesy. Those who are courteous are the head of the chaos of the Tao."

In terms of these three chapters, from the perspective of superficial morality interpretation, Laozi's is indeed anti-moral and even non-moral. If you look at it from a deep, historical, objective, and comprehensive perspective, the result is not entirely true. Mr. Chen Guying believes that Guodian's "Laozi" is the earliest and closest to the original appearance of the ancestor. Chapter 18 does not include the phrase "wisdom comes out, there is great hypocrisy". It is contained in it without self-evidence, just like a fish in the water without realizing the preciousness of water; Chapter 19 is "absolutely false and abandoning deceit" rather than "absolutely benevolent and abandoning righteousness", because the latter distorted Laozi's "kindness and benevolence" Advocate, so that Laozi's doctrine loses the vast ethical space. As for Chapter 38, Lao Tzu "does not oppose rituals in general, he only opposes rituals that lose their essential connotations and become formal", but "actually reflect Lao Tzu's moral ideals through criticism of the current moral situation." [2]

Mr. Ma Zhong believes that "Taoism does not respect morality on the surface. Taoism denies all the achievements of civilization, and even the fruits of moral evolution-ethics and moral concepts such as etiquette, benevolence, righteousness, loyalty, and faith. But in fact, Taoism It is not an immoralist. Taoism does not deny the value of morality itself. On the contrary, Taoism has raised the ideal of morality, and based on this, it has sharply criticized the actual moral status and even the political situation." [3]

As the two gentlemen said, in the above three chapters, Laozi is not to criticize or oppose benevolence, but to state a helpless objective fact. The interpretation of "Lao Tzu" cannot be taken out of context, and even less literary. It is natural to impose self-subjective bias on Lao Tzu. Throughout the book "Laozi", Laozi is in essence respecting morality and virtue. His objective and helpless statement or criticism of reality is to realize his own moral ideals and rebuild the naturalistic morality.

First of all, "Lao Tzu believes that in the era of the most virtuous, everyone gets what they deserve, and all of them have their own qualities, and all benevolence, justice, etiquette and wisdom are useless." [4] In Lao Tzu's view, the so-called era of the most virtuous is that people live in "a small country with few people." In ", living a life of "Xanadu". People live in peace and harmony with the world, and

finally reach the realm of "people's self-reliance", "people's self-righteousness", "people's self-enrichment", and "people's simplicity". From this perspective, the so-called benevolence, justice, etiquette and wisdom are really useless in Lao Tzu's kingdom. In fact, in the chapter "Heaven and Earth", Zhuangzi gave a more detailed and specific description of Laozi's era of utmost virtue. He said: "In the most virtuous world, there is no respect for the sages and no enablement; the highest is like a twig, the people are like wild deer, upright and not knowing righteousness, love but not benevolent, true but not knowing it is loyal, when not knowing it is believed, Foolish and reciprocal, don't think it's a gift. It's an act without a trace, and nothing is passed on." [5]

Secondly, "the great avenue is broken, there is benevolence and righteousness; wisdom comes out, there is great hypocrisy; the six relatives are discordant, there is filial piety; the country is chaotic, and there are loyal ministers." [6] Here, Lao Tzu has presupposed the existence of the era of morality, and the great avenue is prosperous. People live a life of knotting and remembering things, in which benevolence and righteousness do not know it. If you truly advocate benevolence, wisdom, filial piety, and loyal ministers, it means that this society is not pure and unreasonable. "According to Lao Tzu, morals such as benevolence, wisdom, filial piety, and loyalty are nothing but medicine against disease, which is simply an ominous thing; because there is no disease, the medicine is useless." [7]

Therefore, benevolence and wisdom, Filial piety, and loyal ministers are abnormal phenomena in normal society, and are also the precursors and signs of the most virtuous world falling into the abandonment of the highway. In the most virtuous world of Lao Tzu, these ethics are impossible to emerge, and there is no need to promote them. Again, "Lao Tzu recognizes that morality is the cause of immorality, and wants to discard everything." [8] Lao Tzu believes that morality is not only useless but harmful to the most virtuous world, and even believes that morality is the cause of the destruction of the most virtuous world. In order to maintain and ensure the innocence and simplicity of the ideal society, he found an effective and permanent path to prosper. He said: "The sage abandons wisdom, and the people benefit a hundredfold. Absolutely benevolent and abandon righteousness, and the people regain filial piety. Absolutely abandon profits, and thieves have nothing. These three are regarded as literary and insufficient. Therefore, the order has its own: see simple and simple, less selfish Few desires, absent learning and worry-free." [9] In Lao Tzu's view, only by discarding all forms of morality and ethics can people maintain their natural and pure nature, and be in nature without worry.

Finally, "according to nature... its virtues do not appear." [10] It has been pointed out above that in the most virtuous world assumed by Lao Tzu, everyone is conscious, able to follow the great path and follow nature to reach the state of self-reliance. The ideal country conceived by Laozi is not the "sun city" or "utopia" that some people ridicule, but a presupposition necessary for a theoretical system. In the ideal society presupposed by Lao Tzu, the people are like wild deer in the forest. All of them behave well, love each other, treat others honestly, speak and act appropriately, help each other and don't think that this is benevolence, righteousness

and faithfulness, and this is morality. In the ideal era of morality, benevolence, righteousness, loyalty, and faith are people's inner intuitions, which are purely natural things; in a world of no good, saints' journeys are all over the world, and they are not wise but self-governing and do not require Put the so-called moral label.

Compared with the Confucian Master Mencius, he believes that only people with the "four-points" will save the baby who is about to drown, and he regards this action as an expansion of the "four-points", undoubtedly the behavior of saving children is noble, Morality is the manifestation of goodness. Taoist Laozi thinks this is purely natural, and imposing a moral crown on people is unnecessary. As the German Sinologist Georg Maier pointed out, "I believe that we don't need four ends to rescue a child we see who is about to drown. We will do this not because of morality, but because this is Natural." [11]

Lao Tzu opposes the old morals and has a serious tendency towards immorality. "In Lao Tzu's time, rituals have evolved into red tape, which restrains people's hearts. At the same time, they are embezzled by power contenders and become a tool for plagiarizing names. Therefore, Lao Tzu's ritual evaluation is the first of loyalty and chaos." [12] To make morals flow into the superficial form of cholera, Lao Tzu advocates a reflexive moral theory of human nature and nature.

Mr. Lin Yutang once pointed out in the introduction of the book "The Wisdom of Laozi": "His doctrine is a philosophy of political laissez-faire and rational naturalism. His ideal government is a quiet and inaction government, because what the people need is Live freely without interference from others." [13] This has been reflected in history that is close to true. According to Wittgenstein's principle of "family similarity", the rise and fall of each dynasty will experience chaos and rule. status. In Laozi's view, the cause of the chaos in the world is the proliferation of man-made moral formalism. After denying the hypocritical morality, Laozi constructed a naturalistic moral view of inaction. To this end, it realizes its presupposed moral ideal, that is, the goal of "a small country with few people".

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