

Yangming Psychology and Individual Moral Consciousness

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Abstract—Individual moral consciousness is not only an "should-be" path for an individual to obtain happiness, but also the value orientation of "should-be" of an individual in the individualized era, as well as an obligation "should-be" of a person. The thought that individuals should "sincerely" seek "conscience" within themselves and reach the moral consciousness advocated by Yangming psychology provides beneficial enlightenment for the cultivation of individual moral consciousness in today's society.

Keywords—conscience; unity of knowing and doing; sincerity

I. INTRODUCTION

The pursuit of happiness is a human instinct. Modern psychological science research also shows that: To practice virtue can obtain happiness; People also believe that people with virtue can be happy. On the other hand, today's society is increasingly showing the symptoms of "individualization": social individuals are becoming more "atomized". In this phenomenon, although individuals become more independent and more critical, they also pay more attention to themselves and look at themselves less in terms of helping others. "Self-achievement" has become an individual survival strategy and a moral creed, accompanied by the emergence of individual survival crisis: the isolation, loneliness and anxiety of individual spirit, the loss of individual spiritual home, the weakening of emotions among individuals, the alienation of interpersonal relations, etc. "To dissolve and comfort oneself by" Whatever Will Be "and" living by the "Buddha system". Even as a helpless life value orientation. This is contrary to the "human should" advocated by Marx that "man should possess his essence in an all-round way" and "man should construct his life according to the law of beauty". And the elimination of this paradox fundamentally comes from individual moral consciousness.

In terms of social governance, the rule of law is a symbol of human civilization. "Law is an important tool for governing a country, and the rule of law is an important basis for a country's governance system and capacity. Comprehensively advancing the rule of law is the fundamental requirement for solving a series of major problems facing the cause of the party and state, liberating and enhancing social vitality, promoting social equity and justice, maintaining social harmony and stability, and

ensuring long-term peace and stability of the party and state. On the other hand, "no matter how good the law is, it must be translated into people's hearts before they can be truly followed". It will be nothing, and this requires the moral cultivation of people in society, "All that we have is not due solely to human rational design or subjective will, but rather to a spontaneous extension of the order that has arisen from unintentional adherence to certain traditional, mainly moral, practices.

"Only moral freedom makes man truly his own master." Individual moral consciousness is not only a "should-be" path for an individual to obtain happiness, but also the value orientation of "should-be" of an individual in the individualized era, as well as a duty "should-be" of a person. Individual happiness, social harmony, the construction of a country ruled by law, the realization of a good social life, and even people to become a real, capitalized "people", must be based on individual moral consciousness.

II. CONSCIENCE: THE SOURCE OF INDIVIDUAL MORAL CONSCIOUSNESS

On the basis of reinterpreting "heart", Wang Yangming interprets "mind", and inherits Mencius' "conscience" thought, carries on the "paradigm" transformation to Cheng-Zhu Neo-Confucianism, and forms his own theory of mind. Wang Yangming thought: "the heart is not a piece of flesh and blood, where the perception is the heart." the mind is the master of the body. "Supreme goodness" is the "essence of the mind" "The relationship between heart and reason is: "heart is reason", the world has no intention of external things, no intention of external reason: "This heart does not have the cover of selfish desire, that is, the principle of heaven, does not need to add a point", "The noumenon of the mind is the principle of heaven", "Human nature is undivided". On this basis, Wang Yangming explained the essential unity of "conscience", "heart" and "reason": Conscience is the natural state of the mind's awareness, "The mind is the master of the body, and the empty spirit of the mind is the so-called natural conscience", "Conscience, the noumenon of the heart, is the so-called goodness of nature"; "Conscience is justice": "conscience is the principle of god, so conscience is the principle of god", the conscience of my heart, namely the so-called 'natural principle', "The principle of heaven in the hearts of people, from ancient to present, there is no end; the principle of heaven is conscience.

"Conscience in man, cannot be devoid. Although the thief also knows not to be a thief, call him a thief, he is also bashful." Secondly, "conscience is only a conscience". Third, conscience knows itself. "Knowing the best is my nature, and my nature has my heart", "there is no conscience in my heart that does not know the origin of thoughts."

Wang Yangming's theory of conscience provides an ontological basis for moral self-discipline. Conscience is the noumenon of the mind, and "the supreme good is only that the mind is pure to the extreme of the divine". All the manifestations of the supreme good, "it is not rare to discuss the proposed increase in the loss of the period also," otherwise, "there is the proposed increase in the loss of the period," is a "private little wisdom," is a blasphemy against the supreme good. To stick to and watch over one's "conscience" is the basis of one's dignity and self-confidence, and should also be one's conscious feelings. To conscience, fundamentally speaking is to return to the individual's true self. Is the nature of the "self-discipline", the moral conscience, and Wang Yangming in the depths of the soul, set up the moral principles of right and wrong, good and evil of human behavior, is the behavior of the self set up internal rules, this also from the source, from the level of belief interpretation of Marx on January 15, 1842 in the evaluation of Prussia's recent books and newspapers to censor a the proposed "moral self-discipline of the human spirit is the basis of" the great. Furthermore, Wang Yangming's "conscience" theory establishes that the "conscience" of goodness is the original subject of human spiritual world, the root of human being and the self-nature noumenon of human dignity. In this way, his conscience theory from the moral level of standard, guidance and encouragement, the behavior of people in this "morality" survival of the human ought to be laid the foundation of ontological, make the person in the life out of calculation and material interests, pursues the duty and devotion have spiritual comfort and sustenance, as in real life, people's moral behavior and moral concentration provides the inherent basis and rational support. In a certain sense, Hegel's conscience is "the internal regulation of the will of the subject", is a kind of "subjective self-belief" thought, and is a good interpretation of Wang Yangming's conscience theory. Third, from the perspective of individual survival, human beings are "faith-based beings". "To think about the future and live in the future is an essential part of human nature. Wang Yangming claims that conscience every man has not only, and "a sense of right and wrong" and "self-knowledge", not only is this person's eternal spirit home, structuring and provides the source of ethics for individual moral awareness, human life has opened the source of wisdom and for the survival of the reality person contributed a dispelling anxiety, get rid of loneliness and lonely, and transcend reality self wisdom path, is the survival of human provides a profound humanistic care. Fourth, from the perspective of social governance, Wang Yangming's "conscience" can be said to be a theoretical expression of human virtue and the noumenon of virtue.

III. "SINCERITY" UNDER THE UNITY OF KNOWLEDGE AND ACTION: INDIVIDUAL MORAL CONSCIOUSNESS SHOULD BE THE PRINCIPLE OF METHODOLOGY

"Conscience is in the heart of man, and there is no difference between the holy fool and the ancient world". If Wang Yangming's "conscience" thought explains the "natural" state of human beings from the ontology, and his "unity of knowledge and practice" theory can be said to prove how to embody and represent the "natural" state of human beings in real life from the perspective of practice, which is the methodological principle of individual moral consciousness.

In Wang Yangming's opinion, the conscience of heaven is the fundamental of human beings, and people should not harm the conscience of heaven. "Therefore, to strive for conscience is not only the "should" pursuit of human beings, but also the obligation of self-improvement. Admittedly, people's endowments are different, but "people are only more expensive than self-cultivation", the learning of a saint is only "sincerity". A saint becomes a saint only because his heart is "sincerity" and there is no human desire. "A man who is good as good looks and evil as bad as bad smells is a saint." "However," the sincere kung fu is only about sincerity, and if sincerity is the main factor, then kung fu begins to fall, that is, to do well and to do evil is nothing but sincerity". "The difficulty with kung fu is that it is all about measuring things and getting to know them. Meaning sincerity, a large section of the heart is also from the right, the body is also self-cultivation. "Zhige wu is to the conscience of my heart on things". Therefore, in order to show "sincerity" in "my conscience to things", the fundamental methodological principle of "unity of knowledge and practice" must be followed. The reasons are as follows: To know is "the conscience of my heart", and "to know must be to do, and not to think that not to know", "knowing is the idea of doing; doing is the work of knowing. ", "Where there is truth and certainty, there is action; to act sensibly, to observe precisely, is to know. Knowledge and practice, this cannot leave. Only for later scholars, divided into two pieces of work, but lost knowledge and practice of reality, so there is unity and progress. True knowledge is therefore action, not action is not enough to call knowledge", even if the "sage's learning" is only "a kung fu, knowledge and practice cannot be divided into two things". Wang Yangming's "sincerity" under the unity of knowledge and practice "thought, reflects the value and significance of life. People are also "meaningful existence": "the existence of people has never been pure existence; it always involves meaning. The orientation of meaning is inherent to man, just as the orientation of space is inherent to stars and rocks. Just as man occupies a place in space, so he occupies a place in what may be called the dimension of meaning. People are involved in meaning even before they realize it. He can create meaning, he can destroy meaning; but he can't live without meaning. Man's existence either acquires meaning or betrays it. The concern with meaning, the purpose of all creative activity, is not self-imposed; it is the necessity of human existence. Without meaning, people will be confused, confused and anxious. And essence, their own life world is the meaning of the

If "only hanging in the air and keeping silent", it will be like "dead wood", and it is useless.

Needing "think sincerity": "for learning kung fu has shallow depth, if at the beginning of not really mean to good, good, evil and evil, how can you be good to evil? This really means "sincerity", and "integrity" is only "sincerity" efforts, and this "provincial governance" to persevere, to "no time", as "to go to the thief, there must be a clear meaning", to "hold the will as heartache". All this, however, is just that "To" the beginning of conscience, "the gentleman's learning, how often leave things and waste the theory?" If you only "examine the governance" and do not practice things, "imminent" will still be dump. Therefore, "people have to be in the matter of the mill, stand firmly, can be quiet also set, move also set", in order to reach the conscience. leave "things" for learning, must be "empty", is ultimately useless; in addition, in the "thing" practice, do not aim too high, should be based on the present, "do not have to do not strive for the kung fu", because "only in the next learning. As the saints say, though it is very subtle, it is lower learning. The scholar only uses the work from the lower school, naturally goes up. As long as according to their own conscience "solid" "do", "do not deceive him good will exist, evil will go". Therefore, he said that his theory of "ge zhi cheng zheng" is the opposite of the theory of empty Epiphany. ". So, "Aspire to the next thing to temper", reflects the unity of individual moral ideal and the realization of their own value.

Wang Yangming's idea that "a fool's husband" and "a fool's wife" need to "aspire" to practice in the next thing to become holy "has a clear fit with the thought of Marxist moral cultivation. First of all, ideas dominate actions. To become a capitalized and real "man", one must have lofty ideals. In this way, under the guidance of this "wisdom of life", the so-called "gentleman's morality" in traditional culture can be presented in reality. Second, "men, consciously or unconsciously, always derive their moral values from the practical relations upon which their class status depends — from the economic relations in which they produce and exchange." The essential stipulation of human being is its sociality, but as far as individuals are concerned, it is also perceptual existence in reality, and the utilitarian value orientation is inevitably an aspect of human existence in reality. Admittedly, for rational people, perfect moral cultivation requires ambition, but fundamentally, a person's moral consciousness is the "accumulation" and sublimation of his/her long-term practical life experience in his/her spirit, which is forced by circumstances. It is not enough to say that a man is moral if he does one thing or another that is ethical. It is only when such conduct becomes a fixed element of his character that he can be said to be virtuous. "Moral behavior is basically externalization of inner moral beliefs, if and only if morality "good" as his behavior when the stability of the power mechanism, a man is a moral, so, in this sense, Wang Yangming become sages "aspire to hone the matter", and today's individual moral consciousness formed in the efficient path.

V. CONCLUSION

"Of historical culture, especially Chinese ancestors down the value of philosophy and ethics, and innovation, to make it has identified to be treated, a sublation to be inherited, all efforts by the Chinese nation to create spiritual wealth to literacy and education", to "abandon the negative factors, inherit the positive thought, 'to the rules of the ancients, open his dough'". [19] Indeed, Yangming philosophy completely attributed the problem of individual moral governance to "governing the mind", which may exaggerate the effect of "governing the mind" and have the tendency of pan-moralism. However, "there is no moral life without utopia", [20] and modern psychological research also shows that: positive life purpose is a psychological structure that can predict positive development, [21] when people's external behavior is in harmony with their internal values, there will be happiness. [22] "This is in the heart, the heart purification, lofty ambition is infinite power." [23] as a result, the social individualization trend has become increasingly obvious, our society is from the "acquaintance society" to "strangers society", "stranger" ethics construction has already become the necessary social life today, Yangming philosophy advocated by the subject should be "sincerity" to seek "conscience" and its own internal moral conscious thought, its unyielding of cultural factors, and for us to resist such as money worship, hedonism, extreme individualism ideological trend of the attacks, eliminate anxiety and social pressure and gain happiness, public ethics and construction of public spirit, undoubtedly learnt significance.

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