

A Comparative Study of the Cosmology in Ancient Chinese and Western Cultural Ideas

LIN-LIN HOU^{1,a}, JING LIN^{2,b,*}

¹Northeast Normal University, Changchun, Jilin, China

²Northeast Normal University, Changchun, Jilin, China

^a188192999@qq.com, ^blinj468@nenu.edu.cn

*Corresponding author

Keywords: Views on the universe, Chinese and Western cultures, Cultural concept

Abstract: With the continuous advance of globalization, the world's exchanges are getting closer and closer. No country, no nation, no region can be immune to the global challenges. If we want to build a community of human destiny in the spirit of mutual aid, we must first respect the multiculturalism with the feeling of being inclusive, and take the attitude of taking the essence and using them fully to face the foreign culture. On the premise of knowing yourself and others, we will work together to build and protect the "Beautiful world" of mankind. Therefore, studying the differences in cosmology in ancient Chinese and Western cultural concepts provides an important theoretical reference for understanding Chinese and Western cultures and building a community of human destiny.

1. Introduction

Different countries live in different races, different regions have different customs; different lifestyles produce different perspectives of thinking, and different social environments allow people to have different research directions. The existence of all things is doomed to the difference between all things, and the differences between human beings are doomed to the diversification of world development. Since the existence of mankind, the exploration of the universe and nature has never stopped, the impact of thoughts, the collision of viewpoints, after thousands of years of discovery, exploration, contradiction, and integration, and under the guidance of the scientific concept "Taking its essence, discarding its dross", human beings have gradually systematically and scientifically learned the wonderful phenomena and subtle principles in the universe.

2. China pays attention to the unity of nature and man, and the West pays attention to analyzing people and the universe in a split-two way.

The famous philosopher Hu Shi once said that only when Chinese philosophy talks about Laozi and Confucius, the word "Philosophy" can be used. It can be seen that the two scholars, Laozi and Confucius, have an irreplaceable role in promoting the development of Chinese philosophy. Laozi is the founder of "Tao". He regards "Tao" as the highest entity to explain the root causes of all things in the world and the laws of movement change. " Man follows the laws of nature, the nature follows the laws of changes, the changes follow the ultimate law, and the ultimate law follows itself." He pointed out that human life is orderly, and the material movement of nature is also conserved. If human function wants to be fully used, it needs premised on the state of extreme harmony between the ecosystem and the cosmic environment. " The laws of nature are the same as the laws of mankind. Nature is connected with human beings, and spirit and strength are in harmony. " Taoist thought not only points out that the development of all things in the universe is an inevitable law of interdependence, mutual restraint, and indivisibility, but also emphasizes that people and nature are connected. Human are part of the universe and can not only understand the universe, but also perceive the universe, and that is the epitome of the development of the universe.

Although Confucius does not emphasize "Tao" and "None" as Laozi does, but we can find his cosmology of "Nature and Man in One" in his thoughts of "Ritual", "Filial piety" and "Benevolence". Confucius believes that "Everything develops together without harming each other, and the nature laws work together without contradicting each other." "People can make natural laws flourish, not natural laws that expand people's talents.", which not only point out the commonality of the world's changes and the objectivity of the existence of laws, but also points out that people are not depending on the objective laws, but able to understand the essence of objective laws. We can actively and dialectically use the objective law to benefit people, and thus promote the development of things. In addition, Wang Shouren's "My heart is the universe, the universe is my heart", Cheng Hao's "Look at everything in a calm mood, which all have a self-satisfied look, seasons have their own beautiful scenery and special scenery, the same as human.", and the "The Book of Songs" Floral interpretation · Nature mentioned in the article "Heaven and earth and I are born together, everything is in harmony with me", etc., all of which show the relationship between human and nature, and the conception of resonance, revealing the relationship between human and nature and earth, materials, mind and body, and mind and soul.

The Pythagorean school believes that "Everything is math", the property of all things can be attributed to the prescriptive determinacy of number. Number exists before other things, which is the basic unit of other things. Understanding numbers is the key to understanding the universe. "All things are flowing," Heraclitus used fire to reflect the original world, emphasizing the flow of the world's original. Thales believes that water is the foundation of all things in the world, the world's initial material entity, and so on. It shows that Western scholars are not exploring people and things with a fusion of visions in the process of studying the universe. They subdivide the universe into small ones, to atoms, molecules, protons, etc., and big ones, to the entire planet and the universe, thinking is too rational, materialized, with intuitive graphics and image sense, you can use experiments and data to clarify the laws of things, using basic concepts to elaborate and define, Not too much attention to the fusion of things and minds.

3. The West pays attention to conquest, and the Oriental pays attention to the mean.

When talking about the universe in China, most of them are the essence of people and minds, paying attention to the people and the people's minds; the development of science and technology in China and the exploration of nature are not for expansion and aggression, but mostly for defense and resistance to foreign invasion; Chinese Kungfu is famous in the world, but its emphasis is not on conquest, but through strengthening the body, self-cultivation, achieving the health of the whole people, the country state of the prosperous and peace. In the process of cultivation, it is more about peace of mind, concentration, and the spiritual realm of harmony between human and nature. In the eyes of Chinese scholars, the universe and the world are harmonious. From Laozi's "a good soldier doesn't fight, a good warrior isn't angry" to Confucius's "benevolence", "ritual", "Do not do to others what you do not want done to yourself.", from Mencius's "worrying the world, enjoying the world" to Fan Zhongyan's "Worry before the people fear something will happen, and be happy after the people are happy." all reflect the balance state of mind "fence-sitter" and "neutralization" of the Chinese, paying attention to the balance between man and heaven and earth, the coexistence of man and everything, shows the concept of harmony since ancient times.

Westerners have different ideas with China. What they pay attention to is not inside collect but make public. They believe that the universe can be explained and measured by "numbers". The world can be explored, transformed and utilized. All the exploration and research of the universe are all aimed at improving and changing the living environment. In the eyes of Westerners, scientific research and progress have satisfied their inner conquest psychology from a certain degree, and have experienced the feel of victory from a research result. The gunpowder developed by China for the entertainment atmosphere has become a tool on the battlefield in the hands of Westerners. The

research and exploration of other planets not only allows people to further understand the mysteries of the universe, but also becomes another way for Western countries to conquer abroad.

4. Western pays attention to the concept of geometric space in the universe, and China pays attention to the practicality of life.

Pythagoras believes that the derivative of the number sequence is consistent with the derivation of geometric elements. Five polyhedrons are mentioned in his "Timaios", and these five polyhedrons are used to correspond to the five basics of the universe, which closely connected with the universe; Mannius wrote "Spherical Trigonometry" based on years of observations and dialogues on astronomy. He studied spherical trigonometry as Ordian plane geometry in spherical Reproduction... With the exploration of the universe by scientists, the mathematics needed to study astronomy has been further developed. It can be seen that the understanding of the Western universe is relatively straightforward, regardless of the physical content of the object's mass, weight, and heat; only the geometric features of its "space image" are concerned. The empirical "thinking method", which is often based on the physical object and experiment-based, uses the strict logical reasoning to reason and judge, thus forming the concept of "geometric space" and "geometry" and constructing geometry.

China finds and studies the phenomenon of the universe in production and life. For example, in order to better cultivate output and prepare for life-saving changes in advance, China had 24 solar terms during the Warring States period. In the Han Dynasty, the Chinese calendar not only determined the year, month, day and 24 solar terms, but also ranked the calculation of the moon, solar eclipse, lunar eclipse and the operation of the five major planets. In order to accurately predict earthquake disasters and accurately observe the universe and meteorology, Zhang Heng, the scientist of the Eastern Han Dynasty, invented the world's first earthquake orientation instrument - geodetic instrument, the world's first automatic astronomical instrument - Armillary sphere and the world's first meteorological observation instrument - the wind meter, which facilitate people's meteorological observation and disaster prediction in production and life.

5. Summary

Based on a comparative study of the cosmology in ancient Chinese and Western cultural ideas, there are some differences between their cultures and concepts and there is an obvious difference in the understanding of the universe and the world. It is hoped that China and the West can learn from each other and draw lessons from excellent ideas and cultures, jointly creating a "Beautiful World" of green, harmonious and sustainable development.

References

- [1] Zhang Misheng. History of Science and Technology, Wuhan University Press, 2011.
- [2] Russell B. History of Western Philosophy, Beijing Publishing House, 2012.
- [3] Sun Zhengyi. General Theory of Philosophy, Fudan University Press, 2012.
- [4] Liu Yuxing. History of the Universe, Beijing University of Technology Press, 2010.