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Philosophy



A STUDY OF THE PHILOSOPHICAL ESSENCE OF “DEPENDENT ORIGATION AND THE EMPTINESS OF NATURE” AND “TATHAGATA” BASED ON THE MIRRORING RELATIONSHIP BETWEEN BUDDHIST COSMOLOGY AND DIALECTICAL MATERIALISM

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Abstract

The study applies dialectical materialism to the creative interpretation of Tathagata and explores how to apply dialectical materialism and materialistic dialectics to the creative interpretation of this century-old problem. A combination of quantum mechanics research results and a philosophical approach are used to analyze the classical Buddhist theories of Empty, Emptiness, Cause, Condition, and other highly ambiguous terminology, and to analyze the science, philosophy, and rationality behind these ideas and terms. The study of the problem of the reflection of physics and Buddhist cosmology and dialectical materialism in the 21st century breaks through the existing intellectual boundaries and reveals the philosophical essence of dialectical materialism of Emptiness in nature because of the conditioned and Tathagata, that is, Asamskrta-dharmah, which is consistent with the “materiality” of dialectical materialism, and Conditioned hharms, which is consistent with the meaning of the “concrete form of matter” associated with materialistic dialectics. The Karmic cycle based on “Tathagata” is essentially a manifestation of the infinity, eternity, and absoluteness of matter in the Buddhist philosophical system.

Keywords: Emptiness in Buddhism, Dependent origination and the emptiness of nature, Tathagata, Dialectical materialism

Introduction

The change in the rules of the quantum world, represented by the results of the double-slit experiment in quantum mechanics, subverts our understanding of the world and also poses a challenge to the dialectical materialist philosophical view of the matter. This objectively requires us to reinterpret the philosophical thought of dialectical materialism, and it is necessary to apply the existing rules to a reasonable philosophical interpretation of the microscopic world under the quantum state. At the same time, the observation of people obtained by quantum mechanics became an important condition for being able to change the results of experiments in the quantum state, which led to the debate in the philosophical field on the relationship between matter and consciousness. It has activated the great debate on the rationality of religion in mankind and re-stimulated the research and discussion of the core ideas of important philosophical works of Buddhism in the academic community. These include



the Heart of Prajna Paramita Sutra, a treatise on Prajna, and philosophical ideas in important Buddhist texts such as the Weishi Sect's classic, Ch'eng-Wei-Shih Lun. Zhu Qingshi (2017), former president of the University of Science and Technology of China and academician of the Chinese Academy of Sciences, has conducted research on quantum mechanics and the objective world, elucidating the strange phenomenon of superposition principle of quantum mechanics and the analogies of collapse, Schrödinger's cat, glove mailing and quantum entanglement. He proposed that consciousness is a phenomenon of quantum physics and quantum mechanics, and clearly stated the current research hotspots and frontier issues in the international physics community: the manifestation of quantum consciousness in quantum mechanics and the main achievements of international research on quantum consciousness. The most important thing is that Zhu Qingshi demonstrated through logical reasoning that human subjective consciousness is the basis of the objective material world. The authors of this article disagree with this reasoning conclusion. The latest scientific achievements pose a factual challenge to the original philosophical thought, are an important challenge facing the current dialectical materialist philosophy, and also provide an opportunity for Buddhist research. Whether it is philosophy, Buddhism, or science, it is based on an epistemological platform. The most important methodological connection between science, the philosophy of science, and the philosophy of religion is the epistemology of dialectical materialism. The author's research is the inheritance and development of the previous research, which is mainly reflected in the systematic analysis and induction of the latest existing achievements, and the possible loopholes are filled, and the development is reflected in the author's comparison of the main views and achievements of existing quantum mechanics and quantum consciousness with the current concepts or views of dialectical materialism and Buddhism. Scientific validation exists only as points to support arguments, and rigorous, eligible arguments are evidence. Whether it is a philosophical examination or a scientific verification that provides us with an argument, the argument that the author values more in qualitative research is rigorous evidence that can form a complete chain of evidence. The focus of this paper is on the relationship between the results of quantum mechanics and Buddhism's notion of emptiness and explores whether the achievements of quantum mechanics, quantum entanglement, and quantum spirit can provide factual support for Buddhism's notion of emptiness. Further study the philosophical nature of Dependent Origination and the Emptiness of Nature and Tathagata.

Literature Review

1. Conceptual definition

Emptiness is a fundamental doctrine of Buddhism, a core concept of Mahayaana Buddhism, and the core of The Heart Sutra. At the heart of many of the Buddhist scriptures is the talk of Sublimation, Causes and conditions, Ignorance, and so on. Emptiness's the Sanskrit word for *sūnya*, Chinese authoritative dictionary Cihai explains Emptiness as the illusory unreality of things in Buddhism. It means that all things and phenomena are formed by the harmony of causes and conditions, arise and



disappear in an instant, have no qualitative prescriptive and independent entities, and are false and unreal, so it is called Emptiness (Xia & Chen, 2009). Great Treatise on the Perfection of Wisdom thinks that the view of five aggregates, this world is empty of the self (Kumarajiva, A.D.402). The Vimalakirti Sutra thinks that After all, all the Dharmas are empty and empty (Kumarajiva, A.D.406). Ji bu in the Book of Tu Jie Xin Jing of the Emptiness given the explanation is used to express non-existent, non-existent a basic concept. The “empty” of Buddhism refers to all phenomena in the world being formed by the aggregation of various conditions, and when the conditions change, the phenomenon changes with it, and there is no real entity in itself. He believes that the “empty” of The Heart Sutra refers to “emptiness”, which refers to the nature and attribute softy ness of things (Xuan & Ji, 2012) The research of this paper is based on this concept as an “empty” explanation. That is, the research is based on the idea that “empty” is all “phenomena”.

2. Commentary on the typical literature of the Buddhism’s notion of emptiness

In its simplest terms, Buddhist Practice means that all phenomena in the world are the product of the aggregation of various conditions, that phenomena themselves do not have a real entity, and that when conditions change, phenomena change with them. Phenomena are the external connections and superficial characteristics of things and are the external manifestations of the essence. Empty in The Heart Sutra refers to Emptiness, which means that the nature and attributes of things are empty. The Heart Sutra believes that Ignatian is the confused state of life, in which all thoughts that arise are called "delusions", and Buddhism believes that delusion arises, ignorance is the root cause, desire is the driving force, and attachment to possession is the helper. Desire is the driving force of delusions. There are always many thoughts in the world of life, most of which are based on personal desires and needs, and what human beings have desires, there will be some delusions; If there is any delusion, there will be any phenomenon in this world. Attachment to possession is a contributing factor to delusions, and delusions arise, and attachment has an important helping effect. Delusions that arise under the impetus of desire are constantly increasing with attachment, and how deep the attachment is, how big the delusion is. Delusions make us live in a world constructed by our own consciousness and are unable to correctly understand the reality of life in the universe. In Buddhism, the only character has divided the world into three different levels: one is the subjective illusion of our consciousness structure, the second is the objective phenomenon world, and the three are the essence of the world. We usually live a life of obsessiveness, and therefore cannot recognize the nature of his rise and the sense of truth. Therefore, human beings cannot correctly understand the world, because of human understanding itself. Humans with a delusional mind to understand the world, the understanding is also naturally delusional, just as we wear color-changing glasses to see the world, what we see is not the world real.

Causes and conditions producing phenomena mean all conditioned things are impermanent, and all the results are the result of maturity with the condition. The cause is the motive, is the main condition of things, condition and cause this motive constitutes a chain relationship, is the secondary condition of things born. There is a cause has the condition, is bound to become an effect, this effect for



“cause”, that is “motivation” is called “retribution”. The cause is actually the most basic law of the universe, all things, feelings, phenomena, and objects in the world will not suddenly occur. For the emergence of anything, there must be a former cause and appropriate environmental conditions to match, that is, the so-called “help”, or “condition”. When the cause and condition are mature, the results are produced. Although the self-nature is empty, it is True Emptiness and Wonderful Existence which is the dharma born of this cause, its presence in the emptiness (Xuan & Ji, 2012). The Heart Sutra holds that cause is all Dharma and that all Dharma is caused (Xuan & Ji, 2012). Dharma is things, and the cause is the cause of each dharma of birth “because of” and helps to become the “condition”. Because the dharma is that “I” everyone, in essence, is not there, but a collection of various causes, so when the body is empty, not too empty it is to be free, but not an entity needs to be released. Dependent origination and the emptiness of nature, “condition” is all the dharma is born by fate, the edge of the gathering, the fate is no when the body is empty, the dharma I am now there is no existence. The emptiness that is, whether there is a nature available (Christian God, Tao, Sanskrit, Tathagata, and so on) nature of the empty is not only not without a real nature, but to say that an empty is not available.

Research Objective

Explore new methodologies for Buddhist research, creatively interpret Tathagata with dialectical materialist theory, and explore ways to solve the problems of this century. Through the study of physics, Buddhist cosmology, and dialectical materialism in the 21st century, the dialectical materialistic philosophical nature of Dependent origination and the emptiness of nature and Tathagata, and the objective essential world involved in Buddhism are revealed.

Research significance

The study of Tathagata is a major problem of the century in Buddhist studies, and the author combines Buddhism with dialectical materialist philosophy to produce new perspectives, and the combination of thought and practice to produce new methodologies, completing the first breakthrough interpretation of the methodology of dialectical materialism. Traditional Buddhist research mainly focuses on the collation and annotation of Buddhist scriptures, mainly in the study of carding and the study of understanding of righteousness. The authors adopt a transformative method of creative interpretation, which provides an alternative model for the innovative development of Buddhist and dialectical materialist theories, and enriches the research methodology of Buddhism.

Research Questions

Question 1: What is the relationship between physics, Buddhist cosmology, and dialectical materialism in the 21st century?

Question two: What are the nature of Dependent origination and the emptiness of nature and Tathagata's dialectical materialist philosophy?



Research Methodology

The research in this paper adopts qualitative research methods, conceptual research, literature research, logical reasoning, exploratory research, other research methods, and the demonstration method of destruction before construction. A step-by-step, hierarchical analysis of the characteristics of the research object and an explanation of its essence. The paper uses the conceptual research method to study Empty, Emptiness, Cause, Condition, etc. in Buddhism, revealing the essence of Buddhist concepts. The study of Matter, Awareness and conscious activity in dialectical materialism reveals philosophical explanations of these concepts. It also analyzes the "matter" in the field of quantum mechanics, that is, the matter of physics. The paper also uses the method of literary analysis to analyze the relevant literature on quantum mechanics double-slit experiments, consciousness, and quantum consciousness and explores the reliability of "consciousness" becoming a phenomenon in quantum mechanics in quantum mechanics experiments, resulting in the collapse of objective object states. Through the analysis of the relevant literature on Buddhism, the correlation between matter, consciousness, and Buddhist cosmology in quantum mechanics are also sought. On the basis of the above research, the method of logical reasoning is used to carry out layer-by-layer progressive reasoning to obtain effective conclusions, and the process of logical reasoning is mainly reflected in the process of studying concepts. For the situation where there is no clear definition or the definition description is difficult to understand in the research topic, the author adopts the method of exploratory research, through the progressive literature review method and the high-intensity interaction within the scientific research team, quickly finds an effective breakthrough in the research topic, and sorts out the context of the relevant problem and draws the basic outline.

Research results and conclusions

1. Findings and Conclusions of the Systematic Reflection of Physics and Buddhist Cosmology and Dialectical Materialism in the 21st Century

In Zhu Qingshi's view, the essence of the material world expounded by Buddhism is "dependent origination and the emptiness of nature." Tathagata is the essence of the universe. Everything in the material world is a wave of the sea caused by the wind. In other words, the material world is a symphony created by the wind playing the "essence" of the universe. In this way, he seeks a corroborative philosophical system for string theory. By emphasizing the rationality of Buddhist cognition, he argues that the so-called physics of string theory enters the Zen state of "dependent origination and the emptiness of nature". He used the example of "a red light" to explain the relationship between "cause", "effect" and "condition". Seeing a beam of red light is the "effect", and this "effect" is the result of the aggregation of many causes and conditions. The cause of the first type of property is the wavelength of light, because it does not depend on the observer to establish itself, and Zhu called it "cause". Secondly, the eyes are open, there is no color blindness, the right direction, no obstacle between the eyes and the light source, etc. Zhu calls these "relational parameters", called "conditions". He argues



that it is the aggregation of these "causes and conditions" that produces the red light, or "effect". He also considers that the relational parameter in "relational realism" is ineliminable, otherwise there would not be the result of "seeing red light", and then considers that "relation" is the "condition" of Buddhism. "In the end, he concluded that the 21st-century physics, represented by the String Theory, is the same as the basic idea of the "arousal of conditions" of Buddhism. Finally, he concludes that the physics of the 21st century, represented by String Theory, has truly entered the Zen realm of "dependent origination and the emptiness of nature"! The authors believe that although Zhu Qingshi has some knowledge of Buddhism, he does not understand the core meaning of Buddhism, nor has he clarified in-depth the systematic relationship between the deeper meanings contained in the terms of Buddhism.

Regarding the question of "Tathagata" as the essence of the universe. "Tathagata" is a Buddhist term, and the Sanskrit tathāgatagarbha has various translations, such as Buddha-nature, True suchness, Dharmakaya, Pratyekabuddha, Alaya-Consciousness, etc. According to the Laṅkāvatāra Sūtra, Volume 7: 'The Alaya is named Tathagata, and it is common with the seven senses of ignorance.'

The following important findings in the authors' research refer to areas that have not been touched upon in previous studies, i.e., those that are academically discussed as pushing the boundaries of existing knowledge. Dharma in Buddhism means "all things", and Dharmakaya means that Buddha takes "all things" as the root of Dharmakaya, so Tathagata is also called Dharmakaya. can be considered as the root of "all things", which has the characteristic of "the endless cycle of birth and suffering and death and rebirth" and does not exist in itself. birth and suffering and death and rebirth. In the language and vocabulary of dialectical materialism, it means that the origin of everything is "matter". Tathagata has two levels of meaning, one is the asamskṛta dharmah, which embodies the six characteristics in line with the materiality of dialectical materialism, and the other is the conditioned dharmas, which is in line with the meaning of the material dialectic "concrete form of matter". These characteristics are consistent with the dialectical materialist theory that the world is unified with the matter, that the only characteristic of matter is its objective reality, and that matter has infinite, eternal, and absolute indestructibility. In Buddhism, all sentient beings have Tathagata, and all sentient beings have Buddha nature, which means that all sentient beings have a "material nature", but in different concrete forms of matter.

Tathagata is one of the most fundamental dependencies of the Theory of causation in Buddhism, and without Tathagata, this theory would not be valid. The theory of causation based on Tathagata is essentially an expression of the infinity, eternity, and absoluteness of matter in the philosophical system of Buddhism.

The corroborative relationship between physics, the Buddhist cosmology, and the dialectical materialist system in the 21st century.

The study of Tathagata as the essence of the universe

Zhu Qingshi believed that the essence of the material world, that is, the fundamental nature, expounded by Buddhism was "dependent origination and the emptiness of nature", Tathagata was the ontology of the universe, and the word "ontology" had two ways of interpretation: First, the essence



that could only be understood by reason. Second, entities. Entities are understood in two ways: concrete things that exist objectively. In the history of Western philosophy, it generally refers to the basis and origin of all attributes. Zhu does not state that "Tathagata is the essence of the universe", referring to whether Tathagata is a concrete thing that objectively exists in the universe, or whether it is the basis and origin of all philosophical attributes. Based on philosophical understanding, Zhu refers to Tathagata as the ontology of the universe, which means that Tathagata is the origin of the universe, and the word "original" reflects the unity of the world, that is, the world is unified with the matter. Zhu does not make a valid argument here for why Tathagata is the ontology of the universe, nor does he make a valid argument that the fundamental nature of the material world is "dependent origination and the emptiness of nature." In this respect, he came to a subjective point of view, not a rigorous conclusion. The authors argue that there is no basis for directly viewing Tathagata as the origin of the world without distinction and that not presenting its views clearly and systematically on the issues concerned can only be a subjective feeling full of uncertainty. The view that "dependent origination and the emptiness of nature" is the essence of the world is even less necessary, that the intrinsic connection between "dependent origination and the emptiness of nature" and "Tathagata" is found, that only the phenomena are seen, but that the essence of both is not discovered.

Tathagata itself does not have the problem of life and death, which is consistent with the infinite, eternal, absolute immortality of matter. All sentient beings have Tathagata, and all sentient beings have buddha-nature. Can be understood as all sentient beings have materiality, abstract materiality is the common feature of all living beings, and materiality does not differ in materiality due to different specific forms of matter. The so-called "karmic cycle", "limitless and boundless" is more characteristic of the "eternity" and "infinity" of matter in dialectical materialism, regardless of the difference in the specific form of matter, whether it is life or death, its eternal materiality is unchanged. In Buddhism, Dhharma refers to "all things" rather than "methods" and "laws", tathagata, also known as dharmakaya, can be understood as the origin of all things, that is, matter.

In Mahāyāna Buddhism, asamskrta-dharmah is the essence of all dharmas (all things), and Tathagata has two levels of meaning: one is the asamskrta-dharmah, which embodies the six characteristics and is consistent with the dialectical materialist "materiality," and the other is the conditioned dharmas, which is consistent with the materialist dialectic "concrete form of matter. The other is the conditioned dharmas, which is consistent with the meaning of the material dialectic "concrete form of matter".

1. Results and conclusions of the philosophical essence of dialectical materialism of “Dependent origination and the emptiness of nature” and “Tathagata”

Buddhism believes that anything that comes into being must be accompanied by a "cause" and a "condition", i.e., the right environment. When the "cause" and the "condition" are ripe, the result will be produced. The "cause" is the previous "motive", which refers to the main condition for the birth and death of a thing, the main aspect of the contradiction that determines the nature of a thing in materialistic dialectics. The "environmental condition" that goes with the "cause" is the "condition" that



is the secondary aspect of the contradiction. In Buddhism, "causes" and "conditions" are linked, and when a motive arises, the karmas in the linkage will arise at the same time. All things and phenomena in the world do not come into being suddenly but as a result of their conditions.

"Cause" and "condition" represent "motive" or "internal cause" and "auxiliary cause" or "external cause" respectively. They are only conditions, reflecting the struggle and sameness of contradiction. But they have the only property of matter, that is, objective reality (dialectical materialism believes that the only property of matter is objective reality). They are constantly changing and developing, and therefore have at the same time the fundamental property of "matter", i.e. "movement". Dialectical materialism considers motion as the fundamental property of matter, and time and space as the forms of existence of moving matter. In the framework of dialectical materialism, "cause", i.e. "internal" and "external" causes belong to the category of contradiction theory of materialistic dialectics, "internal cause" The "internal cause" is the internal contradiction of things, and the "external cause" is the external contradiction of things. Contradiction is everywhere and at all times. The infinite nature of "causes and conditions" is reflected.

The Sanskrit word for "emptiness" in Buddhism is śūnya, the basic doctrine of Buddhism and the core concept of Mahāyāna Buddhism. It refers to "emptiness", which means that the nature and properties of things are empty. Buddhism places "emptiness" as the basis of the unity of everything in the world and considers it to be the "Dharma nature" that transcends time and space. The author believes that "emptiness" in Buddhism can be interpreted as the illusory insubstantiality of things, that is, all things and phenomena are formed by the convergence of causes and conditions, and when the conditions change, the phenomena also change, and are born and die in a flash, without qualitative stipulation and truly existing independent entities, false but not real. This "illusory insubstantiality" is more accurate than "non-existence" or "non-existence". In layman's terms, "non-existence" in Buddhist theory does not deny that the things or phenomena we see really do not exist, that is, the things or phenomena we see have objective reality, Buddhism does not deny the objective reality of matter or the specific form of matter, but the existence of things and phenomena under certain conditions and the inevitable change of conditions. From the point of view of movement and change, they do not have an eternal real independent entity, that is to say, all things have no self-nature and cannot be autonomous, but are many conditions temporarily aggregated together through various opportunities, and when the conditions change or disappear, things or phenomena also quickly dissipate. For example, the clouds in the sky are made of water vapor temporarily aggregated under certain conditions, when the conditions change the clouds are bound to change, or be blown away by the wind, or encounter cold air into water droplets or ice fall, we call it "rain" or "hail". "Such things or phenomena never have a stable, real, autonomous form, which is called "emptiness" in Buddhism. Similarly, in our human cognitive world, rivers, lakes, seas, the sky, the earth, the sun, the moon, mountains, and even people are all brought together by various conditions, and when conditions change, things will change as well. Therefore, it has the nature of "illusion", i.e. "emptiness". The "nature emptiness" of Buddhism corresponds to "myriad existence", which is considered to be "the dharma arising from cause and effect", that is, things and phenomena



that arise from the aggregation of karmic conditions. Buddhism considers these things to exist, but the present moment of these things, that is, the present moment, is "emptiness". (The "present moment" is the smallest unit of time in the sutra, one minute has 60 seconds, one second has 60 moments, one moment has 60 present moments, and one second has 3600 present moments, cutting time to a very small unit.)

The author believes that the Buddhist term "emptiness" can be interpreted as the illusory insubstantiality of things. "This is a dialectical view of change and development. "Any concrete form of matter with "entity" will not exist forever, and from this point of view, it is illusory and insubstantial. All phenomena in nature and society are various manifestations of moving matter. These manifestations themselves do not exist eternally, and thus they also have the property of "emptiness". Only "materiality" and not "concrete forms of matter" can exist forever.

The relationship between "tathagatagarbha" and "nature and emptiness" can be explained by the dialectical materialist principle of the inseparability of matter and motion. This principle states that "matter is matter in motion, and motion is the fundamental property and mode of existence of matter, and there is no matter in the world that is free from motion; motion is the motion of matter, and the matter is the bearer of motion. Then "nature and emptiness" (movement, including change and development) is the fundamental property and mode of existence of "tathagatagarbha" (matter), and there is no matter in the world that is separate from "tathagatagarbha". There is no "nature-void" in the world that exists apart from "tathagatagarbha"

Dependent origination and the emptiness of nature describe the conditions for the existence and disappearance of things and phenomena, and their illusory insubstantiality without qualitative stipulation and real existence of independent entities. Thus, Dependent origination and the emptiness of nature can be interpreted creatively by dialectical materialism as follows: everything and phenomenon are dependent on conditions, Cause is the motive, the primary condition, and Condition is the auxiliary condition linked to Cause, the secondary condition. The emptiness of nature is that when the conditions change, the phenomena change as well, and no concrete form of matter has a qualitative prescriptive nature or a truly existing eternal entity. The authors conclude from a systematic study that "Tathagata" has two levels: the level of conditioned dharmas embodies the concrete form of matter, while the level of asamskrta-dharmah embodies the objective reality of the world, i.e., materiality. Buddhism places Emptiness as the basis of the unity of all things in the world and considers it as the "dharma nature" that transcends time and space. That is, Emptiness contains Dependent origination and the emptiness of nature, and Being in non-being (everything that is born by cause) belongs to asamskrta-dharmah equals Tathagata (conditioned dharmas+asamskrta-dharmah two concrete levels), which is considered to be the origin of the world. emptiness is not non-being in the general sense, but an objective reality consistent with the abstract concept of the matter! The so-called essence of the world, i.e., the fundamental property inherent in the world itself, can only be materiality. Zhu Qingsi's concluding argument is not only unjustified but also inaccurate.



Research Innovations

1. Theoretical innovations

Innovation 1: The "cause" in conditioned dharmas is the "seed", and everything in the real world has the ability to generate motivation with its own behavior ("cause" is motivation). According to the principle of the dialectic relationship between internal and external causes in materialistic dialectics, the internal cause is the fundamental cause of change and development of things, and the external cause is the condition of change and development of things. Asamskrta dharmah is the essence of all dharmas, that is, "materiality" is the essence of all concrete forms of matter. This means that "materiality" is the origin of all concrete forms of matter, and thus the unity of the world is in materiality, and the conclusion of Buddhism is consistent with dialectical materialism. In addition, the above discussion of Tathagata is the first of its kind to analyze the problem of Tathagata in Buddhism in terms of dialectical materialism and materialistic dialectics, and it is also one of the important innovations of this paper.

Innovation 2: The authors believe that Dharmakāya in Buddhism is the humanization of the universe, and Nirmanakāya is the concrete form and various phenomena of the ever-changing matter in the universe. Sambhogakāya, on the other hand, arises from the aggregation of various conditions such as causes and conditions. The "cause and effect in the three periods of time" is just the reunion of various "causes" and "conditions" "The product of the re-agglomeration of things and phenomena under the conditions of causes and conditions is the re-agglomeration of all things and phenomena under the linkage of causes and conditions into a new the materiality of Tathagata completes the so-called "samsara", "cause and effect in the three periods of time", etc. from the extinction of a specific life to a new life. This is the so-called "samsara", which is the unification of the indestructibility of matter and the "life and death" of the concrete form of matter, i.e., the individual living being.

2. Methodological innovations

Buddhism needs to be explained on the basis of a well-known knowledge platform if it is to develop. Many terms in Buddhism do not have clear concepts, but often only quoted descriptions, possessing a strong vagueness. Buddhist principles are often explained in terms of vague phenomena, stories, and parables. Some people, with their knowledge system, do not understand it, and since they do not understand it, they have to comprehend it, and not everyone has the ability to understand Buddhism. In our study, we have adopted the logic of the dialectical materialist knowledge system to analyze "Dependent origination and the emptiness of nature" and "Tathagata", and this model of creative interpretation and innovative development can not only contribute to the understanding of Buddhist philosophical ideas, but also promote the application of Buddhist philosophy, and is a breakthrough exploration in the field of social science. This methodology is not the traditional method of documentary research, such as citation of documents and annotation of documents. If we try to generate innovation in innovative research by relying on literature and commentaries alone, and adopting the research method of "interpreting sutras with scriptures," we will be caught in a dead-end



cycle. The study of Buddhism requires a change in methodology and needs to adapt to the development of society and the needs of the times. Otherwise, it will fall into the “fundamentalism” of certain religious texts. Therefore, the core of the advancement of social sciences, including philosophy, lies in the change of research methods, and our research is a breakthrough practice in this area.

Suggestions

Subsequent research can continue to follow the development of quantum mechanics, and explore the application of dialectical materialism, materialistic dialectics, and its epistemology to the intersection of science, philosophy, and Buddhism. To advance exploratory research on the intersection of science (philosophy of science), philosophy, and Buddhism with dialectical materialist epistemology. To enrich the practice of research in science, philosophy, and Buddhism.

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