

The rebirth and immortality of the spiritual world: on the integration of Chinese learning, Western learning and Marxist learning

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Abstract. Chinese traditional culture is a culture that pursues rebirth and immortality in the spiritual world. Archaeological evidence in recent years shows that this pursuit of traditional Chinese culture has an exceptionally long cultural origin and development history. Selflessness and the public good have a long history of development, cultural tradition and social foundation in China. The greed of the inner world and the aggressive capital of the outer world are the common enemies of China's fine traditional culture and Marxist theory. The main object of understanding and practice in Chinese, Western and Marxist learning is ultimately the public-private relationship, which is a common major category in Chinese, Western and Marxist learning.

Keywords: spiritual world, public-private relationship, integration of the three learning

1. Introduction

Chinese traditional culture is a culture that pursues rebirth and immortality in the spiritual world. The earliest person to put forward the proposition of the rebirth and eternal life of the spiritual world was Shusun Bao of the Spring and Autumn Period. *Zuo Zhuan - Xiang Gong Twenty-four Year* says: "Bao heard this: 'The greatest is to establish virtue, then merit, followed by words.' Though long, it does not fade away. This is called immortality." The "three immortals" profoundly influences the spiritual world and spiritual realm of the Chinese people. In order to achieve the rebirth and immortality of the spiritual world, the individual life needs to constantly improve moral cultivation or spiritual realm in order to achieve the fundamental change of the spiritual world. Archaeological evidence in recent years shows that this pursuit of traditional Chinese culture has an exceptionally long cultural origin and development history. The highest level of moral cultivation or elevation of the spiritual world is to follow the example of celestial bodies and to be selfless. Therefore, the essence of the relationship between heaven and man is the relationship between public and private. In fact, not only in the Chinese learning, but also in Western and Marxist learning, the main object of understanding and practice is ultimately the public-private relationship, which is the common main category of the Chinese, Western and Marxist learning.

2. The cultural origin of the rebirth and immortality of the spiritual world

The ancient people compared the process of a fundamental change in the spiritual world and spiritual realm of an individual life to the realm of a gentleman, a sage, or a deity, a Buddha or a Bodhisattva to "cicada shedding", "transformation", "rebirth", etc. These metaphors have a certain biological basis and can very vividly reflect the development process of the spiritual world from quantitative change to qualitative change. Judging from today's archaeological evidence, the cultural phenomena embodied in these metaphors have a long history of origin.

2.1. Cicada shed

The pattern and image of cicadas are common in archaeological materials. Jade cicadas have been found in Liangzhu Culture Zhangling Mountain Site, Fanshan Cemetery, Shijiahe Culture earthenware coffins up to many Han Dynasty cemeteries, and there are numerous cicada patterns on Shang and Zhou bronze wares. This long-standing cultural phenomenon indicates that

cicadas have a special meaning in traditional Chinese culture. The larvae of cicadas living in the endless and dark underground, undergo many molts, and return to the bright ground when mature, symbolizing the rebirth of "material life"; Not only that, but when the cicada comes to the ground, it undergoes a revolutionary change in its physical form. Through the "cicada shed", it transforms from a crawling creature to a flying one, symbolizing the rebirth of its "spiritual life". This natural phenomenon undoubtedly had great appeal for the ancients to think about the finiteness and infiniteness of life and the relationship between the heaven and man, and it was indeed so. For example, the large number of cicada-shaped pendants and cicada-shaped mouth amulets found in Han Dynasty cemeteries were clearly praying for the rebirth, ascension and immortality of the lost life.

2.2. Feathering

Metamorphosis, like the cicada shed, refers to the great progress and growth that life has achieved after going through unimaginable hardships, darkness and hibernation, at a great cost both physically and mentally, reaching the realm of a gentleman, a sage, or a deity, a Buddha or a Bodhisattva. For example, because the Arctic region is extremely short in spring and summer, the moth caterpillar needs 14 springs and summers to store energy and 14 harsh hibernations that last for four months before it can break out of the cocoon and become a butterfly. In traditional Chinese society, the silkworm, which is closely related to people's production and life, is a representative creature that emerges from the cocoon or becomes a butterfly. Perhaps because of the magical transformation of the silkworm, the mulberry tree, which is closely related to the silkworm, has also become a symbol of heaven in traditional Chinese culture. For example, "There is Fusang on the Tanggu valley, bathing for ten days" (*Shan Hai Jing - Hai Wai Dong Jing*), "In the past, Tang conquered the summer and straightened the world. There was a great drought and no harvest for five years. Tang prayed to the mulberry grove with his body (*Lu Shi Chun Qiu - Shun Min*).

Chinese ancestors have a long history of living with silkworms. Silk protein residues were detected in soil samples from the bellies of human remains in two tombs at Jiahu Site [1]. Silkworm patterns carved on ivory were found at Hemudu site, jade silkworms were found at Niheliang site, pottery silkworm pupae, stone-carved silkworm pupae and mulberry pollen were found at Shicun site, and a toothed silkworm was found at Shuanghuai tree site. Silk from the middle and late Yangshao Culture was found at the Shuanghuai tree, Qingtai, Wanggou and Chuwan sites in Zhengzhou [2]. "The silk products at Qinwangzhai already had both gauze and silk forms and were relatively mature silk products[3]." In the Neolithic Age, silk, which was scarce in production, was a high luxury item. Besides being enjoyed by important people, it was also used as an important carrier of ritual and music civilization, especially for worship, communication with ancestors, heaven and ghosts. For example, at the Wanggou site, a dead child in an urn coffin was found wrapped in silk, apparently imitating a cocoon, hoping that the dead child would "break out of the cocoon and ascend to heaven". The cultural tradition of silk as an important carrier of the ritual and music civilization has had a profound influence on later generations, such as "Ritual clouds, jade and silk clouds, how are they?" (*The Analects of Confucius, Yang Huo*), "When the silkworm work is done, it is divided into cocoons, called silk, and used to share the clothing of suburban temples" (*The Book of Rites, Yue Ling*).

It can be seen that the ancient Chinese valued silkworms not only for the production of silk products, but also for important spiritual needs, especially the worship of the silkworm pupa breaking out of the cocoon, transforming into a butterfly and ascending to the heavens, and thus the silkworm was called "the celestial insect". So, "Zhuangzi Dreaming of the butterfly" as a famous Chinese philosophical proposition, its philosophical thinking has a long cultural origin, and this long-standing cultural phenomenon indicates humanity's belief in ascension.

2.3. Transformation and generation

There are many descriptions of transformation in *Zhuangzi*, for example, "There is a fish in the northern sea, and its name is kun. Kun is so large that it is unknown how many miles it is. When transformed into a bird, it is called Peng [4]", The roots of the black feet are the grubs, and the leaves are the butterflies. The swallowtail also turns into a worm, which grows under the stove. If it closes off, it is called a fly-out. The thrush is a bird that lasts a thousand days, and it is called Gan Yu Gu. The foam of the dry bone is called Smi, and smi is called acyl. Yilu was born eating amide... Long bamboo gives birth to green ning, green ning gives birth to Cheng, cheng gives birth to Marxist, Marxist gives birth to man, man then enters the machine. All things come from the machine and enter the machine [5]." Among them, "Kun transforms into peng" is an important reference to the rebirth of life: from Kun to peng - from fish to bird, the body of life undergoes a revolutionary change and can ascend to the heavens, thus achieving the rebirth and immortality of life.

The cultural genes of fish-bird transformation are also very ancient. Late painted pottery of the Banpo type of Yangshao Culture began to have fish-bird combination images, with the bird's head inside the body of the fish. For example, the garlic pot at the Wugong Youfeng site, the second phase gourd bottle H467:1 and gourd bottle M76:10 at the Lintong Jiangzhai site, and the basin F33:4 at the Longxian Zhongyitou site [6], all have fish-bird combination images. During the Miaodigou type period of the Yangshao Culture, fish-bird combination images became even more prevalent, "Fish-bird combination images began to appear in the late Banpo type period of the Yangshao Culture and became the most important theme of its painted pottery during the Miaodigou type period" [7]. It is obvious that the abundance of fish patterns on Banpo painted pottery is an artistic reflection of the significant position of the fishing and hunting production mode in social life at that time. With the rise of the agricultural society, astronomy and calendar were increasingly valued by the ancestors, and the sun and bird patterns on pottery and jade gradually increased, and "the divine bird carrying the celestial pole" began to become the theme of artistic creation. The bird patterns on pottery from the Hongshan culture, Liangzhu Culture, Dawenkou Culture, Longshan Culture, etc. may all be reflections of the worship of the divine bird at that time. It can be seen that the fish-bird combination pattern was very likely an artistic expression of the two production methods of fishing, hunting and agriculture by our ancestors, and became the cultural origin of the philosophical implications of Kun and Peng in later times. Li Xinwei believes that "the fish-bird combination image represents the gestation and transformation of the oviparous bird within the fish. The implications of such transformation remain to be further explored, but the above interpretation of the 'Xiyin pattern' gives us a deeper understanding that this theme is one of the core contents of the belief system of Yangshao society" [8], and this implications are revealed in *Zhuangzi, Free and Easy Wandering*: After a long period of accumulation and build-up, the individual life, like a fish transforming into a bird - Kun transforming into a peng, achieves rebirth, ascends to the heavens, and reaches the realm of "divine man" that transcends all things and is absolutely free [9].

To sum up, "cicada shed", "metamorphosis" and "rebirth" symbolize the rebirth of life after going through all kinds of hardships, darkness and hibernation, and these rebirths have a common ultimate goal-to ascend to the heavens and thereby obtain eternal life. Influenced by this cultural concept, the jade figures from the central tomb of the 16th site of Niuheliang, the "Jie" shaped crown jade figure from Lingjiatan tomb, the "Holding fish doll" from Dengjiawan Site, the jade figure from the tomb of Fu Hao of the Shang Dynasty, the jade carved feather figure from the tomb of Chu of the Warring States Period of Jiuliandun, and the jade figure from Xuechi Site in Fengxiang, Shaanxi Province, are all shaped to imitate the transformation of cicadas and silkworms in an attempt to ascend to heaven.

3. The path to achieving rebirth and immortality in the spiritual world

The rebirth and eternal life of material life is merely a beautiful aspiration, but the spiritual world of an individual life can be reborn through moral practice, reaching the realm of a gentleman, a sage, or a deity, a Buddha or a Bodhisattva in the spiritual realm and achieving eternal life in the spiritual world, Xunzi pointed out: "Accumulate good deeds to form virtue, and the divine will attain it, and the sacred heart will be complete" (*Xunzi, Encouragement of Learning*) [10]. The state of the gentleman and the sage is the state of being born without having, acting without relying, growing without being overpowered, being selfless and the world for the public good, which originates from heaven. "Therefore the image of the Dharma is no greater than heaven and earth... That is why divine things are born, and the sage follows them. Heaven and earth change, and the sage follows them; Heaven casts an image to see good or bad fortune, and the sage shows it. He produced the map, Luo produced the book, and the sage followed it." (*Zhouyi, Xici, I*) [11]. *Zhouyi, Qian* hexagram of the I Ching holds that the greatest virtue of heaven and earth is life, and the realm of heaven is the selfless state of the beginning and end of the great Ming, the movement of clouds and the bestowing of rain, the appreciation of form and shape, and the continuous work of all day long. The realm of the gentleman and the sage is the selfless state of the benevolence of the person, the harmony of propriety, the benefit of things and the righteousness, the integrity of work, and the self-improvement.

According to traditional Chinese culture, it is not out of reach for an individual life to imitate the spirit of heaven, to be born without having, to act without relying, to grow without being overlord, to make the world public, and to achieve eternal life or immortality in the spiritual world. The hexagram of Ge in the I Ching is a theory about the laws of change, reform and revolution, and yaoci says: "Nine five. The great man changed like a tiger and did not possess fu. 1. 6. The gentleman transforms into a leopard, the petty man changes his face, the sign of misfortune, and he remains upright and auspicious", his Image says: "The great man transforms into a tiger, his writing is upright. A gentleman transforms into a leopard, that is his literary grace" [12]. The tiger transformation, leopard transformation, and leather face all emphasize the fundamental change in the spiritual world of an individual life, and the way to achieve this fundamental change is to "cleanse the heart" [13], or to improve moral cultivation, and then from "the heart" to "the heart of the way". Regarding the "mind of the Way", Wang Yangming believed that "this mind is free from the concealment of selfish desires, which is the law of heaven, and does not need to be added by the outside. With this heart that is purely in accordance with the natural order, to serve one's father is filial piety, to serve one's ruler is loyalty, and to make friends and govern the people is faith and benevolence. To work on this mind to remove human desires and to uphold the natural order is" [14]. Wang Yangming's discourse on the "mind of the Dao" found a way and a landing point

for the Confucian view that "all men can be Yao and Shun" and "all Tu men can be Yu", thus clearing the way for ordinary people to achieve the "three immortals" or the infiniteness of life, and effectively resolving the tension between the transcendence of individual life and its finiteness. Confucius, Mencius, Zhu Xi, Wang Yangming and other great scholars are cultural giants of virtue, merit and speech, and Marxist classics such as Marx, Engels and Lenin are also cultural giants of virtue, merit and speech, and their glorious lives that have endured hardships for the people are exemplary of the "three immortals" of mankind. Although ordinary people cannot be compared with cultural giants, they can also achieve the elevation of the spiritual world through moral practice and reach the spiritual realm of selflessness.

Confucianism, Buddhism and Taoism have largely the same methodology regarding the elevation of the spiritual realm or moral cultivation. Mencius, Jin Xin, says: "There is no better way to cultivate the mind than to reduce unreasonable human desires." The Forty-eight Chapters of Laozi says: "The learning is increasing day by day, the way is diminishing day by day. To diminish and diminish, to the point of no action" [15]. It means that an individual life follows the way of heaven, constantly reducing unreasonable human desires, until it reaches the state of being born without having, acting without relying, growing without being overbearing, the world for the public, and being selfless and impartial, and naturally whatever it does will be supported by all. Buddhism is even more thorough, believing that all conditioned phenomena are like dreams, illusions, bubbles, shadows, dewdrops and lightning, "therefore there is no color in the air, no feeling, no perception, no mental formation, no consciousness; There are no eyes, ears, nose, tongue, body or mind; Colorless, sound, smell, taste, touch, dharma; There is no vision, and no consciousness; There is no ignorance, nor the end of ignorance, nor the end of old age and death; There is no suffering, no accumulation, no cessation, no path, no wisdom, no attainment" (*Heart Sutra*) [16]. Wang Yangming summed up the methodological methods of Confucianism, Buddhism and Taoism, saying: "We should strive to decrease daily, not increase daily. To reduce one part of human desire is to regain one part of natural principle. How light-hearted and carefree! How simple! [17]" More importantly, Wang Yangming clearly put forward the moral practice standard of the unity of knowledge and action, that is to say, conscience and moral practice are inseparable at all times. The main body of the fine traditional Chinese culture is the theory of the unity of heaven and man. In the spiritual world, the unity of heaven and man means that the individual life should imitate the heaven of being born without having, acting without relying, growing without being slaughtered, the world for the public good, and the great selflessness, reaching the state of ultimate goodness. At the same time, the fine traditional Chinese culture holds that "what is inside must be reflected outside" (*Mencius, Gaozi II*), that is to say, the realm and changes of the inner spiritual world of an individual life must be reflected in the practice of the outer world of the individual life, "inner sage" must be "outer king", and "outer king" must be "inner sage". Therefore, one should be cautious in solitude and pay attention to one's words and deeds. "Words and deeds are what a gentleman can do to move heaven and earth, not to be careful!" (*Zhouyi, Xici I*). The Han and Tang dynasties valued the outer king and the Five Classics, while the Song and Ming Dynasties valued the Inner sage and the Four Books. During the transition between the Tang and Song dynasties, the overall shift in China's fine traditional culture, which began to push inward, was not only due to Confucianism's response to the rise of Zen Buddhism, but also related to the limitations of the Five Classics. The Five Classics are essentially doctrines about social systems, social rules, and social ideals, but the social ideals of traditional Chinese agricultural society have remained within the framework of self-cultivation, family regulation, state governance, and peace, making it difficult to achieve external transcendence or social revolution. Therefore, there is an inherent logic for the development of China's fine traditional culture to exert more inward force.

In fact, the origin of the study of the mind and nature can be traced back to Confucius' thought of "loyalty and forgiveness" [18]. The School of Thought and Mencius has been following this path and has done a lot of pioneering work. For instance, the First Chapter of *"The Great Learning"* has already pointed out the Confucian method of sincerely rectitude the mind or paying attention to the inner world: "Only when one knows when to stop can there be stability; only when one is stable can one be calm; only when one is calm can one be at ease; only when one is at ease can one think; only when one thinks can one gain." By the time of Mencius, the study of the mind and nature had reached a considerable scale, but as mentioned earlier, at least before the Tang Dynasty, relatively speaking, Chinese culture paid less attention to the essence and more emphasis was placed on external breakthroughs such as self-cultivation, regulation, governance, peace, state administration, and institutional systems, which formed the atmosphere of the Han and Tang dynasties. By the Northern Song Dynasty, stimulated by Chan Buddhism, inward efforts became the direction for further efforts of Confucianism, and from then on, focusing on the inner world became the common belonging of Confucianism, Buddhism and Taoism.

From this, it can be seen that there is a kind of spiritual "obsession with cleanliness" in traditional Chinese culture, which seems inhumane. For example, Wang Yangming said: "The ultimate goodness is the essence of the mind, but it is to 'manifest

virtue' to 'perfection and unity'. Yet it has never been detached from affairs. This is what is said in this note: 'To reach the extreme of the natural order, without the slightest selfishness of human desires' [19], It is also said: "To restrain oneself, one must eliminate and clear, not leaving at all, If there is a speck of it, then all kinds of evil will come" [20], he said" as clear as a mirror, all bright and clear, not tainted by a speck of dust[21]". The reason why traditional Chinese culture attaches great importance to the moral cultivation of individual life is due to its deep consideration of the laws of human social development. In traditional Chinese society, due to external transcendence - the social revolution was slow to make substantive breakthroughs, for the sake of the people, especially the working people, the cultural giants could only advocate using refined morality against the materialistic world, especially aggressive capital. So Confucius spoke highly of Yan Yuan, the most morally cultivated of his disciples, saying, "How virtuous! Yan Yuan. A bowl to eat, a ladle to drink, in a shabby alley. A man, unable to bear his sorrows, will not change his joy. How virtuous! Yan Yuan" [22], The attitude of traditional Chinese society towards Mencius' theory of human nature being good and Xunzi 'theory of human nature being evil also fully illustrates this point. The tragic destruction of the six states by Qin and the fall of the Qin Dynasty after two generations led to the denial of Xunzi's theory of human nature being evil and the legalistic doctrines of his disciples Li Si and Han Fei in traditional Chinese society, while Mencius, who advocated human nature being good, became the second sage who inherited the Confucian tradition. Mr. Wang Yangming and his disciples have a brilliant comment on this: "He said: 'Mencius speaks of human nature from the source, and he wants people to work hard to understand it from the source; Xunzi spoke of human nature in terms of its drawbacks, but the effort was to correct it at the end of the stream. ' The master said , 'Yes'" [23]. Likewise, the two World Wars also negated the idea of the German philosopher Hegel that "evil" is the direct driving force of historical development.

It is evident that traditional Chinese culture has always maintained a strong spirit of vigilance and resistance against the human desires of the inner world and the aggressive capital of the outer world, especially the combination of the two. Under the guidance of this culture, successive state powers have largely maintained effective control and management of capital. For example, "When the world was at peace, Emperor Gaozu ordered the nobles not to wear silk or ride in carriages and imposed heavy taxes to humiliate them. During the reign of Emperor Xiaohui and Empress Gaozu, when the country was initially settled, the rules for merchants were relaxed, but the descendants of the common people were not allowed to hold official positions" [24]. This prominent tradition of Chinese culture has a long historical origin and a deep economic foundation. For example, many of the Hundred Schools of thought, especially Confucius, Mencius, Laozi, Mozi, etc., lived in an era when the well-field system or the well-field system still exerted significant influence as the state land system and the basic land system of the Zhou Dynasty. It had a profound influence on the thoughts of Confucius, Mencius, Laozi, Mozi and others on maintaining economic and social equality and implementing benevolent governance. The well-field system did not develop all of a sudden in the Western Zhou Dynasty, but had an exceptionally long origin. "195 tons of rice were found in the storage area within the ancient city of the Liangzhu site in Zhejiang Province, and 55,000 square meters of rice fields were found in the nearby Maoshan site, which were called 'state-owned' farms, reflecting the high development of rice farming and the state's control over agricultural products" [25]; The Shi 'ao site in Yuyao, Zhejiang Province, has discovered the oldest and largest rice fields in the world and a "well" shaped road network composed of field ridges. In later times, the well-field system still provided a solution and an important reference for successive state powers to solve the problem of land polarization. For example, "At first, Dong Zhongshu said of Emperor Wu, 'Qin used Shang Yang's law, removed well-fields, people could buy and sell, the rich had fields connected to the fields, the poor lost their standing land, the people in the village had the honor of a king, the people in the village had the wealth of a Dukes, how could the common people not be trapped! Although the ancient well-field system was difficult to implement, it was better to avoid the ancient practice, limit the number of people's named fields to make up for the insufficiency, and cut off the path of both. Get rid of slaves and maidservants to eliminate the threat of exclusive killing; The tax is reduced and the labor service is saved to increase the power of the people, and then good governance can be achieved! 'When he ascended the throne, Shi Dan restated: 'Today, there have been many times of peace, and the number of wealthy officials and the people is huge, while the poor and weak are increasingly in trouble. It is advisable to limit them a little. 'The emperor gave his advice, and the prime minister Guang and the Grand Minister Wu petitioned: 'Each of the vassal Kings, marquesses and princesses shall have a limited number of fields; No more than 30 mu of land for marquesses, officials and commoners within the pass; No more than 30 slaves and maids. The term lasted for three years. The offender was imprisoned. 'At that time, the land, houses, slaves, maidservants and merchants were to reduce the lowly status, and it was inconvenient for the noble relatives to get close to them. Edict: 'They must be later. 'So it was not allowed" [26]. At the same time, state-run (state-owned) economies such as salt and iron also played a significant role in economic and social development and in the lives of the people, which is why China did not develop capitalism like that of modern Europe. "First, Sang Hongyang was in charge of grain, leading large farmers and managing salt

and iron throughout the land. Hongyang established a system of equalization, which led to the distribution of taxes to each other in the distant regions, such as those traded by merchants in different times. In the capital, the level was set up, and it was entrusted to the world. The great farmers and officials, all the goods of the world, sell them when they are expensive and buy them when they are cheap, so that the rich merchants have no great profit and nothing can thrive" [27]. Just as the short-lived reforms of Emperor Ai of Han could not be carried forward and the Western Han Dynasty was bound to fall, the downfall of state power throughout history has mostly been due to the fact that state power has been controlled by aggressive capital, is extremely corrupt, and has lost the ability of self-revolution and the support of the people. When a regime first emerged, it was mostly able to maintain effective control and management of capital. As a period of peace developed, society became increasingly prosperous, the social atmosphere became increasingly extravagant and flashy, and aggressive capital grew stronger and stronger, eventually backfired on the regime.

4. Public-private relations and the integration of Chinese, Western and Marxist learning

Public and private relations refer to all social relations that revolve around "public" and "private", mainly public and private relations between people and themselves, people and people, and people and nature. Such as the relationship between selfishness and selflessness, the relationship between the individual and the group, the relationship between the minority and the majority, the relationship between the part and the whole, the relationship between private ownership and public ownership, the relationship between private power and public power, the relationship between private virtue and public virtue, the relationship between the state and the world, etc. The main object of understanding and practice in Chinese, Western and Marxist Learning is ultimately the relationship between public and private. Chinese learning refers to the traditional Chinese knowledge system, with Confucianism at its core, including traditional Chinese natural sciences and social sciences such as Taoism and Buddhism; Marxist learning refers to the theory of Marxism and its system of development; Western learning refers to the system of knowledge that has been introduced to China from the West since modern times, mainly the natural and social sciences that have been introduced from Europe and America. The public-private relationship is a common major category for Chinese, Western and Marxist learning, and it is also the foundation and intrinsic connection for the integration of Chinese, Western and Marxist learning.

4.1. Public and private relations are the main object and main category of knowledge and practice in Chinese learning

Every historical era has its limitations, and every individual life has its limitations. The greatest limitation of life is its finiteness, for all lives will eventually end without exception. Everyone has only one life, which is the product of the evolution of the universe over 13.8 billion years. Therefore, people are born subject to their own destinies and are not free. However, in terms of the perpetuation and universal prosperity of life, death is also of great significance to life, because death makes room for the growth of new life. From an evolutionary perspective, it is more beneficial for life to adapt to new environmental evolution than immortality. In this sense, the limitations of the world may well be another kind of completeness; And only in this sense can we understand the Confucian saying "the greatest virtue of heaven and earth is life" and the Taoist saying "Heaven and earth are not benevolent and treat all things as straw dogs; "The sage is not benevolent, but regards the common people as straw dogs." Only by acknowledging the limitations of the world and of life can we achieve reconciliation between man and the world, man and the self, and thus achieve liberation and freedom of the inner spiritual world. Of course, it is a process that must go through great tribulations, darkness and pain before one can realize it. It can be said that darkness gives birth to light, and the darker it is, the brighter it is. How can one reach heaven without going through hell? An individual life, regardless of age, gender, status, race or nationality, has achieved the liberation and freedom of the inner spiritual world and has achieved the "virtue" among the "three immortals". Therefore, even though Yan Yuan did not have meritorious deeds, words, noble titles, great wealth, or a prominent reputation, he was deeply loved and praised by Confucius for his refined moral conduct and was honored as the "restored sage" by later generations. From this, it can be seen that in traditional Chinese society, everyone, regardless of their ability, status, social division of labor, as long as they "establish virtue", everyone has the hope and path to success in life. For example, Wang Yangming said: "Those with different abilities but in accordance with the natural law are the same, and all can be called sages" [28], and also said: "That is why they are called sages, they only consider the essence, not the quantity" [29]. Wang Yangming's discourse on the standards of sages addresses the limitations of individual lives due to the finiteness and diversity of their own objective and subjective conditions such as ability, energy, and realm, thereby unifying the finiteness and infiniteness of each individual life, establishing the mind of heaven and earth and the destiny of the people. The emergence of the concept of "virtue" without utilitarianism, on the basis of acknowledging the limitations of the world and of each individual, provides humanity with a true, universal, de facto equality and freedom. In other words, the true, universal, de facto equality and freedom of humanity lies within oneself. It can only be achieved by enhancing one's moral cultivation or spiritual realm, that is why *Shuowen Jiezi* points out "virtue is ascending". Since "virtue" is the direction and norm that the whole society strives for and follows, the rule of virtue naturally becomes an important method of governing the country. For the sustainable development and universal

prosperity of life, traditional Chinese culture emphasizes the bright virtue of the world, the supreme goodness of selflessness and the public good of the world, "the way of the sage is the most public. Or say: 'What is it? He said, "Heaven and earth are the most common." (*Tongshu, Gong*37)

4.2. The relationship between public and private is the main object and main category of knowledge and practice in Marxist learning

As mentioned earlier, selflessness and the public good of the world have a long history of development, cultural tradition and social foundation in China, which are also the cultural and social factors that have enabled Marxism, socialism and communism to thrive in China. The greed of the inner world and the aggressive capital of the outer world are the common enemy of China's fine traditional culture and Marxist doctrine. In order to fight against the world's aggressive capital, Marxist classic writers put forward extremely high demands on communist morality and that they should also take on the responsibility of liberating all mankind. It can be said that the "two most thorough breakdowns" represent a new development of the idea of "inner sage and outer king" in the fine traditional Chinese culture. The combination of the fine traditional Chinese culture with the basic principles of Marxism has brought about a new development of rebirth and immortality in the spiritual world. Only when an individual life reaches the spiritual realm of "having no selfish heart" can it truly serve the people wholeheartedly. Marxist doctrine attaches great importance to communist morality because Marxist classic writers have a profound understanding of the relationship between the inner world and the outer world, recognizing that the inner world not only reflects the outer world but also creates it. Communist morality, while emphasizing selflessness, protects the legitimate rights of the individual. The starting point, foothold and end point of the rebirth and eternal life of the spiritual world is and can only be to safeguard the interests of the people. To safeguard the interests of the people is not only to safeguard the abstract interests of the people, but also to safeguard the individual interests of the people. To serve the people wholeheartedly, attention should be paid to the rich regulations and diverse development of individual lives. Therefore, the "public" of selflessness and the world for the public is precisely for the "private" of the people, and the ultimate goal is to promote the free and all-round development of individual lives. This reflects the materialist dialectics of the relationship between the public and the private. In this sense, it is not only about the public forgetting the private, but also about the distinction between the public and the private, taking both into account.

4.3. The relationship between public and private is the main object and main category of knowledge and practice in Western learning

Even in Western societies where capitalism has developed relatively fully, people still have lofty ideals to resist aggressive capital. During the modern Western bourgeois revolution, the cultural giants, on behalf of the people, put forward slogans and values such as freedom, equality, democracy, fraternity and human rights. These slogans and values, though historically limited in practice, were partial and partially realized, were supported by the people, represented the interests of the people, and gradually developed into the ideological and cultural themes of the entire human society. It brought about a cultural revolution for mankind. Not only that, in the social revolution, the republic replaced the monarchy, the separation of powers replaced the dictatorship of the monarch, to some extent suppressing the unrestricted power and "vulgar greed" of the ruling class and promoting historical progress. With the deepening exploitation and oppression of the working class by the bourgeoisie, utopian socialism and scientific socialism emerged one after another; In the face of the formation of capitalist world markets and the expansion of aggressive capital worldwide, the international communist movement began to thrive. For the liberation of the proletariat and all mankind, to achieve complete, de facto, full freedom, equality, democracy and human rights, Marx and Engels devoted their entire lives to the struggle against the exploitation and oppression of the bourgeoisie, founded and developed Marxism, and committed to overthrowing capitalist private ownership and establishing socialist public ownership. It is evident that the public-private relationship has always been the main object and main category of the understanding and practice of Chinese, Western and Marxist learning, and this common main object and main category is the intrinsic connection of the "unity" of Chinese, Western and Marxist learning. All the knowledge and practices of Chinese, Western and Marxist learning are essentially centered around the relationship between public and private, and are all promoting the limited and imperfect human society and individual life to be better. The difference among the three is that there is a difference in the degree of understanding and practice of public and private, but this difference will surely converge with the formation of the world market. For example, while slogans and values such as freedom, equality, democracy, fraternity, and human rights were born in Western societies, so far Western societies have not been able to fully realize these slogans and values. Instead, it is China today that has taken on this significant historical task of proposing and promoting the common values of all mankind.

Capital is a social force that is the product of the self-evolution of human society and grows from within human society, and thus has an extremely strong vitality and a broad foundation of existence. The sprouts of capital emerged at the same time as private ownership in the Neolithic Age, promoting the birth of civilization and the formation of states. From then on, capital has

permeated all life, social organizations, state power and the entire human world like the water necessary for life, and by this it has sought to control all life, social organizations, state power and the entire human world.

Historically, anyone, organization, regime that has fought against aggressive capital has been without exception suppressed by aggressive capital, and aggressive capital has without exception been wiped out by history and the people. Chinese traditional culture has a relatively clear understanding of aggressive capital and its suppression. In *"Records of the Grand Historian, Biographies of Boyi"*, Sima Qian expressed his deep sympathy for the virtuous men such as Boyi and Shuqi who did good deeds but failed to have a good death, and quoted Confucius' evaluation of Boyi and Shuqi. When Confucius spoke of Bo Yi and Shu Qi, he said, "What is there to complain about seeking benevolence and attaining it?" [30]. Confucius thought that Bo Yi and Shu Qi would not complain about the injustice of fate because Confucius, Bo Yi and Shu Qi were all men of high moral character and had a very clear understanding of their own fate. The original character of "德" is "straight", meaning that the ancients had already fully recognized that the fate of a person of virtue would be destined to be full of difficulties because of "straight". In this regard, Confucius encouraged the virtuous man by saying, "He who does not know his destiny cannot be a gentleman" (*The Analects of Confucius, Yao Said*). That is to say, in Confucius' view, since a gentleman takes the pursuit of "straight" virtue as his lifelong mission, he should fully recognize that his destiny is destined to be full of hardships and difficulties, and if he does not have a clear understanding and responsibility for this, he cannot be called a true gentleman. Therefore, a true gentleman has no complaints in the face of his own difficult and bumpy fate. Although the life of a gentleman is full of hardships and difficulties, there is never a shortage of virtuous people in the world. In any era and in any situation, there are always some people who are willing to sacrifice themselves for the overall good of mankind and the fundamental good of the people. Therefore Confucius said, "Virtue is not alone; it has neighbors" (*The Analects of Confucius, Li Ren*). The ancients believed that virtue originated from heaven and that the way of heaven was impartial and selfless. Therefore, in Chapter 77 of Laozi, it is said, "The way of heaven takes from the surplus to make up for the deficiency," in sharp contrast, "the way of man does not take from the deficiency to serve the surplus." So the virtuous man who follows the way of heaven and the greedy man who follows the way of man are fundamentally opposite groups and classes, and they can be said to have "Those with different ways of thinking can not plan together" (*The Analects of Confucius, Wei Ling Gong*). Marx, Engels and the Communists also suffered from the ruthless suppression of the ruling class.

5. Conclusion

This article was written in February 2022, at the beginning of the 2020s, when the world was undergoing major changes unseen in a century. The deep-seated contradictions in the world's political, economic and cultural landscape were presented to the world at an unprecedented intensity. At the same time, in this historical era, the world market, globalization and economic integration were developing in depth. The cultural development on a global scale has seen an increasingly polarized situation of ideological homogenization and fragmentation of ideology among nations and countries. Strengthening research on the integration of Chinese, Western and Marxist learning to provide cultural support, spiritual guidance and humanistic care for all nations and countries is the historical and cultural mission of the new form of world culture. From a global perspective, this historical era is still dominated by worldwide aggressive capital, which uses the highest achievements and essence of contemporary capitalist civilization, as well as all resources worldwide, including the aggressive capital of the nations, countries and regions it controls, as tools to rule the world. As the world's aggressive capital permeates every corner of the human world and brings its own laws of development to every corner of the human world, the relationship between man and man, man and nature, man and self, man and things, man and technology, man and artificial intelligence has never been more tense. Therefore, the struggle against inner greed and against aggressive capital is an extremely difficult, dark and painful path. It is a breakthrough of the limitations of the self, of life and of the limitations of the world. Only by conquering, mastering and transcending these limitations can liberation and freedom be achieved in both the inner and outer worlds, and rebirth and eternal life be attained in the spiritual world. The struggle against inner greed, aggressive capital, and the conquest, control, and transcendence of these limitations must be closely linked to the destiny of the people, to serve the people wholeheartedly. This is the realization of the spiritual realm or moral cultivation in this historical era, and it is also the new development of moral practice in this historical era. The reason for being closely tied to the destiny of the people is that an individual life alone cannot contend with the social force of capital, and in the face of the overwhelming "net" woven by aggressive capital, an individual life will only lament, "The way is one foot high, the devil is one foot higher." The bumpy experiences of cultural giants in different eras have repeatedly proved this point. Only when our destiny is closely tied to the destiny of the people can we remain invincible in the struggle against the greed of the inner world and the aggressive capital of the outer world, and only in this way can our spiritual world achieve rebirth and eternal life.

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