

Lin Zhao'en's Ge-Wu Moral Cultivation Theory, and its Psychological Interpretation

Le Li*

School of Philosophy, Wuhan University, Wuhan 430072, China

*Corresponding author: Le Li, lile1104@outlook.com

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Abstract: Lin Zhao'en is a folk religionist and ideologist in the late Ming Dynasty, who is influenced by Yangmingism. His practical theory on spiritual cultivation is widely influential, where he has thousands of followers up to now. He emphasis on the practice of Ge Wu, the concept of 'The Great Learning,' where the word 'wu' in ge-wu refers to 'things in mind' meaning the turn of wills. The 'turn of wills' refers to the psychological phenomenon of cognitive fusion, describing the relationship between an agent and their wills. The negative impact of the turn of wills, lies in the cognitive fusion between the people and their self-concept (conceptualized self), especially when dealing with external objects, which makes the perceptual function of the mind challenging to operate normally, further reduces the psychological flexibility of the mind. He also classifies 'things in mind' into three types, which are desires, biases, and the practice of deliberately doing good. This paper will discuss on the Lin Zhao'en practical theory and the concept of Ge Wu.

Keywords: Lin Zhao'en; Ge Wu; Moral Cultivation; Cognitive Fusion

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1. Introduction

Lin Zhao'en was a religionist and philosopher with a significant influential in the late Ming Dynasty. He supports the 'Three Religions in One' (san jiao he yi) theory, which is a fusion of Confucianism, Buddhism, and Taoism believe. He also puts forward a systematic practical theory of moral cultivation based on Ge Wu. This paper will further discuss on the Lin Zhao'en concept of Ge Wu as the research objective.

Scholar Zheng Zhiming, believes that Lin Zhao'en's work on Ge Wu is a practical effort of an agent working on the original mind^[1]. Further, Tang Jingqin subdivides Lin Zhao'en's work on Ge Wu it into three aspects which are 'the efforts of Ge Wu do not deviate from the original mind,' 'the efforts of restoring the mind to the highest goodness,' and 'the efforts of achieving the essence of emptiness^[2-5].'" However, they all continue to support the system of Mou Zongsan, which is talking about ontology (noumenon), and the language is obscure.

This paper attempts to reconstruct the Lin Zhao'en Ge Wu moral cultivation theory, by using psychological theories, to make it simple, and easy to understand, further provide a new perspective to his theory by analyzing the definition Lin Zhao'en theory on 'wu', exploring the psychological interpretation, and reveal the different manifestations on word 'wu' from the Ge Wu, lastly explain the importance of his practical theory.

2. The connotation of 'wu' of Ge Wu

2.1. A brief description of the interpretation of the Ge Wu theory among Song and Ming scholars

The Neo-Confucianists of the Song and Ming Dynasties generally attached great importance to the 'The Great Learning,' theory, which became the cardinal textual basis for the Neo-Confucianists to interpret their practical theory. There are eight steps of 'The Great Learning', Ge Wu theory has always been regarded as the initial point in moral and social life, therefore the interpretation of Ge Wu theory become the basic orientation of the practical theory of Confucianists. However, the Neo-Confucianists have never agreed on practicing Ge Wu theory, and there are various interpretations in this theory, therefore, the interpretation of Ge Wu theory has become an issue of debate for centuries.

Scholar of Neo-Confucianists during the Song and Ming Dynasties, such as the Ch'eng brothers, Zhu Xi and Wang Yangming, have different interpretations of 'ge' from the word Ge Wu, meanwhile their interpretations of 'wu' are all consistent with the Zheng Xuan's interpretation, where he uses 'shi' or 'events' to interpret the meaning of 'wu.' Zheng Xuan interprets Ge Wu theory as 'when one knows good, good events will reach him^[6], meaning that good events will come, when one's knowledge of the good is perfect. To be more specific, Cheng Yi and Cheng Hao interpret that Ge Wu theory as, 'a thing is an event. If the principle underlying the event is investigated with utmost, there all principles will be understood^[7].' Further, Zhu Xi interprets 'Ge' as to arrive or a thing is an event, 'to investigate to the utmost the principles of all things, and investigate further until one reaches the limit and one's knowledge is complete^[8].' Meanwhile, Wang Yangming interpret as, 'A thing is an event. For every emanation of the will, there must be an event corresponding to it. The event to which the will is directed is a thing^[9].' Other scholars, such as Cheng Yi and Zhu Xi pay more attention on investigating the principles of the objective events, and Wang Yangming, focuses more on the events related to the rectification of the will. In summary, all the different interpretations are closely related in their discussion on dealing with events.

In addition to above, there are many other interpretations of 'wu' from the word Ge Wu. For example, Si Maguang in the Song Dynasty interpret 'wu' as 'only when external things are warded off an ultimate truth be known^[10], meaning that, things are taught as external things, thus, the meaning of Ge Wu theory is to resist or ward off external things that can cause the mind to degenerate. Further, Zhang Zai interpret Ge Wu theory as the external object, 'The outside is the heart^[11], and 'thing' is interpreted as 'the perceptual object of the subject's sensory perception^[12].' Meanwhile, scholar Wang Gen, a follower of Yangmingism in the Ming Dynasty, believes that the 'thing' in the Ge Wu theory is referring to 'the thing where things have their origin and end,' where the thing refers to the unity of all the things including the whole world, and Ge Wu interpreted as the human body is the most fundamental position in the world. In short, Si Maguang, Zhang Zai, and Wang Gen use the word 'things' to refer to the external things that can cause the mind to degenerate, the perceptual object of the subject's sensory perception, and the unity of all things^[13].

2.2. Lin Zhao'en interpretation of Ge Wu

Compared with the former Confucianists' Ge Wu theory, Lin Zhao'en interpretation of Ge Wu is different, however it close to Zhang Zai interpretation. Lin Zhao'en generalize the meaning of 'wu' (refer as thing) as follows, 'A thing is also called an objective thing from its objective attribute. From the point of view that the mind cannot forget this objective thing, it is called a desire. The desire of the mind is the mind of things.' Further, in The Book of Historical Documents it is interpreted as 'it is in the lessons, when the palace is a wild of lust, the country is a wild for hunting^[14].' The 'wu' word does not refer to beauty, but to the mental state of indulging in beauty, and also refer to the mental state of indulging in hunting^[15].

Lin Zhao'en believes that, the word 'wu' are generally has two meanings, where the first refers to the external objective things, and the other refers to the mind which cannot forget objective things or the state

of the mind's adherence to external things, therefore it also recognized as the 'things in mind.' What are the 'things in mind,' that is mentioned in his interpretation is further described in The Book of Historical Documents, where 'things in mind' or 'wu' do not refer to prey, but refer to the state of mind which is indulge in hunting.

Lin Zhao'en regards 'things' of Ge Wu as 'things in mind,' and mention it as "With the purpose of my theory of Ge Wu, will you get rid of external and objective things? Or will you get rid of things in mind? Today, I will talk to you in plain language. The benefits of external things are definitely great for people. However, those who have lost their lives, their families, their countries, and the whole world are not good at making profits from external things? Therefore, it is those who are good at making profits from external things that are immoral'. In my theory of Ge Wu, 'Ge Wu' means 'Ge Wu' in mind, which are immoral [15]."

Lin Zhao'en, further indicated that that the objective things can bring us great convenience, however, some people have lost their lives, homes, and countries due to their mind's adherence to external things. He then concludes, that the purpose of Ge Wu is to rectify the evil of the mind.

Lin Zhao'en sometimes referred Ge Wu to 'things in mind' as 'the evil of the mind,' and he regards Ge Wu as rectifying the evil of the mind, rather than rectifying the external things [15]. The phrase of to 'rectify the evil of the mind' is derived from The Book of Historical Documents, where 'The ruler' rectifies (ko) the evil of his heart [14], therefore, Lin Zhao'en regards 'things' as 'the evil of the mind.'

For the connotation of 'things in mind,' Lin Zhao'en makes a detailed explanation where "The so-called 'things' in the Great Learning do not refer to the external things, but the things in mind that make the mind obscured. Generally, the turn of the will is the things in mind. It refers to the turn of the will of good sound and color, which obscure the mind, and refers to the will of determination to be sincere in what one says, and to carry out what one does. This kind of determination will also obscure the mind [15]."

Lin Zhao'en mentioned that 'the turn of will' is all the things that are present in the mind, that is needed to be clear, while will itself has a particular tendency and purpose. Additionally, 'the turn of will' further, refers to the content of the will. According to Lin Zhao'en, 'things in mind' is not only including the perceptual desire such as wanting to listen to a certain music, wanting to appreciate a certain color, but also includes the ideas such as a promise must be fulfilled, or an action must be fruitful. The content of the will is produced during the interaction process with the external world, which could lead us astray or lost our minds.

3. A Psychological interpretation of 'wu'

Modern psychology also pays a close attention to the mind, and introduce theories that can provide a theoretical basis for the interdisciplinary study.

3.1. Cognitive fusion

Lin Zhao'en believes that the evil of the mind (refer to 'things in mind') is the obstruction of the mind, similarly, the modern psychology also has a corresponding concept, called cognitive fusion. Cognitive fusion refers to the fact that "literal, evaluative, and strategies to dominate the regulation of human behavior, even in the less literal and less judgmental strategies [16], which has the consequence of making an individual to be less in contact with here-and-now experience and direct contingencies, and more dominated by verbal rules and evaluations [17]."

Further, cognitive fusion can lead to psychological inflexibility when individual psychology and behavior unable to adapt to the new or changing situation [18]. After a closer examination, there are some similarities, between the concept 'things in mind' and cognitive fusion, which can be reflected in several different ways, therefore, Lin Zhao'en believes that people should keep their distance from specific beliefs, or cognition, where, they should make appropriate behavior choices according to the

current situation.

In Addition, according to the righteous and morality, a gentleman's behavior can be seen in those who think that a promise is not necessary to come true or a behavior does not necessarily to have a result, in contrast, who think that a promise must be realized, and actions must produce results, often shown a villain's characteristic. Further, we have nothing to rely on if there is no place to go, if there is nothing to do or if we don't believe what we said ^[15]. Lin Zhao'en also mention that, as a Confucianist gentleman, one should not be too close or too far to cognition, should not regard fulfilling a promise as an absolute truth, and should not regard achieving results as an absolute criterion of action. A gentleman has no absolute principle, and no absolute prohibition, meanwhile a gentleman always makes the appropriate behavioral choice according to the present situation.

The attitude of keeping a distance from all kinds of cognition coincides is referred as 'cognitive diffusion' in the psychological term. Cognitive diffusion is the opposite of cognitive fusion, referring to the state of not falling into thoughts, and keeping away from one's thought ^[19]. The concept of Lin Zhao'en on how a gentleman should behave, is regarded only as a temporary product of the cognitive development process, where one should not stick to the specific cognitive beliefs, to avoid falling into a specific cognition pattern, and to avoid one's behavior being controlled by cognition. This way of doing things is called 'psychological flexibility' in the psychological term, that is, "as a conscious individual, he is alert, conscious and understand with the current process, and not following others' advice, instead adhering or changing his behavior to serve the value of his choice based on the conditions of adaptability ^[16]." A gentleman should be righteous, that is, he should be fully in touch with the actual environment, and can flexibly take an appropriate action under the soul's guidance.

Additionally, Lin Zhao'en believes that the relationship between humans and 'will', namely the cognitive fusion, is the root for the loss of the actual state of the mind. He writes answers to describe the question asked by certain people:

"When the mind comes up with thoughts, is this still the noumenon of the mind? replied: Although the thoughts come from the mind, the mind is not bound by the idea. If ideas bind the mind, it is not true. Since it is not true, it is not pure thought. Then, what is pure thought? replied: If thoughts do not bind the heart, it is 'mindless.' The so-called 'mindlessness' is pure thought ^[15]."

Lin Zhao'en thinks that 'thoughts' (refer to a form of will) are derived from the mind. When the mind does not adhere to the thoughts, that is when the distance between mind and thoughts is appearing, the mind is empty, and can be used naturally, therefore thoughts are mindlessness and pure thought. According to the interpretation of modern psychology as mentioned above, when the mind and thoughts maintain the relationship of cognitive diffusion, the mind will maintain a high psychological flexibility, in contrast, when the mind is attached to the thoughts, or when the mind becomes the subject to the thoughts, the thoughts will hinder the natural action of the mind, when this occurs, thoughts become delusions. In summary, the cognitive fusion of mind and thoughts, leads to the psychological inflexibility of the mind.

3.2. Psychological inflexibility

From a well-established research literature shows that, behavior governed by the verbal rules tends to be relatively inflexible and rigid. It leads to a scenario, where an increased in the psychological flexibility, and creativity purchased by human language, where in some areas is paid for by the greatly increased inflexibility when responses are needed that are interfered with by literal evaluative rules ^[20]. Lin Zhao'en described the process of 'the turn of will,' by using fire as a metaphor, showing a striking similarity to the contemporary psychology, and he describes the relationship between cognitive fusion and psychological inflexibility as follows:

“The fire of the heartburns quickly. If the so-called fame, wealth, and things that I can hear, see, and smell are consistent with my expectations, my heart will fluctuate and I will be thrilled. It is the burning fire of the heart, and the heart cannot be in its proper place. If these things go against my expectations, my heart will fluctuate and I will be outraged. It is also the burning fire of the heart, and the heart cannot be in its proper position. It makes the inherent moral heart consumed every day, and ultimately the peaceful moral heart is difficult to maintain. Since it is difficult to maintain a peaceful moral heart, isn't this the burning fire of the heart, lust? The fire of the heart, lust, is hard to extinguish, and the peaceful moral heart will disappear ^[15]!”

According to the Lin Zhao'en description, the external temptations such as fame, wealth, smell, voice, and color can easily lead to a change of mind, further the mind is driven by the impermanence of happiness and anger, just like being burned by fire, and unable to maintain it the mind in a best state. In the long run, the mind will exhaust at the beginning, eventually, the noumenon will be lost, and lastly, there will be no possibility for the mind to return to the original peaceful state.

3.3. Conceptualized self

Lin Zhao'en expectations, or concept also corresponds to the self-description and self-evaluation, also known as conceptualized self, in the modern psychology. According to the psychological view, when the mind changes due to the fame, wealth, or perceptual experience, these become the main inducing factors for the mind to change, especially to individual who are closely related to people's self-concept. The self-concept refers to an individual's understanding of his own physical and mental condition, meanwhile, an individual narrative and evaluative description of himself or herself is called the conceptualized self, where the objects are used to reflect, analysis, and evaluate themselves. However, when people's behavior is overly controlled by self-evaluation or self-description to form the belief that “I am my idea,” people will be in cognitive fusion or attach themselves with the conceptualized self-concept. In this condition, people could not direct their behavior, resulting in psychological inflexibility.

Thus, Lin Zhao'en emphasis that, when the actual fame and wealth are consistent with the expectation, the heart will be affected and be happy, while people who are dominated by positive self-evaluation, which has an ecstatic mood. When the fame and wealth inconsistent with their expectations, the heart will be affected, subsequently people are then controlled by negative self-evaluation, which may lead to anger development. When dealing with the external objective things, an individual become attached to their self-evaluation, therefore their behavior can change with the situation, resulting in the abnormal state of the heart for a long time. As a result, the ‘night Qi’ does not exist, leading to the ‘prairie fire’ trend, subsequently the soul unable to discover the possibility of virtual spiritual awareness.

In a nutshell, Lin Zhao'en summed up ‘things in mind’ as follows:

“Only because of the mind of things, so there is self. It is only because of self that the mind is attached to things. The mind is attached to things, a form of materialization and dependence. There is self, which is a form of materialization and dependence. There is a mind of things, a form of materialization and dependence. If things obstruct the mind, it can't adapt to circumstances. If there is reliance, it can't follow the doctrine of the mean. Since it can't adapt to circumstance flexibly, and follow the doctrine of the mean, how can we say it is The Way? ^[15].”

By combining the Lin Zhao'en concept with the model psychological analysis, it can be concluded and understood that people have minds and purpose, and can be easily to produce cognitive fusion, resulting in the development of the concept of ‘self,’ leading to self-evaluation of their behavior according to their conceptualized self, and fall into the mental state of clinging to things or psychological inflexibility. In summary, releasing oneself from attachments to the ‘things in mind’ is essential as part of ‘The Way.’

4. Daily manifestations of ‘wu’

Lin Zhao'en believes that, 'things in mind' will affect the normal function of the mind's perception. The mind's perception is the source of all individual virtues, such as, benevolence, righteousness, and rooted in mind [15]. The mind's perception, that is, the true feeling of the mind about the current situation, will be negatively affected by various interference factors. Lin Zhao'en further, divides these interference factors into material desires and biases. The material desire or also known as selfish desire is the content of external material desire, while biases is the content of internal thought. According to Lin Zhao'en, material desires refer to physiological desire, meanwhile, biases is referred to relying on rigid ideas belonging to natural interference factors, therefore, pursuing external sounds, colors, and smells leads to the obstruction of the mind, and become clinging to the inner thoughts, further become a hindrance to the mind [15]. Additionally, he also believes that Ge Wu, is an artificial interference factor, which belongs to the 'things in mind' that should be removed.

4.1. Material Desires

Lin Zhao'en once described the process of material desire as follows:

Zhu Zi said, "The emptiness, spiritual awareness, and perception of the heart are consistent." "The so-called one is not because the heart of saints is empty, spiritual, and perceptive, and the heart of ordinary people is also so empty, flexible and perceptive. Why do ordinary people have such emptiness, flexibility, and perception, but they can't become saints? It is because things hinder the original mind. Sound, color, smell, etc., are enough to hinder the original heart; Ears, eyes, mouth, and nose are also substances. Using sound, color, smell, and other things to connect with the ears, eyes, mouth, nose, and other organs will cause my delusion of pursuing good sound, good color, and good smell. Already you have a delusion, so you lose your heart. What is sincerity? It is the heart of a child, the 'middle,' the 'one:' the silent and motionless heart. What is delusion? It exists with the liver, spleen, lung, and kidney but belongs to the erratic heart between the five elements. If you want to be a saint, you must get rid of your erratic heart; we must get rid of the delusion of pursuing good hearing, looking, and smell. In this way, we can restore the original heart of silence, emptiness, spiritual perception, and perception [15]."

According to Lin Zhao'en, things with a bad intention can make people experience delusion to cover the original virtual spiritual perception of the soul. For example, delicious food can cause the physiological desire to eat quickly. This physiological desire makes people have the idea of "I should eat delicious food," further undergo cognitive fusion with this idea, this is what Lin Zhao'en refer as delusion. When the physiological desire of "I should eat delicious food" is rooted in mind or when people come into contact with external objects such as sound, color, and odor, they will automatically start to monitor, whether these external objects match their physiological desire. If the desires are satisfied, they will be cognitively confused with the positive conceptual self, "I should eat delicious food," leading to ecstasy and arrogance. If the desire is not satisfied, people will integrate this as the negative conceptual self, such as "I should eat delicious food, but I have to eat plain food," which can result in anger, anxiety, depression, and other emotions. In dealing with external things, the mind is continuously monitors the difference between reality and desire, resulting in an extreme mood swing of uncertain joy or anger. It is what Lin Zhao'en calls as the erratic heart, where the heart loses the ability to perceive the present, and sustain emptiness, spiritual awareness, and perception of the heart.

4.2. Biases

Concerning the adverse effects of biases, Lin Zhao'en analyses and criticizes them as follows:

"Although many people take academics as their profession, they suffer from disadvantages due to academic biases. Universal love is the malpractice of benevolence, each one for himself is the malpractice

of righteousness, and indifference is the malpractice of heart. Annotation is the malpractice of Confucian classics such as the Analects of Confucius, The Great Learning, the Doctrine of the Mean, and the Book of Mencius. Therefore, if someone can comply with the Way, and does not suffer from malpractice of politics when he achieves his ambition, he must be Yao or Shun! If someone can follow the Way, and doesn't suffer from malpractice of academic biases when in straitened circumstances, he must be Confucius! Nowadays, people suffer from malpractice of academics because the practical theory of Confucius' mind has not been publicized and spread and many commentaries and interpretations are preconceived, guessing, and judging, losing their wisdom. It is the most significant harm to people in ancient times and today ^[15]!

Lin Zhao'en claiming that, Yang Zhu, Mo Zi, and the modern commentators have lost their original conscience. In his view, Mo Zi's "universal love" (jian ai), Yang Zhu's "each one for himself" (wei wo) and commentators' interpretations of Confucian classics are preconceived and speculated, with the consequence of damaging the wisdom. Meaning that, if we regard a specific concept as absolute truth and absolute criterion, which can contribute to misunderstanding with the natural world referred to by the concept, and form a viewpoint on this basis, may lead to damage or lost in the perceptual ability of the mind. If the perceptual ability of the mind unable to function normally, the mind will lose the psychological flexibility. For example, scholar Mo Zi takes the concept of universal love as the absolute criterion of all the actions. When encountering a specific situation, Mo Zi will judge and analyze whether the current behavior meets the standard of universal love, by ignoring the true feelings of the mind during that time. Without the true feeling of the soul, only focusing on the universal love as the dogma of behavior, the soul inevitably falls into inflexibility, and loses the function of virtually spirit perception.

4.3. Deliberately doing good

From the view of Lin Zhao'en, 'things in mind' include not only selfish desires and biases, but also deliberate kindness as described as follows:

"What Heaven confers is called nature." The mind is derived from nature. If thoughts always rest on material desire, this kind of thought must be derived from the human heart. However, if thoughts always rest on the Way, this kind of thought must be derived from the mind of Tao. If the Way always lingers on the mind, will it be a wonderful thing? It is the practice of virtuous people deliberately doing good, not the intellectual knowledge of saints. Forget its roots, not from the 'Zhong,' so it is called 'only micro.' If we know our inner 'Zhong,' and hold it fairly, nature will be established, followed by the Way. It is like the spring at the foot of the mountain, which is inexhaustible. It is a method of spiritual cultivation that will be fruitful. Mencius said, "By benevolence and righteousness, not benevolence and righteousness." Benevolence and righteousness are generated from nature. If we know nature, we will perform a benevolent act in a benevolent environment and a righteous act at a righteous moment, that is to say, act according to nature. If all thoughts always purposefully rest on benevolence and righteousness and act reluctantly, will it be the Way of saints of quiescence and dynamics ^[15]?"

Lin Zhao'en believes that, there is no problem with us achieving the 'Tao heart' state in, where 'thinking always rests on Tao', however, many people's practices are contrary to the saints. According to Lin Zhao'en, when we are in the state of "Tao heart" (dao xin), all codes of conduct, should be generated from the true feelings of the mind, further perceive the actual situation, and act according to it by holding it fairly. By maintaining a keen, and a sound perceptual state of mind, one can deal with a promptly, and appropriately no matter in what situation, where 'nature can be established, and Tao can be released.' However, if the mind is filled with thoughts, where thoughts always lie in the Tao, the perception will be hindered. Therefore, the thoughts that are lying in benevolence and righteousness itself is no problem, but trying to force oneself to maintain the state of 'thoughts, and thought always lie in benevolence and righteousness' will be counterproductive. In summary, according to Lin Zhao'en 'thought always lies in

Tao' or 'thoughts often lie in benevolence and righteousness,' are the only a natural result, and must not be used as an ultimate path of practice.

In addition, Lin Zhao'en does not think that doing good is worthless, he merely believes that the practice of deliberately of doing good should not be regarded as an ultimate path of practice. He also mentioned that, material desires are things in mind and the practice of Ge Wu, is also a thing of the mind. The practice of Ge Wu, can help to eliminate the material desires, therefore, material desires are like thieves, and the practice of Ge Wu is like a soldier, where, the thieves are wiped out, and at the same time the soldiers were unable to grow crops. It can be seen that the practice of Ge Wu itself, is also a thing of the mind ^[15].

Lin Zhao'en, therefore, believes that for beginners, it is necessary to remove material desires and biases deliberately. However, when the desires and biases in mind are eliminated, the practice of deliberately doing good to eliminate the desires and biases has become a 'thing of the mind' itself, which should be eliminated at the final stage. Although, the practice of Ge Wu can solve the problem of the mind being dominated and controlled by external material desires and biases, the practice of Ge Wu itself requires beginners to abide by certain specific requirements all the time. Therefore, the center of this process will naturally be overly controlled by this practice, and the mind cannot fully and flexibly perceive the currently experienced world, therefore, the style practice is not the ultimate practice of learning.

5. Conclusion

In summary, Lin Zhao'en believes that the 'things' in Ge Wu have two meanings, which are corresponding to the different learning stages of the scholars. For the beginners, 'things in mind,' such as, selfish desires and biases that obscure the original heart should be removed, and changes in their mentality of deliberately doing good, are characterized as gradual learning.

All thoughts are delusional and all delusions are immoral. What is the difference between internal and external evils? Therefore, to stop external thoughts, with the internal thoughts is by solving the delusions with delusions. Cheng Hao mentioned that, if one forgets both their inside and outside desire, nothing will happen, it is the supremacy of learning, therefore, the first thing to learn is to forget the outside by practicing, or forgetting the inside by a gradual learning ^[15]. It is an essential academic stage to remove the external thoughts of material desires and biases, and to be replaced with the internal thoughts or the deliberate practice of doing good.

Therefore, the practice of Ge Wu is a gradual learning practice. In other words, Lin Zhao'en proposed a step-by-step approach to self-cultivation, where everyone can gradually remove their mind's obsessions with material desires, biases, and deliberate goodness through the practice of Ge Wu, and finally realize the ultimate benevolence and righteousness.

In conclusion, Lin Zhao'en interprets the 'things' of Ge Wu as 'things in mind,' and refer 'things in mind' as 'the turn of will,' where, the 'turn of will' is cognitive fusion in the model psychological terms. The negative impact of 'the turn of will' is manifested in the cognitive fusion with self-concept (conceptualized self) when dealing with external things, which may hinder the normal mental perceptual activities, eventually leads to psychological inflexibility. 'Things in mind' which includes material desire, biases, and practice of deliberately doing good. His practice of Ge Wu is characterized as a gradual learning process.

Disclosure statement

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