

The Role and Effect of Ancient Chinese Philosophy and Psychology Theory on the Development of Chinese Psychology

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Abstract: At present, the techniques and methodologies of modern psychology that are more used in China are more products of the system of Western countries. This shows from the side that we still have a lot of deficiencies in our understanding and application of our own philosophy and psychology culture, but in certain moments and environmental contexts, we have no way to deny that the substitution of ancient philosophy and psychology from China into our country's national conditions often makes the problem easier to understand and be dealt with. For example, the "Book of Poems", "Zhouyi", "Book of Shang" and other early classical literary and historical chronicles, which clearly record many psychological ideas about human body-mind relationship, self-awareness, group psychology, and individual psychological processes. I think that as Chinese psychologists in the 21st century, we should learn more about the ancient philosophical texts from our country through the comparison and integration of modern western psychology and Western modern and ancient philosophy, and finally summarize the modernized psychological methodology under China's own unique Oriental system. From the perspective of inductance, human beings' ability to sense and detect a large amount of natural information is still insufficient, and it has become a fetters for the prediction of natural disasters such as earthquakes and the broader development of future predictability. Even I personally think that maybe we are blinded by the continuity and universality of science. The development of science and technology depends more on the calculation of the combination of numbers and logic. Although this is reasonable, when more unreasonable things appear, it will make it difficult for humans to get out of the original thinking mode, which leads to this type of thing becoming an eternal unknown in human society.

Keywords: Book of Poems; Book of Shang; Zhou Yi.

1. Introduction

Hermann Ebbinghaus Once said such a sentence: "psychology has a long-term past, but only a short history". This quote is quoted in western psychology, and it also applies to ancient Chinese psychology.

In fact, the understanding and perception of psychological behavior and phenomenon in the ancient times (from the early Western Zhou Dynasty to the 11th century BC to the 6th century BC in the middle Spring and Autumn Period). I can even put it this way: ancient Chinese thinkers' thinking on psychological phenomena has begun since human conscious. And a lot of discussion on modern Chinese and even the world psychology.

Has been recorded in the history of ancient Chinese books and books, such as: "the book of songs", "zhouyi", "history" early classical literature such as historical classics, which is clearly recorded many about the relationship between body and mind, self-consciousness, group psychology and individual psychological process of psychological thought, to the spring and autumn period and the warring states period, Confucius, mozi, mencius, laozhi, zhuang zi, Yang zhu, xunzi, etc, the study of psychological phenomenon has been considerable, established the theory of the human theory of psychology.

Nowadays, most ordinary Chinese learned a lot of special meaning of words, such as: heart, sex, spirit, essence, spirit, God, ghost, in fact, is derived from the ancient Chinese philosophers and thinkers for their observation and cognitive range, the most primary, the most primitive understanding of

the psychological phenomenon and expression. Unfortunately, the psychological thought in ancient China has not directly evolved into the scientific theory system of modern psychology.

2. Overview of the Development of Ancient Chinese Philosophy

In my opinion, this is a similar self-idealistic view of our nature from the combination of unity and movement, which is to regard nature as a giant life with constant movement and change, to adjust things and their rules based on the whole nature, and to emphasize the exchange relationship of everything in the world.

In ancient China, medicine, agriculture, astronomy and even philosophy and psychology basically described things and made judgments through this inseparable holistic concept.

For example, the ancient Chinese agricultural theory always viewed and analyzed the combination of heaven, earth and man as an organic whole, emphasizing that the acquisition of agricultural harvest must combine the three elements of natural timing, land capacity and manpower, and make corresponding overall planning according to the results.

In fact, one of the most prominent modes of thinking in ancient China is that they attach great importance to sensory intuition. They tend to feel and understand the whole ecological natural system with the help of intuition, and this intuition is often associated with people's daily life experience. When people's intuition is contrary to the natural phenomenon, they will deny this natural phenomenon and insist on choosing to believe their own intuition. In this way,

on the one hand, it is conducive to people to accumulate new experience, but at the same time, it is easy to draw specious and illusory conclusions about the questions caused by natural phenomena, which affects the normal development of scientific theories.

I refer to the practicality of science and technology mainly because the ancient feudal dynasties mainly focused on small-scale peasant economy, and the state despised commerce and attached importance to agriculture. Therefore, compared with the Westerners, the central dynasty of ancient China rarely supported the intellectuals to consider the abstract problems that had no connection with the development of agricultural economy.

When people are imprisoned in the feudal shackles, and involuntarily to the interests of the supreme ruler for the goal, the development of science is gradually converted into more time is to satisfy the rulers and eating class desire and interests, such as astronomy, this subject can be called one of the most bright a gem of the crown, its high development because the dynasty to formulate the calendar and need to predict the world, because the emperors think the universe celestial change directly linked to the fate of the royal body and the rise and fall of the country.

3. The Relationship between Ancient Chinese Psychology and Ancient Chinese Philosophy

The history of Chinese psychology can be traced back to ancient China, and the cultural heritage since the Qin Dynasty contains rich psychological thoughts. However, there is only psychology thought but no psychology discipline in the traditional Chinese culture. At present, the modern Chinese psychology is introduced from the West, and a considerable part of the subject knowledge system is influenced by the western views.

The most fundamental turn of the interpretation of the heart in modern Western philosophy is that, with the thorough reflection of its materialist philosophical orientation, philosophers start from a realistic consciousness of knowledge to a possibility of life intention, life will and life will.

It is worth noting that, if westerners have not even revealed the fundamental nature of life intention today, then our ancestors invented it in ancient China and formed the theory of intention.

Some scholars believe that the theory of "heart" in ancient Chinese philosophy can be divided into three categories, namely, the moral heart represented by Mencius theory, the heart of reason represented by Xunzi theory, and the heart of empty spirit and consciousness represented by Buddhism.

To this end, let's start with the most direct concept of the heart in ancient China, namely, the concept of the heart in ancient Chinese medicine.

Different from the concept of the heart in western medicine, the concept of the heart in traditional Chinese medicine is more an anatomical concept of life than a concept of life and function of life.

The so-called "the heart is the foundation of life, the change of god" ("Su Wen: the Six sections of the Tibetan Elephant Festival"), with its emphasis on the "living nature" and "divine change" of the heart, just shows this point for us. In this way, it is not surprising that the HuangDiNeiJing links the heart with the life intention and will of life. And ancient

Chinese ancestors not only declared heart "and will", and declared that joy, worry, thinking, anger, fear of the five psychological orientations (hereinafter referred to as: "five") are "idealistic" (from heart), and "all" (nothing is not from the heart), so that the thought of "to meaning heart" to determine again.

This is true of the traditional Chinese medicine theory, and the ancient Chinese philosophy theory is no exception. In ancient Chinese philosophy, and the ancients "heart to keep ZHI" ("mandarin, jin language eight"), "with is concentric, concentric, comrade" ("mandarin, jin language four") to "ZHI" training "consistent" heart ", it also think" heart is not a piece of flesh and blood " (Wang YangMing), it also gives the heart the interpretation of the theory of intent.

It can be said that this interpretation began as early as Mencius' view of "four ends" and "four hearts". Because the "four ends" of the "end" is the ancient word "Duan", and the latter, as the pictographic character of the plant "gradually growing abnormal leaves", breaks the extremely vivid and vivid life image of our heart.

If the ancient Chinese knowledge theory of the intention of the nature of the heart, is with its prominent knowledge and has obvious theory, so, in wang yangming, this interpretation based on the "university" said "sincerity", due to return to the ancient Chinese life ethics ontology, make its start out of the idea of the knowledge, and finally on the interpretation of the heart, from the theory of "intention" to the theory of "life intention" theory conversion.

4. The Influence of Ancient Chinese Psychology on Modern Chinese Psychology

I think the biggest influence of Chinese psychology is from the ancient: emphasis on the application of scientific methods. Zhouyi can be regarded as the earliest collection of scientific, philosophical and historical thoughts in ancient China, and I think it can even be called the first real "encyclopedia" in China.

In Zhouyi · Ci, it is said: " The ancient man, the king of the world, began to see the sky, to see the grain from the earth, to see the grain from the earth, and to see the grain of the gods and the feelings of all things. "We can clearly sum up the earliest scientific understanding method in the words, which is the orientation of viewing objects, physical synthesis, and physical analogy. And I think this theory can also play a supporting role in the current elite.

After the development of Mohist from the perspective of formal logic, put forward the promotion of social development through legal principles: " Fu ci is born, to the reason, to the type. "This is the basic category of" class ", " reason "and" class " three interrelated logical thinking forms, and establishes a system of formal logic, which is applied to many different fields such as geometry and optics. Such a thinking mode system has affected the development of a series of theoretical and practical disciplines such as mathematics and chemistry in modern China.

Gou Zi's methodology, while emphasizing "class", also puts forward the dialectical logic of paying attention to: there are differences in the same and the same in the same. Its main connotation lies in: hope that people's mind can contain everything, allow the existence of opposition voices, regardless of race, color, culture or religion, only hope that through the help of a few people, more people can be driven

to build a new living state, and then drive the development of the whole human society. This is also one of the conceptual sources of China's "Belt and Road" development plan, and it is also one of the main theoretical sources of China's continuous help to foreign countries.

Everything in the world, taken as a teleology of our life intention, is incorporated into our own body domain and becomes an organic part of my body. All these not only dissolve the "natural object" in traditional philosophy, but also announce the birth of "man and self" as "the body of the universe", the unity of nature and man.

Coincidentally, just as the ancient Chinese people and western modern phenomenologists think alike, they also agree with the conclusions of western modern phenomenologists. That is to say, for the ancient Chinese, the body was not so much a Cartesian double body as a phenomenological body of the heart and the body, and a concrete embodiment of the life intention of the heart.

5. Conclusion

In fact, after such a discussion, it is not difficult to see the significant influence of ancient Chinese philosophy on modern psychology, physics, and even science. I personally think that the development prospects of its theory are far from stagnation. In today's society, the more important problem faced by our psychology disciplines is that the theoretical source is somewhat single, which is very similar to the problems faced by European psychology.

We should not just treat the psychological theories of a certain country or a certain school as treasures, but should

judge rationally, refer to all the philosophical and psychological theories that have been discovered in human society, and can try to combine them with each other.

The problem is very similar. We should not just treat the psychological theories of a certain country or a certain school as treasures, but should judge rationally, refer to all the philosophical and psychological theories that have been discovered in human society, and can try to combine them with each other. Conduct demonstrations to better promote greater progress and breakthroughs in the research of psychology for all mankind. This is also one of the important reasons why I personally chose to study and study the discipline of psychology, and it is precisely why I chose to organize and discuss the meaning and purpose of the entire article.

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