

Fang Dongmei's View on the Universality of "Consistency" in Chinese Philosophy

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Abstract: *In Chinese philosophy, although the ultimate pursuit of human beings by Confucianism, Buddhism and Taoism is different, as Fang Dongmei said, "Confucianism lies in promoting the sage's atmosphere, Taoism is intoxicated with poetry and art, while Buddhism seeks the spiritual illumination of human spirit with painstaking wisdom", but the starting point of all three is to show that the universe and life are a coherent whole by-pass. Confucianism tends to regard human affairs and heaven as a whole, Taoism tends to regard human beings and nature as a whole, Buddhism tends to regard human beings and the universe as a whole, and Neo-Confucianism tends to regard Confucianism as the basis. Tuning, taking into account the other two, linking man and nature is another form. The consistency and complementarity of Confucianism, Buddhism and Taoism affect the existence of Chinese philosophy and the thinking mode of Chinese people.*

Keywords: The way of three poles, Taoist nature, Fusion, Concurrently comprehensive.

1. Introduction

The conclusions drawn by Fang Dongmei from the perspective of Chinese philosophy on primitive Confucianism, primitive Taoism, Mahayana Buddhism, and Song Ming Neo Confucianism represent the universality of China's mystical concept of the mind and wisdom. The "Three Pole Way" of primitive Confucianism embodies the universality of the "unity" of the three talents of heaven, earth, man, and earth; Taoism embodies the universality of "the unity of heaven, earth, humanity, and law"; The Mahayana Huayan sect embodies the "consistent" integration of all aspects; The Song and Ming Neo Confucianism embodies the consistent influence of the three religions on each other. From any point of view, this "consistent" consistency of Chinese philosophy deeply affects Chinese people's ideas, such as culture, politics, religion and other different aspects, which are reflected in the belief that the whole is broken into parts but can not be separated. For example, the cultural spectacle of the coexistence of China's three religions is the cultural expression of this "consistent". The super stable structure of China's classical politics is the embodiment of its "consistent" in politics. The ancient Chinese scholar officials, Buddhists, and Taoists practice the three religions together is the "consistent" in religion. To this day, it also affects the ideological structure of Chinese people and will continue. Based on the above points, we would like to discuss the universality of "consistency" in the four schools of thought proposed by Fang Dongmei and Mr. Fang Dongmei regarding the concept of "consistency" in Chinese philosophy.

2. Primitive Confucianism: The "Consistent Way of the Three Poles"

The word 'heaven' has many different meanings in Chinese philosophy. Feng Youlan said in his book 'History of Chinese Philosophy' that heaven has five meanings in ancient Chinese writing: firstly, the heaven of matter; 2、 The Heaven of Dominance; 3、 The Heaven of Fate; 4、 The natural sky; 5、 The Heaven of Righteousness. However, Fang Dongmei pointed out that there are only three meanings of "heaven" in

Chinese Confucianism: first, the dominant heaven, according to religious views; second, "the" heaven "of form and form, which is the order formed by the external universe, this is the heaven or sky, referring to the structure of the universe with form, this is the visible world; 3、 It is neither the Heaven of Dominance nor the Heaven of Nature, but the Heaven of Righteousness. Fang Dongmei pointed out that the "heaven" represented by the Book of Changes is symbolized by the "gan yuan" in the Book of Changes, which is the explanation of gan in the "Xi Ci": "Fu gan! Its stillness is also specialized, its movement is also straight, and it is the creation of the universe." Gan yuan is a "creative activity of the universe", a vast and harmonious cosmic spirit, the source of life for all things, and the mother body of all life. It is released in a creative way, as stated in the "Gan Gua · De" of the Book of Changes: "Great is Gan yuan, the origin of all things, which is the unity of heaven. Clouds and rain flow, and the manifold of things is formed. The Great Ming Dynasty has always been... When the six are in power, they ride on the six dragons to control the sky. When the main roads change, each person's life is upright, and harmony is maintained, which benefits the virtuous." [1] Using "The Book of Changes The specialized term is the virtue of great life. This' Gan Yuan 'is a symbol of power, representing creation in reality. It is different from the Taoist concept of 'out of nothing ', but rather the origin and source of immense power. It can create endless life without any group, so it is called "Guangsheng", and can "correct each life and maintain harmony", that is, it can make various lives produce according to its own rituals and will not disappear.

The relationship between heaven and earth is complex. In the system of the Book of Changes, earth is called "the combination of heaven and earth", but here it is not in an equivalent relationship with heaven. In this system of heaven and earth, the element represents the fundamental creativity of the universe. After the element unleashes this creativity, the universe bears the consequences of this creativity, and the earth bears the most. Therefore, once the earth bears it, it is no longer the original creativity, but the fertility of life. Therefore, in the Book of Rites, it is said that "the element of heaven and earth is static and flexible, and its movement is open, so it can be widely born." Once life is created on earth, it must wait for

the nurturing of the earth. Growth is a primary auxiliary role in maintaining creative power. As stated in the Book of Changes, Kun Gua, De, "To the essence of Kun Yuan is the birth of all things, and they are in harmony with heaven. Kun is rich in carrying things, and virtue is boundless; it contains vast and bright things, and the quality of things is exquisite." [2] However, humans are the most important representative of life among all things. As for other creatures, although they also bear life, they cannot enhance the value and meaning of life. Therefore, relatively speaking, only humans have extensive knowledge at the level of knowledge, and extract it into wisdom, elevating one-dimensional survival to a multidimensional realm of life. This is because the human spirit is a three-dimensional spirit, and in this flat world of existence, the pursuit of truth, goodness, and beauty in terms of meaning and value is the development of the human spirit into a highly complex three-dimensional structure, Connecting heaven and earth vertically. As Mencius said, 'What a gentleman does is transformed, and what exists is divine, flowing up and down with heaven and earth.' It is precisely because humans live on Earth that they are able to magnify this spirit in their own lives, that is, the power created by heaven can be shared, and the ability of the earth to nurture and maintain life can be borne by it. Therefore, humans can connect with heaven and earth, and maintain a dual balance of spirit and material in between. As a result, human realm changes from a flat state to a three-dimensional state, in which the meaning and value of life are expressed. This is the "Three Pole Way" in the Book of Changes, especially in human life, where the creative spirit of heaven and the nurturing spirit of earth are used to achieve the realization of human value world ideals. The "Three Pole Way" of Confucianism plays a major role in the entire history of Confucianism in China. Poetry, books, and etiquette are the links that connect them. For example, the Book of Songs and the Book of Documents record the poetry and history of the Spring and Autumn period, recording a consistent time dimension. Etiquette records a spatial dimension, which not only maintains the interaction between people, but also maintains the dual interaction between people and heaven and earth. It is an organic whole. The "Way of the Three Poles" proposed in the Book of Changes is a representation of this theoretical philosophy, because the Book of Changes is a relatively special philosophical work, and the entire book constructs a philosophical system with special significance using old historical materials or examples of ancient life. Therefore, it is used by both Confucianism and Taoism to express their respective ideological themes, but the emphasis of the two is different. Confucianism uses the Book of Changes to evolve human affairs, while Taoism uses the Book of Changes to express the specific manifestations of the Way in different stages. Therefore, the Book of Changes is actually a function similar to reference books or mathematics. The entire purpose of Confucianism can be summarized in one word, which is "birth". The so-called "life is easy" is to strive for the well-being of the world and its descendants. Good continuity is the guarantee for everything to be established, and the openness and continuous cyclic development of the Book of Changes can be said to be a specially designed ideological tool for its expression.

The "Way of the Three Poles" in the Book of Changes integrates the talents of heaven, earth, and humans into a

whole. Firstly, the creativity of heaven creates life, while the power of earth nurtures life. Due to the special status of humans, they are able to integrate the power and value of heaven and earth, resulting in a three-dimensional pursuit of value in the entire universe. This fully embodies the Chinese philosophical characteristic of "consistency".

3. Taoism: "The Way follows Nature" and the "Consistent Pursuit of the Triple Personality"

Compared with the Confucian concept of the "three poles of heaven, earth, and man", Taoism pursues the path of salvation. Fang Dongmei has a very brief and vivid description of this in the Taoist section of the "Original Confucian Taoist Philosophy". "Once people talk about Taoism, they feel isolated to enter another new world, such as experiencing a magical and dreamlike world. Taoism is the best example of 'Space man'." [3] From this point of view, it is mainly the difference in values and ideals. In Tianxia Chapter, Chuang Tzu called the spirit created by Confucianism the "Six Arts Spirit", which is mainly the world taught by poetry and etiquette, such as Chuang Tzu's In Tianxia Chapter, it is said that "poetry is determined by morality, writing is based on morality, etiquette is based on morality, music is based on harmony, Yi is based on Yin and Yang, and Spring and Autumn are based on morality". Its ethics reveal social, artistic, and literary ideals, As for the social, political, and historical ideals formed by the social laws and regulations. This belongs to the category of the humanistic world, which is the spiritual realm pursued by Confucius and Mencius. However, Taoism also recognizes this realm, but they believe that there is a higher realm beyond the realm of human beings. Therefore, they say, "Man follows the earth, the earth follows the sky, the sky follows the Tao, and the Tao follows nature." Taoism recognizes humanistic values, and as long as they can be prevalent in the world of history, the relative value of humanity is effective and can establish an effective value system for the entire person. However, in addition to this, the realm of human beings can surpass this level, reaching the realm of imitating the earth, imitating the sky, reaching the realm of Tao, and even reaching the highest realm of imitating nature. Among them, in Laozi's view, "Dao" is the most important concept. Since Laozi's philosophization, the concept of "Dao" has been roughly divided into "Dao body", "Dao use", "Dao appearance" and "Dao sign" according to Fang Dongmei's classification. They have respectively discussed the essence, wonderful use, image and characteristics of Dao, pointing out the historical background of the emergence of Taoism, mainly due to

The "unity of man, earth, heaven, Tao, and nature" is expressed differently in Laozi and Zhuangzi. Fang Dongmei pointed out that Zhuangzi, the successor of Laozi's philosophy, was influenced by Confucius, Mencius, and famous scholars, so he expanded Laozi's "Tao" into a pursuit of personality and spirit. Zhuangzi pointed out that Laozi's philosophy "emptiness is the reality of not destroying all things", while Zhuangzi is the inner infinite pursuit of freedom, which is specifically reflected in Zhuangzi's "Xiaoyao You". Through the processing of the artistic image of Kunpeng, three advanced spiritual states of human beings, namely "Zhi Ren", "Shen Ren", and "Sheng Ren", were extended through fables

such as Kunpeng's journey to the southern underworld and the debate between small and big. The description.

Fang Dongmei regards Laozi's pursuit of the "Dao follows nature" and Zhuangzi's pursuit of the "four fold personality" as two ways of liberation in Taoism. This is not only due to the inherent characteristics of Laozi and Zhuangzi's philosophy, but more importantly, Fang Dongmei's unique insights into Laozi and Zhuangzi's philosophy. In fact, Laozi and Zhuangzi's way of liberation is to believe that there are different spiritual levels in the entire universe, and only continuous pursuit can reach the highest point, which reflects the "consistent" spirit of Taoist philosophy.

4. Buddhism: The "Consistent" Approach of Huayan Sect's "Tolerance and Mutual Absorption"

Fang Dongmei believes that Huayan Buddhism can represent the spirit of Mahayana Buddhism in China. He pointed out that Huayan Buddhism was the highest peak of Buddhist studies in the Sui and Tang dynasties ("The Universe and Individuals of Chinese Metaphysics" published at the Fourth Conference of Eastern and Western Philosophers in 1964), and he also said that learning Buddhism is the highest enjoyment of life. The origin view of Huayan Sect is "the origin of the Dharma realm" according to the explanation in Chengguan's "Great Huayan Sutra Strategy": "Those in the Dharma realm are the overall state, including matters, principles, and obstacles, which can be controlled and possessed by nature; those in the origin are called the great use of the body..." [4]. According to its explanation, the "Dharma Realm" refers to the complete Buddhist realm that encompasses the council, and "Dependent Origination" is the ingenious use that naturally arises. Therefore, the "Dharma Realm Dependent Origination" is the eternal Dharma that emerges from the One True Dharma Realm. Fang Dongmei pointed out that "the essence of Avatamsaka lies in the integration of all the different realms of the universe... The Buddha nature itself can permeate into human nature to form its eternal spirit, perfect and complete, which is called the perfection of the Dharma realm, equality, and the formation of 'equal intelligence'" [5]. The term 'equal intelligence' was originally used by the Yogacara school, and Fang Dongmei quotes it here to illustrate the perfection of the Huayan school. Fang Dongmei believes that it is because it opens up the possibility of liberation for everyone, and everyone is equal, free and harmonious. The 'One True Dharma Realm' belongs to an incredible and advanced realm that cannot be expressed in words. However, the Buddha is known for his teachings and teachings, so it is divided into the 'Realm of Verification' and the 'Wisdom of Verification'. The latter is the four Dharma realms of the Huayan school, namely the Dharma Realm of Practice, the Dharma Realm of Reason, the Dharma Realm of the Council, and the Dharma Realm of Everything. These four realms of Dharma represent practitioners' different levels of understanding of the world. However, although the Huayan Sect believes that the Huayan world is innate to every person, sentient beings need a correct method to demonstrate it. This is the "Huayan Dharma Realm View", which includes the "Vacuum View," "Governing without Obstacles View," and "Surrounding with Inclusiveness View," which will be described separately in the following text.

The vacuum view. Fang Dongmei refers to it as the principle of photography. It refers to observing phenomena and theories, that is, observing emptiness and color. It can be further divided into four different levels, namely "the perception of emptiness through color perception", which means that the phenomenal realm is empty, but not the cessation of emptiness; The concept of 'clear emptiness is the perception of color' is not only about phenomena, but also about emptiness in both the essence and phenomena. The essence and phenomena of 'emptiness and color do not hinder observation' are both emptiness, but observing emptiness without exception is emptiness. Observing emptiness is not equivalent to color, which means that the realm of essence and the realm of phenomena are consistent and interconnected, and cannot be severed. The concept of 'extinction without attachment' transcends both the realm of phenomena and the realm of ontology. Phenomena are all names, and only by transcending their appearances can one achieve true emptiness. His own interpretation of this is 'first, the concept of 'emptiness', which includes four meanings: (a) understanding the emptiness of the realm of colors - the various laws of the realm of colors, which can be absorbed into the emptiness of nature, just like the realm of phenomena and laws that can be absorbed into the realm of reason and law...' [6] The understanding of these four levels is a gradual process. The first two views exclude the realm of phenomena and reach a preliminary understanding of emptiness, which is the realm of ontology. The third view has achieved the effect of starting from solution by breaking down the relationship between the phenomenal world and the ontological world, while the fourth view has reached the stage of fully grasping the name and appearance of ontological phenomena and breaking them down. But with the ability to display emptiness, there is still no magical use of emptiness, so further understanding is needed.

The director has no hindrance to observation. Fang Dongmei refers to it as the principle of interdependence. The concept of 'unobstructed view of directors' can be further divided into ten levels', namely, the principle of principle over matter, the principle of principle over matter, the principle of principle over matter, the principle of principle over matter, the principle of principle over matter, the principle of truth over matter, the principle of law over matter, the principle of truth over matter, and the principle of law over matter. Although there are various names, they can be roughly divided into the realm of theory and law and the realm of practice and law. The relationship between the realm of phenomena and laws and the realm of principles and laws is also the relationship between various laws and truths. Simply put, it is the relationship between phenomena and essence. The realm of phenomena, which refers to all phenomena in the world, although there are differences in everything and things, the essence behind them is the same, just like the relationship between waves and seawater, which Fang Dongmei calls "the clarity of the sea of nature". The realm of reason and law is the essence. Although all things are different, the essence behind everything is the same. It can be said that reason is the truth that governs the phenomena realm, that is, the various laws in the world. It is very similar to the meaning of "the moon seals ten thousand rivers" in Zen Buddhism. Therefore, the relationship between the two can be summarized as "things encompass reason and things manifest. The integration of the

board of directors is that they are neither different nor one; things outside are unreasonable and there is nothing outside of reason, that is, things are reason, so it is called 'non difference'; however, truth is not matter, things can conceal reason; things and laws outside of reason, using reason to seize accidents is called 'non unity.'" [6]

Throughout the circumference, there is a view of inclusiveness. Fang Dongmei refers to it as the principle of comprehensive inclusiveness, but in fact, this principle refers to the seamless integration of all things in the Dharma realm. It refers to the fact that in the process of our verification, we can observe according to the following principles: "One, one method absorbs one method... Eight, all methods absorb and cut into all methods." [7] In fact, it is the relationship between part and whole, one and many, and universality and particularity. Here, it is similar to using a periodic function in mathematics, where everything is contained within everything, infinitely looping from the origin, and so on. The whole and its parts are interdependent, and each part infinitely merges with the whole, but cannot do without the whole. The whole contains every whole, and can be analogized from one to many. The relationship between special and universal is the same. The infinite and intricate causal relationship described in the Lion Chapter of the Avatamsaka Sutra is the application of the "surrounding containment view".

The Huayan Dharma Realm View is a set of methods used by the Huayan Sect to manifest the Buddhist realm. Due to Fang Dongmei's systematic training in Western philosophical logic, he summarized the Huayan Dharma Realm View into three principles, namely the principle of interdependence, the principle of mutual dependence, and the principle of inclusiveness throughout the world, to explain the original principles of all phenomena and emptiness. The principle of interdependence, which is the principle of unobstructed observation, is actually the methodology of the Huayan Sect. Only by understanding the relationship between phenomena and essence can practitioners of Buddhism find the correct way to practice, that is, the correct concept of the unity of principles. The principle of "Zhou Wan Han Rong Guan" is the epistemology of Huayan Sect, which recognizes that everything in the world is interconnected and the cause and effect are true and not false. Therefore, practitioners will have great confidence and work harder to obtain the Buddha's fruit. The relationship between these three is interconnected and indispensable, which is the overall content of the Huayan Dharma worldview. The principles of various laws and principles, as well as the principles of the close connection between various laws and principles. This is a perfect and transcendental system that combines time and space, perfectly presents the way people pursue the Tibetan world, and reflects the characteristics of "simultaneous time and space". Fang Dongmei calls this special space-time view "inclusive and interactive" space-time view, which is derived from the teachings of Mahayana Buddhism on the one hand, and from his own re integration and interpretation of Confucianism, Buddhism and Taoism on the other hand, to the effect that space-time affects the Chinese people in a way that the past, present and future are intertwined and integrated, and provides another way for the Chinese people to think about space-time view, which is not only the wisdom from India. It is also the inevitable result of the interaction between Indian

culture and Chinese Confucianism and Taoism.

Fang Dongmei believes that the Huayan and Huayan schools can represent Mahayana Buddhism in China, and the Huayan Buddhist worldview is the most representative of the Huayan school. Among them, the three principles of the Huayan Buddhist worldview, namely the principle of interdependence, the principle of interdependence, and the principle of inclusiveness, fully reflect the integration and interdependence of essence and phenomenon, which also fully embodies the spirit of "consistency" in Chinese philosophy.

5. New Confucianism: Integrating Buddhism and Taoism in a Consistent Way

The coexistence of the three religions has been a fundamental trend in Chinese thought since the Sui and Tang dynasties. For Buddhism and Taoism, its negative significance lies in the fact that "if one does not follow the will of others, it will be difficult to establish laws and practices"; Its positive significance is to indicate the infiltration of Buddhism and Taoism into human affairs. Therefore, after the Song Dynasty, the atmosphere of Confucianism became a compromise. Although both Song and Confucianism were self proclaimed Confucians, each philosopher had a significant component of Buddhist and Taoist thought. As Chen Yinchuan commented on Zhang Hengqu's thought, "their learning came from a diverse range of sources." This can be explained in three ways. From the three philosophical forms of Ming Neo Confucianism, namely "realism, idealism, and naturalism," it is explained that realism is represented by the Five Sons of the Northern Song Dynasty, Zhou Dunyi, Shao Yong, Zhang Zai, Cheng Hao, Cheng Yi, and Zhu Zi of the Southern Song Dynasty. "[8] Their ideas are different, but overall, they have constructed a complete system of Neo Confucianism centered on" reason "; Idealism is represented by Lu Xiangshan and Wang Yangming, who both regard the mind and body as the fulcrum of all things, and view all knowledge, existence, and value as the manifestation of the truth of the soul. "[9]; Naturalism, represented by Wang Tingxiang, Wang Fuzhi, Yan Yuan, Li Chong, and Dai Zhen, aims to prove the pure goodness of human nature in cosmology and philosophical theory of human nature, and strives to pursue the full development of human nature and the realization of the ideal of perfection, which is different from the value neutrality of Western naturalism.

Realism is illustrated with Zhou Dunyi as a special case, due to his outstanding contributions as the founder of Neo Confucianism and the tone he set for the entire Neo Confucianism. As the founder of Neo Confucianism, Zhou Dunyi's main works are not many. His main works include "Taiji Tu", "Taiji Tu Shuo" (also known as "Yi Shuo"), "Tong Shu" (also known as "Yi Tong"), "Yang Xin Ting Ji", "Huan Shuo", as well as "Ren Ren Shuo" and "Ai Lian Shuo". However, his main works are "Taiji Tu Shuo" and "Yi Tong". Fang Dongmei believes that the "Taiji Tu" is obviously a fake picture because Cheng Hao, Cheng Yi, and Zhou disciples did not mention the word "Taiji Tu". At the same time, from the perspective of the founding history of the Song Dynasty, Zhong Fang and Li Zhi They all learned from Chen Tuan at that time, and the Tai Chi diagram is actually the method of

alchemy in Taoism. Now, we can see from the 'Upper Great Cave Zhenyuan Miaoqing Pin Tu' in the Daozang that it is the 'Tai Chi Innate Diagram' [10] Another example of Zhou Dunyi's "Taiji Diagram Theory" can be traced back to the Taoist Chen Tuan, as evidenced by Zhu Zhen's "Han Shang Yi Jie", a fusion of Han and Song dynasties in the Song Dynasty. From the perspective of righteousness, the Book of Changes adheres to the principles of "gan" and "kun". Gan Yuan "is the power of creation, Kun Yuan" is the ability to nurture, and on the "Tai Chi Diagram" is a "boundless and Tai Chi"; Below is 'Yin Jing Yang Dong'; Below is the 'Five Elements'; Below is 'The main road becomes a man, the Kun road becomes a woman'; Finally, the concept of "all things being transformed" is similar to the "overflow theory" of the Neoplatonist Plotinus in Western philosophy. It falls layer by layer without any reason, rather than the "creation" or "evolution theory" of the Book of Changes, but rather something derived from the Yin Yang and Five Elements, clearly originating from Taoism. Therefore, it can be seen that Zhou Dunyi's "Tai Chi Diagram Theory" was influenced by Taoism rather than traditional Confucianism. This shows the influence of Taoism on Zhou Dunyi, and from another perspective, it can be seen how Taoism influenced Neo Confucianism.

Idealism is illustrated with Wang Yangming as a special case, mainly because Yangming is the culmination of Neo Confucianism and represents the highest achievement of Neo Confucianism in the Song and Ming dynasties. The influence of Taoism on Yangming's Neo Confucianism. Taoism advocates tranquility and non action. Zhuangzi said, "Those who have deep desires have shallow heavenly mechanisms," while Mencius said, "What can be desired is good." Yangming hesitated because his theory of mind theory states that the essence of the mind is pure beyond heavenly principles, without any impure thoughts of human desires. From this perspective, Yangming's theory of mind is close to Taoism, but Confucianism never believes that such a mind only has light without warmth, which is a contradiction. For example, Laozi said, "The pursuit of learning leads to daily decline, while the pursuit of the Tao leads to daily decline." Yangming deeply understood this, while Confucianism emphasizes "cultivating virtue and cultivating one's career." Yangming felt that there were too many differences between the two schools, so he said, "The pursuit of virtue leads to daily decline, while the pursuit of learning leads to daily progress; Taoism advocates for the concept of 'the Tao is constantly damaged', while Confucianism still holds the belief in the principle of cultivation and continuous progress. Therefore, it advocates for the idea that 'people can spread the Tao', with the hope of achieving a comprehensive understanding of human nature and affirming its ontology. So Fang Dongmei said, 'According to the Taoist school, our character and spiritual cultivation are the 'daily loss' of effort, and the daily loss is also in the 'existence' realm. '; The pursuit of the Way of Learning is a 'daily innovation' undertaking, which is also in the 'non existence' realm... Both the Gai and Gai clans focus on 'cultivating oneself with the Way, cultivating the Way with benevolence', and do not pay attention to the knowledge and formalities of hearing and seeing [11]. This shows the origin of Yangming and Taoism. The influence of Buddhism on Yangming's philosophy of mind. The influence of Buddhism on Yangming's philosophy

of mind can be found in his writings and quotations, which are abundant. Yangming once mentioned the third item in his teaching of the four lines of the Tianquan Zhengdao, "There is no good or disgusting body," which means that the mind may be tainted by various external environmental factors, so it must be "wiped clean at all times and not contaminated with dust" to restore its original nature and purity. Yangming's philosophy of mind and body is obviously derived from both Mahayana belief theory and Shenxiu Zen. Yangming greatly appreciated the "wiping theory" of Shenxiu, which kept the hearts of ordinary people pure and untainted, while opposing Huineng's theory of "not thinking about good and evil". He criticized it as the disease of the "obsession with emptiness" of the non emptiness sect, which hindered the natural development and harmony of the conscience of the sage. In summary, it can be concluded that Buddhism and Taoism have an impact on the study of the mind.

Naturalism inherits Zhang Zai's theory of Qi based theory, and this school of thought is quite unique. They oppose both the Neo Confucianism and the Neo Confucianism of the Song and Ming dynasties, as well as the Buddhist and Taoist schools, attempting to find a different path. They both try to prove that hope cannot be found in illusions, let alone setting obstacles for themselves. Instead, they should face the world directly. For example, Wang Tingxiang and Luo Qinshun's Qi studies attempt to explain the origin of the universe from a simple scientific perspective, rather than exploring it from other angles such as religion. In this way, the position of Qi studies returns to real life and explains practical concerns such as national livelihood. For example, Dai Zhen's cosmology of "Qi Qi is Dao" and the intellectual spirit of "Cha Fen Li" and "De Mu" both mark the final achievement and end of classical Chinese philosophy.

In summary, the relationship between Song and Ming Neo Confucianism and Buddhism and Taoism is very complex, and there are also mutual references between the two sides. In short, realism and idealism have a close relationship with Buddhism and Buddhism, while the natural relationship is relatively distant. This is not only because of their different theoretical focuses, but also because Confucianism has developed to a certain degree of self differentiation. From this, we can see the complexity and depth of Song and Ming Neo Confucianism. However, Confucianism has obtained ideological resources from both Buddhism and Taoism, reflecting the consistency of Confucianism's development. It not only shows the self opening mentality of Confucianism, but also demonstrates that Song and Ming Neo Confucianism has reached a new peak in development.

6. Summaries

As the main components of Chinese philosophy, Confucianism, Buddhism, and Taoism focus on social reality and its ideal values, Taoism pursues the path of transcendence and freedom, Buddhism pursues the state of complete selflessness, and Neo Confucianism pursues the path of the integration of heaven and man. Although their ideological forms are different, they all contain extremely similar commonalities, that is, they all have their own consistent systems, and each of their ideas is a complete system, while also following the commonality of "consistency", although

they are all following this commonality. From this perspective, Confucianism pursues the "Way of Heaven, the Way of Heaven, and the Way of Humanity," which is referred to as the "Three Pole Way" in the Book of Changes. Its purpose is to establish the poles of humanity and guide social relationships, and its main manifestation is the spirit of the "Six Arts; Taoism pursues the path of transcendence and salvation, recognizing that there are many levels and different high realms above human beings, ultimately reaching the spiritual realm of "one in a few days". Its main manifestation is that "learning increases day by day, and the path decreases day by day"; The pursuit of Buddhism can be seen as the "liberation path", and Mahayana is the "liberation path". The main content of Mahayana Buddhism is to transcend the twelve causes and conditions, gather suffering and eliminate the Tao, and ultimately enter the "Bodhi Path". Especially from the perspective of the Dharma realm of Huayan Buddhism, its main focus is on the distinct Huayan Dharma realm view that integrates all things; Due to the reasons of the times, Neo Confucianism takes Confucianism as its basic foundation, and also integrates the thoughts of Buddhism, Zen, Taoism, and Xiaoyao, in order to wander beyond the ultimate eternal realm after liberation. Its main manifestation is the integration and connection of various schools of thought. Although these four schools have different views, they follow the general principle of "consistent" spirit, which not only affects the thinking of the whole Chinese people, but also provides ideas for the future development of Chinese people's thinking, which represents the infinite potential of Chinese classical culture.

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