THE CULTURAL FOUNDATION OF THE INTRINSIC UNIFICATION OF DAOISM AND CONFUCIANISM

Muliang Zhang (Ph.D Candidate)
School of Philosophy and Sociology
Jilin University, People's Republic of China

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The relation between Daoism and Confucianism is a pivotal topic in the research of ancient Chinese philosophy. In this study, the timeline of ancient Chinese philosophy is from pre-Qin Dynasty (before 221 BCE) until the end of the Ming Dynasty (1644 CE). Clearly defining the relation between these two most famous schools has its significant meaning to the study of the development process of ancient Chinese philosophy. In general, clearly defining this topic has two significant meanings: 1. How to draft the history of ancient Chinese philosophy? 2. How to define the characters of ancient Chinese philosophy?

As some scholars had proposed that the thinking modes, the thinking structures and the life values of Daoism and Confucianism are distinct, even opposite with each other. The ultimate purpose of Daoism is to be the immortal (*zhenren*真人) and to be back to nature, while Confucianism is to be the sage (*shengren* 圣人) and to be the exemplary person in social life. Judging from the appearances, these two schools have the opposite pursuits. Even so, I purposed that there is a common goal for both of them: to pursuit a kind of transcendental existence of human being/life. The pursuit of the immortal could only be achieved by a kind of mental transcendence, while the pursuit of the sage could only be achieved by a kind of cultural transcendence. These two kinds of transcendences are according to human's two kinds of existent situation, soul and body. Only these two aspects together, as a whole, is the true existent situation of human beings. So, I will illustrate my idea about the process of the development of ancient Chinese philosophy as a process of complementarities and confluence based on the intrinsic unification of Daoism and Confucianism.

I. BASED ON THE SAME HISTORICAL BACKGROUND, THE FOUNDERS OF THESE TWO SCHOOLS BUILT THEIR THOUGHTS ON DIFFERENT KINDS OF PHILOSOPHICAL CONCERNS

The destruction of rite and music system is the same historical background that all the pre-Qin philosophers faced. As Confucius said, "subdue self and return to propriety (*kejifuli*克己复礼)". The rite, as the ethical principle of the society, should be observed by subduing oneself, which meant the ethical principle was not appropriate with the social reality of that period. In this instable historical period, philosophers began to think about the ultimate reason for human's existence, to inquire what was the reasonable way of existence in the background of the confliction between social existence and social consciousness. So, the direct social phenomenon they faced was the confliction between the chaotic social reality and the system of social ethical principle that already existed for a long period. To solve this confliction, philosophers must exam the reason for the existence of the social ethical principle.

When philosophers examined the ethical principle, they had two basic aspects to face. Or we could say, at least, philosophers had two basic questions to propose: 1. From the external aspect, why we must follow the ethical principle? What is the ultimate reason for the existence of the ethical principle as the golden rule? Philosophers who thought in this way must inquire the highest, the theoretical metaphysical foundation for the existence of the ethical principle. 2. From the internal aspect, philosophers concentrated on the individual's attitude toward the ethical principle. They would ask why one must follow the ethical principle that already seemed unreasonable? If following the ethical principle could not make myself feel comfortable when I live in this kind of society, is there another way for me to ease myself? Philosophers who thought in this way must inquire about the theoretical metaphysical foundation for the human's mental world. These two elementary aspects just reflect two basic demands of human's life, naturalness and sociality.

Either examining the external aspect or the internal aspect, the philosophers all hoped to solve the same problem that what was the transcendental existence of human beings? In Confucianism, Emperor Yao, Emperor Shun, Emperor Tang, Emperor Wen, Emperor Wu, Duke Zhou and Confucius were all labeled as this kind of person. They all have the perfect moral standard. If they were placed in the throne, all the people

would praise their contribution. Confucianism gave this kind of people a name, the sage. But as we all know, there is no this kind of persons existed in the real world, these persons were just the cultural symbols. Similar to Confucianism, Daoism named the transcendental existence of human beings as the immortal who often be described in text books like *Zhuangzi*. When we read some chapters in *Zhuangzi*, we will know he wrote a lot of stories about these immortals. They may be under a physical disability, but they have a perfect mental world. From this kind of view, we could also state that there is a kind of negatory thinking method of Daoism. Different from Confucianism, they did not build the perfect moral model in the real world or social life. They emphasized persons' spiritual world. They emphasized the nature, the *dao*, the foundation. All these, in general, are focused on the mental level.

So, there is maybe a question rose from my view: why I stated Daoism examined the ethical principle from the internal aspect while Confucianism from the external aspect? To answer this question, I would like to back to the basic view about the factual existence of human's life. No matter Daoism or Confucianism, to pursuit the transcendental existence of human being means to find the metaphysical/highest reason for human's existence. The confliction between social existence and social consciousness must be solved in metaphysical level. So, the problem now could be interpreted into what is the metaphysical reason for the transcendental existence of human beings? If one man could be a transcendental existence, his existence must be not in experience. On the contrary, it must be realized in a transcendental way, in metaphysical level. To explore the unification, the highest foundation in the endless variety world is a reasonable way for the philosophers. So, before the pursuit of the transcendental existence of human beings, they must have to build a reasonable principle of this transcendental pursuit in the first place. This kind of principle, although beyond the experience, must be built on human's experience. For human beings, their daily experience could be divided into two main aspects, temporal experience and spatial experience. Take into account these two kinds of experience; we could discover two kinds of thinking methods. Laozi said, "the *dao* that can be trodden is not the enduring and unchanging *dao*".[1] This means when Laozi talked about the *dao*, as the foundation of all things, he used a negative way. He would not say what was the *dao*, which means the *dao* could not be expressed by any language. The *dao* is "where the mystery is the deepest, is the gate of all that is subtle and wonderful".[2] So, from Daoism's view, when we wish to exam the foundation of all things, we should eliminate the differences from all things, to explore the ultimate identity of all things. In this kind of exploration, the only identity left is "emptiness (*wu* 无)". Here, "emptiness" is the attribution of the *dao*, not means the *dao* is emptiness. So, the ultimate identity of all things is just the emptiness, which means achieving the *dao* through all things is impossible. The thinking method of Daoism is a spatial way. Then how could people achieve the status of easiness? How mortal being could be the transcendental existence? From Daoism's answer, it could be only achieved in human's mental world. Only by cultivating one's spiritual level that people could achieve the goal of harmonizing with nature. For this reason, there is a disadvantage of Daoism culture that easing in mental world not means solving the problem in actual social life. So, there should be another aspect added as a possible way to solve the culture confliction in human's real life. Only combining these two aspects is the possible way to realize human's transcendental existence. When Confucianism explored the *dao*, the foundation, they first admit the *dao*'s existence and all things are all born from the *dao/tiandao*. So they said, "what *tian* 天 commands is called natural tendencies; drawing out these natural tendencies is called the proper way "[3]. *Tian*, as the foundation of all things, means all things in the beginning are the same. But in their different development processes, they became variety. All things, as vary patterns of manifestation, existed in the world. So, in order to achieve the *dao*, they must find out a pattern of manifestation that could most reveal the meaning of the *dao*. This manifestation must be located in the highest and the most concrete level of the development process of the *dao* and be experienced by human's daily life. So, this kind of manifestation must be in human's social life. In this case, sages, fully followed the social ethical principle, were the perfect manifestation of the *dao*. So, from Confucianism's view, to realize the transcendental existence of human being, one must live with following the sage's way, following the social ethical principle. So they also said, "Improving upon this way is called education".[4]This is the reason why Confucianism emphasized the importance of ritual education.

[1] *Dao De Jing* 道德经, http://ctext.org/dao-de-jing

[2] *Dao De Jing* 道德经, http://ctext.org/dao-de-jing

[3] Roger T. Ames and David L. Hall, *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong* (Honolulu: University of Hawai'I Press, 2001), p.89.

[4] Roger T. Ames and David L. Hall, *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong*

Confucianism considered the whole universe as a growing process. The terminal would be the fully realized the *dao*. This thinking method is a temporal way.

Confucianism, from the external, cultural aspect, proposed the condition how to be a transcendental existence, which could only be realized through ethical principle cultivation. This method would provide us with a way to fulfill our value in social life. However, when we confronted the limitation in real life, we may need another way to adjust ourselves. In this kind of situation, we may seek help from Daoism, to realize the transcendental existence in the mental world. Daoism, through a spatial thinking method, illustrated the attribute of the *dao* and answered the question "what is the *dao*?" while Confucianism, through a temporal thinking method, illustrated the dwelling of the *dao* and answered the question" where is the *dao*?" These two thinking methods were based on two kinds of tendencies of human beings, natural tendency and social tendency. With these two kinds of cultivation, human could realize the transcendences through two ways, the mental transcendence and the cultural transcendence. Both natural and social tendencies are human's essential requirement for living. In this view, I stated that there is an intrinsic unification between Daoism and Confucianism.

II. DAOISM AND CONFUCIANISM MADE DIFFERENT PHILOSOPHICAL BREAKTHROUGH FROM THE SAME CULTURAL RESOURCE

The destruction of rite and music system in Zhou Dynasty is the same historical topic that Daoism and Confucianism faced. To solve the confliction, based on their different concern and different kinds of experience, they build vary thoughts to deal with the historical topic. When philosophers exam the reasonability of the rite and music system, they must answer the question what is the metaphysical reason for the existence of rite and music system? Or we say, what is the cultural resource for establishing the rite and music system? In Daoism and Confucianism textbook, we discovered that the concept of the *dao* was used to represent the common cultural resource. So, the question, now, proceeds to that what the *dao* means? As the common cultural resource, what contents it contained? Did Daoism and Confucianism understand the same *dao*? To answer these questions, we must first examine the structure of the *dao / tiandao/tian*道/天道/天.

In fact, even in pre-Qin Dynasty, philosophers have stated that the *dao* is the common cultural resource for the hundred schools. In *Zhuangzi*, the author said, "The system of the *dao* was about to be torn in methods all under the sky (*daoshujiangweitianxialie*道术将为天下裂)"[5], which means the hundred schools were occupied different kind of attribution of the *dao* to build their own thought. Before pre-Qin Dynasty, the *dao* system was the united culture resource. After vary philosophers emphasized different aspects of the *dao* system, they build their thoughts, which Zhuangzi called "the method (*Shu*术)". This means all schools' thoughts were just represent one attribute of the system of the *dao*. So, the system of the *dao*, as the metaphysical reason for the existence of the rite and music system, is the culture resource for building ancient Chinese philosophy. Furthermore, the fundamental spirit of ancient Chinese philosophy was also bred in this *dao* system. The system of the *dao*, origin from ancient time, was formed through a long historical process. We could briefly divide it into three main steps.

1. The primitive concept of the *dao*.

The primitive concept of the *dao* was united with the primitive religion. The primitive religion was based on the primal, savage thinking system of human beings. In this thinking system, the nature was a personating nature. That means in ancient time men's thinking system, there was a natural god existence in nature. Like human being's soul, there must be a similar kind of soul, who dominated the whole nature system. Base on this kind of understanding, the ancient time men gradually formed the primitive, vague concept of the *dao*. There is no exact time when this conceptwas formed. In the common view, the time was before the period of Emperor Yao (about 2400 BCE).

The primitive concept of the *dao* mainly contains two meanings. The first one, what is the *dao*? In this subject, the primitive *dao* gave us two vague meanings, which united as one. i. The vague rules, which included the rule of nature and the rule of human society. ii. Both of the two rules were controlled by a humanize godwho seemed like an invisible existencebuthad his own will. The second one, what is the function of the *dao*? The *dao* is the controller of both nature and human society. So, the *dao* is the principle of human's political and ethical activities. In this case, keep in fit with climate and geography

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(Honolulu: University of Hawai'I Press, 2001), p.89.

[5] *Tian Xia*天下,*Zhuangzi,* http://ctext.org/zhuangzi/tian-xia

(*Fatianxiangdi*法天象地) became the basic thinking method of ancient time men, which gradually develop into the epistemological and methodological principle of ancient Chinese philosophy. About this method, the author of *I Ching* wrote,

"When in ancient times Lord Bao Xi rules the world as sovereign, he looked upward and observed the images in heaven and looked downward and observed the modes that the earth provided. He observed the patterns on birds and beasts and what things were suitable for the land. Nearby, adopting them from his own person, and afar, adopting them from other things, he thereupon made the eight trigrams in order to become thoroughly conversant with the virtues inherent in the numinous and the bright and to classify the myriad things in terms of their true, innate natures."[6]

Now we know, the primitive concept of the *dao* is the union of two vague meanings, the humanize god and the objective law of all things. So it had two possible ways for further development. If emphasized the humanize god's meaning, it will develop into a kind of theology or religion, whereas, if emphasized the objective law's meaning, it will develop into a kind of rational philosophy. In history, when it developed to the second step, the meaning of humanize god was emphasized.

2. The apotheosized *dao*

With the development of social division of labor, different classes began to form. The most significant change about the *dao* was that the communication between *tian* and human turned into communication between *shen*神 ("priests/wizard")[7] and human. The direct communication between human and *tian* became illegal.

There was a dialogue between King Zhao楚昭王(523-489 BCE) of nation Chu楚and minister Guan 观射父 (?-?,a religionist in the Spring and Autumn period) recorded these events, which we called them "cut off the communication between Tian and Earth (*Jueditiantong*绝地天通)". In brief, in ancient time, human and *shen* had distinctive social position and they did not disturb each other. Nonetheless, after Jiuli九黎tribe broke the social system, human and *shen* mixed together. Then After Emperor ZhuanXu颛顼 (about 2514-2437 BCE) defeated Jiuli tribe, he appointed Chong 重 to serve *tian* as the *shen* to deliver the will of *tian*, appointed Li 黎 to serve the earth as the spokesman to deliver the will of *tian* to the people on the earth. After this appointment, the social system backed to normal. And after many years, Sanmiao三苗 tribe, broke the social system again as Jiuli tribe did, be defeated by Emperor Yao. Then Yao appointed the offspring of Chong and Li in the same position as their ancestors did.

There is not too much ideological meaning of these events. It is rarely a theological process. In this changing process, the most significant difference with the primitive concept of the *dao* is the relationship between *tian* and human. In primitive *dao*, *tian* and human were the "two poles" relation. Human could direct communicate with *tian*. While in the apotheosized *dao* period, if human expected to communicate with *tian*, he/she must first communicate with the intermediary agent: *shen*, who was set as the only personknew the will of *tian*. So, this relation turned into a triad form, *tian-shen*-human. In special, some religious reform activities after that period had clearly stated that the direct communication between *tian* and human was illegal. Setting the position of *shen* could ensure the uniqueness and definiteness of *tian*'s will. This is a leverage to ensure the uniqueness and supreme power of the emperor, who also named as *tian*'s son (*tianzi*天子) in ancient China.

3. The philosophical *dao*

This step was a return from the apotheosized *dao* to the proper way of human. It was a progressive development of the principle meaning of the primitive *dao*. *Dao/Tiandao/Tian* in this period, as the objective law of all things, was the central meaning of the philosophical *dao*. *Tian* was the natural *tian*, but not the humanize god. *Tian* had no will; it only set the objective law of the development of all things. The philosophical *dao*, as a system, contained two sub-systems, one was the natural law system, and another was the social ethical system. These two systems mixed together as a union in the philosophical *dao*. The *dao* became the law of the social ethic system, so who could represent the will of *tian*? In Zhou Dynasty (1046-256 BCE), there was a standard, "person who had the highest morality". So, whether one could achieve the *dao* was depended on his moral level. Moreover, by cultivating one's moral level, one could achieve the *dao* and harmonize with *tian*. In the philosophical *dao*, the religious and theological meaning became weaker

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[6] Richard John Lynn,*The Classic of Changes: a new translation of the I Ching as interpreted by Wang Bi*(New York: Columbia University Press, 1994), p.77.
[7] Here, *shen* 神 is an mysterious position. His main work was hostedthe official cult rites and received the will of *tian* from cult rites, which means only *shen* could know the will of *tian*.

and the objective law's meaning came stronger and stronger. So, "what the *dao* is" transformed into "what the moral is". The central meaning of the philosophical *dao* turned into the moral law of society.

Above three steps of *dao/tiandao/tian* system as a whole was the cultural resource for pre-Qin philosophers. This cultural resource has two kinds of meanings,

1. It provided the ontological cultural resource for the pre-Qin philosophers, which was contained in the three steps of the *dao*.

i. The*dao/tiandao/tian* was the foundation of all things. In general, it represented the principle of all things. The *dao* was not an atomic entity or idea, but an organic system. From the origin, the ontological concepts of ancient Chinese philosophy were all means systems.

ii. Mutual communication between *tian* and human. There were two approaches of the mutual communication. One way was through the humanize god, another way was harmonized the way of *tian*and the way of human. The second one was the pivotal way in history.

iii. The way of*tian*was the way of human and the way of human was the way of *tian*. The way of *tian* was the root of the way of human, while the way of human was the highest level of the way of *tian*. In separate, the nature of the way of *tian*was nature while the nature of the way of human was social ethic. In whole, the highest nature of*tian* was the union of natural attribution and social ethic attribution. That means that we could not study them in separate ways. The relation between man and man, combine with the relation between man and nature was a whole.

2. It provided the basic thinking method of pre-Qin philosophers.

Because the relation between *tian* and human that formed in the system of the *dao*, it was no doubt that nature will play a very significant role in philosophers' thinking method. "Keeping in fit with climate and geography" became the epistemological principle of ancient Chinese philosophy. The fundamental spirit of Chinese philosophy was based on this thinking method, harmony of *tian* and human, harmony of knowledge and action, harmony of emotion and environment.

So, Daoism and Confucianism, based on their different kinds of concerning about the attributes of *dao/tiandao/tian* system, built vary philosophical thoughts. Daoism emphasized the natural attribute of the *dao* and built their thinking method in a spatial way. So, in Daoists' view, everything in the world was the manifestation of the *dao*, but nothing could fully represent the *dao*. To achieve the *dao*, one must cultivate his spiritual realm and harmonize himself with the nature. Otherwise, Confucianism emphasized the social ethic attribute of the *dao* and built their thinking method in a temporal way. In Confucius' view, the world was established mot only base on the sum of extended objects in space at the same time, but also an organ system with different levels formed in the development process. In these levels, because their social ethic attribute, human ranked the highest level in the system. So, Confucians' considered the social ethic, the social order, the social rank as their central ideas. This is the reason why Confucious cultivated his students with benevolence, filial piety and rite.

III. THE COMPLEMENTARITY AND CONFLUENCE IN THE HISTORICAL DEVELOPMENT PROCESS

In above two chapters, I illustrated the common historical topic and cultural resource for the origin of Daoism and Confucianism. So, I stated that there is an intrinsic unification of Daoism and Confucianism. Based on the intrinsic united relation, Daoism and Confucianism (as a whole) should be the pivotal aspect of the development process of ancient Chinese philosophy. There are three main stages of the complementary and confluence process: 1. In Pre-Qin Dynasty, they have the same metaphysical foundation, but created their theory in diverse perspectives. 2. In Wei-Jin Period (240-316 CE), their successors expressed a burning desire to pursue the unification between the two schools, hoping to solve the conflict between *you* 有("existence") and *wu*无("nothing"), *ziran*自然("nature") and *mingjiao*名教("ethical code"). However, these philosophers all failed to unite these two schools of thought. 3. Overall, in Song-Ming Dynasties (960-1644 CE), philosophers realized the unification, but insisted on the authority of Confucianism and showed arepulsion to Daoism, even though they themselves took thoughts from Daoism.

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ХУРААНГУЙ

Энэхүү өгүүлэлд Күнзийн сургаал болон Даосизмын сургаалын дотоод салшгүй нэгдлийг илрүүлэн гаргахыг зорьлоо. Чин гүрний өмнөх (МЭӨ 221 он) үеүүдэд Күнзийн сургаал болон Даосизмын сургаалыг үндэслэгчид ёслол болон хөгжмийн системийн уналт (libengyuehuai礼崩乐坏) мэтийн түүхэн ижил нөхцөл байдалтай тулгарч байжээ. Ялгаа бүхий философийн үзэл сургаалиуд дээр үндэслэн эдгээр үндэслэгчид тухайн үеийн нийгмийн эмх замбараагүй байдал, өөр өөр хандлага бүхий нийгэмд үйлчилж буй ёс зүйн зарчмуудын хооронд харилцаа холбоо байсан эсэхийг судлав. Улмаар тэд ялгаа бүхий философийн сургаалиудыг эхлүүлэх үндсийг тавьжээ. Хэдий энэ нь онолын хувьд зөрүүтэй болов ч Даосизмын сургаал, Күнзийн сургаал нь метафизикийн шинжтэй ижил эх сурвалжтай гэсэн санаа юм. Бид Чин гүрний өмнөх үеийн сонгодог эх сурвалж болох Zhuangzi, Dao De Jing болон бусад өөр өөр эх сурвалжийг нарийн судлан үзээж эдгээрт дотоод нарийн холбоо байгаа эсэхийг судлан гаргах шаардлагатай байна. Судлаач би үүнийг илүү тодорхой болгохын тулд "Тэнгэрийн зам мөр"/tiandao天道/ гэх системлэг ойлголтын учир холбогдлыг шүүн авч үзсэн болно. Даосизмын сургаал болон Күнзийн сургаал нь "Тэнгэрийн зам мөр"-ийн систем хэмээх соёлын шинжтэй нэг эх үүсвэрээс философийн шинжтэй шинэ эргэлтийг бий болгож чадсанаараа онцлог юм. Даосизмын үзэл сургаалд "тэнгэрийн зам мөр"- ийн ахуйн атрибут шинжийг илүү онцолж үзсэн байдаг бол Күнзийн үзэл сургаалд "тэнгэрийн зам мөр" нь нийгмийн ёс зүйт шинж болох талаас нь түлхүү авч үзжээ. Эцэст нь өгүүлэхэд, би хятадын түүхэн дэх Даосизмын үзэл сургаал болон Күнзийн үзэл сургаалын хоорондох харилцан нөлөөлөл, харилцан бие биеэ нөхсөн түүхэн үйл явцын гурван үе шат буй болохыг онцолж, эдгээрийг бүхэлд нь авч үзсэн болно.