

The Idea of Identity of Virtue and Fortune under the Theory System of "Unity"

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Abstract: The binding force of "old morality" on the real good and evil is weakening day by day. Minxiong Maru Shan puts forward "new morality" of "pure ethics" and puts forward the concept of "harmony of virtue and fortune" from the perspective of utilitarian effect. Pure ethics, based on the principle of "unity", expounds the essence of "connection" of all things. The key to the realization of Telford's unanimity is the practice of knowing and doing, and achieving the practical goals of inner innocence, physical health, family and love, and happy work with innocent, clear, loving, and happy inner state. The ultimate realm of Telford's unanimity is to surpass life and death, only to be full of life, to be solemn to die.

1. Introduction

As the founder of the Japanese Institute of Ethics, Masao Maruyama devotes himself to the study of pure ethics (also known as experimental ethics or practical ethics). Based on family ethics, Masao Maruyama advocates "the unity of virtue and fortune" [1]. After decades of promotion and practice, Masao Maruyama's consistent concept of virtue and happiness has been matched with Japan's market economy and Japanese social life. It has become the belief of the Japanese people and has achieved remarkable results. Japan and China belong to the Asian cultural circle, and the territories are adjacent. There are many similarities in the historical and cultural heritage. Therefore, when constructing the socialist moral norms with Chinese characteristics, it is of certain theoretical and practical significance to properly refer to the Japanese ethical order.

2. Defu Consistency: The Pure Ethical Main Line of Minxiong Maru

Masao Maruyama's pure ethical theory runs through the consistent logic of morality and happiness from beginning to end. Its core point of view is that happiness will be realized as long as people follow the laws of nature and practice morality [2]. "The complete consistency of morality and happiness, morality and health is the unshakable truth that we have summed up through long-term research and experience," he said. The rule that people put into practice is the absolute reality of human existence [3]. Therefore, pure ethics, also known as practical ethics, focuses on practice. In his book *An Introduction to Pure Ethics*, Maruyama Minxiong pointed out that, If the pure ethics is likened to a big tree, the invisible foundation of the purely ethical tree presented on the earth's surface is the "principle". Masao Maruyama has summed up seven principles, the most important of which is the principle of "all-in-one body", which is the basis of the seven principles [4].

2.1 Unity Principle

In Minxiong's opinion, the reason why people encounter hardship in life is precisely because of their "willfulness" (violating the principle of holism without authorization) and the "unnatural" living environment. First of all, everything is "connected" with each other. According to Marushan Minxiong, "Unity" is an interrelated world outlook, and "holism" refers to all the existence in the world, each of which is a different existence and phenomena. "One" is something that transcends the dimension of individual existence and phenomena, also known as "pure one". All things in the real world are united as a whole because of the "pure one", which is the principle of "the whole". Maruyama Miki also has a similar description in the book *"The Road to Happiness"*:

"Parents, children, brothers, friends, and everyone are different people. But in places that are invisible to the naked eye, they are related to each other. People and things Tools, nature, and although they all have their own diverse forms, they all have a certain connection in a hidden place." The super-feeling "pure one world" here is not an object of scientific theory or religious belief, but through The things from the real world that are summed up in the life experience of pure ethics and practice are the products of experience summarization.

Secondly, misery is mostly due to personal reasons, because people willfully split the "connection" between things. In Minxiong's opinion, only human society in the world has differences in wealth, dignity and inferiority, health and weakness, wisdom and stupidity, the rise and fall of the country and the rise and fall of culture. There is no animal in the animal world that is happy and the other animals are unlucky. "The misfortunes of the world are due to the mistaken belief that others are others, that they are themselves and that they are irrelevant creatures. All misfortunes are caused by human willfulness. In a word, misery will come when human beings act alone (acting irrationally with a mind that is contrary to nature that other animals do not possess). Therefore, people's suffering stems from their own desires: intentionally or unconsciously seeing the side that benefits them, and ignoring the side that is not good for themselves. Blame the consequences of all bad things on external accidental factors, deliberately ignore the problems of their own existence; magnify the achievements of good things to themselves, ignore the merits of others, and so on. An effective way to eliminate suffering is to remove the person's wayward behavior, abandon the free-spirited lifestyle, and achieve Confucius's realm of "doing nothing from the heart". Therefore, dealing with integrity should be in line with nature, just like running water. The so-called righteous person, that is, "abandon the hypocrisy, anxiety, troubles, thoughts, and enlightenment in the heart--the ones who are consistent in their minds, who are loyal to each other, who are loyal to themselves and do not violate the true heart."

2.2 Practical ethics

Maru Shan Minxiong calls pure ethics as practical ethics. Only by practice can ethics be realized. True practice is inseparable from frankness, and true frankness must be bold. He mentioned the "ten ethical practices", namely: immediate; pure; direct; regardless of the consequences, abandon all doubts; highly concentrated. From beginning to end, we never let up. At the same time, do your best. Stick to the end, never flinch, and march forward bravely. Perseverance, not to achieve the goal of Savage Justice; Not sad, not happy, not charming, not discouraged, let nature take its course; Be careful with one's end. This is based on the premise of confirming the pure ethics in accordance with the laws of nature. After confirmation, there is no need to doubt and practice immediately. Practice without theory is blind, while theory without practice is empty. Only by combining theory with practice can we promote the success of practice.

In practice, the most obvious focus is suffering. On the one hand, we should dare to face up to suffering. Pure ethics encourages people to face up to suffering with a brave, intuitive and completely free mind and reveal the causes of suffering. Profound introspection causes deviation from the normal life's heart and behavior, making it return to a normal state. On the other hand, we should also see that suffering is actually the door to happiness. Masao Maruyama summed up thousands of cases and concluded from them that life is indeed full of suffering and difficulties, and the causes of these sufferings are all from himself, and it is his "willfulness" that leads to suffering. Therefore, in a sense, the suffering as the "normal" is not something that should be disgusted. It is "to warn the emergence of 'unnatural (willful)'s 'love whip' in life. Therefore, it should be faced with joy. Therefore, if you suffer, you should be congratulated. You are willing to accept suffering, and Committed to changing the 'willfulness' as its cause and the 'unnaturalness' of life, suffering will inevitably be solved. When suffering is gone, it must be a bright world. In this process, you can also find yourself growing up. Therefore, suffering is the door to happiness. "Discovering suffering is also the insufficiency of finding one's own ability. After overcoming suffering, you will find yourself unknown, and thus have a deeper understanding of pure ethics.

3. The Key to the Realization of Virtue and Fortune: Practice is above everything

3.1 The Inner State of Practice: Clearness, Love and Harmony, Joy and Purity

Masao Maruyama summed up pure ethics in practice as three points: "Clarity, love and harmony, and joy." Among them, clarity means openness, love means harmony, and joy means happiness. Further summary: pure, honest and frank. We should always keep a round, cotton-like soft heart, free of prejudice and dissatisfaction, full of transparency. Clear, that is, the mind is bright and open, without any constraints and constraints of the inner state. Love and harmony, the heart is full of love, everyone in their respective positions in the state of being called "harmony". "Clearness is the father of health, love and harmony the mother of happiness... What is the real right thing? We must first save ourselves and then others. Clearness is a lamp that saves oneself. Holding this lamp high will not only illuminate others, but also make the whole world glorious. People and people, heart and heart will be infected with each other. A warm and clear heart can infect and drive thousands of hearts around to act with them. Hilarious, emphasizing the state of mind and attitude at work, that is, the work itself is the state of joy. The three are closely connected and promote the prosperity and development of society while realizing self-worth. These three points are further summarized as "innocent". This is not a special state of mind. It is extremely plain and ordinary. There is no slight bias and distortion, and there is no clear and quiet heart with no shadows and regrets.

Compared with other theories, Minxiong's pure ethical practice pays more attention to the purity of individual's inner attitude and inner refinement, which is a kind of "enlightenment" practice. Let people put aside misconceptions and perspective the essence of things and their true heart, find out the crux of the problem, face the suffering directly, and improve themselves. Therefore, its shortcomings are also obvious. This ethics emphasizes self-discipline and lacks external compulsory restraint on behavior. The premise is based on people's desire for goodness. It demonstrates the validity of the unity of virtue and fortune in theory from the perspective of experience and utility, and emphasizes the inherent binding force of ethics and morality in execution. It is a moral norm of personal accomplishment. Because of the frankness, coupled with the "unnatural" environment, it is easy to treat this "unnatural" as natural and take it as a criterion. Once faced with evil means and self-righteousness, the ethics is difficult to guide them quickly and effectively, and people's understanding of "theories and principles" tends to lag behind in practice. Or people can only use the practice to understand the true meaning of a certain theory. In an emergency, it is impossible to force the evil to be good.

3.2 The goal of practice: inner purity, physical health, family and love, happy work

Pure ethics is practiced in three aspects: clarity in practice, love and harmony, and joy. The ultimate goal to be achieved can be summed up in four aspects: pure inner feeling, good health, family and love, and happy work.

First of all, pure ethics is, in the final analysis, the "law of life of the heart", which reflects the world and practices it with a pure heart. Pure ethics emphasizes the close connection between the actor's mind (in what state of mind) and the result of the action. Usually, people judge whether a person conforms to moral and ethical principles on the basis of superficial actions. Human beings truly implement a certain theory or belief in the heart and can only do it through continuous practice. Before the practice, the understanding of the theory is shallow, and the insights obtained after the practice are more profound. According to the principle of "all one body", the mind and body are the same, and the two are unified by the invisible dimension.

Secondly, because of psychosomatic correlation, the dynamic nature and tendencies of the mind are truthfully reflected in physical health. If there is no change in the heart, the body will never be abnormal. In the final analysis, the body is a symbol of the spirit. The reason why people get sick is caused by unnatural mentality and disharmonious life. Unnatural attitudes, such as willfulness, jealousy, emptiness, anxiety, anger, etc., can cause distortion of the human heart and destroy the clarity and tranquility of the human heart. Pure heart corresponds to the same physical behavior. Knowing and doing things is always different. In the long run, what really deceives is yourself. Knowing that doing something is right is done. It does not mean that this person is the one who

knows the same person. The test of knowledge is not only the inner heart, but also the human body. In other words, the part of the flesh that is merged with the heart, in other words, the gradually formed behavior of unthinking behavior, is also called personality or personality. The heart and the body are one, and knowing and doing the same can only make people grow by continuous practice.

Thirdly, family and love depend on the physical and mental harmony of family members. First, children are the children of heaven, not the private property of parents. Parents should love their children selflessly. "It is always hard to satisfy the mistaken belief that children are their own private possessions. Hoping that they have high expectations in one way or another often results in the opposite. Parents' true love should be selfless. Otherwise, any compulsory care in the name of love is a kind of oppression for children, which will affect the free play of their personality. Secondly, children exist for their parents. Children can show their parents' responsibilities and mistakes, so parents can also be trained in the process of educating their children. Third, parents should first correct their behavior, believe and educate their children, and let the children do it themselves. Children should also be filial to their parents when they grow up. Fourth, family members, get along with others, want to change people, think first.

Finally, real labor can make people enjoy supreme happiness and joy, and the wealth obtained by labor will be gathered around the people who use it. Marushan Minxiong's evaluation of labor is very high. He believes that "devoting oneself to work" is the eternal absolute ethic that all human beings should follow at the same time, and is the highest good. This is the supreme happiness referred to in the term of "Defu Consistency". Firstly, earnest and sincere work brings about a reward that should be readily accepted. The money and remuneration demanded are not vulgar and shameful, but the correct norms that should be established. Secondly, in the long run, the amount of money gathered is directly proportional to people's efforts, and will surely be paid to every worker according to their labor. "Money that does not depend on real work is always spent out of unexpected need, or suffers pain or even misfortune because of money." Yes, the more you don't get the money you work for, the more you will not cherish. Even if a large sum of money can be obtained by unfair means, the maintenance and appreciation of this money can only be sustained by proper means. Third, the real love of money is not a waste or a waste, but an effective use. The real use of money is to use the time when it is used, to fully play the role of money, money is alive, and only use it to bring more benefits to users.

4. De Fu's Uniform Sublimation: Beyond Life and Death

Only when life is complete can death be solemn. In Minxiong's opinion, death is a fair proposition for all mankind on the earth (no matter ancient or modern things). Death is the highest level of life. Death and life are one, the universe as a whole as a whole of life, from ancient to modern life and death of small life constitute the ever-changing universe, like a stream of life, endless life. It is not that death is more important than life, but that we should live to death and cherish the value of life more. Life and death, although common sense, can not be meaningless, but not afraid of death, because only fear of death will cherish life. What knows death without knowing life. Only when we live hard, live happily and realize our own value can we die solemnly. It is often said: "When you are alive, you don't have a wish, at least you want to get a good end when you die." Such people pin their hopes on death, easily give up the reality and give up their motivation. Minami Mikiyama believes that "this is a poverty in the year, but I hope to be rich at the end of the year. I have a whole year of illness, but I hope that it will be the same when I am able to recover suddenly on New Year's Day. I usually live a low-grade life. Can you want to die solemnly and solemnly?" Maruyama Yukio distinguishes the "born" of the birth of the body and the "life" of the hard life. Only after the birth of the physiology, learning constantly, the people around, the things around, learn to use Seeing the problem rationally, keeping the inner feelings innocent... The hard work of living the day after tomorrow, the "life" of hard work can make life complete.

Therefore, we should cherish life, cherish everything we have at present, the best is in front of us. Including getting up early to greet each other and having dinner with family, these and other minor things. It is natural to do so, which is in line with the "relationship" between people, and can not be

ignored because they are close to each other. In life and work, we should be at ease with the situation. When we think of it, it is the best time to put it into practice. Otherwise, we will always feel that we are troubled by trivial matters and are in a passive position, and it is difficult to grasp the rhythm of doing things actively. If you encounter a major event, you should make great efforts to do it after careful consideration, carry it out to the end, never forget your original intention, and truly realize your life value. In life, good and evil, blessings and misfortunes are intertwined. People carefully observe and experience the fun in them to let them feel the joy of living all the time. Only when you really do what you want to do and become the person you want to be, can you be a real life. As Maruyama's Minh-Hyun said, "A person who truly completes his life will be resurrected through death to a more noble and noble life; those who fail to complete their lives will not be able to die. The illusion of death is death. It is a real, eternal life.

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