

## **On the Inclusion of Chinese Culture from the Integration of Confucianism, Buddhism and Taoism**

Kaiyue Bian

PLA University of Science and Technology College of Science, Nanjing 21000, China

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*Abstract: Three religions are Confucianism, Buddhism and Taoism. Their relationship is the most important event in the history of Chinese thought and religion. The integration of the three religions is the final destination of Chinese and foreign religious and cultural exchanges in Chinese history. In this process, did not appear as other countries, nations, regions in the history and reality often because of religious reasons, this or that kind of war, Confucianism, Buddhism and Taoism in the two thousand years together, Progress, learning each other, enrich themselves. This process of integration is just proof of the inclusiveness of Chinese culture.*

*Keywords: Three religions, Fusion, Inclusion*

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Chinese civilization mighty five thousand years, has a long history, broad and profound. The four ancient civilizations of the Chinese civilization, the only one without fault, and continue to absorb foreign culture, for their own use, vigorous development, and ultimately the development of five thousand years of brilliant Chinese civilization, standing in the forest of world civilization. How can Chinese culture in the long history of cleaning up in the present, this is by no means lucky and accidental was able to achieve. When we look back to the depths of history, I suddenly found that it is the unique Chinese culture "inclusive" to promote the Chinese civilization stretches without stop, bright colors. I am following the introduction of Buddhism and Buddhism and Taoism between the integration of the development of Chinese civilization under the inclusive.

Buddhism from the Han Dynasty, the full sense of the relationship between Confucianism and Buddhism when the Han Dynasty from the beginning, but Buddhism before the introduction of Confucianism and Taoism is to understand the introduction of Buddhism and Confucianism after the premise of the relationship between the three should also be the relationship Of the important content. Confucianism and Taoism are different in ideology, but they have less exclusivity, and they are more tolerant and conciliatory and have stronger ability of absorbing other ideology and culture. "All living creatures grow together without harming one another; ways run parallel without interfering with one another." [1] This sentence reflects the Confucianism of inclusive. Confucius' " Pass on the ancient culture without adding

anything new to it " to "poetry", "book", "ceremony", "music" to teach. This shows that Confucius abide by the classic system of the tradition, consciously inherited the spirit of the classic of the Xia, Shang and Zhou dynasties, and created Confucianism of the "Six Classics" in ancient China, and praised the ceremony, The world view of Confucianism cultivation, Qi family, ruling the country and the world of humanism with "benevolence" as the core. Since then, the Confucianism in the Spring and Autumn and the Warring States period of "Contention of a hundred schools of thought ", or in the future generations, mostly with the factional theory (school) controversy, the conflict continues to absorb other cultures to self-support. In the late Warring States period, Xunzi, a Confucian master, absorbed the thoughts of Taoism, Legalists and famous masters on the basis of the theory of Confucius inheritance; "Yi Zhuan" absorbed the Taoism, Yin and Yang and so on, which created the philosophical ontology and universe on the precedent. When Emperor Wu of Han Dynasty, Dong Zhongshu absorbed the theory of Yin and Yang and the Taoism and Huang-Lao theory, and the Han Dynasty's family law was "King and overbearing miscellaneous".Confucianism advocated "ways run parallel without interfering with one another", Taoism advocates "Tolerance is a virtue." It is Confucianism and Taoism in the two inclusive of this thought, only to Buddhism, although as with the two local although there is a conflict, but in the end but mutual integration, complement each other.

Secondly, Buddhism in order to obtain their own survival and development can not but to the dominant position of Confucianism, and philosophy attached to the "Lao zi" "Zhuang zi" and metaphysics. During the period of the Three Kingdoms, a large number of Indian and Western monks came to China to engage in translation and missionary work, which played an important role in promoting the spread of Buddhism in the Wei, Jin and Southern and Northern Dynasties. In the Northern and Southern Dynasties, Buddhism was adapted to the needs of Chinese society after the transformation of Buddhism, and gradually made its roots in the folk, and achieved important development, to the peak of the Sui and Tang dynasties, the formation of many national characteristics Of the Chinese Buddhist sects and schools, and spread to China's neighboring countries.

Before the introduction of Buddhism in India, Confucianism occupies a prominent position. After the introduction of Buddhism in China, in order to adhere to the traditional Chinese ideology and culture, to reconcile the contradiction between Confucianism and Taoism, and constantly aid Confucianism, Taoism, demonstrate the consistency of the three religions. For example, in China's earliest compiled " Sutra of Forty-two Chapters " has been incorporated in a lot of Confucianism, Taoism content, on the one hand to propagate Hinayana Buddhism without me, impermanence and four essence, eight right way, but also " advocate and carry out ones point of political view, maintain the nature " like the Taoist thinking, and "to the ceremony from the people" and so on Confucian norms of moral conduct. As a result of the "three religions unanimous", "Confucianism a release " rendering, also affected in the social atmosphere, according to legend, the Northern and Southern Dynasties Fu Weng wearing "Confucian crown", wearing a "Frock", foot "Taoist shoes", in Confucianism, Buddhism and

Taoism in a body, that "Three religions in line." In addition, the legendary "Tiger Creek three laugh" (celebrities Tao Yuanming, monks Hui Yuan, Taoist Lu Xiujing met in Lushan) has also become the future generations of the United States.

In the Sui and Tang dynasties, Buddhism completed the process of Chinesization, the emergence of a large number of local sects, many monks often put the idea of Buddhism than Confucianism, Taoism, which wrote a lot of publicity and ethics of the Chinese Buddhist sutra classics; also appeared in the monks A lot of "filial monks", "Confucian monks" and so on. The Buddhist sect of China was established on the basis of ingesting Chinese traditional thought, especially Confucianism and Taoism. Tiantai reconcile the doctrine of stoicism with that of Confucianism, and even introduced the Taoist practice of "cultivating inner alchemy by means of external strength". Huayan Zong Wuzhu Zong Mi not only think Buddhist, Religion consistent, but also that the Confucian, interpretation of the same source. He wrote: "Confucius, Lao zi, the Buddha is the most holy, at any time should be material, set up a different way, both inside and outside the capital, Confucianism, Taoism, Buddhism and Confucianism are all educational facilities adapted to different times and at different times. Or inside or outside, complement each other, are for the benefit of all sentient beings, encourage incentives for a variety of good deeds... ... three religions can be done." [2] Buddhist is a typical Confucianism, Buddhism, Taoism and the combination of the three schools of factions, which adhere to the Buddhist stand, viewpoints and methods at the same time, Zhuang Zi naturalist philosophy, and Confucianism doctrine into their own Buddhist. From Bodhidharma's "Buddhism itself and the fit, so as to enter the realm of Buddhism" to Shenxiu's "focus on the temptation to exclude the outside world", we can see the thought traces of Lao zi's "slowly to concentrate to Taoism" and "to behave for a vision"; We can see Zhuang zi's philosophy of "forgetting himself and the outside world" from Huineng's "ethereal freedom to keep the mind of the subject".

In the aspect of Buddhism theory, Han Buddhism merged the elements of Confucianism and Taoism in China, and Hui Neng of Sixth Patriarch succeeded in realizing the localization of Buddhism. In order to make the Chinese understand the Buddhist scriptures and understand the philosophies, the translators at that time adopted the terms and concepts of Taoism, Confucianism and Yin and Yang to explain the terms and thoughts of the Indian Buddhist scriptures, that Guthrie Buddhism. Geyi Buddhism, although it will cause the distortion of Buddhist doctrine, is the only way of cultural transmission, to promote the spread of Buddhism in China is of great significance.

The series of posture of opening, accepting and reforming Buddhism in the course of responding to the challenge of Indian Civilization made the Indian Buddhism moderately modified to adapt to the special soil of Chinese society, and finally created a highly creative thinking Of Chinese Buddhism. After the 12th century, Buddhism disappeared in India for various reasons. Instead, China became one of the main centers of the spread of Buddhism. In terms of Chinese culture, the introduction of Buddhism and the Indian thought carried by it greatly expanded the spiritual vision of Chinese culture and provided the Chinese people with

abstractions such as the afterlife, reincarnation and hell, and made up for the overtaking of Chinese cultural secularism Strong folklore malpractice.

For more than two thousand years, Confucianism, Buddhism and Taoism have been developing in different conflicts and complement each other. Conflict and exclusion contain fusion; integration also contains contradictions and conflicts. "Laozi hua hu shuo" put forward, both the integration of Buddhism into a unified Chinese culture and conducive to its development in Turkey's intention, but also as I tend to higher than the Buddha. Sometimes conflict will promote integration, integration will deepen the conflict. Confucianism and Taoism and the alienation of Buddhism by the differentiation of Han and Yi from Buddhism and Taoism, the Buddhism has been further blended with Confucianism, Taoism and other traditional ideology and culture from the negative, and the absurd criticism of Buddhism for Taoist alchemy and eclosion into immortality, Taoism to promote Confucianism, Buddhism theory, to build their own theoretical system, and ultimately draw a line with the original Taoism.

From a historical point of view, the traditional culture of Buddhism on the one hand to take an instinctive rejection, so that the traditional culture to maintain its unique charm and stable development, is the so-called "world powers, although not new, Greece on the other hand, there is a choice to absorb and accommodate the valuable elements of Buddhism, so that traditional culture is full of vigor and vitality, and constantly achieve self-renewal and perfection. The duality and the successful blending of the traditional culture to the first large-scale introduction of the foreign culture in history still have important enlightening significance for our cultural construction today.

Confucianism, Buddhism and Taoism now have a great difference between the beginning and the beginning of the three religions do not like the initial clear-cut, but the integration between each other, complement each other, between the three religions can be confirmed in common, Taoism has three mutual penetration, mutual assimilation, to some extent has "three religions in one". Shaolin Temple has a dedicated Shiga Muni, Confucius, Lao zi place, couplet is: "one hundred disputes, law unification; three religions one, nine streams homologous," Shaoshishan there is a couplet: "Only sub-world people always belong to a rationale, religions Confucianism and Buddhism Road, after all, a way", summarized in place, that we can proceed from a different direction, but in the end we can achieve common goals.

From the integration of Confucianism, Buddhism and Taoism, we can see that the great Chinese civilization, with its unique inclusiveness, has reached the height that any civilization can not reach. Chinese civilization treats foreign culture is not blindly contradictory, but absorb its good connotation, in its own characteristics of the development, and finally get a new culture, and continue to be inherited and improved, it is not possible to do other civilizations. Our Chinese civilization will continue to flourish, and a strong stand in the forest of world civilization.

**REFERENCES**

- [1] "Book of Rites • moderation"
- [2] "Kegon original order"