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Perception of confucianism, buddhism, taoism in Chinese philosophy by heidegger's triad existences, freud's triple selves and euler's identity

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Abstract: Based on the analysis of phenomenology and etymology, we argue that as three different components of Chinese philosophy, Confucianism, Taoism and Buddhism focus on human beings' transcendence of behavior, body, and mind, which is made concrete as Ming (name of reputation), Qi (physical body), and Dao(way)-De(virtue), respectively. Chinese philosophy has its own system, but it is still a philosophical component in ontology, and its constituent elements are identified as "affirmative universal" by Euler's Identity Diagrams in contrast both to existences in Heidegger's triad Seinede-Dasein-Sein ontology, i.e., Being-Beings-To be, and to Freud's triple self-Ego, Id (body-ego), and Superego. Taoism shapes the physical id with the "Type 1" natural Dao(way) personality",Buddhism shapes the bodhisattva"Type-1" selfless De(virtue) personality and Confucianism pursues the mediocre"Type 0" social Dao-de(morality)personality". Therefore, when θ equals π, the ideal personality shaped by Chinese philosophy is the perfect combination of the three, displaying its "affirmative particular" unity in elemental composition and the ideal realm of Chinese philosophy follows the Euler's Identify. Individuals who believe in the tenets of Chinese philosophy should have the personality of triadic mixtures. Nevertheless, one may become an extremely selfish hypocrites wearing social masks while one's morality value reaches 1.

Keywords: confucianism; taoism; buddhism; Chinese philosophy; heidegger's triad existences; freud's triple selves; euler' s identity

1. Introduction

Chinese traditional culture can be summarized as a trinity pattern of Confucianism, Buddhism and Taoism. It takes Confucianism as the body and Buddhism and Taoism as the wings. With the perspective of transcendence, western traditional philosophy paid more attention to exploring nature and seeking God, while the Chinese traditional philosophy was keen on the cultivation of the inner heart, mind, and soul (Wang et al., 2022). Chinese philosophy is not only the knowledge of the mind, but also the practical practice of the body. The body and mind infiltrate each other, forming an organic unity. Confucianism, Buddhism and Taoism are three main classic Chinese philosophy schools, which all deal with the question of how one should live (Zhang and Veenhoven, 2008). Buddhism, along with Christianity and Islam, is collectively referred to as the three widely spread religions in the world, because people recognized the relationship of the founders to the Divine, the transcendent, and other eternal spiritual realities and that such a relationship was offered to their followers accompanied by compassion (Montgomery, 2016). If Buddhism is an improved version of foreign religions in China, then Taoism and Confucianism are the "local specialties" of China, but their application and influence have spread to many countries in Asia and beyond. The philosophical influences of

Shintoism, Buddhism, and Confucianism manifest themselves in a variety of ways in modern Japanese management practices (Rarick, 1994). In both Confucianism and Judaism, the ultimate standard for perfection is presented in terms of a continual process. Both traditions have their central metaphor for the ultimate standard as way, either as Dao or as balakha (Patt-Shamir, 2005). In the case of the two Koreas, they both come from a strong Confucian tradition even though their current systems are very different. Both officially reject Confucianism as an official ideology, but both show substantial Confucian influence, particularly emphasis on the importance of education and the role of the family (Barkley and Rosser, 2016). Richard Nisbett drew a connection between Chinese philosophy (Confucianism and Daoism) and the cognitive profiles of the people who live in Asian countries where Confucianism and Daoism are strong social and cultural traditions. He argues that there is a peculiar way that Asians think and perceive things, and this cognitive pattern is influenced by a group of principles derived from Chinese philosophy (Seok, 2007).

However, the question of whether early Chinese philosophers had a concept of truth has been the topic of some scholarly debate over the past few decades (Saunders, 2022). The goal of "(modern) Chinese Philosophy" established during the period of the 4 May Movement is to reestablish the meaning of life for Chinese people. Whereas that of modern life, which was established as an imitation of the West, is Western culture. Neither of them takes "Chinese Philosophy" as its ideological source. Therefore, "Chinese Philosophy" is excluded from the construction of the meaning of life and falls into the dilemma of life meaning (Deng, 2011). Over the last several decades, increasing dialogue between Western and Asian thought has become a feature of a number of academic disciplines. Theoretical assumptions and paradigms of Western scholarship often retain their claim to universal relevance, while African or Asian approaches are viewed as valuable only insofar as they shed light on regional questions specific to African or Asian societies (Tobias, 2018). The systematic, scholarly study of Chinese religion (excepting Buddhism) is in its infancy. Much of what has been written in the West in the past has been colored by attempts to find parallels between Chinese and Christian traditions. Christian apologists, often ill-informed and rarely objective, arrived at rash conclusions regarding the religious elements of the Chinese (Nigosian, 1994). Given the lack of systematic second-order reflections on the aim and methodology of moral theorizing, the present inquiry into the understanding of moral theorizing in Classical Chinese philosophy had to proceed indirectly (Brunozzi, 2020).

So, does Chinese philosophy focus on human transcendence and form its own system? Is there any identity between the elements that shape personality and Heidegger's triadic ontology and Freud's triple self? This article aims to analyze the numerical representations of the existence characteristics, interrelationships, and intrinsic properties of Taoism, Buddhism, and Confucianism from the perspectives of phenomenology and etymology, and to test the unity by the aid of Euler's identity.

2. Taoism, buddhism and confucianism as existences in heidegger' triad ontology

In Heidegger's triad Seiende-Dasein-Sein ontology, existence has three states: beings, being, and to be. Where the ontological difference was first introduced in Heidegger's thought to refer to the metaphysical distinction between Being [das Sein] and beings [das Seiende], it is eventually identified as Being itself. Being itself [das Sein selbst] is no longer the "Being" (of beings), it is the difference as the discharge [Austrag] (Thatcher, 2024). Being is the transcendence par excellence (Sein ist das transcendens schlechthin) (Heidegger, 1967). "Idea" (Idee) is therefore the view (Anblick) of something as something. It is through these views that individual things present themselves as this and that, as being present (anwesend sein) (Heidegger, 2002). But in the Idea, such a constitution of being already lies the idea of being (Heidegger, 1967). From Heidegger's discussion of the one and many, the states of existence, is replaced by the realm of transcendence, and instead becomes relative.

Chinese is a pictographic script, while Mandarin is a symbol language completely different from Western written languages.

In the discourse and ideological system of Chinese philosophers, any existence can be concretely manifested as: Ming (name of object, existence of thing) is Qi (object, existent of thing) with its Dao (way, to be of thing). If there is a Dao(way) that matches the Ming(name), there is a corresponding De(virtue), and the Ming(name) is true; Otherwise, without Dao(way), there will be no De (virtue), then "De (virtue) is not worthy of the title of named position", or damage to Ming(reputation), or even no Ming(name). Laozi said that a window (the Ming of Qi) is the space (Dao) on a wall, and it can only be used as window (Qi) when there is space (Dao). Therefore, the tangible part (You, there is) is beneficial, but the intangible part (Wu, none) is useful (ch.11, DDJ Laozi's "Dao De Jing" (henceforth abbreviated with DDJ). Chinese version of "Silk Book Laozi Collated Annotations" written by Gao Ming is a model work for modern research on "DDJ". The first edition was published in 1996 and had been printed 24 times by September, 2022. The new edition is Gao Ming (2022) Silk Book Laozi Collated Annotations (Volume 1–2), published by Zhonghua Book Company in Beijing. The remarks of Laozi without specific sources are all from this version, expressed in chapter abbreviations ch.1,2...81.). All things in the world arise from You (existence), and existence arises from Wu (nothingness) (ch.41). The beginning of all things is Wu-Ming(nameless), but You-Ming (having name) is functional as the mother of all things. Both the Dao(way) and the Ming(name) arise together from same origin (Qi), but they are called in different ways (ch.1). Dao gives things to birth while De (virtue) parenting them, and Qi(objects) are made up when things are formed in shape. So, all things respect the Dao (way) but cherish De(virtue) (ch.51). Laozi's Ming (name), Qi (tangible part) and Dao (intangible part), coexisting in the same substance, can be compared with Heidegger's triad existences (Liu and Liu, 2024).

Confucianism, Taoism and Buddhism are three important ideological resources and traditions in Chinese cultural history. The life wisdom of Confucianism, as represented by Confucius, Mencius and Xuncius, is the wisdom of virtue, rites and music. Through the cultivation of moral character, one who has exhausted all the

mental constitution knows his nature, then he knows Heaven. The life wisdom of Taoism, represented by Lao-tzu and Chuang-tzu, is the ethereal, unconventional, and unrestrained wisdom, transcending material desire and self, emphasizing free spirit, extricating oneself from earthly restrictions, and aspiring the unity between things and self. The life wisdom of Buddhism is the wisdom of liberation and non-attachment, inspiring people to let go of external pursuits and spiritual obsessions, so to break away from their own cages and perceive the true meaning of life (Guo, 2022). Taoism respects morality and values of virtue and nature, does nothing, highlighting the harmony of the field: "I return to heaven and earth." Buddhism emphasizes the dual movement of compassion and intelligence, as well as the emptiness of origin, clarifying the transparency of consciousness: "I as the emptiness of the present." Confucianism advocates filial piety, human ethics, and benevolence and righteousness as teachings, emphasizing the subjectivity of the subject: "I am here" (Lin, 2002).

Therefore, from Heidegger's ontology of triadic existences and Laozi's theory of the Dao, we argue Taoism, Buddhism, and Confucianism respectively focus on the three different transcending forms of human existence , which is closely related to Heidegger's triad Seiende-Dasein-Sein of beings in-the-world, i.e., Ming (name as "being", the nominal existence in social behavior), Qi (body as "beings", the existent) and Dao-De (way &virtue, morality, to be, the existing as in the society).

2.1. Taoism pursues the natural living dao (way) of human being's existent ("Beings")

The term "Dao" (道) has been playing the theoretically paradigmatic role in almost all East Asian philosophies, religions, and cultures. The meanings of the term "Dao" in the Dao De Jing and other ancient East Asian texts have remained hermeneutically problematic up to this point in time. one of the main causes of this hermeneutical problematic is the failure to establish a theoretically formal typology of the "Dao." (Công, 2007). The ancient Chinese Dao ("The Way") philosophy—which can be traced back more than two thousand years—can explain the essence and philosophy of physical literacy. The motivation, confidence, physical competence, and knowledge and understanding that are needed to value and take responsibility for engagement in physical activities for life are used as a framework to apply to Tao philosophy (Sum, 2021). Taoism asserts that we are a living manifestation of all that there is. If we can experience ourselves as a mere ecological part of the cosmos, recognizing our "self" as a conditioned state of consciousness, we can become freer to let go of these habitual patterns of thought. We can then exist less self-consciously, with a greater sense of freedom and liberation. To the extent that we can experience ourselves as nothing more than a bag of skin encompassing a mass of pulsating protoplasm, we may feel less isolated from the world at large. Smullyan (1977) summarizes his notion of Taoism in the maxim: The Sage falls asleep Not because he ought to, nor even because he wants to, but because he is sleepy. According to Watts (1957), one of the primary principles of Taoism asserts: If you want to get to the plain truth, be not concerned with right and wrong. The conflict between right and wrong is the sickness of the mind (Ehrlich, 1986). Taoism revolves around "spiritual experience" and "life forms". As a group of religious beliefs, Taoism is large and

loose, and the different levels of demand for "spirit" make it difficult to fully cover the clear identity of this group. Taoist identity occurs in this ambiguous and diverse individual identity (Guo, 2016).

Representative works of Taoism include Dao De Jing (DDJ, Laozi, Tao Te Ching), Nanhua Jing (Zhuangzi), Huangdi Neijing(The Yellow Emperor's Inner Canon)etc. As a Chinese saying goes "Among ten Taoists, nine of them are physicians", which means that traditional Chinese medicine and Taoism share the same origin, and the source of Taoist health preservation is Taoism. Taoism is based on medicine, and there is a close connection and common theoretical foundation between traditional Chinese medicine and Taoist medicine. Longevity, long-term vision, and enlightenment are the ultimate ideal realm of Taoist life. Therefore, Taoism pursues the Dao（way）of Qi's existence (the body of human beings, i.e., the existent) as the true material existence of sensory beings and their longevity. In ontology, Laozi also referred to the existents (existence of things) as "You" (have, there is) and vice versa as "Wu" (none, nothingness". Laozi said that the mixture of You (existing things) is innate (ch.25) and all things in the world arise from You (existence), while You(existence) arises from Wu (nonexistence) (ch.41). From an ontological perspective, Taoism focuses on the "this body", and the individuality pursued, or the characteristic created by the personality element is the Dasein's Wege (brings' way) in Heidegger's triad ontology.

2.2. Buddhism focus on the soul life de(virtue) of human being's existing ("to be")

Buddhism emphasizes the social function of enabling people to achieve certain principles through reason. The four core truths of Buddhist doctrine and the unique practice of mindfulness in Buddhism have been explored as tools for sociologists to reflect on work, develop sociological insights, and pursue social justice (Schipper, 2012). For the social sciences, an understanding of Buddhist thought is deemed critical for the illumination of ethnographic problems pertaining to Buddhist societies, but Buddhism is rarely treated as a theoretical paradigm. Contrary to a discipline-bound tradition of Western scholarship that is only now being revised, Buddhist thought is intellectually predisposed to view psychological and sociological phenomena as inherently interconnected (Tobias, 2018).

The representative works of Buddhism include the Avatamsaka Sutra (The Flower Garland Sutra) denoting "We will meet tomorrow", Vajrayana Sutra (The Vajracchedika-prajna-paramita Sutra, The Diamond Sutra), implying "Thus I have heard", The Shurangama Sutra (Shurangam), pointing out the methods and realms of cultivation, etc., which are some important scriptures of Buddhism. These works deeply explore the philosophy of Buddhism, mainly focusing on the awakening of the wisdom and nature of the selfless and all sentient beings. They clarify that all phenomena in the world are manifested by the mind, which is the fundamental source of all phenomena in the universe and the manipulator of all phenomena. All phenomena are created by mind, and all phenomena are transformed by the consciousness of the mind. Whether it is based on the cause and the effect, or based on the effect and the cause, the difference lies in the state of mind. Without shedding

one's lustful heart, dust cannot escape. Believers can deepen their understanding of their own nature and sentient beings by studying these works, in order to guide their personal practice and pursuit of liberation. Therefore, Buddhism focuses on the 'existence' of nothingness, that is, the existence of the spiritual human soul, which is to be, soul (sein, anima) in Heidel's triad ontology, rather than the existence of the physical body of the object itself.

2.3. Confucianism emphasizes the social survival Dao-de (morality) of existence (being)

The philosophy of Confucius has often been accused of lacking classical definitions of its core concepts. However, as I shall argue, Confucius systematically used nonclassical definitions—to be precise, operational ones. In the case of Confucian argumentation, operational definitions are mostly nominal and, in contrast to unambiguous methods of measurement, also context dependent. This results in there being various yet not mutually inconsistent definitions of one term, and in "paradigmatic examples" playing a crucial role (Rogacz, 2022). Confucianism opposed the huge gap between the poor and the rich, and this idea has become a modern tradition in the ideal of "great harmony under the sky," especially in Kang Youwei's Datong Shu (Book of Great Harmony). There were also some elements of agricultural socialism and equalitarianism in traditional Confucianism (Gao, 2010). The stellar economic performance of the Asia-Pacific region in the 90s led many scholars to credit Confucianism as the impetus for it provided the cultural background conducive for entrepreneurs of this region to excel. Some even believed that a "Confucian Revival" is at hand and have proposed the 21st century to be the "Confucian Century". Although the causes of economic growth and success are complex and likely to vary from one country to another, the significance of culture has been emphasized. Hicks and Redding (1983) commented, "as there are well over a hundred developing countries, the almost perfect correlation between Chinese heritage and economic success could hardly be due to chance." Another study by Gordon Redding (1990) on the spirit of Chinese capitalism suggested a strong link between Confucian values and modern overseas Chinese business enterprises (Yin, 2003).

The representative works of Confucianism include Lunyu (The Confucian Analects), Mengzi (The Works of Mencius), Chuanxilu (Instructions for Practical Living, Records of Transmission & Practice) as A biography record and so on. The Confucian Analects records the words and deeds of Confucius and his disciples in the form of quotations and dialogues, reflecting Confucius' values of politics, aesthetics, moral ethics, and utilitarianism. The Works of Mencius is a compilation of Mencius' speeches, which records the debates between Mencius and other schools of thought, his teachings on his disciples, and his lobbying of feudal lords reflecting Mencius' ideas, political strategies, and actions in governing the country. The Instructions for Practical Living is a philosophical work by Wang Yangming, compiled from his quotes and letters as the "study of the mind". It proposes the "unity of the mind, reason, conscience, and knowledge and action" theory, which states that the body, mind, knowledge, action, and outside thing are integrated and interconnected, and cannot exist independently. It has had a huge impact on Chinese philosophy and culture.

Therefore, Confucianism focuses on the named existence in lieu of Chinese philosophy, i.e., the behavioral human being as a reasonable social man, especially in safeguarding the interests of the ruling class, as Qi (beings), how should they adjust their hearts "Dao & De" (to be) and actions to obtain Dao-de (morality) that matches their Ming (Being of reputation in name, which just is the core of Das In-der-Welt-sein (Being in the world) in Heidel's triad existences in transcendence.

Based on the above discussion, a close logical relationship frame can be established between the elements in Chinese philosophy and existences in Heidegger's triad ontology as showed in **Figure 1**.
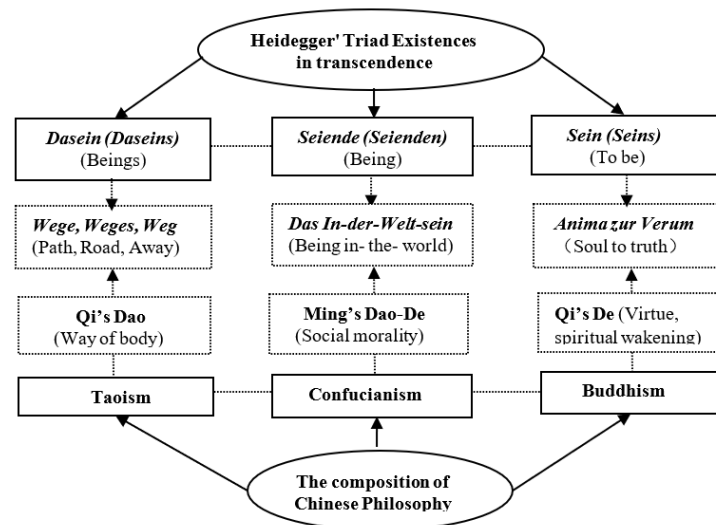

Figure 1. The elements in Chinese philosophy vs. heidegger' triad existences.

3. Taoism, buddhism and confucianism as self in freud's triple egos

"The ego", "The id", "The superego" were brought up as new terms for mental structuring(anatomy of the mind by Freud .Freud considered Perception-Consciousness (Pcpt-Cs) by quantitative or economic factors from the perspective of mental dynamics, assuming the mind has an id, an ego, and a super-ego, as well as two types of instincts Eros or sexual instincts and easily definable Sadism (Freud, 2018). In Freud, unconscious = the repressed; conscious = the repressing. Freud (1962) argued that Id (das Es) is the entity extends and behaves as though it were Ucs. Ego (das Ich) is the entity starts out from Pcpt and begins by being Pcs. The super-ego (das Über-Ich) as an agency to watch and measure the ego by a geoidal. The heart of his concern is the ego, which he sees battling with three forces: the id, the super-ego, and the outside world (Freud, 1962). The ego is first and foremost a body-ego, but it is not merely the part of id that is modified by the influence of perceptual system, but also the consideration of the ego-ideal or super-ego. The considerations that led us to assume the existence of a differentiating grade within the ego, which may be called the ego-ideal or super-ego (Freud, 2018). Freud's whole psychological construct is based fundamentally on human verbal utterances, in which human being's self-personality is classified into id, ego, superego three types. Consequently, it is not a dynamic of psychical forces but only a dynamic of various motives of consciousness.

it is but a special kind of interpretation of utterances. All these utterances are, of course, constructed in the conscious sphere of the psyche (Conway, 1983). Nevertheless, the internal ideological characteristics emphasized by Taoism, Confucianism, and Buddhism are somewhat like that of Freud's triple "self" s, i.e., id, ego, and superego, respectively. Freud saw that "every symptom actually expresses--and at the same time partially gratifies--not a wish but a triple wish!" (Cardwell, 1971). Latin demonstrative pronoun (is, ea, id) meaning "it" or "that thing." The "id" (fully unconscious) contains the drives, and those things repressed by consciousness; The word "id" is taken from the nominative single neuter. The gratification of the id's drives would often be devastating in terms of social and self-image. Taoism focuses on the natural physical attributes of human beings, seeking truth and to becoming immortal or authentic individuals; hence its characteristic is id. Ego is the English translation for Freud's German term "Das Ich, which is mostly conscious and deals with external reality. The word ego is taken directly from Latin where it is the nominative of the first person singular personal pronoun and is translated as "I myself" to express emphasis. Confucianism focuses on the social behavior attributes of people, seeking perfection and to becoming Saints or gentlemen，which is the full embodiment of 'self', i.e., social ego. The "super ego" (partly conscious) is the conscience or the internal moral judge and a symbolic internalization of the father figure and cultural regulations in Feud's theory. While Buddhism focuses on the spiritual attributes of a person's heart, seeking goodness and to becoming Buddha or Bodhisattva. Undoubtedly, its particularity is the super-ego of Freud's triple self.

3.1. Taoism as "id" seeks truth and shapes a pure natural personality

Daoism is divided into philosophical Taoist school and religious Taoism. Taoism establishes its religion based on the Dao, and its ultimate pursuit is to practice and attain the Dao to become an immortal, as the Chinese idiom goes one's outstanding behavior like that of immortals. The tendency of Taoist's Heavenly Dao ideology is to follow principles and be less flexible. Taoist philosophy is the oldest and most mysterious cultural phenomenon in traditional Chinese culture, mainly consisting of Laozi's inaction (Wuwei), Zhuangzi's wandering at leisure (Xiaoyao), and metaphysics (Xuanxue)' recklessness (spontaneous nature). It develops along the path of the "id" physical life, and its personality orientation is the Taoist pursuit of "immortal" and "real person" life. It follows the natural course, with immortal style and moral character, noble righteousness, and reality, which will make them to becomes the poor-Taoists as "ordinary" or "common" people, but they enjoy poverty and contentment, seek health and longevity, and even "immortality". They are fond of pursuing being in correspondence with the ten thousand things but forget to notice that such dead-ends as being merely good at fighting can be merely the use of cunning.

Taoism and Confucianism were dialectically opposed on cultural, political, and social levels. Their philosophical systems were at odds; Confucianism presented a rationalistic, moralistic philosophy of social behavior, while Taoism argued for a mystical, existential philosophy of life. In political theory and practice they were equally at odds: Confucianism became inseparable from the operating mechanisms of state, while Taoism perceived the state as a repressive means for maintaining the

existing hierarchy, and therefore became the political philosophy of the sects and movements which challenged the state hegemony. And, finally, Confucianism and Taoism were dialectically opposed on the question of social class: Confucianism preached the benefits of a stratified and stable hierarchy and provided, therefore, the political philosophy of repression. Taoism, in contrast, called for the abolition of hierarchy, and provided the ideological basis for rebellion (Freiberg, 1977). Therefore, we argue that the essence of Daoism whether in religion or philosophy is the perfection of one's "id" (the body ego) as natural human being's personality.

3.2. Buddhism as "superego" pursues transcendence of goodness in soul personality

Buddhism was introduced to China from ancient India. Zero and its basic operations were likely conceived in India based on a philosophy of nothing, and classify nothing into four categories—balance, absence, emptiness, and nonexistence. Zero is a tangible representation of nonexistence and constitutes all nonzero numbers, which together represent existence (Bhattacharyya, 2021). Drawing on non-self from the Buddhist emptiness theory, we identify different egoistic forms of attachment at each level of being that can lead to forms of suffering in spiritual leadership. Leaders operating at lower levels of being can fall into the trap of practicing a form of pseudo-spiritual leadership that is overly focused on self-centered or instrumental purposes and economic rationality (Fry, 2023).

According to Buddhist philosophy, Buddha is an enlightened and indifferent person, not God. The enlightened living beings is Buddha, while the non- enlightened Buddha is living beings. Therefore, Buddhist act as $i0 = \varnothing = 0$ and to pursuit "superego" life as a spiritual human, not a social masked person, nor a fresh body. The goodness of Buddhism includes consciously realizing others, benefiting oneself and others, guiding oneself and others become Buddhas. Buddha said, all things have no self-nature and emptiness is the truth of all existence in the world. All existence has no inherent nature, entity, or self (ego) and consciousness awakens, and soul purifies the "human" becoming a "Buddha". Therefore, we argue that Buddhism is the spiritual pursuit of the "superego" and a desire for virtue. In the real world, pure Buddhist thought is constantly impacted by worldly material and desires. The pure Buddhism in society yearns for "lying flat", wholeheartedly pursuing goodness, being gentle, humble, frugal, and choosing to "escape" and be at peace with the world but may be considered as a "failure" or "loser" from the perspective of secular social success benchmark.

3.3. Confucianism as "ego" seeks the self-perfection of personality in real social life

Based on natural law, by which all human beings are governed, people should endeavor to make their inner life as well as outer life more complete. (Kanamori, 1997). Confucius was not the creator of Chinese wisdom but the reformer of wise Chinese traditions (Wolff, 1985). Thus, Confucius is the great figure for the Chinese, as Moses is for Jews, Christ for Christians, and Mohammed for Muslims. (Allinson, 2003) The term Junzi 君子—the ideal Confucian gentleman at the center of the Analects who has

internalized and embodies virtues like moral fortitude, politeness, love of learning, a sense of justice, and trustworthiness—as "superhero"(Giaimo, 2020).

In real social life, the personality shaping label of Confucianism is the perfect self, namely Freud's Ego. Kierkegaard is pictured as the paradigmatic exemplar of the Western self: a discrete rights-bearing and volitional atom who is quite alone in the world, while Confucius, by contrast, is the paradigmatic exemplar of the Eastern self: a complex and irreducibly embedded communitarian bundle of relations and rich social roles. (Carson, 2018). Therefore. there is no difference between Confucius and Kierkegaard in ontology of essence. Kant and Confucius maintain that the art of becoming human is synonymous with the unending process of becoming moral. According to Kant, morality is an impossible possibility because it always meets resistance in our encounter with nature. According to Confucius, human beings become moral by integrating themselves into the already meaningful natural order that is tian. Despite these differences, the two thinkers would concur that our efforts at humanization are unceasing and that we may never fully live up to our human potential (Froese, 2008). Consequently, there is no difference between Confucius and Kant in the ontology of human beings' morality.

From the this, we argue that Confucianism developed along the path of "self" (egos) social survival, pursuing the personality of "gentleman" and "sage". It has gone through various changes such as Confucius' self-restraint and restoration of propriety, governing the country with virtue, Mencius' theory of human nature being good, Xunzi's theory of human nature being evil, Dong Zhongshu's external Confucianism and internal law", Zhu Xi's preserving heavenly principles and eliminating human desires, and Wang Yangming's studying of the mind (unity of knowledge and action). The core ideology is the ideal pursuit of Dao (way) of humanity and "self" to be benevolence, righteousness, morality, benefiting others and oneself, learning to excel and serving others, becoming a "person", "talent" or "character", and successfully establishing a career. The logic of seeking "perfection" is "benevolence and righteousness", which is the balance of conservative and positive. The realm of thought is the "Doctrine of the Mean" i.e., staying still in place or the middle way is the ideal pursuit of Confucian scholars. But without desire, a person may become strong and upright, while with desire, a person may pretend to be a 'pseudo gentleman'. This may be where people sometimes criticize Confucianism for its hypocrisy. The personality shaping in Chinese philosophy from the perspective of Freud's Triple egos as shown in **Figure 2**.
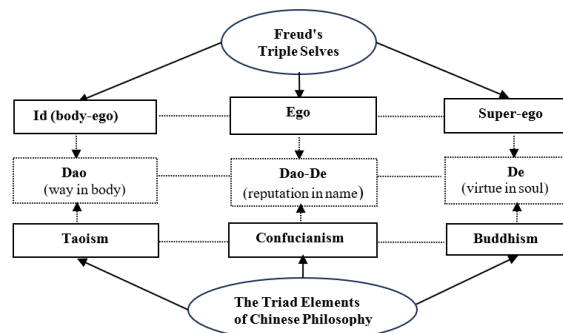

Figure 2. Personality shaping in chinese philosophy *vs* freud's triple selves.

Confucianism says that everyone can be the Yao and Shun (ancient empires), and everyone can become holy. The conscience of the heart is called "the sage", and the study of the sage is only aimed at this conscience, each person has a sage in their chest and each person's heart has Confucius (Wang, 1992). The so-called "conscience" refers to "knowing without worrying" (Cardwell, 1971).

4. The ontological unity of taoism, buddhism & confucianism in euler's identity

Diagrams (or intuition in general) were a highly contentious topic that depend on the philosophical attitude and went beyond logic to touch on issues of physics, metaphysics, linguistics and, above all, mathematics. While traditional histories of logic diagrams cite pioneers such as Leibniz, Euler, Venn, and Peirce, it is not widely known that Kant and the early Kantians in Germany and England played a crucial role in popularizing Euler (-type) diagrams (Lemanski, 2023). Based on analyzing the ontological elements of Chinese philosophy, we will use Euler's identity diagram and his identity to test the unity of the three elements of Confucianism, Buddhism, and Taoism with Chinese philosophy itself, Heidegger's triad ontology, and Freud's triple self.

4.1. The sociological significance of euler's identity

In 1751, Leonhard Euler established "harmony" between two principles that had been stated by Pierre-Louis-Moreau De Maupertuis a few years earlier. These principles are intended to be the foundations of Mechanics; they are the principle of rest and the principle of least action (Cardoso, 1999). The Euler formula combines the most basic constants e, i, π in mathematics, as well as the most important 0 and 1 in mathematics and philosophy, connected by a plus sign, into the same formula, forming the "first formula of the universe" – so called "the God's formula". The Euler equation has not only a scientific value but also an esthetic and cultural one in a broad sense. From a mathematical point of view, the elements that appear in Euler's identity are 5: e, π, i, -1, 0. Euler's identity as we know it at the present moment： $e^{i\pi} + 1 = 0$ (Euler, 1769).

In Euler's identity, the characterization of *"i"*, called imaginary unit, is given by the fact that its square is equal to -1, $i^2 + 1 = 0$. The "e" is the Napier number (in Europe also known as Euler's number), which is the "natural growth coefficient" of all things and the same applies to human being's natural growth behavior, given by 2.7182. $e^{iz} = \cos z + i \sin z$. By setting z = π, then $e^{i\pi} = \cos \pi = -1$, that is, Euler's identity (Amodio, 2022). In Euler unity, an imaginary *i*'s existence (z) can be expressed as: z = $e^{\pi i} + i^0 = i\varnothing$，i.e., $e^{\pi i} + 1 = 0$, which denotes that in imaginary (i) view of angle, virtual corresponds to the existing reality.

4.2. The unity of Chinese philosophy in different types of ontology

According to Euler's identity diagram and the ontology of existence, whether it is Heidegger's triad ontology, Freud's triple self, or Laozi's Tao and its companions, the Chinese philosophy and its elements are all belong to the "universal" category of philosophic existence. Although the forms of existence are different in language

descriping forms, i.e., "particular negative", there is a high degree of "universal affirmative" consistency in the essential expression of the elements of existence. In the ontology of existence, any existence can be expressed as: $\forall z \exists$ (x) $\oplus$ y, i.e., any Existence(z) is in the form of Existent (x) Existing(y). In Heidegger's Triad Existences, it denoted that Being(z) is Beings(x) to be soul for truth in its path(y) and In Freud's Triple Personality, it means that Self-personality (Z) is the balanced egos(z) of Body-ego(x) and Super-ego(y). In Laozi's Dao and its champions, which indicates Ming (z, the named thing), is its Qi (body, x) with its Dao(way) & De (virtue) (y). In Chinese philosophy, which means human being reputation (z) is consists of its body's behavior (1, x) and its (Dao-de result (morality, y). These three constitute the complete system of "existence" in Chinese philosophy as shown in **Table 1**.

Table 1. Compatibility of Chinese philosophic constituents with existences in different ontologies.

Ontological Terms of Chinese philosophy	Heidegger's Triad Ontology	Freud's Triple Selves	Euler's identity
Chinese philosophy, Ming (name, $\theta \to \pi$)	Seiende (being in-the-world)	Self (personality)	i 0（$\varnothing$）
Confucianism, Ming's Dao-de(morality)	Seiende (named being)	Ego	$e^{\theta i} + 1$
Taoism, Qi's Dao (way of physical body)	Dasein (Wege,way)	Id (body-ego)	$1(i^0)$
Buddhism, Qi's De (virtue in being's soul)	Sein (to be Anima-Verum)	Super-ego	$e^{\pi i}$

From the perspective of Dao(way) alone, we argue that Taoism focuses on the Dao (path) of physical life, Buddhism focuses on the Dao (path) of spiritual life sublimation, and Confucianism focuses on the Dao (way) of social survival. Taoist philosophy seeks Dao, which can be represented by $1(i^0)$; The Buddhist philosophy of seeking goodness, which can be represented by $e^{\pi i}$; The pursuit of perfection in Confucianism has elements of Taoism and Buddhism, but not entirely being the "angles" are not the same, i.e., Buddhism is far away from society, while Confucianism actively participates social affairs. Therefore, the expression of Confucianism by Euler's formula is as: $\Phi_I = e^i \cap e^\theta + i^0 = e^{\theta i} + 1$. When $\theta \Leftrightarrow \pi$, Confucianism has consistency with Euler's identity, that is, $\Phi i = e^{\pi i} + 1 = 0$. This is the pinnacle that can be achieved by a philosophical sage who can perfectly integrate ideas of both Taoist and Buddhist into one person's real life, such as Confucius, who may take thousands of years to created.

According to String Theory, the basic units of nature that appear to be particles are actually very small, closed loops of strings (known as open strings or closed strings), and the different vibrations and movements of closed strings produce various basic particles. Laozi said that the Tao gives birth to 1, gives birth to 2, gives birth to 3, and gives birth to all things (ch.42), which can be expressed in terms of numbers in Euler's equation as: $\varnothing \to i^0 \to i^0, i0 \to i^0, e^{\pi i}, -e^{\pi i} \to \forall \Leftrightarrow \{i^0, i0, e^{\pi i}, -e^{\pi i}\}$.

After integrating terms of Heidegger, Laozi, Freud, and Euler, we may draw the conclusion that none of existence can be directly expressed by itself, so people may say that 'the existent' including "Chinese philosophy" does not exist' (0). However, any virtuality is the opposite of reality, so people would say that existence is coexistence of virtuality ($e^{\pi i}$) and reality (1), which is an empty set($\varnothing$), but it cannot be said that it does not exist. On the contrary, it is a kind of existence itself ($e^{\pi i} + 1 =$

0). Just like a person's Ming (name, which is an empty set), it doesn't really matter how they are called. What matters is their Qi (body organ), their Dao (behaving way), and their results De(virtue), co-existing referred to as Dao-De(morality), which is the essence of human beings. The named "Chinese philosophy" as "being" does not actually exist, but the actual elements of Chinese philosophy Confucianism, Buddhism, and Taoism - do exist, either in the form of tangible objects as "beings" in books and other media, or as "to be" in various aspects of social life.

4.3. The token of personal types in chinese philosophy by euler's identity number

In logic, the concepts of "existence" and "nonexistence" are relative, and there is a possibility of mutual transformation between them. This transformation embodies dialectical thinking in logic, that is, the interconnection and transformation between things. For example, in Hegel's Logic, the concepts of existence and nonexistence are regarded as categories that can be transformed into each other. In his introduction to the General Concept of the Logic, Hegel writes: "What propels the concept onward is the already mentioned negative which it possesses in itself; it is this that constitutes the truly dialectical factor." Negation is typically regarded as the fundamental engine of Hegel's Science of Logic and for good reason (Gentry, 2023). In classical Chinese philosophy, existence and nonexistence are regarded as an important category, expressing the relationship between finite continuity and infinite continuity. All perceptible objects are finite continuum limited from infinite continuity. This philosophical definition emphasizes the essence of existence and the boundaries of existence, that is, finite continuum is a perceptible 'being', while infinite continuum is regarded as' nothing 'because it cannot generate perception.

According to Freud's personality structure, the "id" (body-ego) is the animal attribute of human beings, seeking survival, food, and mate; "ego" is a social attribute of human beings, seeking survival and development; "Superego "is a spiritual attribute of human beings. Therefore, in the id, the imaginary "i" is the instinctual life 'desire'; In the ego, "i" is the desire for social survival and development (ambition or ambition); In the superego, "i" is moral self-control, the enlightenment of Buddhism or the soul of Christianity. Hence one can see that the "existence" of Freud's self-personality of triple egos depends on the spiritual attributes of human beings, which in the terminology of Chinese philosophy are the Dao(way), De(virtue) and Dao-de(morality) exiting in the Ming(name) of Qi (body). Based on the existence, strength, and degree of integration of Dao(way) and De(virtue), we argue that the personality shaping tendencies of Chinese philosophy can be roughly divided into three categories: the "True self personality" of Taoism, the "Selfless personality" of Buddhism, and the " Neutral personality" of Confucianism, represented by Euler numbers as type 1, $e^{\pi i}$, and 0, respectively.

4.3.1. "Type 1": Natural Dao(way) personality (i^0)

In the Euler constant equation, the "i" is an imaginary unit (complex number), which is a vector and a rotation value, $i = \sqrt{-1}$, $i^2 = -1$. A vector with a length of one unit (i.e., modulus = 1) is called a unit vector. The "e" is the "natural growth coefficient" of everything, and according to the string theorem of the numerical

world, i is the dark consciousness, the subconscious wave vibration string theorem $e = \cos i - i \sin i$; i is conscious, and the law of the vibration string of conscious waves is $1/e = \cos i + i \sin i$. Therefore, $e^i = \cos 1 + i\sin 1$. In which, e is wave energy, whose modulus is equal to the power of i, that is $|e^i| = 1$ or i mod $= |i| = |e^i| = 1$. If we use i to represent "ourselves", then the physiological self is $i^0 = 1$, that is, the rotation value of the self is 0. According to the personality shaping characteristics of Taoism, we argue that devout Taoism has a typical "1" type personality, seeking the authenticity of the natural person as a sensory person's id. If we use "i" to represent a natural person, the behavior of Taoism can be expressed as i^0, which means that the i will keep its "id" unchanged and will not be modified. In short, the personality shaped by Taoism is the capital "I", that is No.1, who acts according to the natural Dao(way) of heaven.

4.3.2. "Type-1": Selfless De (virtue) personality ($e^{\pi i}$)

Dao is a force vector of a virtual direction vector, marked as i, which has two basic characteristics of length and direction. It is the "open string" of string theory. While De（virtue） is the 'scalar quantity' in terms of quality, surpassing the Gelfond constant (e^{π}), $e^{\pi} = (\cos \pi + i\sin \pi)^{-i} = (e^{i\pi})^{-i} = (-1)^{-i} = -1$. Qi(body) is energy string, which is phenomena or forms of matter. The size of a vector, also known as its length (or modulus), is the distance from the complex number to the origin of the complex plane. The resulting "vector" is the modulus, which is the "negative vector" of the product of the Dao and the De's modulus, i.e., the opposite vector, i.e., vecto r$= -e^{\pi i} = 1$）.The combination of Dao (way) and De (virtue), called Dao-De(morality), is a closed string, the product of a vector $\cap$ a scalar, known as a Displacement Vector, which is used to represent the movement or displacement, i.e., essence of an object. Therefore, $e^i \cap e^{\pi} = e^{\pi i} = \cos \pi + i \sin \pi = -1$, which is Taylor series expansion of complex numbers.

In the view of Buddha, the essence of the universe cannot be explained through language or words, so he adopted the concept of emptiness($\varnothing$), which is not nothingness or nothing, but rather something invisible, very mysterious, and cannot be understood through the concept of words. It must be manifested through all things in the world. Emptiness is the concept of impermanence, where everything is born and changes according to karma. It is also the concept of selflessness, where everything cannot exist alone and is inevitably influenced by external factors. Therefore, e^{π} personality keep goodness to pursue De(virtue), i.e., seeking good rewards via establishing good relationships, The state of cultivation in psychology and philosophy of e^{π} personality is ethereal ($i \varnothing = 0$) and selfless, "then myself" I $= -1$. As the sixth patriarch of Zen Buddhism, Hui Neng said that " By self-realization, sentient beings can be Buddhas"(Wang, 2014). Therefore, we can confine $e^{\pi i}$ as the "Type -1" selfless-virtue Personality, which is the orientation of Personality of Buddhism as Bodhisattva.

4.3.3. "Type 0": Social mediocre dao-de (morality) personality ($e^{\pi i} + 1$)

In Integrated Information Theory (IIT), Φ (golden ratio *is* approx 1.618, $\Phi = 1/\Phi - 1$) is used to represent the degree of consciousness. The higher the phi (Φ) of a

system, the higher its level of consciousness, and philosophical thought is no exception. The truth, goodness, and perfection in the human world vary in their subject and perspective, resulting in different or even opposite outcomes. The personality of imaginary i is pursing perfection (beauty), the perfect balance of truth and goodness , which is exactly the personality orientation of Confucianism with a personality orienting vector range of $i^o \sim e^{\pi i}, i.e., -1 \sim 1$ and $e^{\pi i} = \cos \pi + i \sin \pi = -1$. Ming(name) is an empty set ($\varnothing$), which exists as a bijective vector. It is a position vector of length 0, called the zero vector, with $i + 0 = i$. It is also a scalar physical quantity that remains invariant under coordinate transformation. It is usually represented by three vector components, namely the Qi (body, 1), the Dao (way) e^i , and the De (e^π) axis coordinates. Therefore, $\varnothing \Leftrightarrow 1 + e^i e^\pi = e^{\pi i} = 0$.

Confucianism has both elements of Taoism and Buddhism, but also has many differences from the two. In terms of morality, Taoism emphasizes the truth virtues of the natural Dao(way of body), Buddhism values the goodness virtues of the human Dao(way of soul), and Confucianism values the perfection virtue (beauty) of the social Dao (way of behavior in social life) . It is worth mentioning that Chinese believe that heaven, earth and human beings are integrated into one and the Chinese character "中" （Zhong）is similar to the Greek word "Φ", implying the "neutralization" between Yin (feminine, or negative, 0) and Yang (masculine, or positive, 1) and "中庸"（the Doctrine of the Mean, just as $1 + 0 = \Phi$）aiming at absolute self-perfection refers to treating people and society with a fair and balanced attitude. If we talk about the pursuit of truth in Daoism and the pursuit of goodness in Buddhism, then Confucianism masters the balance degree of seeking truth, and goodness, which is considered as the golden mean of self-perfection. As the famous of Confucian saying goes, extremely wise but with moderate manner, which is known as a smooth, sophisticated, even worldly wisdom, refinement, and self-interest (**Figure 3**).
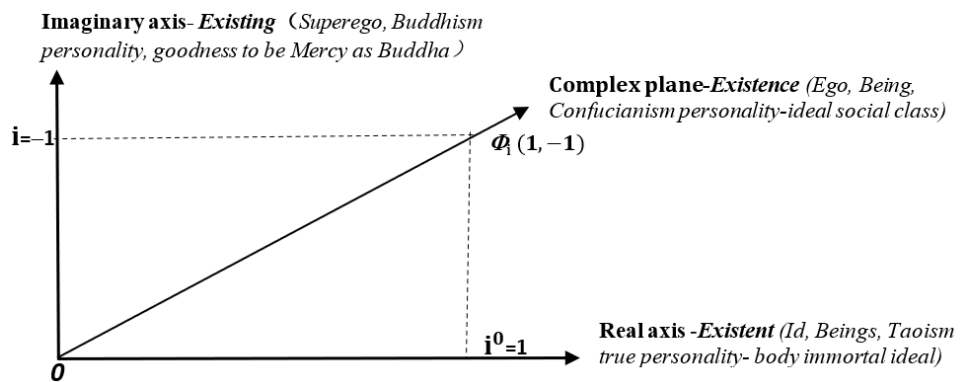

Figure 3. Vector diagram of taoism, buddhism, and confucianism as triad existences.

As matter of fact, apart from 'Chinese philosophy', any existence (ego, being, Confucianism's individuality) can be expressed as: $\Phi = e^{i\theta} + 1 = \sqrt{\sin^2\theta + \cos^2\theta} + 1$, in which, $\sin\theta$ is the existing (super ego, to be, Buddhism's individuality) and $\cos \theta$ is the existent (id, beings, Taoism's individuality).Numbers of so called Confucianists are hypocrites maximizing one's own interests under the banner of Confucianism, there ego's value are: $e^{i\theta} = \cos \theta + i \sin \theta$. When $\theta = \pi$,

$e^{i\pi} = \cos \pi + i \sin \pi$, then $e^{i\pi} + 1 = 0$. In the Chinese philosophy(Φ), Confucianism exists as "to be"; but when (Φ_i) exists as the "being", Taoilst & Budhisim exist as the "to be" respectively. This means that only when the moral level of Confucianism reaches that of a bodhisattva can its function be perfected, which is clearly a paradox. Therefore, "Chinese philosophy" described by Euler's Identity is only a formal balance. For individuals to shape their personality, it is impossible for their Φ_i to reach 0 and the golden cutting point (0.618) perhaps is a better moral level to social success.

5. Conclusion

The history of humanity is the history of the human quest for the understanding of reality. With the hermeneutical process leading to the formation of personality, the actuality of reality is constantly being reinterpreted through human behavior (Sorajjakool, 1999). Tracing Hegel's universal, special, and singular "syllogism logical" clues, the following conclusions can be drawn from Heidegger's abstract ontology of existence, Freud's abstraction of psychodynamics, Laozi's concreting expression "triangle structure" of Ming(name), Qi(body), Dao-De(morality), and the Euler's identity of all things to analyze the elemental composition and personality shaping of Chinese philosophy:

(1) Chinese philosophy is "Affirmative Universal" existence in shaping human being's personality. Chinese philosophy, which is composed of Confucianism, Buddhism and Taoism, emphasizes internal transcendence (i.e., inner i's leaping), emphasizing moral cultivation and personality shaping to keep the world harmony. Confucianists strive to join the social life and realize their self-value in the pursuit of achievement so that the society can be harmoniously development. Buddhists are harmonious and strive to maximize their personal value through love and dedication. The Taoists want to be secluded to improve themselves and drive social harmony. In most cases, Chinese personality has somewhat the mixture of the three elements. The three elements of Chinese philosophy are Taoism, Buddhism, and Confucianism, which mainly focus on the path of moral cultivation in the three major aspects of human beings: the Qi (body's way), the Dao (way in mind) & De (virtue in soul) and social behavior matched with Ming (reputation in name). The "triple elements" of Chinese philosophy is highly unification with Heidegger's ontology "triad existences" of beings, to be, and being, as well as Freud's self-psychodynamic "three type egos": id (body ego), superego, and egos, respectively. This indicates that Chinese philosophy is a " Affirmative Universal" existence in shaping personality. In other words, any existence (name, being, ego-self) in growth or transcendence equals to an existent (object, beings, id-body-ego) is existing (way &virtue, to be soul & truth, super-ego), abbreviated as: $\forall \exists_i = i^0 + e^{\theta i} = i0$, with no exception of "Chinese philosophy".

(2) The particularity of Chinese philosophy lies in its theoretical applicability, in the sense of applied philosophy. In contrast, both Heidegger's triadic existences ontology and Freud's Triple Self focus on abstract theoretical frameworks. The personalities shaped by Chinese Confucianism, Buddhism, and Taoism all have their extremely concreating ideal outcomes, such as the real people of Taoism, the bodhisattvas of Buddhism, and the saints of Confucianism. Taoist thought focuses on individual freedom and respect for natural laws, while Buddhist thought focuses on

transcending secularism, pursuing liberation and wisdom. Confucian thought, on the other hand, emphasizes social ethics and interpersonal relationships. Its ultimate social behavior is the "comprehensive" result of balancing the external environment with Taoist and Buddhist thought, which may be the function of Chinese philosophy's "sagacious wisdom keeping out of trouble". Daoism is functional as human being's bone, truth, origin, nature, desire and 1, Buddhism as the heart, goodness, emptiness, control and −1, and Confucianism as the manifestation or blending. The Confucian pursuit of self-perfection(beauty) is the fusion of seeking both truth and goodness, shaping a personality with a balance between Yin (feminine or negative), Yang (masculine or positive), i.e., $\Phi_i = 1 + \varnothing$. If we were to use one word as a guide for a person's behavior throughout their life, according to Confucius' teaching to his student Zigong, it would be "forgiveness". The word' is "equivalence" the saying "Do not trouble others as what you do not want to be troubled" (Allinson, 2003). If a person wants to become an extraordinary hero or gentleman, they should enhance their personality level by expanding their inner self to a larger one, thus perfecting themselves. When $\Phi_i = -1$, one is a saint. Otherwise, a person may be a fake gentleman wearing a mask and an authentic hypocrite's $\Phi_i\ value$ theoretically is 1.

(3) The phenomenon vector of Chinese philosophy is the negative vector of its essence. The overall expression of existence is "essence +phenomenon", and the difference lies in "truth and opinion". Truth as "existent" may not exist, but it remains unchanged and truly exists; Phenomena from opinion are visible and seem to exist, but they are variable, neither "existence", nor "existing". In mathematics, a quantity that has both magnitude and direction is called a vector (also known as a vector). For vector x, if $x + (-x) = 0$, then $-x$ is a negative vector. A vector with all components (all 0) in it is called a zero vector. The term 'existence' conceptually refers to the sum of '1' and '−1', which is the 'zero vector'. Therefore, the existence of "Chinese philosophy" does not exist, but the existent (Confucianism, Buddhism, and Taoism) of Chinese philosophy do exist and are currently in "to be" existing. If we consider the visible existence (i) as a phenomenon (Heidegger's Dasein, Laozi's named Qi and Freud's id) as 1, then the "none-existence" or the invisible existence (Heidegger's Sein, Laozi's Dao & De, Freud's superego) is the essence, which is the negative vector $(-i)$ of the phenomenon vector, valued as −1.

(4) The ideal realm of Chinese philosophy follows the Euler's Identify: $e^{\pi i} + 1 = 0$. The singularity of Chinese philosophy lies in its element structure following Euler's universal formula. The elements of Confucianism, Buddhism, Taoism, and Buddhism exhibit both independence and overall correlation, forming a seemingly contradictory but internally coordinated and unified mixture. Chinese humanistic spirit is especially manifested in the wisdom of life. The personality orientation of Chinese philosophy (Φ) is the "neutralization" of the three extreme's individuality, that is the selflessness and emptiness ($i0 \cap \varnothing = 0$) of Buddhism, the id-body and non-action (($i^0 \cap \varnothing = 1$) advocated by Taoism, and of Dao(way) and Dao(virtue) of human beings ($1 + e^i \cap e^\pi = e^{\pi i} + 1$), the Dao-de(morality) advocated by Confucianism. The ideal realm of Chinese philosophy is $e^{\theta i} \Leftrightarrow e^{\pi i}$ and then Chinese philosophy (Φ) = $e^{\pi i}(Confucianism) + i^0(Taoism) + i0(Buddhism) \Leftrightarrow \varnothing$, i.e., $e^{\pi i} + 1 = 0$. Therefore, the Chinese philosophy pursue the extremely brilliant with the way of the

mean as declared in Chapter 27 of the Doctrine of the Mean, "To pursuit extremely ideal but with midcore way" or "Extreme intelligence while adhering to the doctrine of the mean".

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