The Study of Large Patterns and the Supreme Virtue: A Psychological Explanation of Wang Yangming’s Concept of Da Xue

Xiaofei Guo¹, Linyin Chen²

¹Department of Psychology, School of Teacher Education, Shaoxing University, Shaoxing, Zhejiang, China.
²Department of Chinese, Lingnan University, Tuen Munn, N.T., Hong Kong, China.

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*Corresponding author: Xiaofei Guo, Department of Psychology, School of Teacher Education, Shaoxing University, Shaoxing, Zhejiang, China.

Abstract

The Da Xue described in the Daxue has many interpretations, most scholars consider it equivalent to Tai Xue. Zhu Xi puts forward two explanations: one is the adult Xue; the other is the Tai Xue. Wang Yangming thinks that Da Xue can be interpreted as “great learning” or “learning in a large pattern”. He believes the truth of Da Xue is to cultivate people to have a big pattern of understanding in which moral rules mean being friendly to others and achieving the highest goodness. From the psychological point of view, Wang Yangming’s explanation is reasonable, the Da Xue in Daxue is the “grand pattern of learning”. It’s the study of lofty aspirations, love for the world, one’s country, and the people’s benefit. The path of the Da Xue suggests that the goal of moral education is to cultivate virtuous people’s self-improvement and achievement. The highest good in this grand design is for the people: by studying three principles and eight goals, individuals can eliminate desires, cultivate mindful attention for the betterment of the world in their hearts, and engage consciousness in a rational manner.

Keywords

Wang Yangming, Daxue, the path of Da Xue, large pattern

1. Introduction

This article is an in-depth and systematic analysis of the ideas of Wang Yangming’s (1472-1528) Daxue, the most important classic of Confucianism and required reading for ancient scholars. It is difficult to clearly identify the author and date of the Daxue, and the earliest annotated, Zheng Xuan (127-200) is not mentioned, Cheng Hao (1032-1085) and Cheng Yi (1033-1107) as well as Zhu Xi (1130-1200) are considered to be mainly recorded by Kongzi’s (C. 551 BC-C. 479 BC) disciple Zeng Shen (C. 505 BC-C. 435 BC) and his students (Chen Lei, 2020).

Wang Yangming, also called Wang Shouren, is a famous philosopher, educator, writer, and strategist in Chinese history. He proposed the idea of the mind (Xinxue), based on the three principles outlined in the Daxue (understanding moral rules, getting close to others, and achieving the highest goodness). He also proposes the mind’s eight goals (defining objects, acquiring knowledge, becoming sincere, correcting psychology, cultivating physicality, maintaining family harmony, governing the country, and making the world peaceful). Thus, he put forward the moral requirements of achieving the unity of conscience and behavior in kindness to all people (Xu Jixiang, 2019).

The Da Xue described in the Daxue has many interpretations, and Zheng Xuan considers it equivalent to Tai Xue, an educational institution (Li Jixiang, 2016). Zhu Xi puts forward two explanations: one is the adult Xue; the other is an educational institution. Zhu Xi should agree with Zheng Xuan. Western scholars tend to agree with the translation of James Legge (1815-1897), he translated Daxue into The Great Learning (Li Jixiang, 2016). This translation
has a certain degree of rationality, but the meaning of Da Xue in Daxue still needs to be analyzed. Wang Yangming writes the Preface to the Ancient Version of Da Xue to explain Da Xue and “the Truth of Da Xue”. His Great Learning seems to explain the meaning and truth of Da Xue (Zhang Pingduan, 2018). Wang Yangming’s idea of Da Xue and “the truth of Da Xue” is different from that of Zheng Xuan and Zhu Xi. This paper intends to analyze the difference from the perspective of psychology. The paper will analyze the Da Xue concept of Wang Yangming’s Daxue, clarifying the relevant problems and exploring traditional Chinese culture while promoting the goal of moral education.

2. Wang Yangming’s Interpretation of Da Xue

Zhu Xi’s interpretation of Daxue is the most authoritative and representative annotation of Confucianism (Wang Qizhou, 2023). Yet Zhu Xi has an inconsistent analysis. In the Annotations on Chapter and Sentence of the Four Books, Zhu Xi illustrates the view of Da Xue, after the age of 15, the children of officials and the outstanding disciples of the common people can study in Da Xue, mainly learning the methods of moral self-cultivation and the principles of social governance. It can be said that Zhu Xi regards Da Xue as an official learning institution, a place for people qualified to go to school after reaching a certain age, which is equivalent to Tai Xue.

A careful analysis of Zhu Xi’s interpretation shows that his teaching on Da Xue is inconsistent with the three principles and eight goals of the Daxue. The first reason for this must be that Zhu Xi emphasizes the definition of things and explores the truth, which is the core idea of his values. The second reason is that Zhu Xi may not be sure what he calls Da Xue should be taught; he may also be considering the contents of the eight goals, some of which should be studied or taught in what he called primary school.

Zhu Xi put forward many theories about the Daxue. In the Preface of the Chapter and Sentence of the Four Books, Zhu Xi put forward: “Daxue is the book of the ancient Da Xue’s method of educating people” (Zhu Xi, 2016, p. 2). Zhu Xi thinks the Daxue is a book about the method of educating people. Zhu Xi’s interpretation of Da Xue in the Preface of the Chapter and Sentences of the Four Books is inconsistent with his interpretation in the Chapter and Sentence of the Four Books. In the Chapter and Sentences of the Four Books, Zhu Xi made another analysis: “Da Xue, is the adult Xue” (Zhu Xi, 2016, p. 4). In this analysis, Zhu Xi thinks that Da is an “adult”. Zhu Xi does not identify what Xue makes, but it can be regarded as an institution of learning, namely the ancient Tai Xue, which can also refer to learning. In light of Zhu Xi’s interpretation of Da Xue, it can be considered that he views the concept as a kind of learning institution, the Tai Xue for excellent adults in ancient China to gain knowledge.

Wang Yangming also explains the meaning of the Da Xue. Wang Yangming seems not to agree with Zhu Xi’s interpretation. He explained Zhu Xi’s “adult Xue” in Great Learning with an emphasis on analyzing the difference between adults and villains.

Wang Yangming thinks that adults can take heaven and everything as one, that they can look at the world as a family and at all the people in China as one. The villain’s self-centered personal interests would divide the villain from others; the interests of society are clearly divided.

We now have two understandings of Da Xue. One is Da Xue as an educational institution, namely the so-called Tai Xue, like modern universities, which belongs to the “adult learning place”. The other holds that some people do not regard Da Xue as an “adult learning place” but as “adult learning”. So are the two interpretations valid, or is one interpretation more reasonable? What is Wang Yangming’s opinion?

3. The Meaning of Da Xue

Reading the Daxue reveals that Zhu Xi’s interpretation of Da Xue is inappropriate. The Da Xue in the Daxue is interpreted as the so-called Tai Xue of ancient times. Wang Yangming does not agree, but he did not explain his disagreement. In this analysis, the Da Xue of Daxue does not mean the same thing as Tai Xue, mainly based on the points argued in this section.

First, from the age of the author of the Daxue, it is unlikely to discuss Tai Xue. The formal Tai Xue, clearly recorded in historical data, was officially opened in Han Wudi (C. 156 BC-C. 87 BC). In the early stage, the scale was very small. By Han Yuandi (C. 74 BC-C. 33 BC), the scale was considerable and many Tai Xue were opened. Investigating the author of the Daxue and the era of its composition, the author of the Chun Qiu Zhan Guo (C. 770BC-C. 221BC) period saw frequent regime changes and high social mobility. According to historical records, people’s lives were unstable, and the school of the government opened very seldom. In this case, there seems to be no need to systematically explain the purpose of Tai Xue and the method of education.
Second, the social status of Confucian thinkers in the Chun Qiu Zhan Guo period was too low to fulfill the requirements of Tai Xue. During the period of Chun Qiu Zhan Guo, the social status of Confucian thinkers had not yet reached the point of influencing the purpose of government schools. In this case, the Da Xue discussed “the truth of Da Xue” and interpreted Da Xue as Tai Xue and “the truth of Da Xue” as “the truth of Tai Xue”, which was inexplicable.

Third, from the perspective of Tai Xue’s qualifications for those who would enter the school, Confucian thinkers would not discuss the truth of Tai Xue. During the period of Chun Qiu Zhan Guo, even if there were educational institutions like Tai Xue, very few people could enter schools. Zhu Xi’s “excellent people among the people” could enter the Tai Xue; this was basically impossible during the period of Chun Qiu Zhan Guo. Even the learned and famous Confucian thinkers could not go to government-run schools like Tai Xue because of their low social status. Kongzi and many of his famous disciples could not reach Tai Xue because of humble birth, and if Confucian thinkers could not reach Tai Xue, it would be impossible to discuss “the truth of Tai Xue.”

Fourth, the Da Xue, as an article in the Book of Rites, proposed three principles and eight goals. Limiting it to Tai Xue learning content is inappropriate. Investigating the eight goals, at the basic stage of defining the object, knowledge is based on children having the cognitive ability to learn, to become sincere, to correct their psychology. The body is also a focus of teaching during childhood: If, at the age when one can enter Tai Xue for learning, it becomes a matter of teaching children to become sincere, to correct their mind, to cultivate the body, the effect would be poor. When Wang Yangming was twelve years old, he set up the ambition to become a Shengren, but then he did not reach the age of eligibility to go to Tai Xue. Zhu Xi proposed the study of exploring theory, correcting the mind, cultivating oneself, and governing society. In the primary school stage, one can lay a foundation without necessarily causing an individual adult’s learning.

Fifth, Confucian thinkers advise that no matter how the quality of an object can be taught, “the truth of Tai Xue” is not consistent with this view. Kongzi’s education can be a variety of content of education and teaching, but the core is moral education. No matter what a person’s family status, economic condition, or cognitive ability, they can receive a moral education. More importantly, of course, a person’s age is certainly not a core factor restricting the content of moral education. Young children should receive a moral education which guides them to define objects, to acquire knowledge, and to become sincere and correct their psychology so as to lay a good moral foundation. Limiting the content of moral education to the educational content of Tai Xue, only a few people are qualified to receive such education, which obviously does not coincide with the view that anyone in Confucianism can accept moral education.

Zhu Xi thinks of Da Xue as “adult Xue”. With Da as “adult” in this analysis, Wang Yangming in his article explains “adult Xue”, distinguishing adults from villains, thinking that adults can “see heaven and everything into one, they see the world as a family, all Chinese like a person” (Wang Shouren, 2015, p. 39). Villains “distinguish you and my interests clearly” (Wang Shouren, 2015, p. 39). From the perspective of the breadth of the mind and tolerance, Wang Yangming distinguishes between adults and villains. In Wang Yangming’s opinion, adults are the opposite of villains. Adults take heaven and earth and everything as one, treat the world as one family, and everyone in China as one person. They have kindness to all people and treat all people with love. The core difference between adults and villains is that adults have kindness to all people and the psychology of selfless benevolence.

So, Wang Yangming’s adult is a great person, a Junzi or Shengren in the words of Kongzi and others. According to Lun Yu, Kongzi's disciple Zi Gong (C. 520 BC-C. 456 BC) asked: If a person can help everyone, is this a kind situation? Kongzi answer: “The people who can help everyone are not just benevolent people, they are called Shengren” (Yang Bojun, 2016, p. 72). Wang Yangming thinks adults can help everyone in this way, comparable to Kongzi’s Shengren. According to Wang Yangming’s interpretation of adults, adult learning should be Shengren’s learning or at least Jinzi’s learning. Villains are not children; villains in Wang Yangming’s view refer to the nature of blinded, self-centered, selfish people. Wang Yangming compares his adults to Shengren with reference to the self-centered villain. The gap is too big: such a comparison of adults and villains is not reasonable.

In the analysis of Wang Yangming, adults are the opposite of villains. However, ancient people generally tended to compare Junzi with villains. Kongzi especially liked to compare Junzi with villains. Kongzi said: “You want to become a scholar with Jinzi’s moral character! Don’t be the kind of selfish villains!” (Yang Bojun, 2016, p. 66). He also said: “Junzi fulfill others’ good deeds, will not intentionally hurt others. The villains are just the opposite” (Yang Bojun, 2016, p. 145). Da Xue also compares Junzi with villains: “Junzi respects those with good character and is close to everyone, while villains only pay attention to and seek their own interests” (Qian Mu, 2020, p. 246). Wang
Yangming’s comparison between adults and villains does not coincide with the narrative habits of Confucian thinkers. Therefore, the analysis that Wang Yangming regarding Daxue as an adult learning is neither accurate nor comprehensive.

4. Psychological Analysis of Da Xue’s Semantic Value to Wang Yangming

Analyzing the idea of Da Xue in Wang Yangming’s writing, one can see that there is another view. The article, *Great Learning*, was recorded by Wang Yangming and his disciples, mainly analyzing the three principles and eight goals of Da Xue. The article’s title seems to take Da Xue’s Xue as learning. In this way, Da Xue becomes the study of what is called “great learning”. Based on the analysis of Zhu Xi, Wang Yangming analyzed “adult Xue” by saying “adults are people with heaven and earth and all things” (Wang Shouren, 2015, p. 39). He thinks of adults as the “big pattern of people”. From the sense of psychology, it seems more reasonable to interpret adults in this way, and the discussion is of the size of the human pattern. The “big pattern” can include heaven and earth and all things as one, and it can treat the people of the world as a family. People with a large pattern have the social consciousness of seeking happiness for others and the country; they have a broad psychological tolerance, which is manifested as a broad mind, deep emotion, and noble morality. Similarly, “A person who clearly distinguishes personal interests from the interests of others and cares especially about personal interests is a villain” (Wang Shouren, 2015, p. 39). Villains are “small pattern” thinkers, considered “stingy” as they only consider their own selfish interests. Da Xue is “the study of the big pattern” or “the knowledge of the big pattern”. It is a form of study with ambition, with feelings for all people and for the benefit of the country as well as the people. The big pattern of learning is to change oneself, to help others and to contribute to the society. “Small pattern of learning” is only concerned about one’s own interests, for their own happiness of learning. Such learning is not a big pattern of learning but affords one their own interests in the small pattern of learning.

From the perspective of linguistics, it makes sense for Wang Yangming to regard Da Xue as “great learning” and as a “big pattern of learning”. According to the writing habits of the literati in the Chun Qiu Zhuan Guo period, the author’s writing is extremely concise, can be said to cherish ink as if it were gold, often concise to the point where every word is precious. There is a historical reason for this: the writing was done with bamboo or wood, cutting bamboo or wood into thin strips, writing it with paint, or carving it with a knife. It can be seen that at that time, authors took a lot of time to write, it was hard work to produce an article, and expensive words must be cherished like gold. As far as possible, the fewest words must express the most accurate meaning. Considering the writing habits of the literati in the Chun Qiu Zhan Guo period, the word Da Xue may well need to be split to explain the collaborators’ original meaning so Da Xue, a composite word, could mean “big” and “learning”.

From the perspective of semantics too, it is reasonable for Wang Yangming to interpret Da Xue as knowledge of the big pattern. The *Shuo Wen Jie Zi*, written by Xu Shen (58-147) and annotated by Duan Yucai (1735-1815), explains Da: “The sky is large, the earth is large, and the people are large” (Xu Shen, 1981, p. 877). Da means “as big as heaven, earth, and humanity”. It is usually interpreted as meaning broad, vast, grand, lofty, strong, and so forth, and can be extended to “big pattern, big realm” and other meanings. Xue has the meaning of “learning” or “knowledge”. Da Xue is thus “broad knowledge”, understood as “great knowledge,” and can also be extended as “great pattern and the realm of learning”.

From the perspective of the Confucian tradition, Da Xue appears many times in *Li Ji Xue Ji*, which also means “learning in a big pattern”. In *Li Ji Xue Ji*, there is this explanation: “It is the value of Da Xue to transform people's moral qualities and influence them positively” (Hu Pingsheng, 2016, pp. 132-133). Da Xue is “the learning of great achievements”, and “the truth of Da Xue” is “the truth of great achievements”, which is similar to the realm of the learning of great pattern.

From the perspective of psychology, the meaning of the pattern refers to the space of human psychology, including the space of human cognition, emotional characteristics, and moral qualities. The big pattern describes people’s social emotions and consciousness manifest in justice, benevolence, and open-mindedness. It has the social consciousness of considering others’ interests and can seek their happiness as well as that of society. A person with a large pattern must be a person with a very high level of consciousness. The Da Xue of Daxue is a large pattern of learning, which means that a person has lofty ideals and learning goals, and that they aspire to happiness for others and to development for their society. Confucianism advocates the study of the big pattern whereby people may cultivate themselves into Shengren, thinking of the people of the world, the pursuit of social harmony, welfare for all people, and caring for the world. The political ideal of peace is the same; it is the source of the power for scholars to work hard.
Da Xue means the learning of big pattern, which is people’s learning to form a high moral realm. Da Xue is interpreted as big knowledge or a big pattern of learning, and the full text of the Da Xue is suddenly connected. The content of Da Xue, concerned with moral cultivation, forms an introductory book on its topic. People with moral cultivation pay attention to the happiness of others around the world; it is necessary to form a large pattern and have a high realm.

5. Psychological Interpretation of Wang Yangming’s Da Xue

The detailed analysis of the Confucian educational view advocated by Kongzi can be said to have always attached great importance to the cultivation of human moral qualities. Confucian thinkers emphasize that people should have a large pattern in their learning. Kongzi proposed that the goal of education is to “set up ambition to pursue Dao, cultivate good moral character, and form benevolent emotion” (Yang Bojun, 2016, p. 76). Mengzi advocates for scholars to cultivate great tolerance, to reach a great realm. Yang Xiong (C. 53BC-18) put forward his own view of the big pattern: “First cultivate their own moral qualities, and the people who can help everyone is someone with a big pattern” (Li Shoukui & Hong Yuqin, 2003, p. 131).

The Da Xue puts forward these three principles: “The truth of Da Xue is to understand the moral rules, to be friendly to all people, and to achieve the highest state of goodness” (Qian Mu, 2020, p. 243). It clearly expresses the educational goal of Confucianism and determines the truth of Da Xue. According to the modern logic of modern people, the Da Xue literally shows the purpose of Da Xue. Da Xue is a kind of learning which cultivates people’s moral qualities and allows people to cultivate themselves and thereby achieve the highest state of goodness. From this point of view, the Da Xue of the Da Xue explains a large pattern of learning.

Wang Yangming’s view of a “grand pattern of learning” is consistent with the views of Confucian thinkers in history. Wang Yangming’s interpretation of Da Xue promotes the truth of great learning. According to Wang Yangming’s interpretation, the truth of Da Xue in Da Xue is to treat people sincerely, to show psychological integrity, and finally to achieve the highest state of goodness. Wang Yangming’s Da Xue makes clear the purpose of Confucian education and puts forward the goal of the big pattern of personal learning and the method of learning which should be taken. The method seeks sincerity and honesty, kindness, benevolence, achievement of the highest good as a state of being, and forming the consciousness of benevolent government management.

From the perspective of psychology, the meaning expressed by Da Xue’s principles is that individuals form a large pattern, the learning path of cultivating social consciousness. This kind of large-pattern learning requires people to form the social awareness of having a grand mind and keeping everyone’s interests at heart. It is a social consciousness which means that a person, is able and willing to seek benefits for others and society, cares about the interests of others and society, and makes contributions to the country and the people. The three principles and eight goals of Da Xue are exactly the path of exploration on which people form a big pattern. They encompass how to cultivate people’s social consciousness. In the eight moral goals of defining objects, acquiring knowledge, becoming sincere, correcting the mind, cultivating the body, making family harmony, governing the country, and making the world peaceful, the definition of objects and acquisition of knowledge are mainly associated with the cognitive activities of nature, society, and others. Being sincere, correcting one’s mind, and cultivating the body belong to the process of moral understanding and cultivation which requires teachers’ guidance. In the final analysis, individual self-awareness and self-cultivation are necessary pursuits. Social practice belongs to the knowledge of social management; instilling knowledge of social management and cultivating ability is not easy, and it needs to be exercised and cultivated in practice. To help define objects and acquire knowledge, teachers can find a greater influence, become more sincere, correct their psychology, and cultivate their physicals in the process of becoming active self-guided morally cultivated learners. Teachers can foster the skills—for family harmony, national governance, and world peace—that individuals need to learn and practice throughout their lives.

Under the premise of a pattern of learning, supposing everyone is kind by nature, Wang Yangming thinks that understanding moral rules is to obey these rules, to remove the harm of desire, to restore the original benevolent psychology: “The big pattern learning is to remove the individual desire, to understand the moral rules, to develop a mindset of viewing all things in heaven and earth as a whole” (Wang Shouren, 2015, pp. 39–40). Wang Yangming thinks, reasonably, that big-pattern learning is to cultivate the moral character of benevolence and to break the small pattern of seeking personal gains and satisfying selfish desires. When a person can rid themselves of the bondage of selfishness and self-desire to the greatest possible extent, they will be able to form a large pattern in which to seek the interests of others and the wider society.
Wang Yangming expects that people should be kind: “Only by being friendly, one can achieve the state of seeing all things as one” (Wang Shouren, 2015, p. 40). Wang Yangming’s interpretation is reasonable: treating people in a friendly manner is to achieve a treat-all-kindly big pattern, to form prosocial psychological tendencies, and to get close to heaven and earth and everything in them. It is to have goodwill toward everyone, to treat everyone as one with oneself, and finally to let family harmony and a well-managed country lead to world peace. Wang Yangming’s idea of treating all people with kindness reveals the pattern and realm of benevolence where the world belongs to everyone and the expectation is to build a communal sense of the destiny of humankind.

Zhu Xi analyzes the highest state of goodness thus: “There is no little selfish goodness” (Zhu Xi, 2016, p. 4). The goal of understanding moral rules and being friendly to all people is to achieve the highest state of goodness with no personal desires. He proposes: “The innate nature, is in the highest good state, the process of a person's moral cultivation, is the process of discovering the highest good, is the process of understanding the moral rules, is the so-called conscience” (Wang Shouren, 2015, p. 40). Wang Yangming thinks the highest goodness is the conscience or the innate nature that exists in the heart.

Wang Yangming thinks the highest good does not need to be sought from the outside; the highest goodness exists in people's hearts: “People don't know that the highest goodness exists in their own hearts, always want to seek from the outside, think that everything has a certain truth, so to pursue the highest goodness outside” (Wang Shouren, 2015, p. 41).

In order to achieve the highest goodness as a state of being, Wang Yangming thinks it is necessary to explore the innate goodness of nature, to avoid selfish and blind human desires which are absent of the true characteristics of the good, and to set up ambition to eliminate evil and cultivate goodness. When people can rid themselves of the bondage of desire, they have the conscience, the human conscience, to distinguish between right and wrong. People can make appropriate judgments and correct choices concerning behavior, and they can achieve the most noble state of being, in which they show kindness to all people.

6. Conclusion

Through the above analysis, we can see the Confucian tradition of attaching importance to human moral cultivation. The Daxue is about moral cultivation and Wang Yangming’s view of Da Xue. Although there are some contradictions, combined with his article’s analysis, two main ideas can summarize the thought of Wang Yangming about Da Xue.

One of these ideas is that Wang Yangming believes the Da Xue of Daxue can be interpreted as “learning in a large pattern”. From a psychological point of view, the analysis of Wang Yangming is reasonable. The Da Xue of Daxue is “the big pattern of learning”, the study with ambition, the nobility of feelings for the world, of love for one's country and of benevolence for the people. Wang Yangming demands that people possess a large pattern, have lofty ideals and goals, and seek benefits for others and the whole of society. Wang Yangming's educational philosophy emphasizes that the core of China's traditional culture embodies beliefs such as the ancient Chinese scholars' idea that the world's land and wealth are shared by all, that the people form the foundation of the nation, that governance should prioritize morality, and that individuals should treat others with kindness. Modern educators should form similar educational ideals and concepts as, today, scholars (especially university teachers and college students) need to form and cultivate their best psychological states.

Second, Wang Yangming believes the truth of Da Xue is to cultivate people to have a big pattern of understanding in which moral rules mean being friendly to others and achieving the highest goodness. It is to ask people to eliminate selfish desires through three principles and eight goals, and to form a social consciousness of benefit to the country and its people with a mindset of thinking about the world. This is the essence and distinction of Chinese Confucianism. The characteristic of Chinese traditional education lies in attaching importance to individual moral cultivation, and modern universities should inherit this tradition. Modern universities are not only places of higher education, with higher requirements and harder content than primary and secondary schools. They are to cultivate a large pattern of “the mood of loving human beings and the habit of serving the society”.

Da Xue emphasizes the rules of morality, of kindness to all people, and of achieving the highest goodness. Zhang Zai (1020-1077) requires scholars to “set up as high aspirations as heaven and earth, set a moral example for all people, inherit the previous Shengren’s knowledge, and lay a stable and harmonious foundation for the later era” (Zhang Zai, 1978, p. 32). Wang Yangming's concept of Da Xue systematically expounds the proposition of Confucian moral cultivation, clarifies the learning goal of the big pattern, and explains the path and method of moral self-cultivation. People with big-pattern understanding, through the definition of objects, gain knowledge, become sincere,
and correct psychological processes in their own moral cultivation. They explore the nature of good conscience and congenitally form all kinds of good emotions to cultivate a unified moral tendency in conscience and behavior. By making families harmonious, promoting benevolent governance, and making the world a peaceful society, we can build a society of interpersonal harmony. Only when people have a big pattern to think about will they have a big realm for their lives, set up lofty ideals, cultivate noble personalities, or establish lofty goals. Only then will they make efforts for the interests of their country and society. Only then will they make their greatest contribution to the communally shared future of humankind.

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