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Proposing a Psychological View Based on Confucius: An Existential Perspective

Confucius, Mediator
The Caveat for Being Human

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PRECIS

In confronting the angst prevailing in the West since the Cartesian “split,” a probe beyond epistemological and scientific inquiry began to explore the deeper layers of the human psyche underlying the split, with the premise to regard the human being as such—in being itself and becoming itself in the here and now and in the totality of existence. In the East, Confucius (551-479 BCE), in confronting the angst created by the unrest in human affairs and by the paradox of human effort in face of death, drew on the legacy of ancient sages by teaching their wisdom and studying it in his own psychological process. The meeting of the two today--Western existential reach into ontology (study of being and meaning) and ancient Chinese ontology in Confucian practice--can elucidate each other on a number of essential concerns, beginning with our “thrownness” into the universe as a creature that requires an instruction manual and ending with a possibly heightened daily appreciation of “Smile! That’s how it is.”

This paper will explore the basic premise presented in Book 2 中庸-Zhongyong (Center and Ordinary, formerly titled *Doctrine of the Mean*) of the Confucian Canon, by drawing on traditional Chinese sources as well as contemporary existential psychology to complement and supplement each other on the existential perspective on the human condition. The premise, given as a caveat to the normal “acorn-oak” destiny implanted in the rest of nature, presents the rationale and instruction for humankind to accord with our destined (or second) nature. The premise is given in three parts:

Premise 1: Structure of Being 天命之謂性—Heaven-mandate-is-the-nature

Premise 2: Dynamics of Becoming 率性之謂道—To-accord-with-the-nature-is-the-path

Premise 3: Cultivating the path is the instruction-- 修道之謂教—Cultivating-path-is-instruction

Through this perspective, we can discover that at the root of angst and thrownness is the possibility of authentic engagement with the given self that would shift the gear of life and living towards engaging with meaning, purpose, fulfillment and satisfaction.

A FUSION VOCABULARY

It is quite challenging to come up with efficient and accurate ways to create the necessary terminology for the cross-cultural synthesis in this paper. Picking out words from a world catalogue (albeit only three languages) is only one strategy. A second strategy is to use acronyms. A third strategy is to create compounds, sometimes using the Chinese character as the root component. Another is to hyphenate a string of elements, such as in presenting a Chinese word in this formula: [Chinese word-its *pinyin* (pronunciation)-literal translation-meaning of word]. Other methods include analogies and idioms (acorn-oak, second nature), capitalization and diagrams. My apology if these devices confuse more than help.

KEY TERMS DRAWN FROM GERMAN, ENGLISH AND CHINESE:

English and Chinese terms will be explained as they are introduced. The following German words, which have no English or Chinese synonyms, give us a way to name important perspectives that are actually very natural and commonplace. They should be adopted into English.

Dasein: the living person that is there, the Being-Becoming. The word carries the connotation of Pascal's "thrownness" (May 1980, p.57). Dasein is our human experience of coming to life on earth, together with the entire package of accouterments for being human.

Daimon: an innately ready and available energy surge that empowers emotions, enthusiasm, creativity and other outreach, most recognizable as a takeover, bordering on possession.

Umwelt, Mitwelt, Eigenwelt: The world as we perceive and experience it is divided into **Umwelt**, the natural world and environment; **Mitwelt**, the human world; and **Eigenwelt**, the self world.

ACRONYMS

DZ-Premise: D for *Daxue, The Great Learning*, and Z for *Zhongyong*, Books 1 and 2 of the Confucian Canon. The premise consists of the main thesis stated in Book 2, amplified by the guide to actualization, the psychological apparatus, and well as the 8-step practicum from Book I. These present Confucius' scheme as ontopsychology, in which all psychologically terms are used ontologically. Separately, the *Daxue, The Great Learning*, will be designated **GL** and *Zhongyong* **ZY**.

QV psychic apparatus: refers to psychic components and functions, alphabetically tagged to keep the order of their collaboration as given in the DZ-premise. Each letter begins a word related to the psychic function being described. Also QRSTUV or QV map (Lee, 1998)

Zone Q 知-*zhi*: Q is for *quest*, to designate cognition or mind activities

Zone R 定-*ding*: R is for *rudder*, to designate the will that steers

Zone S 靜-*jing*: S is for *stillness*, to designate the affects

Zone T 安-*an*: T is for *in tow with*, to designate the heart or Being center

Zone U 慮-*lu*: U is for *usage*, to designate deliberation on usage of new learning, conation

Zone V 得-*de*: V is for *viva*, to designate "getting it" or enactment in real time; attainment

The QRSTUV acronym does not appear in Chinese works. It is devised as a mnemonic shorthand to designate psychic zones.

MULTILINGUAL COMPOUNDS

I need also reassure readers that the inclusion of Chinese characters is intended to avoid confusion, as a Chinese character could have several translations that could throw the reader of Chinese off or might not cover the same territory as its English counterpart. Although awkward, the clearest way to present a character is to provide the character, perhaps with *pinyin* (phonetics) and a particular translation for the context. An example is 心-*heart*, which in Chinese can designate *heart* or *mind* or the totality of

psyche or the underlying Being or the center of *Eigenwelt*. The Chinese translation of *psychology* is the study of 心-*psyche, psyche* as defined in the APA Dictionary as “the mind in its totality, as distinguished from the physical organism. The term also refers to the soul or the very essence of life and derives from Greek mythology....”

PARSING EXISTENCE WITH GRAMMATICAL DIAGRAMMS

Using the grammatical diagram for dissecting sentences to parse Being-Beingness is quite effective in showing the Dasein existing, the Dasein's state of being, the Dasein becoming, as well as the Dasein working through *Mitwelt* on becoming.

STRINGING WITH HYPHENS

Hyphenating a string of elements, such as in presenting a Chinese word in this formula: Chinese word-its *pinyin*-literal translation-meaning of word

ANALOGIES AND IDIOMS, such as acorn-oak, designer oak, the pearl and second nature. **Acorn-oak** designates seed to maturity for all living things except humans. **Designer oak** is the option given to humans to choose and design our own actualization. The **pearl** refers to our innate luminous essence. **Second nature** comes from “Keep practicing and it (any skill) will become second nature to you.” The path of self-actualization necessitates practice and yields the fulfillment of our potential—Becoming fully human can be nicknamed “second nature.”

CAPITALIZATION: Being as Dasein-being is capitalized to distinguish from the use of the word *being* as participle or gerund.

1. HISTORICAL CONTEXT EAST AND WEST

If we seriously look to the 21st century to enact a global village, more crucial than any other human endeavor is probably the need to configure a psychology of human existence that speaks beyond culture and towards the purpose of living life optimally. As it turns out, in the continual expansion in Western psychological knowledge has led to the articulation of a more basic, universal and “deeper existential outlook” (May 1969a, p.15), which, according to humanistic psychologist Gordon Allport, “deepens the concepts that define the human condition [and] prepares the way (for the first time) for a psychology of mankind” (May 1969a, p.94). This development introduces, as a world tradition, Confucius' teachings from the existential point of view for the purpose of understanding it as psychology. The picture that emerges is a fascinating instance on how an East-West dialogue can be productive, inasmuch as Rollo May (1909-1994), the father of American existential psychology, presents a perspective that works to bridge Western psychological thinking with the metaphysics or ethics in Confucius.

The most striking parallels between the two schools are (1) in their inception as responses to human problems that stem from existence itself, and (2) in their shared purpose: to reach deeply to find some reconciliation to the existential condition of being and some satisfaction for having lived.

In the West, the realizations that fueled the existential movement served a strictly Western historical need. These were responses to a sense of loss of center and a movement towards dehumanization, i.e., the person “understood in terms of some theory—be it a mechanistic, a biologic or a psychological one” (May 1980, p.38). On the opposite spectrum, there was the danger of “conformity, [also a] loss of being” (May 1969, p.4). In the resulting psychological imbalance of “adulating the ‘technical emphasis’,” the cultural norm repressed “the opposite, the awareness of being, or the ontological sense” (May 1969, p.3), eroding the image and experience of the self as a responsible human being. Regarded as objects, the subjective selves received scant attention and little validation. The subjective self, therefore, began to suffer alienation not only from others but also from itself and withered in anxiety, isolation, loneliness and despair.

Rollo May traces the existential movement to Schelling’s famous 1841 lectures at the University of Berlin; Schopenhauer’s *The World as Will and Idea* (2nd edition, 1844); Nietzsche; Bergson; Kierkegaard; early Marx; Edmund Husserl’s phenomenology; Whitehead’s process philosophy; and William James’ American pragmatism. The fountainhead of present-day existential thought he attributes to Martin Heidegger (*Being and Time*), followed by Jean-Paul Sartre, Paul Tillich, novelists such as Franz Kafka and Albert Camus, and artists Van Gogh, Cezanne, and Picasso. All of these existentialist thinkers attempted to address the level that undercuts the subject/object division to “rediscover the living person” (May 1980, p.53) and to clarify “the nature of being human” (May 1969a, p.39). Rollo May’s own therapeutic practice employed existential principles to “center upon the *existing* person and emphasizes the human being as he is *emerging, becoming*” (May 1969a, p.11). Abraham Maslow (1908-1970) lauds that the existential movement “causes us... to give new weight to the concepts of identity, choice, responsibility, futurity...improved methods of person perception...and, above, all, toward devices for the idiographic study of the unique individual” (May 1969a, p.94).

In the Eastern hemisphere, while the culture has never suffered a “split,” sages centuries before Confucius (551-479 BCE, China) had contemplated existence itself and had no doubt been baffled and suffered enough angst to configure schemes towards understanding, if not of the source, of the workings of the universe, especially as they are relevant to the distinctive nature of the human species. Confucius, never promoting himself as innovator or discoverer, saw himself as a useful teacher articulating revered tradition. The known Confucian lineage includes the three sage-emperors around the time of the Great Flood (c. 2300-2050 BCE), 堯-Yao, 舜-Shun and 禹-Yu; 周文王-King Wen (1099-1050 BCE), founder of Zhou Dynasty; and his fourth son, 周公-the Duke of Zhou. The lineage, post Confucius, continues with his disciple 曾子-Zengzi (505-436 BCE, author of 大學-*Daxue-The Great Learning*); Confucius’ grandson 子思-Zisi (481-402 BCE, author of 中庸-*Zhongyong*); the sage 孟子-Mencius (372-289 BCE); the neo-Confucians, 朱熹-Zhu Xi (1130-1200) and 王陽明-Wang Yangming (1472-1529), and others.

Confucius' own angst was personal as well as humanitarian. He records in a brief autographical reflection (Analects 2:04) the almost stage-specific attainment of states of being that he had observed as his original natural state developed into a desired state. Anecdotes in the Analects allude to his angst concerning the damage wreaked by raw human nature, such as the rampant savagery of warfare and misdeeds stemming from the same nature which is capable of "working with heaven" as co-director of one's own destiny. Of his reaching age 50, he records what can be construed as an epiphany: he knew (realized/recognized/understood/reconciled with/identified with) 天命-*tianming*-heaven-mandate (Analects 2:04). 天命- *tianming* is that force, according to the first line of the 中庸-Zhongyong, Book 2 of the Confucian Canon, which commandeers all the givens in human beingness.

Neither existential psychologists nor the Confucian entourage intended to start new schools. Both, however, had the same goal of improving our relationship with the existential situation we find ourselves in: (1) We can do better as human beings and live better lives; (2) We can understand existence better; (3) We need, first, to take the whole existential situation into consideration. In the West, existential psychology would contribute to the *weltanschauung* (world view) of current psychological theories and therapeutic practices. In China, Confucian teachings were consolidated enough by the Han Dynasty (206 BCE – 9 CE) to gain adoption as state philosophy—an event no doubt greeted with the same appreciation as the U.S. Constitution's guarantee of our "life, liberty and the pursuit of happiness." Like the intention of the U.S. educational system to sustain these principles, China instituted a system of Imperial exams that endured until 1908 to populate a meritocracy with scholars of Confucian teachings.

Not having written any tomes, Confucius' teachings have been collected in the 四書-Four Books, also known as the Confucian Canon. Book 3, 論語-Lunyu-Analects, is popularly known in the West for the sayings of Confucius. Book 4, 孟子-Mengzi-Mencius is a collection of sayings of the latter-day sage. The first two are very short books. Book 2, 中庸-Zhongyong-(Center and Ordinary), lays out the structure of existence; while Book 1, 大學-Daxue-The Great Learning, lays out a skeletal workshop for doing it right, which includes the management of psyche, as well as the practicums with which to both train and live the training as life.

The opening manifestos of Books 1 and 2 contribute to a thesis which sums up the rationale for Confucius' philosophy. Confucius' grounding his entire system in the existential awareness of Being-Becoming is explicitly stated in the first three lines of Book 2. The two other books amplify the thesis with sayings from the masters. In lieu of lengthy and inconsistent nomenclature, I would like to use an acronym for this thesis, for use in this paper: the **DZ-premise**, D for *Daxue* (Book 1) and Z for *Zhongyong* (Book 2).

Historically, these texts were fodder for scholars' endless rumination, interpretation and explication that started with rote memorization in early childhood. Today, we invite Western existential psychology to amplify the DZ-thesis with fresh insights, which, not originating in China, would penetrate cultures with depth and immediacy.

2. OVERVIEW: EXISTENTIAL BLUEPRINT OF BEING/BECOMING

The shared existential premise: All living things grow and die, each according to its distinct imprinted pattern, like acorn-to-oak. Caveat: The human appears to be an exception. The Dasein has the privilege to choose to design and experience the making of its own great oak.

Confucius records his coming to grips with “the mandate of heaven” at age 50 (Analects 2:04). Assuming that the 天命-tianming-heaven mandate he apprehends is the same 天命-tianming which opens Book 2 of *Zhongyong*, Confucius has come to a deep “knowing” of his existence, as anticipated in the instruction in the DZ-premise. In his last two decades, he would align his egoic center with that of 天命-tianming and ultimately come to identification with it. For age 60, he records that everything is harmonious to his ears, meaning that the universe now makes complete sense to him. For age 70, two years before his death, there is no more gap between his personal desires and the universal agenda. He has attained profound peace in total reconciliation with existence.

One clear message from the biographical sketch is that Confucius was not born with the knowledge he taught. Nor was he precocious, like his disciple Yan Hui who died very young. Confucius had praised him as having been more advanced (Analects 9:29). Confucius learned from his predecessors and practiced the precepts. His followers received the teachings as one coherent system and articulated them. Adhering therefore to the sequence used in their exposition in the Canon, I am structuring this comparative study between Confucius and existential psychology. The fundamental DZ-premise is given in three statements that open Book II, 中庸 *Zhongyong*:

- (1) 天命之謂性--Our (human) nature is commandeered by "heaven."
- (2) 率性之謂道--To accord with this nature is our path.
- (3) 修道之謂教--To cultivate this path is the teaching.

Western existentialism can immediately resonate with several points:

1. The sense of "**thrownness**": the **mandate** beyond our will or control
2. The notion of **givens**: our nature and Umwelt, Mitwelt, and Eigenwelt.
3. **Will and freedom**. Among the givens is a particularly tantalizing one on our nature unfulfilled--that is, we are predetermined like all other creatures. But to fulfill our particular predetermined nature, (a) we have a choice to do it or not, and (b) we have to design our own and work towards its actualization. 率性—shuaixing—accord-with-nature--this gap suggesting choice is the pathway towards self-actualization.
4. **The path**: Book 1, 大學-Daxue-The Great Learning, lays out the course for 率性-shuaixing-actualization in Dasein-Becoming. Passage A states as goal for our principal quest of 明德至善-mingde zhishan--shining the “inner pearl” to ultra luminescence for ourselves, as well as with fellow humans. Passage B places the given psychological apparatus in order: Q-知-cognition, R-定-volition, S-靜-affects, T-安-Being satisfaction, U-慮-conation, and V-得-attainment. These tools course between inner and external worlds and between our ontological states of being and faculties of mind, will and heart. Passage C introduces the 八綱目-eight-part practicum, specifying Umwelt, Mitwelt and Eigenwelt as training ground for our second (fully human) nature, as well as forum for transformation.

5. **The Daimon.** Among the givens is the Daimon, a surge of energy that charges, above all, emotions and will. Book 2-*Zhongyong* alludes to its DZ-counterpart not by name, but by description and function.
 6. Recommended technique for practice: 誠-**cheng-authenticity** across the board.
- All of these parallels enable us to make available a mutual sharing of insights into human psychology and behavior.

DZ-Premise 1: 天命之謂性: Dasein and the Packaging of Being



The I-Am diagram captures the existential state of our Being at all times: I exist--whatever I am alive to and wherever I am. I know my aliveness and live it with my total nature. My human beingness, vis-à-vis the mandate, consists of living this nature.

DZ-Premise #1, 天命之謂性 (Heaven-mandate-is called-nature), summarily opens the 中庸 *Zhongyong*, to declare that the nature of the human being is heaven-mandated. It is up to us humans to figure out the picture behind the order. The order focuses on our nature at birth. This total package, with specifications and functions, we quite ingeniously learn to use (i.e., our material civilization) and utilize well before we are, if ever, cognizant of the mandate. The following two premises then advise that we have a task: to accord with this nature and learn the guidelines.

3. THROWNNESS: DASEIN'S BEING AND BECOMING

The cognitive dissonance of sensing dasein-thrownness but not knowing it no doubt exacerbates the sense of being lost in the universe. In linking existential psychology to DZ, the first chord that strikes is the powerful resonance of "thrownness" with DZ-Premise 1: Heaven-mandate-is called-(human) nature. Upon first encounter, this line is unforgiving and stuns with final authority. There is no allowance for doubt or mercy. It delivers the answer—not upon quest, request or question—as the basic given: i.e., our Dasein and its terms. We must simply get used to it and do what we can with the human condition. Whereas the Western "thrownness" is more forgiving than an immutable order from an unknowable source, the apprehension of the existential situation feels the same: thrownness, indeed. While not at all our wish, we are charged with the task to "roll with it," with or without ever coming to an awareness of it.

If we should be lucky enough to have awareness of its apparent stringencies and ironies, we might find peace in accepting the mandate that we are Dasein with terms that we cannot change. “Dasein” denotes the being that is there. Being, Nietzsche declares, consists of a “life of willing, acting and becoming” (May 1980, p.80). “Individually, ‘being’ is to be defined as the individual’s unique pattern of potentialities” (May 1969a, p.19). In this ontological reality is one’s own existence, within which each Dasein is “centered upon the self” (May 1980, p.26), like every other living thing, for the journey of Being-becoming.

Our beingness in this world is powerfully captured by the German word *Dasein*; i.e., the full impact of the presence of a person in a live moment, complete with the cumulative and current state of life experience and aspiration. The Dasein makes do every day with given human nature, which comprises a list of life circumstances, a life agenda and a psychic apparatus

Life circumstances: Where we find ourselves in the Umwelt of great nature and the social and historical moment of the Mitwelt (the human dimension).

Umwelt in our nature: Life agenda: birth, survival, growth, procreation, decline, death; vitality, drives, instincts, Daimon; QV-psychic apparatus.

Eigenwelt and becoming: Interfacing with Mitwelt for opportunities for becoming

4. THE GIVENS IN DASEIN: UMWELT, MITWELT AND EIGENWELT

While we cannot question the mandate, which is the basic existential given, we can survey the field of givens. With *Dasein* we find ourselves in our playing fields, the Umwelt (nature, including the nature of the human being, and environment), Mitwelt (human and historical world) and Eigenwelt (self world). Our experience of Dasein starts at birth and, unceasingly by the minute, ends at death. This is our personal history, only as we individually know and shape it.

THE UMWELT: the natural world and environment

The Umwelt denotes the environment around the self, as well as the structure of the self. These would include the natural world and our biological and psychological self, as well as all the givens we learn to acclimate to, to navigate with and to utilize. The following are an arbitrary listing:

All nature which provides our habitat and sustenance, regulates the earth and holds the globe in place

Body and psyche:

- Instincts and emotions

- Drives and dynamisms

- Daimon

- Q-V faculties of mind and heart

- The life force, vitality, as well as the daimon

- Survival of self & cohort, survival of species

- The seasons of life, birth, procreation, death, survival

Being-level:

- The mandate and the nature

- 明德-*mingde*—luminous (original) virtue, the “pearl”

Courage and the will to power
Potentia in action
Spirit & consciousness

The Volatile and Non-Rational Daimonic

Rollo May describes the Daimonic as a power of nature that arises not from the self but from the ground of being (May 1969b, p.124). It is the “urge in every being to affirm itself, assert itself, perpetuate and increase itself” (May 1969b, p.23). It is generative; it is passion, power, vitality. It is experienced as a blind push, as obsession, curiosity, hang-ups, binges. It can usurp “the total self...and appear as excessive aggression, hostility” (May 1969b, p.123), as well as empower our creativity. Though Confucius does not name this urge, he speaks of concupiscence as the characteristic daimon of youth, power as central to the prime of life, and greed in senility (Analects 16:07). He himself recollects a three-month daimonic spell with a musical performance, during which he did not taste meat (Analects 7:13). Such daimonic possession “succeeds by virtue of blocking off rational processes” (May 1969b, p.157).

The vitality of the daimonic, however, is available for our use in the development of the self. When a proposed way of acting (a) makes for integration of self and (b) expands the interpersonal meaning, there is the possibility that the “integrated daimon pushes towards some universal structure of meaning” (p.157).

The Daimon is both irrational and generative. It fuels our obsessions, creativity, curiosity, hang-ups and binges. Its powerful, neutral surges of energy and vitality push through any opening and need direction. This transrational element could also be *joie de vivre*.

Towards this end, a key statement in the opening of Zhongyong appears to describe the latent daimon ready to charge the emotions. The first of two lines reveal their containment as “center,” the state prior to joy-rage-sorrow-happiness 喜怒哀樂之未發，謂之中。 The following line reads, 發而皆中節，謂之和。 Upon outbreak through the emotions, the integration back to center is called harmony. The DZ-counsel is for the impersonal daimonic force to be tamed, diverted, aligned, allied with and also enjoyed.

The sage Mencius recommends an item for self-cultivation called 養-*yang-train/grow* 氣-*qi-energy*. The verb 養-*yang-train* is used in the same way as one would raise a child.

MITWELT: The human world

The Mitwelt designates the totality of the human world as a collaborative, with the self as center. Around it are the family and society and the cultures and collective, with histories that have determined the particular variation of the real-time world in which each of us is uniquely immersed. On the smallest scale, the Mitwelt starts with the mother-child dyad, which is situated in a nuclear family within extended families, a community—however defined and unstructured—a nation, and a world. As humanity simply cannot survive without the Mitwelt, the Mitwelt is the macrocosm for the individual, providing basic survival and other needs. Collectively, looming far larger than the individual, it survives as civilization and culture with distinctive identities and serves as nurture for individuals and the species. As such, the Mitwelt is the cumulative product of individual potentia, developed as an artifice for survival and functions as psychic infusion and mirroring.

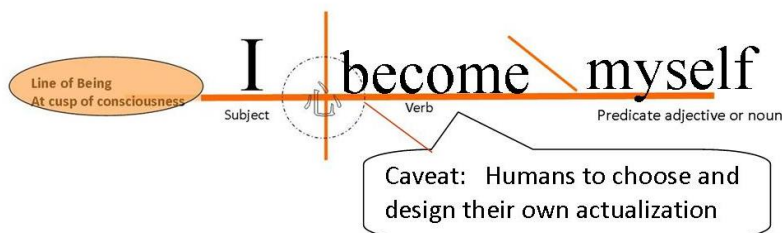
EIGENWELT: Subjective inner reality

Buckaroo Banzai's statement, "No matter where you go, there you are," highlights the distinction between "you" the body that can leave a place and "you" the Eigenwelt that never leaves you. The Eigenwelt is the total subjective inner life that signifies one's relationship with oneself. It consists of the relationship among all the occupants of the inner self, the Dasein-given components around the innermost self-- such as the psychic apparatus, the drives, the vitality, the potentia, the daimon—that are in constant motion in processing experience and effecting perpetual change and transformation. Such is a life of Becoming for the Being.

The workings of our psychic apparatus are mainly triggered by external stimuli, which means, therefore, the Umwelt and Mitwelt configure as Eigenwelt as well, but through our interactions with them. These condense into experience. The Eigenwelt is "my" world as I live, perceive and experience; I carry it around.

The Eigenwelt is the focus of both the DZ-premise and existential psychology. "Existential psychology is the endeavor to understand man's *experiencing*, as the one to whom experiences happen" (May 1969a, p.9). From this perspective, existential psychology is exclusively concerned with the Eigenwelt. This is exactly the case with Confucius.

DZ Premise #2 率性之謂道. Accord-with-nature-is-called-the-way. The Mandate and Tools of Becoming



5. TO ACCORD WITH OUR NATURE

Evolutionists might theorize that mutation of genes created the great divide between human nature and all others in the enigma that we humans don't automatically follow the otherwise universally predictable pattern of fulfilling nature. While we do not have the answer as to why this is so, we can easily assess the experience we feel with the life situation as such:

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- (1) On our own, we are unclear as to what to do with this life.
- (2) The drive towards fulfillment is there, which continually impels us.

In DZ-Premise-2 the mandate declares that to accord with this given nature is our path. The diagrams above compare the human agenda with that of the rest of nature (as acorn to oak). Though propelled in the same way towards actualization, we humans must choose both the direction and the means. The questions follow: What is our destination imago? What would my designer oak look like (if I were an acorn)? Am I not truly myself until I become that? As Nietzsche remarked, “Ye shall become who you are” (May 1980, p.79).

The answer might be, “You’d know when you get there,” or “You are as fully yourself as you can be when you try.” The journey is lifelong, or, life is that journey. Highly dependent upon what you choose in every circumstance, you can know whether or not you are on track with proper outreach and inner validation.

Caveat for Self-Creation as Gap for Freedom of Choice

“To accord with this nature is the way.” This first authoritative Chinese-English translation, by James Legge (1861), meets the challenge of using the word *accord* to carry both the content and the fruition of the Dasein’s journey of Being-becoming. The phrase 率性-*shuaixing* can be read “to fulfill the nature: to train, improve and perfect this nature” and imply that this completed nature is potentially there. It can also mean that pursuing the goal is the way. The Dasein, then, has the responsibility to work with the given state of the nature, implying that he does have the freedom to choose not to take on the responsibility. The responsibility means surveying the field and using latent tools to do the job. Binswanger calls this “Dasein-choosing,” implying “the person-who-is-responsible for his existence choosing” (May 1980, pp.96-7).

The Givens for Completing Human Nature

Existential literature, corroborating with DZ Premise-2 that the complete nature is not given, elaborates on the givens. The ability to carry out the task of completion, for instance, assumes that human nature includes self-consciousness and a sense of responsibility.

[B]eing in the human sense is not given once and for all. It does not unfold automatically as the oak tree does from the acorn. For an intrinsic and inseparable element in being human is self-consciousness. Man (or Dasein) is the particular being who has to be aware of himself, be responsible for himself, if he is to become himself. (May 1980, p.97)

The sense of responsibility follows our coming to recognition that we are agents for change.

FREEDOM lies not in our triumphing over objective nature, or in the little space that is left to us in our subjective nature, but in the fact that we are the men who experience both. In our intentionality the two are brought together, and in our experiencing both, we already change both. (May 1969b, p.270)

The freedom to choose means (1) we must choose and (2) we need to choose the better way. Carrying out the responsibility in affirming one’s own being, therefore, creates the values in life. ‘Individuality, worth and dignity are not *gegeben*, i.e., given by nature, but *aufgegeben*—i.e., given or assigned to us as tasks which we ourselves must solve (May 1980, p.78).

In other words, creating a value system is a task to be achieved.

Dasein-choosing also means that we would need to apply will to goals to attain them. We find in the psyche, in effect, a conduit for volition that runs from knowing to choosing to aligning intentionality with will to act towards fruition.

The fact that we are “ordered” to accord with our nature means that the wish to will (intention and drive) is latent (May 1980, p.27), implying that the will to choose and the will to act are innate. Likewise, we are born with the capacity to know.

Man is distinguished by his capacity to know that he is determined, and to choose his relationship to what determines him. (May 1969b, p.259)

Another Dasein given is imagination that displays choices (May 1980, p.49), which means that we have choices to create (p.49) and imagination that creates them. Whether or not we are aware of actualization, we still experience all given aspects of nature, such as powers of mind (discernment), will (incentive and desire) to design our own fulfillment, stamina to pursue and follow through to fruition, as well as judgment of appropriateness and pleasure.

FORFEITING BEING BY NOT CHOOSING

While we have freedom to choose, we must choose, for not choosing or defaulting is also a choice. Nietzsche writes, “The human being can lose his own being by his own choices as a tree or stone cannot” (p.81). By and large, however, the Being needs to be made aware of the mandate “to accord.” “He not only knows he will sometime not be, but he can, in his own choices, slough off and forfeit his being” (May 1980, p.96).

NOT JUST "BEING IN ITSELF" BUT ALSO "BEING FOR ITSELF" (p.96)

We do not know what “according with nature” is like until we experience it as such, or that our Dasein experience means anything, or that meaning itself is significant. But the moments when the “pearl” increases luminescence feel like largesse of soul for us. These happen when our inner structure comes to harmony or center on its own or with the Mitwelt or Umwelt.

The journey “to accord with nature” takes place in the Eigenwelt, our inner subjective self. The Eigenwelt, East and West, is characterized by three types of dynamism: QV apparatus (See Section 6), the Daimon (Section 7), and the self and the Eigenwelt (Section 8).

6. DZ-CONSTITUENTS OF EIGENWELT AND 心-XIN HEART-MIND

The Eigenwelt or the self-world, vibrant with psychic activities, plays a prominent part in the sense of self that is the Being. It is, in fact, that world that we cannot divorce: “No matter where you go, there you are,” in the words of Buckaroo Banzai (1984 film).

Eigenwelt presupposes self-awareness, self-relatedness, and is uniquely present in human beings. But it is not merely a subjective, inner experience. It is rather the basis on which we see the real world in its true

perspective, the basis on which we relate. It is a grasping of what something in the world—this bouquet of flowers, this other person—means to me. (May 1980, p.128)

Its territory appears to correspond with that of the Chinese 心-*xin*-psyche, though the two words are not synonymous.

On their similarities: (1) Both are Being-based. The Eigenwelt is a picture of the whole, while the word 心-*xin* denotes “center,” as well as the self-world. (2) Both are biologically based. Both consider the body as an integral part of the psyche. (3) Both include all faculties of psyche and track (suffer or thrive through) the interactive nature of psychic elements. (5) Both encompass the totality of our subjective experience.

A distinct detail that stands out as a difference is the blueprint of psychic zones put forth by the DZ-premise to show the connections among the six faculties. Each QV zone is named with a Chinese word that captures a desired state of that psychic element. **Zone Q (quest)**--知-*zhi*--*to know* is thus named to include all mental faculties and “knowing” in the full sense. **Zone R (rudder to steer)**--定-*ding*--*to be certain* indicates the function of volition. The following zone, **S (stillness)**--靜-*jing*--*tranquil, calm* describes the state of the affects prior to arousal or after calming. The innermost zone **T (in tow)** 安-*an*--*at peace, fit, settled* refers to the heart or Being center, where its quests expect results between satisfaction and epiphany. QRST focus on psychic integration; UV on behavior and action. The psychic zones are arranged in the order of their collaboration and labeled mnemonically as QRSTUV. The original text reads

QR sequel: 知止而后有定-Know -ultimate- and -afterwards -have -certainty;

RS sequel: 定而后能靜-Having-certainty-and -afterwards -can -be calm;

ST sequel: 靜而后能安-Being calm -and -afterwards -can -feel settled;

TU sequel: 安而后能慮-Being settled -and -afterwards -can -deliberate;

UV sequel: 慮而后能得-In deliberation -and -afterwards -can -attain.

The DZ-premise proposes that the will in R’udder-定-*ding* can be properly exercised only upon full cognizance of a situation in Zone Q’uery 知-*zhi*. (All situations are openings to the existential task to “accord with our nature.”) In turn, the affects can be properly calmed only when there is definite orientation in Zone R 定-*ding*. Once raging affects are stilled, there would be deep peace and a possible sense of anchorage at the Being center. Upon reaching this state, we can then exercise **U’sage**-慮-*lu* to deliberate on self-cultivation and move outward into the next zone, activity and behavior in the Mitwelt. **Zone V (viva)** 得-*de* (*to attain*) can be seen as successful completion of a round. These six zones fall under the jurisdiction of territories familiar in Western philosophy as cognition (Q), volition (R), affects (ST) and conation (UV).

While there is close correspondence East and West in understanding psychic faculties, the attempt to apply QV-divisions to Rollo May’s discussion reveals the zone-crossing that makes it difficult to restrict any psychic function as belonging to only one zone. For instance, “awareness” is not strictly Zone Q-cognition in that it signifies knowing that transmutes to Being-awareness, which belongs in Zone T.

Q’uery 知-Zone for Mind: The Range of Knowing

The DZ-thesis fans out Zone Q mind training into two practicums. Practicum 1 is concerned with the basic acquisition of knowledge —the analysis and classification of phenomena in Umwelt. Two basic

guiding principles are given in the opening passage of the *Daxue-Great Learning*: (1) phenomena have origin and finality; and (2) occurrences have endings and beginnings. Practicum 2 is the extension of knowledge, which represents a higher level of mind to include the full range of mental powers. Rollo May mentions some of these: understanding; “ability to abstract, to use symbols, to orient oneself beyond the immediate limits of the given time and space, to think in terms of ‘the possible’” (Goldstein in May 1980, p.145); memory; insight; sense of being; consciousness and self-awareness; transcendence; the “I am” experience (May 1980, p.100), and others. Several of these are experienced in Zone T, but are brought to light in Zone Q (May 1980, p.101). “The awareness of one's own being,” self-awareness, “occurs basically on the level of the grasping of oneself; it is an experience of Dasein, realized in the realm of SELF-AWARENESS (Zone T).” (May 1980, p.citation)

Existential therapy is aimed at effecting the highest cognitive functioning to help the client

become aware, but even more significantly to help him to transmute this awareness into consciousness.... And this gives him the possibility of in-sight, of 'inward sight,' of seeing the world and its problems in relation to himself. (May 1980, pp.30-1)

The therapist can also help towards the meaningful structure of reality and “push reflection...to its uttermost limits to find the reality which underlies both reason and unreason. For reflection is, after all, a turning in on itself, a mirroring....” (May 1980, p.74)

In the same way, QV-knowing isn't for knowing's sake, but rather for knowing how all phenomena participate as one, especially as it concerns the curious nature of Dasein-Beingness. In the Q-zone, the Dasein needs to come to awareness prior to commitment to the responsibility to do so.

For an intrinsic and inseparable element in being human is self-consciousness. Man (or Dasein) is the particular being who has to be aware of himself, be responsible of himself, it he is to become himself. (May 1980, p.97)

Increased consciousness includes “growing awareness of one's body, wishes and desires--processes which are obviously related to the experiencing of identity (May 1969b, p.263).”

From Zone Q-Cognition to Zone R'udder 定-ding: Volition

In his lament on contemporary culture, Rollo May wishes that the faculty of will could regain its rightful place. May proposes that “we need to put decision and will back into the center of the picture (May 1969b, p.202).” It had suffered demotion in psychoanalytic theories and expulsion in the rebellion against Victorian deployment of will power. Existentialists recognize that the Being-Becoming journey would not even take place without our willingness to undertake it and our will to stay focused.

Zone R is the essential human experience of identity, where we make choices and apply will to realize them.

On this level, the patient experiences I-am-the-one-who-has-these-wishes.... The generic term for self-conscious intentions is, for our use, WILL. This term reflects the active flavor and self-assertiveness of such intentional acts. (p.263)

The DZ-thesis establishes the path of will in these steps: beginning with 格物 *gewu-investigation of things* and 致知 *zhizhi-extension of knowledge*→ 誠意-*chengyi-intention/meaning*→ 志 *zhi—will*→ 定-*ding, “to set,”*→ 勇 *yong—courage* → 立-*to stand or establish*→ 到 權-*cuan-power of person*.

May's arc of will, based on the chapter on will in his book *Love and Will*, suggests more intimate interfacing among these elements.

Cognition→wish→ want →intentionality → meaning (commitment)→ will→direction for action→attention→ conation→courage→ push by and enlistment of the daimonic→ power as potentiality to push for the future→power of person

Rollo May's explanations fully corroborate with DZ Practicums 1 and 2, yielding the same cognition of the existential gap of choice—"Man is distinguished by his capacity to know that he is determined, and to choose his relationship to what determines him" (p.269).

Beginning with Freud's observation that "Nothing but a wish can set the mental apparatus in motion" (p.209), May traces how work towards a client's integration involves moving the patient through the three dimensions of wish, will and decision, building each upon the last. Underlying the three is intentionality (p.262). The overarching intentionality, which May regards as a psychological state (p.234), arrives with wish and is "an assertive response of the person to the structure of his world (p.233)." It contains "both our knowing and our forming reality, and that these are inseparable from each other (p.230)."

Intentionality is the point of departure where the work toward "accordance with our nature" begins.

The **DZ 意-yi –intention/meaning** subsumes Rollo May's wish, want, intentionality and meaning (commitment), and intimates that "intention is a psychological state... and involves, to a greater or lesser degree, the totality of the person's orientation to the world at that time" (p.234). It includes the wish, which is the beginning of orienting ourselves to the future (p.211). May underscores the "...the importance of getting at the simple wish, the point where every act of will starts" (p.211).

He traces Intentionality to our inevitable meeting with the external world, where we face conflict and must make choices. "What triggers intentionality is inherent in the conflict which the structure of our world inevitably presents us with.... The conflict, which is part and parcel of intentionality, is the beginning of volition" (p.241).

He shows how closely related meaning is to intentionality.

[E]very meaning has within it a commitment.... You have...a human being intending something. And you cannot understand the overt behavior except as you see it in relation to, and as an expression or, its intention. Meaning has no meaning apart from intention. Each act of consciousness tends toward something, is a turning of the person toward something, and has within it, no matter how latent, some push toward a direction for action. (p.224)

DZ-定-ding-to set and **志-zhi-will** overlap with Rollo May's will and direction for action and attention. This is where wish turns into will, with "yes, I can" (May 1980, p.27). William James warns of the need to focus on attention, as the central problem of will is the effort of attention to keep the intentionality going. (p.220) For Nietzsche, in the overarching wish that comes from Being-Becoming, will is here is to pull awareness, conviction, imagination and force onto the acorn-oak path (May 1980, p.77). Decision and responsibility are the distinctive forms of consciousness in the human being who is moving toward self-realization, integration, maturity (May 1969b, p.262).

This, in short, is the realm that harnesses potentia, by which we become what we can be and are identified by our attainment. We can understand another human being only as we see what he is

moving toward, what he is becoming (Analects 1:11) and we can know ourselves only as we "project our potentia in action (May 1980, p.78).

Conation, "the proactive (as opposed to habitual) part of motivation that connects knowledge, affect, drives, desires, and instincts to behavior" (APA, p.210) actualizes the intentionality.

勇-yong-courage

For both DZ-premise and Rollo May motivation-- affirming one's existence and one's potentialities as a being in one's own right--is the push. The push of 勇-yong-courage, enlisting daimonic energy, which requires the courageous living out of the individual's potentialities (May 1980, p.....) leads to the establishing of one's own identity.

立-li-to stand is the psychic state of intentionality and will when we establish ourselves and experience our identities.

...What happens in human experience is "I conceive--I can--I will--I am." The "I can" and "I will" are the essential experiences of identity." (May 1969b, p.243)

權-cuan-power. (Analects 9:29) Like Nietzsche and Kierkegaard, May emphasized that the dignity and nobility of man should be redeemed. This is the meaning of Nietzsche's "man of power" and Kierkegaard's "true individual" (May 1980, p.77). "Our essential path is paved with will and our sense of personal power of being-in-the world" (May 1969b, p.230). "I am" is the sense of personal power, the culmination of the Being's being in the world.

[T]his power, this expansion, growing, bringing one's inner potentialities into birth in action is the central dynamic and need of life.... The fundamental drive...is to live out one's potentia. "Not for pleasure does man strive," holds Nietzsche, "but for power." Indeed, happiness is not absence of pain but 'the most alive feeling of power,' and joy is a 'plus-feeling of power.' (May 1980, p.80)

The exercising of will, a basic given in the psyche, according to Rollo May, is crucial to the Dasein sense of being human. "It is potentially present at all times; without it we would not be human beings. The acorn becomes an oak regardless of any choice, but man cannot realize his being except as he wills it in his encounter" (May 1980, p.77).

Interestingly enough, in his exposé on the path of intentionality, Rollo May demonstrates why the Chinese word 意-yi denotes both intention and meaning and why Practicum 3 is devoted to "straightening" intention or "authenticating" meaning, as a prerequisite to getting the Eigenwelt ready for self-cultivation.

From Zone R-Volition to Zone S'tillness 靜-jing—Affects

The direct impact of will and decision is to create order in the mind, allowing for calmness in Zone S'tillness 靜-jing-affects. In this zone soft breezes stir up gentle ripples, while storms like Being-dissatisfaction whip up existential unrest from the depths. Profoundly agitated states of being such as alienation, despair, guilt and loneliness release frustration or unlock tension in any combination of negative emotions, such as anger, fear, dissatisfaction and self-weary sorrow.

DZ-Premise lists four primary emotions: 喜-pleasure, 怒-anger, 哀-sorrow, 樂-joy. Unaroused, the affective zone remains neutral. Aroused, the emotions can be bridled and harmonized. They do have designated roles and serve proper existential functions. The Mitwelt depends on the tone and quality of

emotions for relational bonds--for mutual help, love, compassion, commiseration (Z.Chen 1975, p.39). Their excess or deficiency can be problematic, especially when the blind Daimonic needs containment.

The Great Learning (GL7) lists four that tip the balance: (1) anger, dissatisfaction, (2) fears, (3) desires, indulgence, and (4) sorrow, anxiety.

Troubled emotions cause attention to wander. They sequester the brain-mind so that the ego at R, cut off from its source of information, loses its assuredness in navigation. "We look but do not see, listen but do not hear, eat but do not taste" (GL 7). Drawing from the *Analects*, Professor Huang Shaozhu found Confucius' own affects at work, though by no means did Confucius think of himself as a model. (*Analects* ???)

that these experiences elicit Confucius' **gladness**: (1) learning and practicing constantly, (2) teaching, (3) shouldering blame for the king, and (4) knowing the aspiration for "inner-sage-and-outer-king." The next group provokes Confucius' **anger**: (1) debauchery as entertainment, (2) furtive, false rituals, (3) cruelty among people, (4) twisted virtue, and (5) violation of trust. Confucius' **sorrow** is evoked through (1) the fact of death, (2) lack of longevity for disciples, (3) living without aspiration, and (4) the world ignoring the Dao. Finally, Confucius' **joy** releases at (1) finding talent or potential, (2) seeing the three happiness in people: rituals/music, kindness, friendship, (3) self-content: learning for oneself, monitoring one's own path, becoming worry-free, (4) travel, vacation and enjoyment of arts and nature, (5) life and living: simple dwelling, peace and leisure, simple foods, and (6) the joy of knowing the ground-*tian* 天 and the mandate of life 天命. (Pinto, 2010)

Existential psychology today is taking a fresh look at grounding emotions in deeper states of Being, for instance, in looking at ontological sources of anxiety (angst) and guilt.

From Zone S-靜 *Affects* to Zone 安-*an-in-T'ow--Anchorage*

The unrest caused by mischanneled affects shakes the Eigenwelt about, as though tossed by hurricanes or derailed from the original sense of Being. Rollo May sees anxiety to be an ontological rupture: anxiety is,

always a threat to the foundation, the center of my being(May 1980, p.109)...;
overwhelms the person's discovery of being, blots out the sense of time, dulls the memory of the past, and erases the future (p.110);
occurs at the point when some emerging potentiality or possibility faces the individual (p.111)

The fact that the ego is considered weak today is due to the loss of ontological sense of being (p.104).

Confucius laments that we humans fail to compare with little yellow birds who can find their way home (GL3).

Once settled at home, one can then be one's own authentic respondent to and judge of experience and genuine source of one's own existential wish of Becoming. In anchorage with Being, one can then find one's own way to solutions and meaning. "The 'I am' experience is precondition to the solution to a person's problems, not the solution" (May 1980, p.100).

For May (p.97) the seat of SELF-CONSCIOUSNESS, for Nietzsche, this seat of Being is also the seat of unconscious: "Like the depth psychologist to follow him Nietzsche sought to bring into the scope of existence the unconscious, irrational sources of man's power and greatness as well as his morbidity and self-destructiveness" (p.74).

Anchorage with our Being gives us the truest sense of self. For May, it is the source of 勇-*yong-courage* that supports “the self-affirmation used to preserve centeredness” (p.27); the sense of being that is “rather my capacity to see myself as a being in the world, to know myself as the being who can do these things” (p.104). For Nietzsche, “To the extent that my sense of existence is authentic, it is precisely not what others have told me I should be” (p.102).

The Zone T Dasein-experience at the source of Being buttresses decision-making in Zone R, in addition to Zone Q. “Dasein: the man is the being who is there and implies also that he has a “there” in the sense that he can know he is there and can take a stand with reference to that fact....Man is the being who can be conscious of, and therefore responsible for, his existence” (p.96). The knowing that he is there is now extended to his responding to it on the existential level (T) and taking a stand (R).

Rollo May’s discussion captures the growth of the faculties at Zones Q, R, and S as they are pulled through each other and down through T. These unceasing intrapsychic activities that make for real life reveal how the Dasein-becoming urge pushes the faculties towards maturity.

Zones U-慮-*lu-deliberation* and V-得-*de-attainment* will be discussed under DZ-Premise 3--Cultivating the Way.

7. THE DAIMON IN DASEIN BEING-BECOMING

Perhaps the most fascinating correspondence between existential psychology and Confucius comes in Rollo May’s recapture of the presence and potency of the daimon in the human psyche in such a way that it can be identified with its counterpart in the DZ-thesis. The injunction in DZ-Premise #2 to “accord with one’s nature” entails knowing what this nature consists of. Following the complete statement of the DZ-premise, the very first instruction appears to point to the said daimon. The passage reads,

While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root from *which grow all the human acts* in the world, and this HARMONY is the universal path *which they all should pursue*. (Legge, 384)

The more literal translation for *Equilibrium* is “center.” Based on the latency of different affects that can be stirred, it appears that daimon is the force that pushes a ready candidate to its “due degree.” As described in the Q-V apparatus, this dormant energy instantly charges through any opening into the zones. Considering all the possible venues delectable to the Daimon, such as artistic creation, any affect, any endeavor, daimonic possession can be both enjoyed and dreaded, and its pattern of residence becomes the palette of personality as well as the template of attainment. DZ-teachings focus on holding this force for beneficial usage: the deliberation in Zone U includes effecting conscious control in utilizing this force. The sage Mencius counsels that whereas the daimonic partners with the will, the will must be in charge.

Mencius: The will is the commanding general of daimonic energy. This energy fills the body. It is therefore necessary to cultivate this energy. Where will is open, this energy follows in. Hold strong to the will; do not allow the explosiveness of the Daimon. (*Gongsunniu*, 1)

Rollo May cites Classical Greek philosophers of the fifth century BCE, Confucius' contemporaries, on the nature of the daimon. Heraclitus thought that "'Man's character is his daimon'" (May 1969b, p.135). Socrates "accepted its base in a realm which is transrational" (p.136). Plato argued that ecstasy, a 'divine madness,' seizes the creative person" (p.123). Later, Aristotle was to declare that "Happiness is to live in harmony with one's daimon" (p.125). The modern West, heir to the daimon of ancient Greece, also includes "the creativity of the poet and artist as well as that of the ethical religious leader, and is the contagious power which the lover has" (p.123). All agree that the source of the daimon is not in the nature of the human itself, but rather a power of nature on call. Goethe's Faust echoes Aristotle in asserting that "the daimonic is the power of nature" (p.126), while Heidegger and Fromm argue that the daimon is not "man's recall to himself" (p.124).

The neo-Confucian Cheng introduces the *Zhongyong* with this description of the source of a universal daimonic energy:

The Book first speaks of one principle; it next spreads this out, and embraces all things; finally it returns and gathers them all up under the one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in mysteriousness. Legge, 282-3.

We could be swimming in it, like my rubber glove in the pond. One little prick while pruning algae, and the glove fills and sinks with water. Rollo May identifies the daimonic as the urge towards actualization—for the oak, as well as for the designer oak. That crack must then be most vulnerable in Zone T (seat of "like," source of "wish"), where Dasein refers findings to check on "fittingness" for itself. Any "fit" means something that Dasein can be momentarily happy about and can open to. Thus enter the Daimon, devoid of judgment. Whereas true "fitness" means Dasein actualization, *false* "fitness" refers to erroneous paths or goals. The job in harnessing the daimon, then, is to be informed correctly in Q-cognition and directed in the R-volition, inasmuch as

"Word" [has] power over the daimonic—LOGOS, the meaning structure of reality, which is man's capacity to construct form. (May 1969b, p.178)

For Rollo May, "[t]he more I come to terms with my daimonic tendencies, the more I will find myself conceiving and living by a universal structure of reality" (May).

We unwitting creatures can apprehend the daimon as "any natural function which has the power to take over the whole person..., the urge in every being to affirm itself, assert itself, perpetuate and increase itself" (May 1969b, p.123),

[t]he urge to reach out towards others, to increase life by means of sex, to create, to civilize; it is the joy and rapture, or the simple security of knowing that we matter, that we can affect others, can form them, can exert power which is demonstrably significant. (p.146)

On the other spectrum, it appears as "excessive aggression, hostility, cruelty—the things about ourselves which horrify us most, and which we repress whenever we can or, more likely, project on others" (p.123).

How to use the Daimon

Confucius, Mediator: The Caveat for Being Human—p. 21

As “[t]he integrated daimonic pushes the person toward some universal structure of meaning and makes the vitality of the daimonic available for use of the self” (p.157), the big concern is the takeover and how we manage it. The Greeks define virtue as the management of daimon.

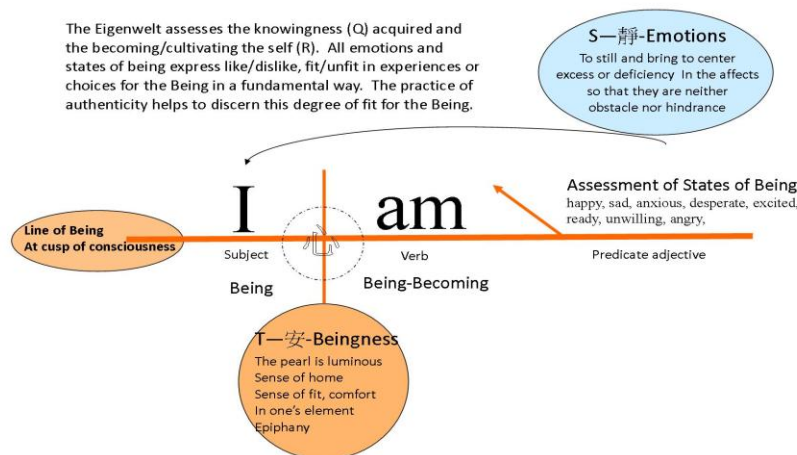
Because of their capacity to confront the daimonic directly, rather than resorting to modern man’s self-castrating defense of denying and repressing, the Greeks were able to achieve their belief that the essence of virtue (arête) for a man is that he responsibly choose his passions than be chosen by them. (p.150)

The DZ-premise, likewise, in fact, structures the contexts of behavior in which the daimonic is properly contained and utilized. The three proper channels for daimonic force are 知-*zhi*-wisdom, 仁-*ren*-benevolence and 勇-*yong*-courage. The five pathways in which to apply these channels are five natural and ordinary relationships in which we participate in the Mitwelt. (ZY, 20)

In the larger perspective, the daimonic serves an individual’s highest purpose.

Managed appropriately, the daimonic becomes the personal daimon, the particular pattern of being which constitutes my own center, in this sense, individualizes. We can understand how, in such a highly developed individual Socrates, the daimon can be experienced as inner guidance: it is the voice of the relationship of the being, Socrates, to the Being as a whole in which he participates. (p.164)

8. XIN, SELF AND EIGENWELT



The Eigenwelt is the inner subjective reality not visible to others, nor is it clear to the self. It is nevertheless experienced as one’s own existence and one’s own center (May 1980, p.26). By nature, everyone is centered upon the self and affirms one’s own existence. Although Eigenwelt and 心-xin cover roughly the same territory, Eigenwelt denotes the territory, while 心-xin denotes 心-xin-heart, 心-xin-mind, 心-xin-Being, 心-xin-psyche as a whole or the 心-xin-center around which the structure and web of psyche are laid out and “every kind of subjectively experientable [sic] phenomena” (Hong, 145).

心-*xin*, comprising “all the subjective or psychic phenomena of thinking, feeling, controlling, deciding, having conscious or unconscious attitudes, etc., ...means the same as the term ‘Seele’ for Wilhelm Wundt, namely, ‘the sum of psychic process or phenomena’” (Hang 1994, p.143).

The 20th century Chinese philosopher Thaddeus Hang (Taiwan), in comparing the cultural attitudes towards the psyche, observed that the West “consistently retained the active function of thinking and deciding as the principal element, [although] Heidegger sides with Chinese philosophy in underlining the importance of the passive role for essential human nature” (p. 143). Such ingrained attitudes rear us through the cultural matrix we inherit. Confucius’ electing to focus on the “passive” element is likely precipitated by his heritage. By the same token, the penetrating influence of the DZ-premise, post-Confucius, has kept the Chinese psyche deliberately cultivating the 心-*xin* path.

To bring to consciousness the network of 心-*xin* vibes in the Eigenwelt, the Chinese dictionary is an unwitting resource. Because vast numbers of written characters are derived by using a root component to indicate meaning (e.g., *cardiology*, with the Greek root *cardi-* for *heart*), the dictionary is organized in categories based on an elemental grasp of the universe. As the script developed uninterruptedly from Stone Age pictograms, we can still see easily, in the current form of 心-*xin*, the abstraction of the chambers of the heart. Fortuitously for this study, the Chinese matrix is vividly reflected in the collection of words and phrases in the entry on 心-*xin*.

The dictionary offers two lists: (1) 353 individual characters formulated with 心-*xin* as a particle: e.g., the character 必-*bi*, which looks like “cross my heart,” means “must, have to”; and (2) compound words and idioms formulated by using the character 心-*xin* in the word or phrase. This list continually grows, as *Cihai*, the Chinese counterpart to the *Oxford English Dictionary*, periodically updates to reflect the growing complexity of language and its capacity to describe human cultural evolution.

As this is not a linguistic study, my selection is neither complete nor definitive, nor is my choice of dictionary authoritative. My principal source, *Mathews’ Chinese-English Dictionary* (Harvard University Press, 1931/1975), an old staple in academia, reflects an era still tied to Classical traditions, prior to evolving worldwide modernization. For this “aerial” view of Eigenwelt, I have arbitrarily categorized the entries by means of the QV-psychic apparatus, with a special column for the daimon. For instance, my placing the noun 惡-*wu-evil* in the Q-cognition column as “evil” or “transgression” is based its being a human perception. It could have just as easily been considered as a negative state of being in Zone T or a daimonic fury.

This linguistic picture not only shows Confucius’ contextual awareness of 心-*xin*, but fans out its workings in the Eigenwelt. The Chinese written language categorizes Umwelt and assists in re-directing details back to the source, indeed like finding the tiny spider in a web or tracing the great oak back to the acorn. The charts that follow can, of course, be edited, supplemented and completed in a more analytic manner.

A quick glance through the charts reveals that the psyche is vibrant and preoccupied with engaging with the Mitwelt. Almost the entire spread consists of tracking actions and reactions of Q-V faculties interacting with the Mitwelt. Zones Q and R are directed outwardly towards some object or objective in the Mitwelt, while Zone S presents affective reports on the encounters. Zone T displays different states of being evoked in encounters, with Being at the seat projecting the acorn-oak wish and judging the result of the excursion.

The written characters for key words for cognition, volition and conation are all 心-*xin*-based, underscoring the Classical Chinese view that 心-*xin* is the palpable seat of Being and becoming and affirming the DZ-Premise that the basic acorn-oak drive is present as a primordial given at T-the seat of Being. Its needs towards “according to one’s nature” are dispatched as R-wishes enacted in the Mitwelt. Its responses to encounter, registered in S-affect and in T-state of being, should inform the next step, which, if consciously determined, should be to learn what best to do. That means to start the QV cycle once more, beginning with Zone Q-cognition.

The column on the daimon demonstrates its potent charge--exhilarating and exasperating--on will, affects and states of being. Most of the items in this column belong to Zone S, but greatly intensified. Though throwing the self off balance, the daimon offers palpable outreach to another’s daimon. Through these feelings and understanding for each other, we form bonds. This is the energy that runs in human relationships. Through these Confucius works to built viable channels for collaboration, such as the family, and at the same time provide the workout to strengthen 誠-*cheng*-authenticity.

Recreating these charts more systematically to reflect the relationship between self and Eigenwelt might help us to assess how we are faring with the whole DZ-practice, i.e., life itself.

The diagram of subject, verb and predicate adjective captures the vast number of affective responses and states of being that could be the candidate predicate adjective of the moment. It points back to the subject to report the shiftiness of moods and states of mind. When settled and centered, I+AM would be discernible to be perfectly at home in Zone T in one’s own element. The diagram in the next section reflects the Dasein-self (subject) reaching out by Q’-learning and R’-doing (verbs) something in the Mitwelt (direct object).

THE VIBES OF 心-XIN IN THE CHINESE EIGENWELT

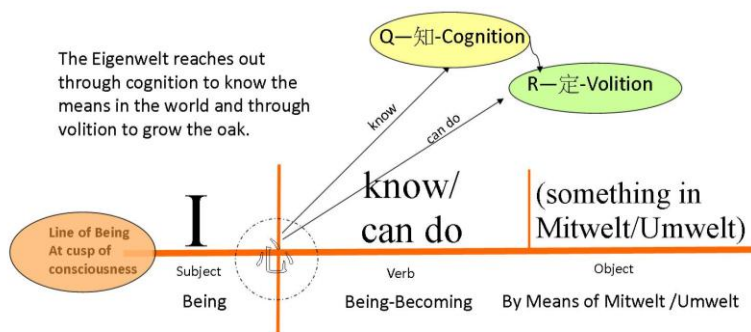
Chart 1. The Character 心-xin's Instrumentation in the Q-V Apparatus (from a list of 353 characters)

Q—心-mind Cognition, perception	R—定志意 Will, intention, aspiration	S—靜--Affects 不靜 ST—不安 Calm/not calm	T 安— 心—Heart, Being Settled, fit, at rest	心—Ground (Characteristics of 心-xin)	心 and the Daimon Obsessions, Inspiration, frenzy, fury
您 you (polite)	志 will, purpose, ambition	忙 busy	恕 empathy	性-nature (structure of the dasein)	慇 hanker after, dote on
慮 plan, deliberate	意 idea, meaning, wish, will, purpose	燥 sad, anxious	愿 sincere, honest	情 affection, feelings, desires (what lives the dasein)	慾 desire, lust, passion
忘 to forget	必 must, will	燥=愁 sad, anxious	忠 loyal	應-respondent	忿 anger, indignant
念 to remember	態 manner, behavior, attitude	愁-melancholy, grieving	怡 luckily	感 moving, touching, inspiring	忌 envious, shun, avoid
怎 how, why, what?	忍 to endure	忽 hurried	恭 respectful		恨=怨 hate
思 think, consider		急 in a rush	恩 gratitude		恐 terror
悔 regret	怠 idle, insolent	悠-anxious	慈 compassion, mercy		悲-grief
惑 mislead, doubt	惰 lazy	患 troubled, grieved	息 rest		懼 fear
想 think, consider	懶 lazy	忪 fearful, timid	耻 shame		慌 flurried, nervous
憶 recall, reflect	恆 constancy	怕 afraid	悦 pleased, content		慌 wild, frenzied
悟 apprehend, awake	慣 habitual, experienced	惱 vexed, irritated	慕 fond of, admire		怨 find fault with
愚 dumb, stupid		悼 grieving	愉 content, happy		怒 rage
怪 strange, uncanny			愛 love, affection		惱 indignant
慢 slow			慎 to act with care		憎 hate, detest
懇 to beseech			惠 favor kind, gracious		慶 celebrate
忽 suddenly, unexpectedly			懷 to cherish, to comfort, carry in bosom		憤 zeal, ardor
惡 transgression, evil			惜 to feel for, love, pity		悶 depressed, melancholy
惑 mislead, delude, doubt			慰 to comfort		惘 lose self-possession
慧 clever, quick-witted			悌 brotherly care		憂 sorrow
懂 understand			愧-ashamed, conscience- stricken		憎 hate, detest
懲 to correct, punish			懊 to regret, repent		催 distressed, grieved
快 quick, fast			憐 to have pity for		悲 grief
患 calamity			悔 regret		
悠 far-reaching					
惑 deluded					

9. DZ-PREMISE 3. 修道之謂教 CULTIVATE-PATH-IS-INSTRUCTION

It is very likely that, upon seeing the stuff of Eigenwelt displayed in a linguistic snapshot (this one is limited to the 心-character), our first reaction is to make logical sense of it, if not to reflect on the state of our Being. DZ-Premise 3 rolls out the instruction. In the instructional classic, 大學 *Daxue*, *The Great Learning*, 正心-zengxin-rectify heart is the pivotal stage in the curriculum for the regulation of Eigenwelt. This would be the last step in inner self work before moving out to working with the Mitwelt.

Complying with the mandate, *The Great Learning* unfurls the goal and the territory: 明明德 *mingmingde-to shine the "pearl"* in self and with the Mitwelt. The steps, configured in eight practicums (八條目), starts with the self grasping the Umwelt and Eigenwelt, then the Mitwelt. Never veering from the attention on the inner subjective self, the first two practicums focus on Zone Q-cognition, the third on Zone R-volition/intention, leading to Practicum 4 正心-zengxin-Rectification of Heart. By this stage ready to cultivate the self-in-Mitwelt in Practicum 5, the self takes on responsive and responsible roles with family, nation and world respectively in Practicums 6-8.



With 正心-zengxin-rectify heart rendering the heart-mind upright in Eigenwelt, the curriculum teaches to self and Mitwelt as one unit, to recognize and live by the recommended attitude towards Being-Becoming that opens *The Great Learning*:

- (1) to manifest that “pearl,” the immanent 德-de- bright virtue,
- (2) to do the same with and for others in Mitwelt, and
- (3) to take the whole process to its ultimate possibility.

Leaving nothing to chance and recognizing that any generation not learning the way will break the chain of transmission, the core message reminds us that it is our calling to shine with, through, and by means of the Mitwelt. (The pearl could work as an analogy inasmuch as it takes shape and shines with an outside irritant in the same way as the Dasein, learning through Mitwelt, brings in new experiences that increase its luminous nacre.)

Latent is Being’s pervasive pristine presence describable as 善-shan, translatable as *compassion (agape)* or *highest good*, in the Mitwelt. Such ethical judgment, however, is irrelevant when the ontological 善

dwells on the level beneath the human world, i.e., beyond good and evil. As manifested by humans, however, it would be judged as the highest good and functions as—compassion. The *Dasein*-journey consists of bringing that quality of essence to light in the *Eigenwelt* and with the *Mitwelt* in so far as possible.

Responsible *Dasein*-choosing means taking this path, setting several attitudes for life that run parallel to existential psychology: (a) choice and responsibility, (b) the dynamic approach, (c) orientation towards the future, (d) aloneness and self-dependence, (e) the day-to-day growth towards luminescence, and (f) lifetime engagement with *Mitwelt*. 明德-*mingde-manifesting the “pearl”* is challenging because, in addition to the difficulty of consciously holding this task in mind all the time, we have the challenge to manage our inner 氣-*qi-energy* (the daimonic) and other internal and external interference.

Choice and responsibility: Rollo May brings up the margin of choice in which “resides the individual’s responsibility” (May 1969a, p.19). The DZ-premise speaks to the availability of choice and 大學 immediately spells out the responsible way in 至善—ultimate of potentia in everyone.

The dynamic approach: “The existentialists’ approach is always dynamic; existence refers to coming into being, becoming. Their endeavor is to understand this becoming not as a sentimental artifact but as the fundamental structure of human existence” (May 1980, p.50). In the same spirit, the DZ-premise presents living the eight practicum to be the structure of the *Mitwelt* in which we live and grow.

Future orientation: A distinctive contribution of existential analysis is the focus on the future.

The future, in contrast to present or past, is the dominant mode of time for human beings... the person is always becoming, always emerging, into the future. The self is to be seen in its potentiality...is always in a dynamic self-actualizing process, always exploring, molding himself, and moving into the immediate future. (p.139)

May contends that “no theory of psychology will ever be complete that does not centrally incorporate the concept that man has his future within him” (May 1969a, p.56), but that the “trick is to configure the future into the present” (p.55).

[T]hese future possibilities are the most significant aspect of any human being's world. For they are the potentialities with which he “builds or designs world.” (May 1980, p.123)

The DZ-“journey” image categorically directs towards a destination which is inherent in the present *Dasein*.

Aloneness and self-dependence: Both schools emphasize “aloneness,” to underscore any *Dasein* naturally living its own, unique existence. Nietzsche writes that “Only I can take my path, be myself, but don’t know what or how” (May 1980, p.80). Abraham Maslow comments,

The existentialist stress on the ultimate aloneness of the individual is a useful reminder for us not only to work out further the concepts of decision, of responsibility, of choice, of self-creation, of autonomy, of identity itself. It also makes more problematic and more fascinating the mystery of communication between alonenesses via, e.g., intuition and empathy, love and altruism, identification with others, and homonymy in general. (May 1969a, p.54)

Westerners conflate “aloneness” with individualism. The Chinese, on the other hand, are reminded to guard the self from being co-opted by others—to guard the space for learning our authentic responses,

to hear our own inner voices and to know for certain what touches our “quick.” Confucius likens knowing the self authentically to the nostrils reporting a scent. (GL6).

Day-to-day growth towards luminescence

The *Great Learning* then presents the Q-V psychic apparatus --知定靜安慮得—cognition-will-affects-heart-deliberation-enactment—by bracketing it cognitively between two items to keep in mind: (1) 知止 *zhizhi*—know-ultimate and (2) two principles of phenomena. The knowledge of the ultimate potentia of our luminous essence (the pearl) is our goal. Confucius bemoans that we humans are not equal to a small yellow bird that knows where to rest (GL 3). The two principles of phenomena, simply stated, are that “things have their root and their branches. Affairs have their end and their beginning.” Knowing the source/finality and the end/beginning will put us on the right track.

The eight-parts of the practicum for responsible being/living in the world are nested like the Russian doll, with cognition in the tiniest layer and the world as the largest container.

The first four layers in instructing the psyche.

- 1--格物-know Umwelt—cognition
- 2--致知-deepen cognition—full range of mind
- 3--誠意 authenticate intention-wish-will
- 4--正心 regulate the center/heart--Being-centeredness

The next four layers in instructing the self in Mitwelt.

- 5--修身 cultivate the person—ontological *xin* in behavior as a physical self
- 6--齊家 regulate the family--
- 7--治國 governance of the country
- 8--平天下 peace/harmony for world

新民-*xinming*--Lifetime engagement with Mitwelt

Inasmuch as our “own existence is most defined by “introjection” of social or ethical” (May 1980, p.102) influences, the practicum positions us in the Mitwelt and shows how we can happily engage while pursuing self-actualization singly or with others. Instead of seeing others as objects outside ourselves, we know them as clones of the same substance and aspiration. Jointly we can move forward as one body.

World is the structure of meaningful relationships in which a person exists and in the design of which he participates. Thus world includes the past events which condition my existence and all the vast variety of deterministic influences which operate upon me. But it is these *as I relate to them*, am aware of them, carry them with me, molding, inevitable forming, building them in every minute of relating. For to be aware of one's world means at the same time to be designing it. (May 1980, p.122-3)

May shows the psychic mechanism at work at all times in self-in-Mitwelt.

Rollo May asks: “How is it possible that one being relates to another?” (p.19) The answer is that Mitwelt relationships are natural, and the ability to and the desire to bond inborn. He explores the Mitwelt encounter in *The Discovery of Being* with these insights:

- *We all have the need and capacity to go out from our own centeredness to the centeredness of others. (p.27)
- *Relationship always involves mutual awareness, and this already is the process of being mutually affected by the encounter. (p.128)
- *[T]here is something going on in one human being relating to another, something inhering in Mitwelt, that is infinitely more complex, subtle, rich, and powerful than we have realized. (p.23)
- *Now this total encounter, which can be our most useful medium of understanding the patient as well as our most efficacious instrument for helping him open himself to the possibility of change, seems to me to have the resonant character of two musical instruments. (p.22)
- *[We]have the capacity for SORGE (care)--taking responsibility, presupposes transcendence (p.148)

In addition, the meaning matrix expands collective human consciousness.

The meaning-matrix comes before any discussion, scientific or other, since it is what makes discussion--as in psychotherapy--possible.... ...holds true in all other human relationships as well: friendship and love require that we participate in the meaning-matrix of the other but without surrendering our own. This is the way human consciousness understands, grows, changes, becomes clarified and meaningful. (May 1969b, p.262)

With 正心-zengxin-rectifying heart directed towards one 心-xin-heart-and-center for self and world, we continually play a balancing act.

10. THE PRACTICE OF 誠-CHENG--AUTHENTICITY-IN-ACTION

The complete DZ-instruction boils down to one technique: to apply the attitude of 誠-cheng--*authenticity*. In existential literature, it compares with what Rollo May refers to as the "fountainhead...in...truth as inwardness."

Here is the fountainhead of the emphasis in existential thought on TRUTH AS INWARDNESS or, as Heidegger puts it, truth as freedom. (May 1980, p.70)

Book 2 of the Confucian Canon, the *Zhongyong*, devotes most of its exposition to demonstrating 誠-cheng as a fundamental principle; while Book 1, *The Great Learning*, applies it as the method or technique for being human (Liu 1979, p.76). 誠-cheng—*authenticity* finds consistent concurrence among commentators in the long Confucian tradition, with the distinguished neo-Confucian Zhu Xi 朱熹 (1130—1200) definitively confirming that 誠-cheng is the foundation of virtue (Chen, L., 1967, p.67).

It is difficult to find in English an exact translation for 誠-cheng, but the word is easily explained and its import detected in large numbers of words conveying *sincerity*, *authenticity*, *integrity* and the like. 誠-cheng is an elemental and pervasive attitude, a state of being as well as a mover and force. The character-誠 is not widely used, nor is it classified as a virtue nor does it reflect character, but nevertheless is central to both and to the DZ-premise. Though many nouns and adjectives can be substituted, each is incomplete and all lack verb forms that suggest force. *Truly* and *sincerely* convey descriptive states, rather than the dynamics of, say, *ardor*. (*Ardor* evokes too much passion and also lacks a verb form.) 誠-cheng clears paths, realigns for efficiency and nudges for unrestrained energy to move forward. 誠-cheng is an attitude and state of being, prime mover, motive power, and originating force (Chen Y. 1975, p.244).

誠-cheng-authenticity is an ingredient in each of the following terms:

STATES OF BEING	Trust, truth, directness, commitment, immediacy, integrity, aim, sincerity, correctness, naturalness, dedication, sense of duty, decision and responsibility, love, respect, genuine bond, feels good, true, right, free(ing)
NOUNS	Thoroughfare, throughway, energy—mover and sustainer, fidelity to, energy of will, fidelity of function
ADJECTIVES	Sincere, true, honest, real, genuine, enduring, live, flexible, spontaneous, gentle,
AS MOVER	Straighten, rectify, regulate, focus, align, realign, attune, want, commit to, open and clear path, nudge (the course so water could flow), authenticate toward,
OTHERS	Indeed, through, actually, A-Z
USAGE—as basis of virtues	仁 <i>humanity</i> —is inner foundation of virtue, love, care, compassion 義 <i>moral duty, with love</i> is 仁- <i>humanity</i> delivered 禮 <i>protocol</i> --appropriate pathways for good communication 知 <i>knowing</i> --is mind open to knowing aspects of reality 信 <i>trust</i> --open and genuine channels between people 勇 <i>courage</i> --turbo charging the effort to realize a decision 忠 <i>loyalty</i> -- enduring 誠- <i>cheng</i> towards another 孝 <i>filiality</i> —openness towards parental nurture 恕 <i>empathy</i> —flowing energy of identifying oneself with another 恩 <i>gratitude</i> --maintaining and the channel which benefited you.

誠-*cheng* can work as a verb. The 20th-century Confucian scholar, Chen Lifu 陳立夫, describes it as dynamic power or mover (Chen L., 1967, p.65). 誠-*cheng* indicates fidelity from one end of the spectrum to another, from source to destination or from beginning to end. In reality, 誠-*cheng* is a basic law of the universe for all living things to behave according to their nature. We can therefore conduct observation in the Umwelt that are empirically based, revealing the constancy of their properties. Scientific investigation seeks to discover such laws of constancy in 誠-*cheng* behavior in the natural world.

For the Dasain, 誠-*cheng-authenticity* is the perpetual practice. It is directed towards the self, the Mitwelt, as well as the Umwelt, including the mandate of heaven. In addition to knowledge and awareness, to practice it requires complete presence, flexibility and alertness. Because of the fluidity of time and circumstances, no situation in life is an exact replica of another.

誠-*cheng-authenticity* in self & Eigenwelt

This 誠-*cheng--authenticity* is our essential psychic conduit towards Being-Becoming in the same way as the acorn's 誠-*cheng* to the mature oak. In other words, 誠-*cheng--authenticity* is Dasein's original as well as desired state of being. It is an attitude of equanimity and energy of steadfastness directed without hesitation toward a goal. It is mover, sustainer, adjuster, tamer.

誠-*cheng* underlies the QV faculties. It is not learned behavior, but needs learned behavior among the faculties to maintain its authenticity. To work as designed, the Q-V matrix must be infused with innate 誠-*cheng*, which means nurturing, training or making a conscious effort towards maintaining 誠-*cheng's* natural propensity. The state of not-誠 *cheng* towards the self is difficult to achieve, as we always experience 誠 *cheng* when striving towards something we want. It's rather our short-sighted choices that lead us away from the path. 誠-*cheng* paves the riverbed of our relationship with Umwelt, Mitwelt and Eigenwelt. The entire DZ-Premise turns on 誠-*cheng* striving towards the authentic.

...the meaning is very simple: Being is not any single being, but is a process of human being toward the authentic (appropriate, *ereignete: ereignen*) openness (*Erschlossenheit*). This happens only through true temporality, namely through an authentic resoluteness, not through any logical thinking. (Hang 1994, p.157)

In DZ-practice, the 誠-*cheng* towards the 心-*xin*—heart/mind/Being center is attained, or at least diligently attended to, in Practicum 4, 正心-*zhengxin*-rectification of heart/mind.

From the constant concern of Heidegger (both in his *Being and Time*, 1927, and in his *Time and Being*, 1969) I think I can conclude rightly, that authenticity (Eigentlichkeit) in the early phase of Heideggerian thinking and "appropriation" (Ereignis) in his later thinking belong to *hsin* (心-*xin*) "essential" core. (Hang 1994, p.156)

In the *Eigenwelt*, the DZ-premise recommends several means to maintain and enhance 誠-*cheng*, for instance: (1) developing the three cardinal virtues—wisdom, humanity and courage; (2) avoiding self-deceit; and (3) observing aloneness.

Virtues might be seen as psychic energy directed in a healthful and beneficial way. Confucius shows practical ways through which we can recognize our progress: 好學近乎知-*hao-xue-jing-hu-zhi*—love-learning-near-to-wisdom; 力行近乎仁-*li-xing-jing-hu-ren*—diligent-action-near-to-humanity; and 知恥近乎勇-*zhi-ci-jing-hu-yong*—know-shame-near-to-courage (ZY 20). Knowing shame as courage echoes Nietzsche famous phrase, "error is cowardice" (May 1980, p.75).

Courage includes bringing to consciousness defense mechanisms, which Confucius equates with "cheating oneself." Like Nietzsche who underscored the unmasking of self-deception (May 1980, p.82), Confucius counsels 毋自欺-*wu-zhi-qi*—forbid-self-deceit (GL 6): Don't deceive the self. Keep your own purpose of integrity and boundaries (Liu 1979, p.72).

For example, avoidance is the act of masking 誠-*cheng*-authenticity; depression and repression attempt concealing it; reaction-formation negates the initial candid response and alters the truth of self. The idea isn't that we should allow unbridled bad behavior based on candid responses, but rather to acknowledge the truth of these—including to distinguish candor from genuineness--so as to know the truth of ourselves and work from there.

To get to know oneself, Confucius counsels 慎獨-*shendu*-cautious-aloneness. Because we live our own existence, we have to do our own work. Real-time isolation, including silence, is definitely recommended so as to allow for time and space to think and observe oneself in all dimensions, as well as to practice DZ-recommendations towards Zone R-volition. This is quiet time to live with oneself, to watch and to be clear and honest with oneself, and to attempt such "freeing" activities as uncovering defense mechanisms (p.73). It is also the opportunity to practice 誠意-*chengyi*-authenticating intention of Practicum 3. One can test and let the true intention well up, as the sage Mencius counsels that cultivating the energy (daimon) in aloneness is basic training in 志-*zhi*-will (p.74). 誠-*cheng*-authenticity is, after all, the wish to power within oneself in the arc of volition. It brings together the three dimensions of wish, will and decision (May 1969b, p.262).

Being authentic with ourselves and able to live with authenticity is the ultimate purpose that leads to a sense of freedom. This, of course, does not mean "Anything goes." The final authenticity is the authenticity towards existence itself and towards our coming into existence. On this level, we are moving toward self-realization, integration, maturity. We therefore need our own solitude to discover for ourselves what we truly need (Liu, p.76).

"Moreover, in this openness and relation to Being resides true human nature; and the poets themselves reach into the abyss and find the way to their own nature" (Hang 1994, p.158).

誠-*cheng*-authenticity echoes Kierkegaard's emphasis upon the necessity of commitment... "'Truth becomes reality only and the individual produces it in action' which includes producing it in his own

consciousness. (May 1980, p.73). True commitment does not happen until one feels response or resonance in the *wish-and-want* center.

The patient's talking will not help him to get to the reality until he can experience something or some issue in which he has an immediate and absolute stake. (p.73)

Finally, in aloneness, half of the effort is won in 誠意-*chengyi-authenticate* by managing the daimon. To this end Mencius promotes 集義養氣 *ji-yi-yang-qi—gather-duty/love-cultivate-energy* (Liu).

誠-*cheng-authenticity* in Mitwelt: 德 *de-virtue* as ontological pathways

The theme of genuine and authentic relationships in existential psychology is listed as a major topic (Hoffman, 2011). Confucius not only places 誠-*cheng-authenticity* as the bonding factor, but also makes of relationships a workshop to temper the skills of authenticity on the Being level.

By necessity, we have been so encultured as to distinguish between good and not-good. Existential psychology takes us to the Being-level, prior to the necessity to articulate such norms.

[B]eing is a category which cannot be reduced to introjections of social and ethical norms. It is, to use Nietzsche's phrase, "beyond and evil." (May 1980, p.102)

At this foundational level of Being, when we strip 德-*de-virtue* of judgment as good or bad, and view it as intrapersonal psychic pathways in service of 善-*shan-compassion or ultimate good* (also neutral of value), 德-*de-virtue* means clear passageways among the zones of psyche by virtue of pristine 誠-*cheng-authenticity*; while 善-*shan* means clear passageway in the Mitwelt by means of the same. Defense mechanisms are obstructions in the path of 誠-*cheng-authenticity* between 心-*xin-heart/mind* and 知-*zhi-cognition*.

The maintenance of good passageways is 誠-*cheng-authenticity in action*.

Each of the primary virtues is a type of 誠-*cheng-authenticity* developed from natural feelings: 知-*zhi-cognition* towards truth; 仁-*ren-towards* humanity; 勇-*yong-courage* towards goal; 恕-*shu-empathy*; 忠-*zhong-loyalty*; 孝-*xiao-towards* parents; 信-*xin-trust*; 義-*duty with love*; 和平-*he-ping-peace*. All of these show open paths between subject and recipient.

In Mitwelt, everyone has the need and possibility of moving out from their centeredness to reach out to others (May 1980, p.27). Where we connect through Daimon energy, we must nudge Daimon to 誠-*cheng-authenticate* the path in according with our nature. To recognize the role of Daimon is to guide its use.

Confucius lays out the five basic types of relationships we naturally form in Mitwelt and designates these as practice zones "to accord with nature," as well as goals in themselves: 五達道-*wu-da-dao—five-attain-paths*. These are parent-child, elder-younger (siblings), superior-inferior (as at job positions), ruler-subject (governance) and friend-friend. Each has its appropriate role and function towards the other in relationships based on 誠-*cheng-authenticity*.

The DZ-mediation renders the Mitwelt a collaborative effort where we provide mutual assistance in contemporaneous and/or historically continuous effort to effect 誠-*cheng-authenticity* for all to guide our ontological choices in according with our nature. It is also a workshop that offers plenty of

occasions for us to learn and practice 誠-*cheng-authenticity*. The Dasein journey in Being-becoming can be made by the individual through help from the Mitwelt. A Dasein can contribute as well to the journey of the collective, i.e., a great teacher can lead or set an example.

誠-*cheng-authenticity towards Umwelt*

The fundamental observation we make of Umwelt is that we can expect it to continue in perpetual working order, with a particular nature in accordance to principles we continually discover through observation and investigation. Wang Zijun (1971), a 20th century Confucian scholar, comments that in investigating the Umwelt, we learn about ourselves.

The pursuit of the order of things helps us to understand all phenomena as one corps, at the same time as it is aspiration to burnish the latent luminosity (shine the pearl) in us. Thus, the learner's ambition is grand on the one hand, while his focus on detail is exacting (Wang, p.4). The process of investigation leaves no stone unturned. This increasing clarity becomes the foundation of action and leads to discernment, and thus to personal qualities of authenticity and integrity. As a result, the heart is centered, laying the groundwork for self-cultivation towards working in the Mitwelt (p5).

誠-*cheng-authenticity*, upon analysis, might sound complex, but it is so basic and simple a state of being that it is easily overlooked. 誠-*cheng* is easy to grasp and the attitude is easy to recognize in oneself. It is spontaneous, natural and not effortful as a perpetual presence. We generally expect to find it in nature, as well as in the worlds of technology and medicine. We also expect others to behave towards us with 誠-*cheng-authenticity*.

The ability to 誠-*cheng-authenticity* is inborn. As the mover of the Being-becoming drive in each of us, it has a beginning and a destination. (We know it in real life as the drive towards something we would like to have or to attain.)

Living with 誠-*cheng-authenticity* is a straightforward, natural task, like the relationship between mother and child. *The DZ-ming mingde (pearl polishing)* is a journey of 誠-*cheng-authenticity towards self*. The lifetime journey is to be 誠-*cheng-authenticity* to 誠-*cheng* itself and the results will come. THE DZ-blueprint is an ecosystem built on 誠-*cheng-authenticity*.

誠-*cheng-authenticity* is living the mandate *tianming* with free will

The DZ-focal point is 正心-*zhengxin-rectify heart/mind*, which rests on 誠-*cheng-authenticity*. Original 心 is not off balance. Imbalance comes with intentions and ideas which do not derive from the authentic 心-xin-heart/mind/Being (Liu, p.71)

If you have a goal and 誠-move towards it, you turn your whole self to face it and draw upon the required energy and skills to achieve it, maintain a state of mind that reflects earnestness, patience and good humor.

Confucius' autobiography is an example of 誠-*cheng-authenticity towards the self*. Socrates calls his Daimon his teacher—the voice of 誠-*cheng-authenticity*.

誠 is, in effect, the only attitude we need to cultivate and to understand, and the only tool that we need to apply.

The Way To Do Is To Be

Carl Rogers could not have said it better for Confucius and the DZ-premise that “The way to do is to be” (May 1969a, p.87). To be 誠-*cheng-authentic* will carry the life with purpose, meaning and vitality. In “Global Authenticity,” (Hoffman 2011) Myrtle Heery demonstrates this in her work around the world that existential psychology today understands authenticity to be a fundamental issue to resolve not only in therapy, but in real life for personal well being. Connecting the self to one’s Eigenwelt and staking the self onto one’s being through an attitude change or through being allowed to express oneself enables the real self to come out.

In the psychotherapy room

The client finds himself confirmed (tousle Buber's term) not only in that he is, but in his potentialities. He can affirm himself, fearfully to be sure, as a separate, unique person. He can become the architect of his own future through the functioning of his own consciousness. (May 1969a, p.87)

When we fail to be authentic, we “forget being” (May 1980, p.113). We neglect 誠-*cheng-authentic* towards our own Being ““(1) by failing to bring ourselves to our entire being, (2) by failing to be authentic, (3) by slipping into conformist anonymity of das Mann” (Boss, as quoted by May 1980, p.110). We then incur two negative states of being, Anxiety and Guilt. Two chief sources of ANXIETY are the loss of the sense of being and loss of his world, human and natural (p.118). Ontological guilt occurs in the Eigenwelt in forfeiting one’s own potentialities; in the Mitwelt in guilt related to others; and in Umwelt “separating guilt” in relation to nature as a whole. (p.115)

The 20th-century Chinese philosopher Dr. Yi Wu attributes the elevation of humans to a sleight of hand that drew the parallel between the realm of Heaven and the human realm. (Wu 1976, pp.52-53) In ancient China, the law of the universe was regarded as the universe’s vitality or principle of life, intimately connected with life in the human species. The DZ-premise very cleverly stretches unceasing 天-*tian-Heaven* to suggest unceasing 誠-*cheng*; drawing the parallel to human 誠-*cheng* highlights the relationship between 天-*tian-Heaven* and humans (pp60-61).

Dr. Wu agrees with Albert Schweitzer that we have lost a true sense of civilization due to disconnectedness from an ontological sense. Wu comments that Western culture today does not have a wholesome, lively, human-connected ontology. What Schweitzer means by ontology matches what the DZ-premise calls 天道-*Tiandao—ways of Heaven* or 天理-*Tianli--principles of Heaven*. Schweitzer similarly understood the connection between ontology and ethics and the human spirit when he comments that it is only when civilization is rooted in such base that the creative, the artistic, the rational and material culture can find their full and true expression. (pp163-65)

Finally Dr. Wu surmises that China’s gift to the West is this reminder of 誠-*cheng-authentic* to fill a need to direct the 心-*xin--heart-mind-Being* and to connect metaphysics and ethics. For Westerners to understand 誠, it is necessary to apply the principle of physics to ethics; better yet, to apply metaphysics to ethics—a sleight of hand in DZ-premise--which can yield the possibility that the material universe is not just mechanical. (p.166)

11. 樂天知命—*LE-TIAN-ZHI-MING—JOY-HEAVEN-KNOW-MANDATE*

The Dasein that was Confucius has left us an observational report on himself that is worth contemplating. Although the autobiography is devoid of details, it clearly demonstrates the various stages of his psychic growth. From these we can construct a biography of his Eigenwelt (his subject self) and its integration through seven decades.

Q'uary at age15: 吾十有五而志於學 I set my will on learning.
R'-Volition at 30: 三十而立 I establish as a person.
S'-Affects at 40: 四十而不惑 I am free from delusion.
T'ow with at 50: 五十而知天命 I realize the mandate of life.
U'sage at 60: 六十而耳順 Everything is harmonious to my ears.
V'iva at 70: 七十而從心所欲,不踰矩 I am at ease, with no
gap between desire and mandate (Analects 2:04)

On the relationship between the self and Eigenwelt, Confucius clearly intimates his interest in his psychological progress. In reviewing his lifetime, he sees definite shifts from one stage to the next, all occurring at the 心-xin-Being center. The will is set, the 心-xin-heart/mind calm and centered without delusion. Being-awareness fills the 心-xin- center, and 心-xin feels harmony and is at ease. Although he does not illustrate his transitions, at the first one he makes a demand of himself—an effort to learn. It is the only instance of proactive pressure on the self. The rest are results yielded by the decades. Confucius appears to be pleased with the sequel of stages and their successive maturation.

五十而知天命 **At fifty I realize the mandate of heaven.**

Lest his reputation precede him, we might scrutinize his attainment to glimpse the chaos in the Eigenwelt prior to his attainment each stage. By regressing in time, we get a sense of the preparatory work he underwent.

We find that it has taken him seventy years to reach visceral existential reconciliation, implying that his sense of Being has held him at arms' length from Being itself. He has been the infant snuggling for fetal re-identification with the universal womb. Now he finally lives the Reality: he is that Reality living.

To trace to the beginnings of his quest for existential reconciliation, we find his acknowledgment of "knowing" the mandate of existence at age 50, which implies that, until then, he might not have been convinced of the terms of existence, including the option to "accord with" his nature. He now has come to a resolution of the tension has existed in a state of cognitive dissonance.

Prior to this epiphany, he has had to learn to see the Mitwelt for what it is—that is, not Reality itself, but a construct for human survival. This means that cognitively he realizes that Mitwelt boundaries, standards and values are a human artifice, more pragmatic than transcendent. Like any normal, functioning Dasein he may have floundered through issues of success and personal destiny as defined by

Mitwelt, issues of relationships, and issues with the obstinacy of death. By age 40, his being free of delusion releases his affects from illusory entanglements in Mitwelt.

Going back another decade to age 30 we find him assuming his power as a person in his own right, establishing his identity and performing a role in the Mitwelt. Had he not successfully come into his own power, he might have been stuck in a place of incompleteness or immaturity and not been able to take the next steps.

Upon his emergence from the womb (age 0), he would need mother's nurture to come to readiness (age 15) for a more extended nurture from Mitwelt. Like all other human beings, he starts out with the fresh slate of a baby, living and learning as he advances through the stages of life.

Not everyone strives to learn of or to understand the mandate, but everyone lives it. To that end Confucius, like a virtual road engineer in designing psychic traffic patterns, organizes into a system for behavior certain attitudes called virtues, based on 誠-*cheng-authenticity*. Their functionality as ethical behavior obviates the need to track them to their ontological source. As a majority of people would not care to nor be able to understand the mandate beyond, "That's life!," the challenge is to get everyone to live the spirit of the mandate—through these pathways of 誠-*cheng-authenticity*.

For those who want to know, Confucius sketches out the DZ-premise, complete with the structure of the individual psyche and, by extension to the Mitwelt, the basis for the structure of the collective psyche.

樂天知命—*le-tian-zhi-ming—joy-heaven-know-mandate*

In the end Confucius' tone is joy. There is joy in his psychic journey. There is joy in his observation of himself. There is joy in knowing what he is doing with his life. There is deep joy and profound peace in his final reconciliation at 70.

For those who are audacious enough to want to speak for Confucius, his existential reconciliation might have revolved around some of these points :

- You can't change Dasein.
- You can't change that freedom that mandates your choosing; however, your nature can be "fulfilled," but only when you choose authentically and follow through.
- There is a true state of psychic groundedness and happiness when you stake upon that authenticity to your own nature.
- There is happiness in "knowing" Heaven's agenda. You get to know when you experience being "with it" through your own nature.
- There is inherent happiness in delivering Heaven's agenda through the workings of your own 心-*xin-Being*.
- Difficult circumstances, like death and deadlocks in intrapersonal and interpersonal intercourse, are the stage upon which we meet the challenge of transformation.
- In short, life is as it is. I am as I am I burnish my own pearl. I have agency: I act as 天-*Tian-Heaven* in my own transformation. I am the hand of 天 *Tian-Heaven*: I am the instrument to effect the transformation.
- The work is challenging but well worth the integration of psyche as "co-creators of our fate" (May 1969b, p.270).

Although the Analects appear to be a random collection of sayings, there appear sometimes very clear themes that bind a group. The famous lines from Analects 1:01 are a good example. Confucius says:

學而時習之不亦說乎--Learn and practice often, is that not delightful?

有朋友自遠方來不亦樂乎? When friends visit from afar, is that not joyous?

人不知而不慍不亦君子? Undisturbed when unacknowledged by others, is that not the *junzi* mind?
(*junzi* is a practicing Dasein, an actualizing person)

The common theme here is the joy inherent in the practice. Line 1 is central to the attitude of Dasein's journey in Being-becoming in affording every opportunity in the work of days to apply 誠-*cheng-authenticity* to the mandate of heaven. The cumulative result might just be like Confucius' ultimate reconciliation at age 70. Line 2 refers to Mitwelt relationships, highlighting the incomparable joy in Dasein resonance—in the friendship of like minds. Line 3 shows the unparalleled sense of freedom in the Eigenwelt when one is not troubled by others' opinions. Would Confucius' stage at 40 represent the mental clarity and the organic maturation of emotions that cut through delusions that hound us?

Confucius and Existential Psychology

Though this paper is a humble beginning to the sharing of Confucius' existential insights, it is readily evident that existential psychology has a great deal to offer to elucidate his teachings. Elaboration of the DZ-texts and linking DZ-practice to existential theories and psychotherapeutic techniques would give support each to the other. The many therapy hours to bring about existential reconciliation in patients provide excellent case studies, with view into the psyches that desire to heal the split from Being and recover from the splintered affects of alienation. Existential psychology can also help to ground systems of ethics in Being, rendering virtues and behavioral protocol an intrinsic matter of Beingness channeled through psychological pathways, rather than externally imposed social protocol.

From Confucius and the DZ-premise, two emphases might provide fresh insight for psychological theories and practice in particular, but might also be useful in all other endeavors in life: (1) authenticity as basis and lubricant in psychological functioning; (2) Mitwelt as one body as nurture and workshop for Dasein.

Confucius and the West

Dr. Wu (1976) pinpoints the difference between the Western and Chinese approach to knowledge in that historically, the Chinese have regarded knowledge as means to understand the human being in the universe. In the *Zhongyong* (Book 2 of the Confucian Canon), external knowledge is directed towards contemplation of human presence in the universe, thus benefits as wisdom. He finds that this attitude is absent in the West. The West lacks a sense of 誠-*cheng-authenticity* connecting the metaphysical, the Mitwelt and the Eigenwelt (p.168).

Dr. Wu's only endorsement of Western philosophy is existentialism—because of its recognition of Being in the larger scheme of things. In connecting metaphysics with ethics, not only does ontology come to life, but we have also established ethics in fundamental laws. "If the West wants to heal the split, they might want to think on the (DZ-)premise of 天人合一-*tian-ren-he-yi—Heaven-human-as-one*" (p.166).

The philosopher Thaddeus Hang (1994), on the hand, feels that the West might benefit from the Chinese emphasis on the "soft" side of psyche, the 心-*xin-heart-mind-Being*, even while the culture continues to favor cerebral activity and cognition.

[The] concept of *hsin* (心-xin-heart-mind-Being) is factually biased toward the intuitive-passive side and therefore needs enhancement from other cultures, nevertheless it constitutes a very valuable contribution to a Western type of rationality and to the world at large, which undeniably is dominated today by Western culture. (Hang 1994, p.155)

Because of Confucius' all-in-one approach to human beingness, including and dependent on the function of the human psyche to provide the tangible infrastructure, his psychological insights deserve attention.

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