

Brief Analysis of the Comparison of the Connotation of National Defense Thought in Buddhism, Taoism and Confucianism

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Abstract: This study analyzes the thoughts of defending the nation in Buddhism, Taoism and Confucianism, and takes "Golden Light Sutra", "Tao Te Ching" and "The Analects of Confucius · Wei Zheng" as the core basis. Buddhism explains the relationship between the rise and fall of a country and the behavior of sentient beings through "cause and effect co-karma", and emphasizes that defending the country is a collective practice of purifying co-karma; Taoism upholds the principle of "Governance by Non-Action" and "The Dao is Spontaneous", advocating reducing human intervention; Confucianism takes "rule by virtue" as its core and attaches importance to the construction of ideology and social ethics. Through comparison, it is found that the three have their own characteristics and complement each other in the construction of rule legitimacy, the transformation of sacred narrative and the way of caring for sentient beings. In-depth exploration of these thoughts is of great significance to excavate ancient Chinese governance wisdom and provide enlightenment for modern social governance.

Keywords: Buddhism, Taoism, Confucianism, The Thought of Defending the Country, Contrastive Analysis.

1. Introduction

Since the Axis era, mankind's search for the ideal social order has never stopped. In the context of East Asian culture, "defending the nation" is not only a practical need of political governance, but also a spiritual pursuit that combines the sacred and the secular. The Buddhist idea of "protecting the country by Dharma" represented by the Golden Light Sutra, the Taoist natural philosophy of "Governance by Non-Action" and the Confucian ethical system of "Cultivate the Self, Regulate the Family, Govern the State, and Bring Peace to the World" jointly built the governance model of "harmony between politics and religion" in ancient China and even in East Asia. However, most of the current researches focus on the sorting out of a single ideological system, and pay insufficient attention to the connotation mining of the three religions' ideas of protecting the country and the complementary relationship between them. In the field of Buddhist studies, scholars often focus on the esoteric attributes and religious rituals of the scriptures, and the philosophical interpretation of "cause and effect" and national ethics is not deep enough. In Daoist studies, although the view of "Governance by Non-Action" in Tao Te Ching has been fruitful, it is seldom discussed from the perspective of the comparison of the three religions. In the study of Confucianism, the discussion of "Rule by Benevolence" and "rule by ritual" has been relatively systematic, but it often focuses on its secular nature, ignoring the interaction with the sacred narrative. Based on this, this paper aims to deeply explore the connotation of the thought of protecting the country in the three religions, and make a comparative analysis, so as to provide new perspectives and ideas for related research.

2. Buddhist Thought of Defending the Country (centered on the Golden Light Sutra)

2.1. The Explanation of the Thought of Defending the Country in the Golden Light Sutra

In ancient China, the political landscape was turbulent, and religion played an important role in society. The monarch's use of religion showed a twofold character. On the one hand, with the help of religious thoughts of protecting the nation, the monarch consolidated social consensus and maintained national stability; On the other hand, with the strategy of "deifying the king", religious symbols and classics were used to demonstrate the legitimacy of the rule. For example, Wu Zetian claimed that she was born under Maitreya Buddha according to the prophecy of "a woman's body should be the kingdom of the king" in the DaYun Sutra; Emperors such as Emperor Wen of Sui and Emperor Taizong of Tang were portrayed as "Cakravartin", symbolizing that their rule was in line with the ultimate order of Buddha's protection of the world. This practice of closely combining religion and politics made the Buddhist thought of protecting the country widely spread and applied in a specific historical period.

The word "defending the nation" was searched in the Chinese Tripitaka CBETA, and nearly 3000 results were obtained, which fully reflected the important position of the thought of defending the nation in Buddhism. The thought of protecting the nation in the Golden Light Sutra is widely reflected in many chapters. In the twentieth "Chapter on Instruction concerning Diving Kings" of the Golden Light Sutra, the Brahma King mentions that the birth of the King of Human is related to the good karma that has passed away. The King of human first obtains the king in the heavenly way, then enters the mother's womb and is protected by the heavens. Yet since he comes from the gods he is called the divine son. Whether the "divine son" is really the reincarnation of the

"king of Heaven", and how the real "King" should govern the country have become the key issues. The emperor pointed out that if the King could not correct the Dharma, the country would fall into chaos, leading to natural and man-made disasters and social unrest. For example, "If the king is succeeded get the throne by correcting the Dharma, but if he does not correct the Dharma, His territory is smitten with dreadful, most terrible acts of wickedness and his realm is destroyed. On the arrival of a foreign army, his enjoyments and houses. Whoever has accumulated wealth, by various evil acts they deprive one another of them, just as the lord of elephants on a lotus-pool. When the land is destroyed, the king suffers "and other scripture descriptions deeply reveal the importance of governing the country by righting the Dharma. This shows that in Buddhist teachings, the ruler's behavior is closely related to the rise and fall of the country, emphasizing the ruler's responsibility and obligation to follow the righteous Dharma. In addition, such as "Chapter on the Four Great Kings ", "Four Great Kings protect the Country ", "Chapter on Sarasvati", "Chapter on Śrī", "Chapter on Dṛḍhā", "Chapter on the Refuge of the Yakṣas" and so on, Many of the deities are issued under the oath of national protection. For example, the Four Great Kings said that wherever the Golden Light sutra was distributed, they would practice Dharma rectification and transform the world according to the law, protect the safeguarding of the prefecture, and keep evil spirits away; There is also the vow of the Sarasvati , that if you ask for anything, you will get it quickly, stay safe from illness, live a longer life, and be intelligent and talented in debater. The Śrī oath, all the clothing, food and materials for health, gold and silver, glass, Tridacna, agate, coral and other treasures, I know the order is sufficient; Yakṣas, I can make the teacher of the argument, the words have enough solemn, but also let the essence from the pores into, the body strength is sufficient, brave health, gain the body without attenuation, all the roots of happiness and joy. Dṛḍhā, promises to provide and support, to enrich the earth, to enrich all things, to benefit all sentient beings... . The vows of these deities reflect the pluralism and specificity of the Buddhist thought of protecting the country, covering many aspects such as protecting the land, protecting the body and wisdom of sentient beings, and promoting the abundance of goods.

2.2. The Core Connotation of the Golden Light Sutra and the Extension of Related Teachings

The core of the Buddhist idea of defending the country is not simply relying on the divine protection, but regards the land as the material and spiritual space for sentient beings to live, and the place where the common karma of sentient beings condense. Through the theory of "cause-and-effect co-karma", Golden Light sutra reveals that the rise and fall of a country is the result of the governance ethics of the rulers and the collective behavior of the people. If the rulers do good deeds and the people practice Dharma, and the common karma is clean, the country will be stable and prosperous; On the other hand, if the ruler does bad Dharma and the people accumulate bad karma, the common karma will cause all kinds of disasters. Under this logic, the Buddhist practice of defending the nation is not only a way for individuals to seek liberation, but also a collective action for all sentient beings to maintain the peace of the land by purifying the common karma. This kind of thinking breaks the duality of "state-individual", forms a common code of conduct and morality,

and emphasizes the participation and common practice of good karma by all people to improve collective cause and effect.

In addition, the practice of Buddhist national protection also attaches importance to education and publicity. Through the popularization of Buddhist education, the moral quality and spiritual realm of the people are improved, and the people are encouraged to consciously abide by social moral norms and reduce criminal behaviors. At the same time, the wisdom and the spirit of compassion of Buddhism are propagated to enhance social harmony and unity and promote the stable development of the country. In history, Buddhism has played a positive role in social stability and development in many countries and regions. For example, in China, Buddhism was once one of the important beliefs and made significant contributions to maintaining social order and promoting economic development. In Japan, the Republic of Korea and other countries, Buddhism was once the state religion and had a profound influence on the national development process. These historical examples further prove the positive significance of Buddhist thought of defending the nation in practice.

The above are mainly the parts of the national defense thought in Golden Light Sutra that are more than other Buddhist sutras. Although there are more references to the law rectification and national defense related to rulers than other scriptures, the connotation of the full text of Golden Light Sutra is "All dharmas are equally and impartially upheld". When the Buddha expound the sutras, A great assembly of Bhikshus, Bodhisattvas, Great kings, Dragon kings, Yakshas, Gandharvas, Asuras, Kinnaras, and Mahoraga gathered to uphold the Mahayana. According to Buddhist teachings, sentient beings, due to avidyā, fail to perceive the anitya and anatman nature of all phenomena. Clinging to the illusions of a permanent "self"(Ātman) and "permanence"(Nitya), they remain trapped in the cyclical suffering of saḍgati-samsāra. In order to relieve the suffering of sentient beings, Buddhism advocates such practices as Pāramitā, Tathāgata-caryā and Bodhisattva-bhūmi, which are all ways of practicing good deeds for purging sentient beings. Many things in Buddhist teachings have not been proven by science, but they have not been falsified either. Modern society emphasizes the importance of getting things right, and the many Jataka stories of Buddhism are another way of getting people to see Buddhism correctly in addition to the scriptures. In the Jataka Sutra the Buddha always appears (also called incarnations) in the form of many animals or cattle herders, healers, and princes. For this is all that the human eye can detect. It's more to show that there's so much more out there than humans, all living together in harmony. So it is very important to recognize this and to live in harmony with it, such as the "king of man" we are talking about here. Buddhism does not rule from the top down. It does not say that people should submit to this "man king" and let him do whatever he wants, be enslaved or give his life. Instead, it stresses the equality of all beings, whether for humans or animals. "From the position of Buddha to the rank of ant, all flow according to karma." Therefore, in addition to the human king, the four heavenly Kings and many others in those Buddhist scriptures, the existence of mana above human beings is particularly important to live in harmony with them, such as offering and respecting. To obtain more happiness and happiness under the protection of its power and supernatural powers is the correct understanding we should have for the Buddhist defense of the

country. And not shy away from it because of fear or mystery. This kind of thinking not only embodies the Buddhist concept of equality, but also provides guidance on how to live harmoniously with different individuals in real life.

3. Taoist Thought of Protecting the Nation (centered on Tao Te Ching)

3.1. The Explanation of the Thought of Defending the Country in Tao Te Ching

The governance thought of Tao Te Ching is a unique "reverse wisdom", emphasizing the realization of a higher level of harmony through "non-action". Lao Tzu believes that the empire or political power, is a divine and complex being that cannot be forcibly manipulated by human will. Tao Te Ching Chapter 29 says, "If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. The kingdom is a spirit-like thing, and cannot be got by active doing. He who would so win it destroys it; he who would hold it in his grasp loses it. "This shows that forced intervention will destroy the spontaneous order of things, and excessive control often leads to loss of control. The governance of the country should recognize the differences of things, avoid forcing unity, eliminate extreme, extravagant and excessive policies, and advocate simplicity and moderation to prevent the intensification of contradictions. For example, in modern society, the state respects the law of the market, does not over-regulate, tolerates multiculturalism, does not force assimilation, and reduces bureaucratic interference, all of which are in line with this thought of Lao Tzu. By reducing human intervention, society is allowed to run naturally according to its own laws. This concept has important reference significance in modern social governance, reminding people to respect the natural development law of things and avoid the adverse consequences caused by excessive intervention.

"Tao Te Ching · 58" pointed out that "The most unobtrusive governance cultivates genuine people; excessive scrutiny creates deficiency. Misfortune rests within good fortune, and good fortune hides beneath misfortune - who can discern their limits? The constant becomes strange, the good turns ominous, as people's delusions persist through ages. Thus the sage is square yet cuts not, sharp yet pierces not, straight yet flexible, luminous yet never glaring." That is, if the politics are relaxed and tolerant, the people will be simple and sincere. Politics is strictly monitored, and the people are cunning to evade their responsibilities. For example, to prevent the ancient "Family Extermination" and other interference caused by the phenomenon of people's self-danger. Lao-Tzu believes that everything changes impermanence, "Misfortune rests within good fortune, and good fortune hides beneath misfortune " is the normal state of the world, the transformation of the opposite of things is not clear boundaries, that is, "Ji", so it is difficult for the ruler to fully control the development of things. Due to the limitations of people's cognition, if the ruler makes unilateral decisions, it may lead to irreversible consequences. Therefore, Lao-Tzu stressed that governing the country should avoid excessive intervention and give the people enough space for free development. This view reflects Taoism's deep understanding of the relationship between politics and the people, stressing that rulers should conform to public opinion and reduce excessive interference in people's lives in order to achieve social harmony and stability.

Lao-Tzu's "Dao" is rich in connotation and not clearly

defined. "To oversee the world with Dao" requires the ruler to understand "Dao" by himself according to the conditions of The Times and take appropriate measures such as "doing nothing", "not arguing" and "collecting virtue". In Tao Te Ching, Chapter 60, "Governing a great state is like cooking small fish. Let the kingdom be governed according to the Dao, and the manes of the departed will not manifest their spiritual energy. It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. It is not that it could not hurt men, but neither does the ruling sage hurt them. When these two do not injuriously affect each other, their good influences converge in the virtue" reflects Lao Tzu's philosophical stand. Lao Tzu was not an atheist. He affirmed the existence of ghosts and gods and their divinity, but incorporated them into the framework of "自然之道". In his view, if the rulers governed properly, the divine effects of ghosts and gods would not cause harm to people, which further emphasized the importance of the governance and personnel of saints. Lao Tzu's view of ghosts and deities is different from the Buddhist concepts of "four great Kings protect the country" and "gods protect the country". He believes that "ghosts and deities" maybe can only hurt people, but they are not about protecting the country. This is also the result of the inconsistency with the concept of ghosts and deities in traditional Chinese philosophy. He may see ghosts and deities as part of natural phenomena, such as storms and thunder, that need not be excessively worshiped or feared; Or he may metaphorically refer to "ghosts and gods" as authoritarianism created by a ruler, such as severe punishment. This unique insight into the concept of "Dao" and ghosts and gods adds a mysterious and profound color to the Taoist thought of protecting the country.

"Tao Te Ching · Chapter 3" put forward "Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder. The governance by ShengRen, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. He constantly keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act. When there is this abstinence from action, good order is universal." The purpose of "Not to value and employ men of superior ability" is not to create hierarchical anxiety, fearing that the people will have "desire" and "chaos". On the other hand, it is also to weaken the power of the ruling class, to prevent the emergence of "sages" and "expensive " from weakening the class, and to emphasize spontaneous . Therefore, Taoism does not have dogmatism to frame things. Only "to keep the people from chaos." The governance by ShengRen." In order to let the people not be interfered with by the outside world, keep the truth and develop naturally. This is actually to eliminate the unnatural factors in society and make the society run more in line with the Dao. However, when rulers take the initiative to promote policies such as "not value and employ men" and "weakening one's ambition", they may start to think about whether they are against the "Dao". This contradiction reflects the complexity of Daoist social governance strategies in practice, which needs further exploration and reflection.

3.2. The Characteristics and Philosophical Significance of Taoist National Protection Thought

Compared with Buddhism's "cause and effect" practice and Confucianism's "rule of etiquette and virtue", Taoism's thought of protecting the country has unique non-normative characteristics. Through the interpretation of "ZiRan" and "WuWei", Laozi avoided human and divine intervention as much as possible, so as to maintain a complete understanding of "Dao" and realize the logical self-consistency of the ideological system. If the development of things has ethical and moral standards or specific ways and methods, it can not be consistent with "ZiRan". Therefore, there is no standard answer. The most basic thing is that there is no universally recognized standard answer for the interpretation of "Dao". Different religions, countries, languages and even people have their own answers, but the general law of things proves the existence of "Dao". However, there is no definition, and it cannot be defined, because "Dao ke dao, Fei chang dao". This "Chang" and the Buddhist "Chang" (Nitya) also have the meaning of permanent and long-term existence. The Buddhist "Chang" tells people that life and death are not real "Chang". The real "Chang" is "not born from causes", which is "emptiness". Therefore, any sentient being must have an understanding of the *self-essence* of things. The Taoist "Chang" is to understand its laws by oneself, to know that things are not constant, to tell people to look at the source of problems, we must understand the importance of their own nature. Although Buddhism and Taoism differ in the way they treat things, they both emphasize the importance of letting people learn to see that the "*theself-essence*" of anything has evolved to a higher level of cognition and harmonious coexistence. This pursuit of "Dao" and the exploration of the nature of things makes the Taoist thought of protecting the country of great significance in philosophy, and provides a unique perspective for people to understand the world and govern society.

4. Confucian Thought of Defending the Country (centered on The Analects of Confucius)

4.1. The Elaboration of the Core Thought of "Rule by Virtue"

"Rule by virtue" is the core of Confucian governance thought. Confucius proposed "governing by virtue", which laid the foundation for Confucian political philosophy and deeply influenced the traditional Chinese mode of national governance. Different from Buddhism's "rule by dharma" and Taoism's "rule by non action", Confucian "rule by virtue" emphasizes the leading role of ideology and the construction function of social ethics. Confucius believed that the rule of virtue was superior to the rule of law. "If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good." Confucius emphasized that the ruler should take virtue as the foundation of behavior and set an example to become the core of social order. "DaXue" concretifies "rule by virtue" into a progressive process of "improving self -- regulating family -- governing the country -- making kingdom tranquil", in which improving

self means that the ruler cultivates his own moral character through "Investigating things to realizing knowledge" and "Sincerizing dispositions rectifying heart-mind"; To build family ethics with filial piety as the core, providing micro foundation for social governance; Governing the country is the extension of family ethics to national governance, such as "Transfer filial piety to loyalty"; Making kingdom tranquil is through cultural identity, "When remoter populations are not submissive, cultivate civil virtue (WenDe) to attract them.", to achieve the world. "De" includes "king virtue" and "political virtue". Later, it was also called "official virtue", which emphasizes that rulers and rulers should be "upright". In "The Analects of Confucius · Zilu", "When a ruler's personal conduct is correct, his government is effective without issuing orders. If his personal conduct is not correct, even though he issues orders, they will not be obeyed.", once again highlights the key position of the ruler's virtue role in the governance of the country. The "virtue" advocated by Confucius covers many good qualities such as "benevolence, filial piety, righteousness, propriety and eagerness to learn", which is not only what the people expect from the rulers, but also what the ideal human society wants to possess. In addition, only by governing the country with benevolence and caring for the people can a ruler win the hearts of the people and consolidate his rule. At the age of 50, Confucius served as the governor of the State of Lu, and then as the Sikou. Although he did not serve in the ruling class for a long time, his educational activities were closely related to the idea of governing the country and leveling the world. In Confucius' theory of governing the country, "civilian" and "food" are very important, and enriching the civilian and winning the hearts of the civilian is an important content of his governing thought. These thoughts constitute the complete system of Confucian "rule by virtue", which emphasizes the core status of rulers' moral cultivation and concern for the people in national governance.

Compared with the previous two, Confucius' attitude towards ghosts and gods was "respecting spiritual beings, to keep aloof from them". In the Analects of Confucius "YongYe", Fan Chi asked about know (or knowledge), and Confucius answered, "To give oneself earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." In the definition of know (or knowledge). This indicates that although Confucius did not completely deny the existence of ghosts and gods, he distinguished them from Confucian culture, focused his cognition on realistic ethics, and refused to engage in metaphysical discussion on the existence of ghosts and gods. In The Analects of Confucius · "Ba Yao", "Ji ru zai, Ji shen ru shen zai" compared with the existence of "god", this passage reflects Confucius' attention to the ritual system. The purpose of retaining ritual rites is to give full play to its social integration function, focusing more on the social meaning of sacrifice rather than the religious connotation of sacrifice itself. This is different from other religions, weakening the religious attributes and making Confucianism more in line with the requirements of rational governance. The whole text is less divine narrative, more scientific and practical. This attitude toward ghosts and gods made Confucianism more acceptable and applied in the secular society, and laid a solid realistic foundation for the Confucian idea of governing the country.

Confucius measured the pros and cons of things according to ethical standards, which may also lead to cognitive biases

about the "truth" or "self-essence" of things. Later Confucianism was criticized for being "Hypocrisy" and "Honor among thieves" so on. This means that kindness can be disguised, and when thieves divide their loot, a fair share is also a sign of justice. The reason may be that Confucius did not clearly define the boundary between good and evil. Compared with Buddhism and Taoism, The absence of Confucian meditation on the inner transformation of the human heart and behavior can be attributed either to the lack of a comprehensive analysis of human desires or to the absence of a divine narrative. For moral concepts such as "benevolence" and "filial piety", the quantitative standard of the inner heart cannot be completely constrained by the external etiquette. However, when it comes to governing the country, Confucianism has strong operability. The unit of measurement of the state is huge, and the difficulty of governing the country far exceeds that of individual practice. In China's complex and diverse historical society, despite facing many challenges, rulers acted in accordance with the people's suggestions and won the people's recognition and support, which helped formulate more fair and just governance plans. This is another harmonious and efficient way of governance.

5. Comparative Analysis of the Connotation

In terms of the construction of the rule legitimacy, Confucianism takes "*Tianming (Mandate of Heaven)-Confucian Virtue*" as the core, and builds the rule legitimacy on the monarch's virtue and ritual practice. For example, Confucius proposed "governing by virtue, such as *Beichen*" (Describes having a leading role), emphasizing that the ruler realizes the cohesion of social order through "benevolent governance"; Taoism dispelling the absolutization of human power through "The Dao is Spontaneous", Lao-Tzu advocated attributed the ruling legitimacy to the adaptation to the natural law and opposed excessive intervention; Buddhism reconstructs political ethics with "cause and effect", and rulers need to protect the Dharma and purify the land and common karma, such as the thought of "correcting the law and protecting the country" in the Golden Light Sutra, which not only provides a sacred basis for the regime, but also warns rulers with the law of karma that tyranny will suffer "retribution". These three different ways of constructing the legitimacy of the rule reflect the differences in the political ideas of the three thoughts, and also provide multiple theoretical basis for the political governance of ancient China.

In the aspect of sacred narrative, Confucianism transformed sanctity into moral practice through the rational attitude of "respecting and keeping", and sacrifice became an ethical mechanism; Taoism summarized sacredness as "The Dao is Spontaneous" and focused on the practice system of "Tian ren he yi"; Buddhism integrates sacredness into the reincarnation of cause and karma, elevates "protecting the country" to "*citta-bhāvanā*", and achieves homeland peace by purifying the common karma of all sentient beings. Its core value lies in deconstructing people's attachment to power, territory and interests with the wisdom of "*praṭītyasamutpāda-śūnyatā*", providing a "non-violent political philosophy" for modern society. These different ways of divine narrative transformation reflect the different attitudes of the three thoughts towards the sacred and the secular, and also provide different perspectives for people to understand the

relationship between religion and politics, and between spirit and reality.

A simple study of the founders of the three traditional cultures on the rulers, the people, the "divine" of the attitude and standards of conduct of the comparison, so as to protect the country and rule the difference of do a brief analysis. It is a very profound study to deeply understand the philosophical meaning of governing the country. Each country is complicated by various influences from geographical location, traditional culture, ruler's influence and so on. What's more, it is very difficult to summarize the best tactics of governing a country from the perspective of Buddhism, Taoism and Confucianism. There are many notes in the sutras, and mistakes may be made due to lack of experience or wrong understanding. But what we should do is to use the right way to learn the connotation of Confucianism, Taoism and Buddhism, and face up to their contribution to human society, rather than from the wrong books or a variety of people to gain traffic and bring misleading and wrong understanding. Correct understanding can not only enable us to understand the wisdom of the ancients, but also enable us to have independent thinking and correct judgment. In today's era of civilization conflict and ecological crisis, the thoughts of defending the nation in Buddhism, Taoism and Confucianism have provided rich and valuable enlightenment for the modern society. From the perspective of the construction of social harmony, the Buddhist "causal co-karma" emphasizes that individual behavior is closely linked to collective destiny, which makes people in modern society realize the impact of their own behavior on the whole society. For example, in the field of environmental protection, each individual's actions of reducing waste and advocating green travel seem small, but like the good deeds in Buddhist practice, they can be gathered into a powerful force to protect the earth and promote the sustainable development of society, and promote the whole society to a more harmonious and stable state. Respecting differences and reducing excessive intervention under the Taoist concept of "non action" can help ease the tension caused by cultural conflicts and class conflicts in modern society. Taking the construction of multicultural communities as an example, the government and social organizations do not excessively interfere in the internal affairs of different cultural groups and encourage each group to maintain its own characteristics, which can promote mutual understanding and tolerance among cultures, avoid conflicts caused by forced assimilation, and realize harmonious coexistence of communities. Confucianism "rule by virtue" advocates that rulers should set an example and pay attention to moral education, which has profound enlightenment for leading cadres in modern society. Leading cadres uphold good moral quality, actively practice social responsibilities, can set an example in the society, guide the people to improve their moral quality, and then promote the improvement of the whole social moral level, create a clean and upright social environment.

As the treasure of Chinese traditional culture, the thoughts of defending the nation in Buddhism, Taoism and Confucianism contain the profound wisdom of the ancients and their pursuit of an ideal society. They developed separately and influenced each other in the long course of history, and together built a unique system of governance wisdom in ancient China. Through the in-depth analysis and comparison of the connotation of these three national protection thoughts, we can clearly see their unique features

in the construction of rule legitimacy, the transformation of sacred narrative, the path of sentient beings' concern and other aspects, as well as the complementary relationship between them. In today's era, although the social environment has undergone earth-shaking changes, these traditional thoughts still have a value that cannot be ignored. They provide a rich source of thought and useful reference for solving many problems faced by modern society, such as social harmony, national governance, and spiritual civilization construction. However, we must also be soberly aware that in the process of learning from traditional ideas, we will encounter various challenges, which require us to respond with a scientific attitude and innovative thinking. Future research can further explore how to more closely integrate these traditional ideas of national protection with the concrete practice of modern society.

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