

Discussion on dialectical observation of sincerity

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Abstract: Honesty is the core concept in the thought of the mean, and has been mentioned in different contexts for many times. In order to understand the meaning of this word more deeply, this paper will discuss from the source of sincerity, the understanding of sincerity in universities and the influence of sincerity on the doctrine of the mean.

Keywords: Sincerity; Morality; Moderation

In “Shuwen Jiezi” said “sincerity”, letter also. From words to sound. Honesty is the word most often used in our daily language application. How to see if a person’s words and deeds are honest and honest? Is to see if the person’s actions are consistent in daily life. That is, the most superficial manifestation of the word “honesty” is to speak honestly. Honesty may be an act of speech, but it is also a state of mind, a state of mind, and a state of nature.

1. The source of sincerity

And “into” is explained as “set also, the aggregation of many elements.” From the jingle.”^[1]The reason why a thing can be done, can be successful, is the aggregation of many elements, is a variety of marriage parties to promote this thing. This convergence of many elements makes him have a full and from the fullness of the state. Then the word “Cheng” is carefully looked at by Ding de sheng, the word “Ding” said in the “Shuowen Jiezi”.

“In summer, all things bloom.” A state of fullness which is inextricably linked to the fullness of nature’s grain. According to the natural process of operation, spring represents the growth and development of all things, summer is full of all things, but in autumn is mature and fruit. Only when the grain is full and full can it carry the connotation of life, and can it represent the hope and growth of the next year. Therefore, we believe that the destination of natural growth is “into”, and from “born” to “into” is the operation law of nature. Therefore, although the grain is usually considered to be dried out by autumn, the fruit that is it is heavy and falling, in this sense it is “done”. Therefore, we turn the grain into a harvest, which must also have meaning.

About “sincerity” one is respect, respect represents a spirit of solemn. As the Analects of Confucius say, “Go out like a great guest, and make the people like a great sacrifice.” And what we call “sincerity” is inseparable from this state of “respect”. It is required to have a high degree of rational consciousness, rather than a loose spirit. The second is loyalty. The respect of the ancients largely comes from the sacrificial activities of the ancients, such as respecting the mandate of heaven. And the loyalty here is said in the Analects of Confucius, “you want to establish people, you want to reach and master.” That is, a kind of wholehearted care for people, Zhu Xi said in the “Four Books Chapter and Sentence Collection Notes”^[2]Doing your best to others is called loyalty. The ancients understood loyalty not only as a relationship between the top and the bottom, but also as a general and responsible relationship between people. This state will also be a state of silence and concentration. Three is one, and one here represents a state of mind that is focused and serious but not discrete. There was not much use of the word “sincerity” in Chinese pre-Qin literature, but different concepts and categories were used to express such a similar mental state. It can be seen that the ancients paid special attention to such a concentrated and introverted but not dispersed mental state.

2. “University” sincerity

A very important step in college text cultivation is “sincerity”, the key of which is to be prudent and independent. “The so-called sincere will, do not deceive themselves”^[3]According to the description of the sincerity chapter, on the one hand is self-discipline, on the other hand is the state of grasping the internal nature of self. Sincerity here emphasizes not only the state of “sincerity without falsehood,” but also the natural unfolding of human nature and reality. Sincerity is a state of self-extension, not a state of self-repression. To stretch oneself means to let one’s nature be fully stretched. The first level of sincerity is sincerity without falsehood, which requires sincerity to be a real state. The

second level is sincerity, which is a never-ending eternal dimension. In the direction of sincerity, there is no end, just like the description in the Qiangua of the I Ching, "Heaven is moving, the gentleman is striving for self-improvement"^[4]. The third level is that there is a point behind honesty, which can also be said to be sincere, sincerity is not the need for you to model something, but to do your points. In the book "College" this "division" refers to different relationships, different roles have their own points. The fourth level is sincere sense, this sincerity can move others. It can be constantly carried out external conduction and influence, and it can be said that it can be engraved in the hearts of others so that others will not forget.

3. Honesty in The Mean

The emphasis on sincerity in "University" has an important impact on "sincerity" in "The Mean of the Mean". But in "The mean" is not only the absorption and inheritance of the "University" book, but also has its own breakthrough. In the book "The mean" the first time to talk about "sincerity" said that "sincerity, the way of heaven also. Sincerity is the way of people." Here "sincerity" is not only self-cultivation, but also rises to the relationship between sex and destiny. It is the foundation of heaven and earth and the foundation of humanity. Or it can be said that it is the unity of cosmological ontology and mind-nature theory. About how "sincerity" is manifested as the way of heaven, there are mainly observations on the operation law of the whole world of nature.

Chapter 21 says, "Sincerity is the way of heaven." Sincerity, the way of people. Honesty, do not mian and do not think: calm in the way, the sage also "here first described sincerity as a realm and the realm of heaven is equivalent. In the book "The mean", there is such a description of "honesty", "without encouragement and in the middle, without thinking, calmly in the middle", here you can see "honesty" as a highest behavior state. Therefore, "honesty" is without reflection, and it can be done naturally without reflection. And "sincerity", that is, it has not yet reached such a state, and it needs the process of "selecting the good and being stubborn". As for how to be honest, the doctrine of the mean mentions five criteria - knowledge, interrogation, deliberation, discernment, and practice. So "honesty" includes the choice of good and stubbornness. And these two points precisely embody the human nature is both rational, judgmental existence, and at the same time we are determined to choose the process. In man's consciousness and persistence and dialectics, we point to the sincerity of existence, to the full realization of man's nature. Taking Duxing as the conclusion of "sincerity", it can be seen that "sincerity" is characterized by not giving up.

About "sincerity", "sincerity" emphasizes the realization of our nature, a natural process, is innate. And "Ming" belongs to the acquired knowledge, is a kind of self-consciousness, is acquired. What about being a gentleman? He is a combination of nature and nurture. What we are taught in the University is the order of acquired practice, that is, what we understand as "self-work to see the noumenon." He tells us the truth of self-cultivation practice, and in this process we can slowly understand the nature of life and understand the way of heaven. The Doctrine of the Mean starts from the nature of heaven and humanity. Talking about the fundamental reason why people are human, talking about a universal way of heaven, and finally put into practice what people should do. It can be said that according to the Doctrine of the Mean, all the realization of our acquired morality and all the enlightenment are actually a conscious realization of the innate essence. Therefore, the feature of "The Mean" is "from the body to work". When talking about the "honest" relationship, we can first truly feel our own nature, and move from such a real cognition to self-consciousness. From nature to nurture, this is from "honest" to "bright", based on sex. The other is to know oneself first, and then realize one's own nature. By the acquired rational consciousness to promote the full realization of human nature, from "bright" to "honest", this is called teaching. In the Confucian thought, these two paths are different, but there is a perfect harmony between them. So when it comes to "honesty means clarity, and clarity means honesty." Zheng Xuan annotated this saying as "If there is great sincerity, there will be bright morality, and if there is good morality, there will be great sincerity."^[5] Zhu Xi also commented that "honesty is not unknown, Ming can be as sincere." This shows that the two can be fully unified.

4. Conclusion

"Sincerity" is the key category governing the way of heaven and humanity, and is the realization of a nature born from birth. Whether it is "the mean" or "Zhouyi" under the phrase "the great virtue of heaven and earth is born", it shows that a fundamental law of heaven and earth is to live forever. It is the process by which all existence, in accordance with its own nature, is continuously realized and gradually becomes complete. This phenomenon is expressed in a sentence in the Doctrine of the Mean, that is, "the kite flies to the sky, the fish leaps

into the deep”, and they can each do their best, each according to their own nature to constantly make themselves into the face that they should have. This is the kind of full image expressed by “honesty”. And this consciousness of the way of heaven is what we call “sincerity”. Therefore, it can be said that “The Mean of the Mean” runs through the way of heaven and humanity, nature and humanity, nature and nurture through “sincerity” and “sincerity”. At the same time, this kind of penetration itself also reflects the method of “holding its two ends and using it” contained in the mean.

References

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