

Yangming's teaching is Chan?

--A new defend to the proposition that "Yangming's teaching is not Chan"

Rongjiao Wang

Jiangbei New Area District, Nanjing 210011, China.

907038936@qq.com

Abstract

As to the relationship between Yangming's teaching and Chan, some people insist that Yangming's teaching is Chan, while others think it is not Chan. But those thinking Yangming's teaching is not Chan can't provide sufficient evidence to show the differences between Yangming's teaching and Chan, which results from focusing on Yangming's teaching merely and neglecting the analysis of Chan. To be specific, Chan includes Indian Chan and Chinese Chan. Accordingly, we should demonstrate Yangming's teaching is neither Indian Chan nor Chinese Chan. So we try to prove this proposition from four aspects, namely the monism or pluralism

Keywords

Yangming's teaching, Chan, Indian Chan, Chinese Chan, Difference.

1. Introduction

As the culmination of traditional Chinese psychology, Yangmingxue developed Cheng Zhu's rational model of mind, sexuality, reason, and qi with the theories of "heart is reason", "unity of knowledge and action", and "conscience", which became a symbol of the maturity of Confucianism in the Ming Dynasty and the reconstruction of sanctification. However, because of its special emphasis on the leading role of "heart" and "conscience", as well as meditation, recitation, enlightenment and other efforts, Yangmingxue has always been suspected of Chan, such as Chen Jian, Luo Qinshun and Yuan Hongdao in the Ming Dynasty, Gu Yanwu, Dai Zhen, Ruan Yuan in the Qing Dynasty, etc., all believe that Yangmingxue is actually Chan, and modern scholars such as Master Sheng Yan and Mr. Lai Yonghai have also pointed out the similarities between Yangmingxue and Chan. But is Yangmingxue really Chan?

For example, in the late Ming and early Qing dynasties, Huang Zongxi, Sun Qifeng, Li Hao, and Li Fu of the Qing Dynasty all believed that the essence of Yangmingxue was not Chan, and modern scholars such as Mr. Qian Mu and Mr. Chen Rongjie also believed that Yangmingxue was different from Chan. It can be seen that the relationship between Yangming and Chan is an important issue that has plagued scholars in the past, and it is also the focus of modern academic litigation. In this regard, Mr. Chen Rongjie has pointed out that since Chen Jian and others pointed out that Yangmingxue is similar to Chan Studies, the debates about Yangmingxue as Chan and non-Chan studies have emerged one after another, and have become an important issue in the study of Yangmingxue.

As far as "Yangmingxue is not Chan", there are still some deficiencies in the logic of previous arguments, that is, the difference between Yangmingxue and Chan cannot be fully explained. Therefore, how to go further on the traditional argument and enrich the argument of "Yangmingxue non-Chan" to explain the difference between Yangmingxue and Chan has

become a question that we need to explore. In order to solve this problem, on the basis of analyzing and reviewing the traditional arguments of "Yangmingxue non-Chan", we try to give several arguments to prove the difference between Yangmingxue and Chan Buddhism, that is, "Yangmingxue is not Chan".

2. Argumentation and review of "Yangming non-Chan learning".

Ancient scholars have discussed the differences between Yangmingxue and Chan Studies, and it has become a line of competition with "Yangmingxue is Chan Studies". For example, Li Hao in the late Ming and early Qing dynasties believed that "Yang Ming came out and pointed horizontally, and washed the ugliness along the way." Shi Shi knew that the whip was open, and between daily use, it was bright. In Li Hao's view, although Yangmingxue is a psychology that focuses on the inner dimension, its focus is still in daily use, and Confucianism is practiced in the life realm of Confucianism. Sun Qifeng also believes that the focus of Yangming science is the "to" of "to conscience", and Sun once said: "The theory of Yangming conscience focuses on words." From the remarks of Li Hao and Sun Qifeng, it can be seen that in the late Ming and early Qing dynasties, under the general trend of criticizing Yangmingxue, there was still a group of scholars who adhered to the Confucianism of Yangmingxue and strongly supported Yangmingxue. They particularly emphasized that Yangmingxue focuses on the implementation line of "to conscience" and "unity of knowledge and action", rather than just talking about the mind. Here, although the two did not clearly point out that "Yangming is not Chan", they released a signal: Yangming Xinxue is Confucianism and the study of sages. In this regard, Li Mutang of the Qing Dynasty also said, "The learning of the sage is also the study of the heart." It clearly affirms the legitimacy of Confucianism in Yangmingxue. According to this logic, if Yangmingxue belongs to Confucianism, then "Yangmingxue is not Chan" has become a self-evident proposition.

So, how to prove that Yangmingxue belongs to Confucianism? Huang Zongxi gave a more detailed argument on this issue:

After Mr. Cheng learned in the words and chapters, he sought the heart, and obtained the consciousness of his nature, called conscience, because he showed people to seek the need to exert force, said to conscience, and Zhu Zi's words are not without contradiction, and the person who tried to express the seal was in Lu Xiangshan, so he suspected that it might be out of Chan. Mr. Chan tried to escape, and then felt that it was wrong and left. The husband is also sincere, and the way of heaven is also. Those who are honest are clear, the way of people is also, and the conscience is also. Because of the sincerity of the Ming Dynasty, the holy name of the human and the heavens, Chan is so strong that the descendants force the mystical view, so close to Chan, it is not the intention of Mr.

Huang Zongxi believes that Yangming's "conscience" and "conscience" have an intrinsic relationship with Confucianism's "sincerity", "enlightenment", "the way of heaven" and "the way of man": conscience is people's consciousness of their nature in the state of seeking their own hearts, which is consistent with the "sincerity" of Confucianism. "The consciousness of Yangmingxue is also a kind of inner true and undelusional state of people, and what they perceive is the great source of Confucianism - sex or reason, which is the aspect of Confucianism and the way of heaven in Yangmingxue, which is in line with the ontological level of Confucianism. On the other hand, Yang Ming's "To the Conscience" aims to "show people the need to exert force", which corresponds to the Confucian "sincere person", "The sincere person cannot be true and innocent, and if he wants it to be true and without falsehood, it is of course that personnel are also true." That is to say, the state of conscience that is not naturally revealed is the state of failure to achieve the state of truth and innocence, and if this goal is achieved, it is necessary to be clear and sincere in personnel, that is, to conscience, which is the humane

side of Confucianism issued by Yangmingxue, which is in line with the work level of Confucianism. From this, Huang Zongxi concluded that Yangmingxue is in line with Confucianism at the level of ontology and labor. Therefore, the relationship between Yangmingxue and Chan is transformed into the relationship between Confucianism and Chan, and the difference between Confucianism and Chan is self-evident.

Huang Zongxi's argument is plausible, but not thorough. Specifically: (1) From the perspective of the relationship between Yangming and Confucianism, Huang's argument is too brief to specifically explain how Yangming's "conscience" and "heart is reason" are interconnected with Confucianism's heavenly and humane principles at the ontological level. This invisibly weakens the strength of the argument that Yangmingxue and Confucianism are compatible at the ontological level. The same is true of the arguments of "to the conscience" and "the honest one". Therefore, Huang's inadequacy of the argument for the consistency of Yangming and Confucianism tends to make his views vague. (2) From the perspective of the relationship between Yangmingxue and Chan Studies, due to the insufficient argument for the consistency between Yangmingxue and Confucianism, the argument for distinguishing Yangmingxue from Chan is not sufficient because of the sincerity of the Ming Dynasty and the sacredness of the heavens, because this can only prove the difference between Confucianism and Chan Buddhism, but cannot fully prove the difference between Yangmingxue and Chan Buddhism.

After the above discussion, we can see that the views of traditional Confucian scholars on "Yangming and non-Chan studies" are basically in a stage of marking their positions, and the specific logical arguments are slightly insufficient. Of course, this is related to the historical situation of Confucian society and culture, as a kind of life learning and wisdom, Confucianism focuses on moral practice in daily practice, rather than intellectual argumentation and preaching. In other words, the intellectual argument of "Yangming non-Chan studies" is not the task of traditional Confucianists, but an academic task of modern scholars. In modern times, scholars such as Qian Mu and Chen Rongjie have made preliminary arguments, and on this basis, we are committed to making specific arguments on the proposition that "Yangming is not Chan".

3. A new defense of "Yangmingxue is not Chan".

The "Chan Studies" in "Yangmingxue Non-Chan Studies" mainly refers to Indian Chan in China and Chinese Chan that began with the Six Patriarchs Huineng, that is, if we want to prove that "Yangmingxue is not Chan", it is necessary to prove that Yangmingxue is neither Indian Chan in China nor Chinese Chan that began with the Six Patriarchs Huineng. Although these two Chan methods have different forms of expression, their essence is Nyolai Tibetan Chan, so the proof problem of "Yangmingxue is not Chan" is transformed into an argument that "Yangmingxue is not Nyolai Tibetan Chan". Let's get into the specific process of argumentation:

First, from the perspective of the unity and pluralism of truth, the truth of Yangmingxue is pluralistic and concrete. The truth of Indian Chan and Chinese Chan is monistic and abstract. As far as Yangmingxue is concerned, the pure principles of heaven that it pursues must be implemented in daily moral practice in order to realize the meaning of heavenly principles. Yang Ming once said:

With this pure heart of heavenly reason, the father is filial piety, the king is loyalty, and the friendship and governance of the people are faith and benevolence.

If this heart has no desire, it is purely a heavenly principle, a sincere heart of filial piety, in the winter it is natural to think about the cold of the parents, then to seek a warm truth, in the summer to naturally think about the heat of the parents, to seek a clear truth.

Zhuzi's philosophy believes that there is both the principle of things and the reason of the heart, and the method of learning from things is the process of exhausting the reason of things, cognizing, confirming and enriching the reason in the heart, and to a certain extent, the reason

of things and the reason of the heart are in an equal position in Zhuzi's philosophy. Yangmingxue, on the other hand, transforms this equivalence structure: Yangming completely subsumes the Heavenly Principles in the heart, but at this time the Heavenly Principles are only a pure Heavenly Principles, and the so-called "pure" refers to the Heavenly Principles that have not yet been implemented in practice and only exist in the inner experience of people, and the heart is also a kind of "pure Heavenly Principles". When this heart is sent to serve parents, monarchs, make friends and govern the people, and other specific affairs, the principles of heaven can be truly implemented, and this is the stage of completion of the principles of heaven. In other words, "filial piety" is the fusion of the undeveloped "Heavenly Principle" and the "Father" that has been issued, "Loyalty" is the fusion of the undeveloped "Heavenly Principle" and the "Matter King" that has been issued, and "Filial Piety" is the fusion of the undeveloped "Heavenly Principle" heart and the undeveloped "Heavenly Principle" and the "Truth of Seeking Warmth" that has been developed. It can be seen from this that Yang Ming transformed the dualistic and equivalent structure of Zhu Zi's mind and the principle of things into a state of the same body between the reason of the mind and the reason of things, and this state is "the same return to silence" when it has not been developed, which is ineffable, and it is only "understood for a while" when it has been developed, and this state of development is the truth pursued by Yangmingxue. And this kind of has always been in a certain context, for a certain specific situation of the revelation, such as the matter of relatives, the king, the rule of friends, etc., so it is manifested as a specific and pluralistic moral behavior, therefore, we believe that the truth of Yangmingxue is pluralistic and concrete.

As far as Chan is concerned, both Indian and Chinese Chan belong to Tibetan Chan, and their truth is monistic and abstract. Specifically, Indian Chan, which is based on the Ranga Sutra, focuses on reasoning, "To enter the Tao, you must first 'see the Tao' - to realize the truth." [8]1 This "truth" as the goal of enlightenment is precisely the self-purifying nyorai zang, a metaphysical ontological existence that does not change with the flow of time and situation. Indian Chan pays special attention to the realization of this ontological nature of Nyoraizang, and its practice has the color of asceticism and asceticism, and the function of asceticism and abstinence is to avoid the interference of worldly things with the truth of enlightenment. Different from Indian Chan, the Patriarch Chan, which is based on the Diamond Sutra, turns its attention to the real human mind and human nature, but the self-nature of the three-body Buddha and the Buddha's knowledge that it emphasizes is also the embodiment of the real human heart and human nature. And the Chan of the patriarch after the gradual development of the lamp Chan, and turn to the Buddha to hide all things, in the Chan method of advocating the lush yellow flower, nothing more than the like. The verdant bamboos are all Dharma bodies, and in terms of cultivation methods, they are manifested as unlicensed and uncultivated, and they can follow their fate. Patriarch Chan focuses on guiding the unenlightened to make them enlightened, and the subsequent Chan of the Split Light expresses the realm and state after enlightenment. In other words, in the patriarch Chan stage, it is the problem of enlightenment, and in the Chan of the Split Lamp, it is the problem of the realization of the Buddha. Since Indian Chan and Chinese Chan both belong to Nyolaizang Chan, and Nyolaizang, as the truth pursued by Chan Buddhism, is a metaphysical ontological existence, so its truth is monistic and abstract. However, Venerable Yin Shun also pointed out that "Buddhism is not only enlightened, but also belongs to the view (reason), but also from the perspective of enlightenment, from the actual life and practical deeds, to eliminate the beginningless habits, this is called 'monasticism'." Cultivating to the end of the consummation is called 'the path of no learning'. In other words, Chan also pays attention to the implementation of the principle of enlightenment in the practice of life, which has a formal similarity with Yangmingxue's extension of conscience to daily practice, so can the truth of Chan also be regarded as pluralistic and concrete? The answer is no, because although Chan also talks about the convenient method of implementation in life, it

belongs to the theory of pluralism, but this pluralism belongs to the theory of convenience, not the theory of pluralism in nature. This is because the pluralism of Chan Buddhism belongs to the pluralism of convenient methods, and its purpose is not to facilitate the method itself, but to eliminate the false impurities of the truth of enlightenment through convenient methods and maintain its pure nature. Yangmingxue, on the other hand, focuses on embodying "heart is reason" in the daily life of Confucianism and maintaining the effective operation of Confucian ethics, rather than just pursuing a clear and spiritual conscience and heart. Therefore, the truth of Yangmingxue is pluralistic and concrete, and the truth of Indian Chan and Chinese Chan is monistic and abstract.

Second, from the perspective of spiritual practice, although Yangmingxue and Chan both focus on meditation and enlightenment, Yangmingxue's meditation is the work of Confucianism, and epiphany is a means to achieve the charm of Confucianism with the heart and reason, while meditation and epiphany in Chan are both methods of enlightenment, and what they achieve is the realm of Buddhism beyond the world.

Yang Ming and Chan both focus on meditation and epiphany, and for the similarities between the two at the level of work, Yang Ming said:

When you don't think about good and evil, you recognize your true face, and this Buddha makes it convenient for those who don't know your true face. The original face is the so-called conscience of our Holy Gate. Now that we know that our conscience is clear, we will no longer say so. It is the work of enlightenment, that is, the Buddha's constant affection, and it is also the constant existence of his original face. The body segments are roughly similar.

The sage's knowledge is sincere, and the body of his conscience is as bright as a mirror, and there is no slight. When Yan Yuan came, she saw the shape of things, and the mirror was not stained. The so-called love is smooth and ruthless. There is no place to live and his heart is born, and the Buddha has said yes, but it is not wrong.

In Yang Ming's view, his "conscience" and Buddhism's "original appearance" have similarities at the ontological level, and the similarity of the ontology leads to the similarity of cultivation efforts, that is, Yang Ming's "enlightenment" is similar to Buddhism's "constant care" and "giving birth to one's mind without dwelling". Therefore, Yang Ming does not deny that there are similarities between his studies and Chan studies, but Yang Ming has never recognized his studies as Chan studies, because the similarity between Yangming and Chan studies is only a formal similarity, which is manifested in the fact that both advocate that current experience and famous knowledge corroborate it, but this formal similarity is not enough to prove that Yangming and Chan are essentially the same. Because in essence, Yangming has an irrevocable Confucian standard, which is mainly manifested in the following three aspects:

First of all, Yang Ming's meditation work has a Confucian standard.

Before meditating in the temple, I didn't want to sit in meditation. Because my generation usually worries about things, the unknown is his own, and he wants to make up for the convergence of primary school for a while.

If a scholar wants to be a saint, he must clear his mind and body, so that he does not leave the weaving and has direct insight, so that he can have a place of self-cultivation.

Some scholars criticize Yang Ming for meditating in the temple and criticize him for learning Chan science, but in fact, Yang Ming's use of meditation is not to learn the Chan meditation of meditation in order to obtain the wisdom of liberation. Rather, meditation is seen as an effective way to restrain and seek reassurance, which is a way to compensate for the work of Confucian elementary school. Yang Ming believes that if you want to become a Confucian sage, you must not be distracted by daily affairs and lose yourself, and only by "clarifying the mind and body" can you "see directly", so that you can open up a piece of land for specific Confucian efforts such as self-cultivation and self-cultivation, so that the ultimate goal of "a scholar who wants to be a

sage" can be truly realized. In fact, not only Yangming, but also in the Song Dynasty, Confucianists took meditation as a Confucian cultivation effort, and Zhu Xi was one of them, as Professor Li Chenggui pointed out, "Zhu Xi declared that the 'meditation' he advocated was not Chan meditation, not to 'cut off thoughts', but to restrain the mind, and not to make mistakes." It can be seen that meditation is a cultivation effort shared by Confucianism when Confucianism developed to the stage of Neo-Confucianism in the Song and Ming dynasties, so meditation has the Confucian standard.

Secondly, the epiphany of Yangmingxue is based on the heart and reason, and it has the Confucianism standard. For example, Yang Ming's form of enlightenment is similar to that of Chan epiphany, but in essence, Yangming's enlightenment has the nature of Confucianism, because the way of Yangming's enlightenment is the way of the sage and the purpose of Confucianism. "Gewu Zhizhi" comes from the "University", and the "University" has been regarded as "Confucius's testament, and the door of learning into virtue" since the Song Dynasty, its three programs and eight articles are an effective way to realize the ideal of Confucian sages, and Zhu Xi's "Gewu Zhizhi" is the key to activating the "University" three outlines and eight eyes, so the way of Yang Ming's epiphany is the way to reach the ideal of the sage, that is, the knowledge of things. And Yang Ming's knowledge of things is based on the heart, "the heart is reason, scholars, learn this heart, and those who seek it, seek this heart." That is to say, Yang Ming's learning and seeking are actually exhausting Confucian principles through the heart, "Heavenly Principles are Mingde, and poor Principles are Mingmingde", so it has the Confucian standard. Just by virtue of whether it is poor or not, it is possible to distinguish the substantive differences between Yangming and Chan. In this regard, Fang Dongshu, a Confucian scholar in the Qing Dynasty, also said, "The failure of Chan is not to seek reason, and the wonder of Chan is not to seek reason." If you are poor, you are not Chan. " [13]35

Thirdly, the work of Yangmingxue is a means to achieve the charm of Confucianism and the realization of the ideals of saints, and it has the standard of Confucianism. Yangmingxue is the culmination of the study of the mind, which makes the inner realm of life to the extreme, and the external performance is a kind of Confucian and holy charm, such as:

Conscience is the spirit of creation. These elves, born by nature, become ghosts and become emperors, all come out of this, and they really have nothing to do with things. If a man regains his perfection, he owes nothing less, and he does not realize that he is dancing with his hands, and he does not know what joy there is in heaven and earth. [7]98-99

If a person can thoroughly recognize the conscience and make his conscience completely become the source of all meanings, then this person will show the charm of the sage of Yangmingxue, that is, "I don't know what joy there is between heaven and earth." This is the external manifestation of the realm of the sage through the study of the mind, and the music of Yan Hui and the song of Chang Dian in the "Analects" have the same charm and have the same magic. Yuan Hongdao, a master of the Ming Dynasty, once said, "The joy of Yan, the song of the point, the so-called true Confucianism of the Holy Gate." [14]215 In terms of this Confucian and holy charm, Yang Ming's "dancing with hands" is the embodiment of "indulgence is the absolute reason and the rhyme is complete"[14]215. Therefore, from the perspective of the charm reached, the charm of Yangmingxue is the charm of Confucianism and sage, and it has the Confucianism-based nature.

Compared with the meditation, epiphany, and charm of Yang Ming's work, Chan study is completely different from this. Indian Chan attaches great importance to sitting meditation and attaining wisdom, such as Bodhidharma's face to the wall, Shenxiu's "always wipe diligently, do not make dust"[15]14, etc., all advocate meditation-style gradual cultivation in terms of work. The Sixth Patriarch Hui Neng criticized the traditional zaChan meditation, "If you sit still, Vimala is not in harmony with the Sariputra feast and sits in the forest." I also saw someone who taught people to sit, to look at their hearts and see that they were pure, and they could not afford not

to move, so they put their work on it. If you don't understand it, you will cling to it. [15]33 While critiquing, Hui Neng also advocated the epiphany method of "one thought is enlightened, that is, all beings are Buddhas"[15]71. In fact, Chan Buddhism is aimed at realizing the true nature as the ultimate goal, as Hui Neng once said, "Knowing all the ten thousand laws, all in oneself, why not see the truth from one's own heart." [15]71 In other words, Chan Buddhism does not involve the content of Yangming's work, but the charm of the enlightened person is a kind of pure and lofty view of the world, and it is different from the heartfelt emotional experience of Yan Hui's joy, Chang Dian's song, and Yangming's hand dancing. Therefore, from the point of view of practice, Yangming is not Chan.

Third, from the perspective of the authenticity of the world, Yangmingxue believes that the world is real, and thus affirms the value of human things, while Chan denies that the world is real, and thus denies the value of human things. Yangmingxue and Chan both focus on "heart" and "enlightenment", but their attitudes are completely different, Yangmingxue regards "heart" and "enlightenment" as a means to achieve human ethics and realize Confucian moral life, while Chan studies regard "heart" and "enlightenment" as the goal pursued, as the truest state of life. This divergence led to differences in the worldview and attitudes between Yangmingxue and Chan.

As far as Yangmingxue is concerned, the real world is real, so the meaning of life is not to violate the common principles of human ethics and things, and to adhere to the responsibility of the individual to the world and the country. Yang Ming once said:

I am Confucian, I have not departed from things, I just go with the flow of nature, which is kung fu. [7]100

The saint's desire is also to fulfill his heart, and all things in heaven and earth are one. Therefore, there is the setting of discipline and political affairs, and the application of etiquette and music. The heart is exhausted and the family is united, the country is governed, and the world is peaceful. Therefore, the learning of the saints is not exhaustive. [7]236-237

Yangmingxue has never departed from the Confucian context of human things, although the heart is subtle and profound, but it does not regard the "heart" as a real thing, and then uses the truth of the "heart" to criticize the falsity of the real world. In Yangming, the Confucian content of human ethics, Lun music, and self-cultivation is immovable, and the authenticity of the world is unquestionable, which is the bottom line of Yangmingxue. With this bottom line, the subtlety and mastery of heart, sexuality, heaven, and reason that Yangmingxue talks about can only be used as a "superstructure" on the basis of the bottom line, which is not enough to shake the Confucian standard of Yangmingxue. As Yang Ming pointed out, after dedication, you can achieve the ideal state of "University" of family unity, national governance, and world peace. From this point of view, Yang Ming's emphasis on the "heart" is only a path to achieve Confucian ideals. This path is similar in form to Chan, but it is different in substance. As Yang Ming pointed out:

If you want this heart to be purely natural, you must work the enlightenment and insight. For example, when it is seen in the family, it is found in the family to learn this heavenly principle, when it is seen in the matter, it is found in the matter of the king, when it is found in the rich and poor, when it is found in the rich and poor, it is found in the rich and poor, and when it is seen in the trouble, when it is seen in the trouble, it is in the trouble, and when it is found, it is found in the trouble, and the school is stored in the trouble. As for the stoppage and silence, there is no place for it, and he will learn the truth of heaven from there. [7]6

Although Yangmingxue emphasizes that the principles of heaven are in the hearts of the people, but it also emphasizes the preservation of heavenly principles in human things, which is "to conscience" and "the unity of knowledge and action". This process is the process of implementing the principles of heaven in daily life, and in specific life situations, taking the

principles of heaven as the basis for action, in order to achieve the purpose of maintaining the moralization and Confucianization of individual, family, and national life. This shows that Yang Ming always believes that the study of mind cannot be separated from human things, and it is necessary to affirm the value of human things, which is the manifestation of Yang Mingxue's affirmation of the authenticity of the real world.

Unlike Yangmingxue, Chan denies the reality of the real world, and thus denies the value of human things. For example, the Chan master Shenxiu of the Indian Chan system believes that "the body is a Bodhi tree, the heart is like a mirror, and it is always diligently brushed, so that there is no dust" [15]14. He only emphasizes the importance of body and mind, but this does not mean that Shenxiu affirms the authenticity of body and mind, on the contrary, Shenxiu emphasizes the body and mind of the individual, and the deep reason is that he denies the truth of everything in the world, and takes the Buddha nature that does not change and follows as the truth, and the body and mind are only the starting point for Shenxiu to reach the enlightenment stage of cultivation. Shenxiu's Chan method retains the body and mind to a certain extent, and belongs to gradual cultivation, and when it reaches the stage of Chan of the patriarch, Huineng even the basis for the practice of body and mind is also empty, advocating that "Bodhi has no tree, the mirror is not a platform, and the Buddha nature is always pure; [15]18. It further explains that only the pure Buddha-nature is true, and everything including Confucian ethics is false. The Chan of the Patriarch also thinks so about the Dividing Lamp Chan. Chan Buddhism's idea of denying the reality of the world and the value of human things is similar to the Diamond Sutra, which states that "all appearances are false." [16] 749a is the basic worldview of Buddhism, which is based on the theory of dependent arising.

Yang Ming has many criticisms of this Buddhist worldview:

But Shakti wants to do everything he can, sees his mind as an illusion, and gradually falls into nothingness. If there is no negotiation with the world, there is no way to rule the world. [7]100 The emptiness of the Buddha and the old man abandons the regularity of his human ethics in order to understand his so-called self-heart. [7]225

The study of Chan and the study of the sage are both seeking to the best of their hearts, and they are also very different. The saint's desire is also to fulfill his heart, and all things in heaven and earth are one. The study of Chan is not based on the heart, but it means that it is a person who has attained the Tao, and it is also a solid heart, but if I do not understand that my heart is in it, then I will be disdainful of it? If there is something wrong outside, then I will also be disdainful of it? Si is also the so-called dedicated person, and I do not know that I have fallen into the bias of selfishness. It is an outsider, a relic thing, to be good or able to do it, and if you want it, you can't govern the country and the world. [7]236-237

Here, Yang Ming grasps Buddhism and Chan Buddhism's "elimination of things" and "abandonment of their human ethics", pointing out that they deny the reality of the real world and human ethics, and points out that Buddhism and Chan Buddhism pursue clarity and dedication by abandoning human ethics and physics and avoiding all involvement, but cannot achieve the goal, but will fall into "selfishness". In Yang Ming's view, this kind of "selfishness" is mainly embodied in the fact that it is only possible to be good to oneself, but it deviates from the Confucian ideal of uniting the family, governing the country, and leveling the world. This also shows that although Yangmingxue emphasizes dedication, it does not deviate from the context and ideal of Confucian cultivation and peace. In this regard, Mr. Chen Rongjie once had an incisive discussion: "Yang Ming not only criticizes Buddhism for evading social and ethical responsibilities. And criticizing Buddha posture does not relieve attachment. In other words, Buddha could not do his best, and although Yang Ming was not as hostile to Buddhism as many other Neo-Confucians, he attacked the very roots of Buddhism. [15]563 In other words, both Yangming and Chan emphasize dedication, but their attitudes towards the authenticity of the

world are absolutely different, Yang Ming affirms the reality of the world and the value of human things, while Chan denies this. From this, it can be seen that Yangming is not Chan.

Fourth, from the perspective of the ideological system to which it belongs, Yangmingxue belongs to the Confucian system and is a new development of Confucianism, while Chan is subordinate to the Buddhist system and is a new development of Buddhism. Yangmingxue and Chan did not come out of nowhere, both were based on the existing teachings of Confucianism and Buddhism, and had new developments according to the new situation. For example, the existing doctrine of Yangmingxue is Cheng Zhu Lixue, and the ontological model of Cheng Zhu Lixue's dichotomy of reason and qi, as well as the number of ways of work and the dichotomy of things and things, places the mind and sex (reason) in a state of dichotomy between subject and object, which is still separated from the Confucian ideal of the unity of heaven and man, so it is not suitable for Yangming's new experience of seeking sanctification, while Yangmingxue is to deal with the gap of Zhuzi's dichotomy of mind and sex (reason), and to bridge it in the realm of "heart is reason". In this way, the principle of the heart and the reason of the matter are all integrated into the heart, and the heart has become the source of meaning for human things, and the daily practice under the influence of this new thought has changed from "respecting the poor and the poor" to "the unity of knowledge and action", providing a relatively simple and feasible path for the realization of the Confucian ideal of sanctification. It can be seen that Yangmingxue is developed from Cheng Zhu Lixue, but it does not completely abandon the categories of mind, sexuality, reason, and knowledge of things in Cheng Zhu Lixue, but reconstructs Cheng Zhu Lixue in the sense of psychology. This shows that Yangmingxue belongs to the Confucian system and is a new development of Confucianism.

On the other hand, Chan also arose in response to the fact that Buddhism was founded on the basis of various scriptures. As far as Chinese Buddhism is concerned, the Sui and Tang dynasties, such as the Three Treatises, Tiantai, Huayan, Weizhi, Pure Land, and Vinaya, were very prosperous, but the translation, commentary, and discussion of Buddhist scriptures tend to ignore the most fundamental understanding of Buddhism, and on the contrary, they gradually drift away from the goal of becoming a Buddha. The rise of Chan Buddhism, especially Southern Chan Buddhism, represented by Hui Neng, is a new direction that developed from within Buddhism's own system of doctrines. The emergence of Southern Chan Buddhism has theoretically opened up the inner relationship between the real human heart and Buddha nature, so that everyone has the possibility of becoming a Buddha with enlightenment, and advocated the epiphany method of not falling into the class in terms of practice methods, and gave lectures at the right time to make people enlightened, so that Southern Chan Buddhism re-established the believers' confidence in becoming a Buddha in a more concise and effective way, so Southern Chan Buddhism became the mainstream of Buddhism development since the middle and late Tang Dynasty. However, although Chan Buddhism is very critical and self-critical, it does not completely abandon the existing scriptures, precepts, and principles of Buddhism, for example, from Bodhidharma to Hongren, Chan Buddhism attaches special importance to the Ranga Sutra, and after the Five Patriarchs, especially Huineng, pays special attention to the Diamond Sutra. This shows that Chan is subordinate to the Buddhist system and is a new development of Buddhism.

In this regard, Mr. Qian Mu believes that "with the development of Buddhism to the point of wisdom, everyone can become a Buddha." With the development of Confucianism, everyone can be holy. [17]256 This shows that both Yangming and Chan were developed according to the logic of Confucianism and Buddhism, and belonged to the Confucian and Buddhist systems, respectively. Therefore, the question of the difference between Yangmingxue and Chan is transformed into the question of the difference between Confucianism and Buddhism, and according to the difference between Confucianism and Buddhism, we can say that Yangmingxue is not Chan.

4. Conclusion

After discussion, there are differences between Yangmingxue and Chan in terms of the unity and plurality of truth, the practice time, the authenticity of the world, and the affiliation system, and these differences can basically explain the difference between Yangmingxue and Chan, that is, Yangmingxue is neither Indian Chan nor Chinese Chan. This is a new defense of the proposition that "Yangmingxue is not Chan" on the basis of previous arguments.

However, it is undeniable that there are many similarities between Yangming and Chan, such as the mode of thinking, the number of work paths, etc. So, how to understand the relationship between Yangmingxue and Chan Buddhism? In fact, Yangmingxue and Chan Buddhism have both similarities and differences. However, as far as Yangmingxue is concerned, the internal needs of the development of Confucianism are the foundation of its production, and the influence of Chan is always an external factor, and whether this external factor can play its role, that is, whether Yangmingxue absorbs or integrates Chan depends on the needs of Confucianism's own development, rather than absorption for the sake of absorption, and integration for integration. In this regard, Mr. Tu Weiming also believes that "Song and Ming theory has drawn many values from Buddhism and Taoism, but it is still a creative improvement of classical Confucianism, rather than the ideological peak of the integration of 'three religions'." "[18]85

Therefore, what we want to emphasize here is that the difference between Yangming and Chan is the beginning, and the same is the end. In other words, the formal similarity between Yangmingxue and Chan is not enough to prove that the two are essentially the same, so our defense aims to argue that Yangmingxue and Chan are essentially different, that is, "Yangmingxue is not Chan".

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