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# A Study of Basic Characteristics of "The Man of Tao" of Lao Tzu and "Self-Actualizing People" of Maslow

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A STUDY OF BASIC CHARACTERISTICS OF  
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AND  
"SELF-ACTUALIZING PEOPLE" OF MASLOW  
(TITLE)

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BY

Kuang-fu Chang

M. S. in Ed., National Chengchi University, 1967  
Taipei, Taiwan, China

**THESIS**

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF

Specialist In Education

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IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY  
CHARLESTON, ILLINOIS

1979

YEAR

I HEREBY RECOMMEND THIS THESIS BE ACCEPTED AS FULFILLING  
THIS PART OF THE GRADUATE DEGREE CITED ABOVE

DATE

ADVISER

DATE

DEPARTMENT HEAD

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ABSTRACT OF A THESIS

Submitted in partial fulfillment of the requirements  
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CHARLESTON, ILLINOIS  
1979

A STUDY OF BASIC CHARACTERISTICS OF  
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AND  
"SELF-ACTUALIZING PEOPLE" OF MASLOW

This thesis serves two purposes: One, it reveals the influences of Taoist philosophy on Maslow's humanistic psychology which has become the third force in the field of psychology; secondly it lets all those who have regarded Chinese classics as nothing but a bundle of obsolete stuffs know that an archaic well still has fresh water to be drawn out to use.

In Tao Te Ching, or Lao Tzu the book, the man of Tao and innocent child are highly praised by Lao Tzu and may be referred to as ideal characters of his mind. Metaphysically, Tao is the Way, the universal principles of existence. It is "the origin of Heaven and Earth," and "the mother of all things." It is eternal, one, all-pervasive, and absolute. Above all, it is natural. And Tao has non-action, wu-wei, as its standard. From this it is quite clear that the way of wu-wei is the way of spontaneity, to be contrasted with the artificial way, the way of cleverness and superficial morality. It is Lao Tzu's attitude toward knowledge that when knowledge and intelligence appeared, there emerged great hypocrisy. So Lao Tzu emphasizes that people should have little knowledge. With decreasing knowledge people are in a right position to know how to be content and where to stop. In other words, people live in a simple life, a life of plainness, in which profit is discarded, cleverness abandoned, selfishness minimized and desires reduced. According to Lao Tzu, the idealization of the Man of Tao and innocent child is nothing more than the idealization of the Tao or Nature itself.

In the case of Maslow, the self-actualizing people is a Being-lover or Being-cognizer. The word "Being" is commonly referred to the reality of universe in metaphysics of Western philosophy. If we substitute Being by Chinese expression, Tao is the exact word whatsoever.

The man of Tao has, in most part of spheres, the same characteristics which a self-actualizing people or B-lover cherishes.

There are in total fourteen characteristics of the self-actualizing people in Maslow's report, but a couple of characteristics can be regarded as a by-product of some basic characteristics to which a self-actualizing person pertains. Here are the abstracted four major characteristics which are shared by both the man of Tao and B-lover.

1. Creativeness,
2. Solitude, privacy, psychic space,
3. To understand reality is to be enlightened
4. Spontaneity.

Once an ideal character is found, a desire of working on a Utopia in which we hope to live is stirred naturally. Both Lao Tzu and Maslow have their own desirable Utopia.

In the case of Lao Tzu, it is a small and sparsely populated kingdom in which the great Tao prevails and then people enjoy their lives. They are well satisfied with their basic needs and their spiritual lives are also harmonized. They are free from danger throughout their life time.

Maslow coined his human-oriented institutions "Eupsychia." In Eupsychia, Maslow believed "this would almost surely be a (philosophically) anarchistic group, a Taoistic but loving culture,

in which people (young people too) would have much more free choice than we are used to, and in which basic needs and meta needs would be respected much more than they are in our society. People would not bother each other so much as we do, would be much less prone to press opinions or religions or philosophies or tastes in clothes or food or art or women on their neighbors. In a word, the inhabitants of Eupsychia would tend to be more Taoistic, non-intrusive, and basic need-gratifying (whenever possible), would frustrate only under certain conditions that I have not attempted to describe, would be more honest with each other than we are, and would permit people to make free choices wherever possible."

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## CHAPTER I

### INTRODUCTION

#### Background

The Tao Te Ching is traditionally attributed to the Taoist philosopher, Lao-tzu, who was an older contemporary of Confucius. This short text, just five thousand words, is generally believed to have been composed in the sixth century B.C.; the Warring States Period.

Although the philosophy of Lao-tzu or Taoistic philosophy, from the Han dynasty on, did not become the official doctrine of the monarchy, the influences remained continuously alive, and often predominant in the spiritual life of individuals. Its major ideas, expressed in the book of Chuang-tzu were "They (Lao-tzu, Kuan-yin) built their system upon the principle of eternal Non-being and eternal Being, and centered it upon the idea of Great Oneness. Their outward expression was weakness and humility. Pure emptiness that yet did not destroy objective things was for them actuality....They were great perfect men of antiquity!"<sup>1</sup>

Philosophical Taoism, today, still arouses considerable interest throughout the world as can be seen from the innumerable translations of the Tao Te Ching (which was first introduced into the Western world in 1778, when a Latin translation of the work was brought to the Royal Society in London, published in the Western World.

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<sup>1</sup>Fung, Yu-Lan. A History Of Chinese Philosophy. Princeton University Press, 1952, page 173.

One reason for the extraordinary appeal of this short text is certainly the cryptic nature of the apothegms themselves; another, perhaps, is that our frantic world is fond of hearing about the virtues of nonintervention and absolute tranquility. However, the real interest of Taoism for the Western world today lies in the psychological value in its spiritual content. Especially the humanistic psychologists, such as C. Rogers and A. H. Maslow, developed many Taoistic ideas in their famous books: Freedom To Learn and Toward A Psychology Of Being, respectively.

Generally speaking, the philosophical position of humanistic psychology places man, the human person and his experience, at the center of its concern.

After almost eight years of teaching History of Chinese Educational Thought, the writer is more deeply aware of the Chinese mentality which is based more upon humanism rather than mechanism and utilitarianism. Confucianism and Taoism are so strongly imbedded in the mind of the Chinese people that has controlled Chinese education, society, government, and way of life for some 2,000 years. The main interest of Taoism and Confucianism is life. As the goal of Confucianism is the fully developed life, that of Taoism is simple and harmonious life.

The writer has written several essays, which were published in different journals dealing with some Confucianistic and Taoist doctrines and their actual practices in education and life.<sup>2</sup> In my Philosophy of Life class, the writer usually introduces several philosophical life theories at first, and then encourages my students

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<sup>2</sup>Chang, Kuang-Fu. "The Educational Thought Of Lao Tzu," Kaoshiung Teachers College Journal, Vol. 3, Kaoshiung, 1974.

to compare some of their advantages and disadvantages, available and unavailable of those theories, and finally to create their own vision of life. The writer suggests that students contain the seeds of a philosophical approach to all of life, that it is more than an ideal personality just imitated through the knowledge of my students.

#### Statement Of Problem

Since the writers has offered The History of Chinese Educational Thought and Philosophy of Life many years, he gradually has discovered that most of the great thinkers in the world have their intentions to build their ideal society out of our mundane world and furthermore to create an ideal personality for us to appreciate. It is not difficult to find an ideal society which was described by many Confucianistic and Taoist scholars in voluminous Chinese classics. To depict an ideal personality, that is what the Taoist have called "sageliness within and kingliness without," is also easy. This ideal was accepted in later Confucianism as well. In December, 1977, the writer lectured on "The importance of solitude in self-awareness" in Kaohsiung Teachers College, using some second hand materials of Maslows' peak experience and self-actualization as complements to clarify my standpoints. Since that time the writer has been interested in Maslow's self-actualization theory, now, being more aware that Maslow is deeply influenced by Taoism, after reading his major works at first hand, such as Motivation And Personality, Toward A Psychology Of Being, The Farther Reaches Of Human Nature, etc.

Surprisingly enough, we can often observe the Taoistic ideas or terms, such as non-active, infant, Taoistic let-be, non-interfering Taoistic receptivity. Taoistic objectivity, in Maslow's works.

And furthermore, he clearly put forth "The Taoistic therapeutic methods" in his book The Farther Reaches Of Human Nature. It is no doubt that Taoist, is, in certain passages, treated as a way of life for individuals in Chinese society. Since the philosophical position of humanistic psychology places man at the center of its concern, then how to develop a healthy personality becomes the most important work for psychologists. To Maslow, a major theme in his writings is the resolution and transcendence of conflicts and dichotomies. He said, "It is extremely important, however, even crucial, to give up our 3,000-year-old habit of dichotomizing, splitting and separating in the style of Aristotelian logic.....Difficult though it may be, we must learn to think holistically rather atomistically. All these 'opposites' are in fact hierarchically-integrated, especially in healthier people, and one of the proper goals of therapy is to move from dichotomizing and splitting toward integration of seemingly irreconcilable opposites." "So healthy people are more integrated in another way. In them the conative, the cognitive, the affective and the motor are less separated from each other, and are more synergic, i.e., working collaboratively without conflict to the same ends."<sup>3</sup> Maslow called such kind of healthy people as the self-actualizing person.

Undoubtedly, self-actualization is one of the major themes in Maslow's theory and self-actualizing people then become the key to open his "Eupsychian" world. In his Self-Actualizing People: A Study Of Psychological Health Maslow, according to his holostic analysis, figured out fourteen most important and useful whole--characteristics

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<sup>3</sup>Maslow, A. H. Toward A Psychology Of Being. (2nd Ed.), New York: D. Van Nostrad Company, 1968, page 208.

of self-actualizing people, for further clinical and experimental study.<sup>4</sup>

With Taoist doctrines in mind, the writer is really impressed by the whole-characteristics of self-actualizing people. In the Taoist philosophy, Lao Tzu labeled a little child and a sage as the ideal man. And the ideal man, wholly abiding in Tao, can be called "The man of Tao". It appears that the man of Tao and self-actualizing people both share the same characteristics. Lao Tzu with his philosophical speculation depicted the man of Tao as an ideal person more than 2,000 years ago, and Maslow analyzed his self-actualizing people in a more scientific and psychological way. No matter what kind of process proceeded, the results deserved our attention.

Therefore, this study will examine the ideal personality between Lao Tzu and Maslow elaborately, and attempt to clarify how many ideas in Maslow's works pertain to the Taoist thought.

#### Procedure

Procedure is the way or channel to get to the end. To compare the ideal personality between Lao Tzu and Maslow comes to be the aim. Thus the procedure goes in several steps. Generally speaking, the writer basically adopted the document analysis method to classify some ideal or concepts in their books into different categories. In other words, the writer must first find out a couple of ideal personalities which were always mentioned in their books, such as the sage, the wise man, the man of Tao, the innocent child etc., in Lao

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<sup>4</sup>Lowry, Richard J. (ed.) Dominance, Self-Esteem, Self-Actualization: Germinal Papers Of A. H. Maslow, Wadsworth Publishing Company, Inc., page 177.

Tzu's books, and the self-actualizing people, the infants, and B-love and B-cognizer etc., in Maslow's books.

Secondly, examining each term in different contexts and determining the connotations of each terminology, the unique archetype of ideal person, then, will be emerged.

Thirdly, after having the whole-characteristics of Maslow's self-actualizing people and Lao Tzu's the man of Tao in mind, the comparison between the two will give a significant result.

It is very helpful to use Maslow's essays and books previously mentioned, and the writer's own essays, such as "The Educational Thought of Lao Tzu", "On Child's Naive Mind And Aesthetic Experience," etc., for working on this thesis because most of the concepts and ideas have been clarified, although not so systematically. To understand both of their presuppositions is impossible without a substantial knowledge of the fundamental traits of culture which constitute the East mind and West as well. For this reason, it is necessary to say something about the basic differences between Chinese philosophy and Western thought, and especially the Taoist cosmology and epistemology. Those will be briefly explained in the following part.

## CHAPTER II

### RELATED LITERATURE

As we know, Maslow, one of the most distinguished American humanistic psychologists, developed a new comprehensive theory of human motivation which touches on every aspect of human behavior. He coined a name "Third Force Psychology" to distinguish his work and that of others from the two other major theories of human behavior (Freudianism and Behaviorism). The new theory is centered on the fulfillment of a self-actualizing people. Although a number of psychologists have reached some conclusions about the actualization of one's potentials, apparently independently, including Goldstein, Angyal, Rogers, and Combs and Snygg, but Maslow's research of self-actualization is the most famous. It is not hard to find the descriptions of the self-actualizing people in most psychology of personality, counseling and psychotherapy books, and those descriptions were continuously developed through observation, experience and research in education and psychotherapy.

To find research materials about Taoism or philosophy of Lao Tzu is as easy as to get Maslow's descriptions of the self-actualizing people in the library. But it is quite another story if you are going to compare Lao Tzu and Maslow in certain specific theme. According to my knowledge, to review their own books--Tao Te Ching of Lao Tzu and Maslow's Motivation And Personality and Toward A Psychology Of Being, etc., is still the only channel to go through the

junction of their thoughts.

Those two books, Tao: A New Way Of Thinking and Creativity And Taoism, which were written by Chang Chung-Yuan, were very useful. Not only can one get insights from them but also one can directly use his translation of Tao Te Ching to explain his standpoints. Dr. Fang's A History Of Chinese Philosophy was also helpful. His distinct analyzing of Taoist ideal man and ideal society are very convincible. "In Creativity of Creative Tao in Tao Te Ching," an essay which was published by Dr. Kua Yu-Chu in Mandarin Daily News, January 7, 1978, some sphere of Taoist creativity and Maslow's let-be and metamotivation were discussed distinctively.

Taoist philosophy, although could not play a legitimate role like Confucianism in leading the Chinese culture, but by the beginning of the nineteenth century Taoism was being carefully examined for its place in the history of philosophy.

In 1816 to be exact, Hegel was learnedly comparing Chinese Taoism with Greek thinking at Heidelberg. About a hundred years later, in 1929, when Richard Wilhelm published her German translation of The Secret Of The Golden Flower, C. G. Jung wrote an important introduction in which he expounds the essence of Tao in the light of the modern psychology.<sup>5</sup> If we understand some cultural backgrounds of Western philosophy and modern crises which have results from the conflict between man and nature, man and man, and man and himself, it is not surprising when Taoist ideas have flown like an invisible stream into the minds of the West to scholars who held differing views

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<sup>5</sup>Chang, Chung-Yuan. Creativity And Taoism. New York: Harper & Row, 1970, pp. 4-5.



concerning Tao, and whose insight was applied to their respective subjects.

Generally speaking, the Chinese thought and culture tradition may be characterized as humanism, by its emphases upon the ethical, the intellectual, and concepts of intuition, without any aversion to material welfare and the normal enjoyments of life--and with a tranquility born of a sense of harmony with nature and one's fellow men, all of which characterizations set China off against the West.

Charles A. Moore once claimed that "This questionable 'compartmentalization' is used primarily for the sake of Westerners. In view of the manner and spirit of Western thought ever since Aristotle, Westerners have seemed to need departmentalization-analysis-of the totality of truth, experience, life, and philosophy itself into what the West has come to think of as the basic separate or at least separable aspects of the knowledge which the philosopher is seeking."<sup>6</sup>

Plato, differentiating the world of Ideal and the world of Experience, conceives of Being as the Idea. The realm of Being, that is, the Forms, or Ideas, is the only reality. Plato's universe is a logical system of ideas, which can only be grasped by the highest faculty of reason. In Taoist thought, the reality of Tao is formless, non-being and can only be experienced directly and spontaneously through primordial intuition. This non-being is reality itself, the unity of objectivity and subjectivity which is often referred to as the One. Only when man is free from the dichotomies of subject and object, human and divine, internal and external, being and non-being, etc., is an intrinsic potentiality of man achieved.

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<sup>6</sup>Moore, Charles A. (ed.) The Chinese Essentials Of Chinese Philosophy And Culture. East-West Center Press, 1967, page 3.

Maslow thinks "that the atomistic way of thinking is a form of mild psychopathology, or is at least one aspect of the syndrome of cognitive immaturity. The holistic way of thinking and seeing seems to come quite naturally and automatically difficult for less evolved, less mature, less healthy people."<sup>7</sup> Maslow strongly opposed Aristotelian framework and Freudian dichotomies with his "holistic dynamic" point of view in an attempt to integrate human potentialities into whole. Human being is more than the total of his parts and must be studied as a unified organism. We must restore the world of the "humanities" from the world of "material" which treats human being as nothing but an animal.

It may be objected that, while Confucianism is unmistakably humanistic, Taoism is certainly naturalistic. In fact, early Taoism is nearer to Confucianism than is generally understood, especially in its philosophy of life. The main interest of both is life, the chief difference being that in Taoism the preservation of life comes with following Nature, whereas in Confucianism the fulfillment of life comes with the full development of man. By following Nature, then, Taoism simply means to be natural, which does not mean to be any less human. Maslow, the master of humanistic psychologist, who deeply indulged himself in Taoism knowledge, surely realized that Taoism is humanistic in nature.

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<sup>7</sup>Maslow, A. H. Motivation And Personality. (2nd ed.) New York: Harper & Row, 1970.

## CHAPTER III

### THE RESULTS

#### The Meaning Of Tao

The word "Tao", one of the most important terms in Chinese philosophy, has a primary meaning of "road" or "way" and principle doctrine. Lao-tzu assumed that there must exist in all embracing first principles, which is called Tao. He says:

"There was a thing, a gathering chaos, which existed prior to heaven and earth. Silent! Empty! Existing by itself, unchanging, pervading everywhere, inexhaustible, it might be called the mother of the world. Its name is unknown, I simply call it Tao. If I were to exert myself to define it, I might call it great. Great means extending to the limitless. Extending to the limitless means reaching the extreme distance. Reaching the extreme distance means returning to nearness. Thus, Tao is great, Heaven is great. Earth is great, and Man is great, too. In the universe we have four greatness, and man is but one. Man's standard is Earth. Earth's standard is Heaven. Heaven's standard is Tao. Tao's standard is the spontaneous."<sup>8</sup>

"The magnificent Tao is all-prevading. It may penetrate to either this side or that side. All creatures abide with it and grow, none are excluded from it. When its work is done, it does not demand merit. It nurtures all things, but does not rule them. When it is without intention, it may be called lesser. When all things return to it, yet it does not possess them, it may be called greater. Therefore, the wise does not endeavor to be great. Hence, his attainment is great."<sup>9</sup>

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<sup>8</sup>Chang, Chung-Yuan. Tao: A New Way Of Thinking - A Translation Of The Tao Te Ching. New York: Harper & Row, 1975, Chapter 25.

<sup>9</sup>Ibid., Chapter 34.

"The Tao that may be called Tao is not the invariable Tao. The names that can be named are not invariables names. Non-being is the term given to that from which Heaven and Earth sprang. Being is the term given to the mother that rears the ten thousand things on earth. Of the invariable Non-being, we wish to see its secret essences. Of the invariable Being, we wish to see its borders. These two have issued together but are different in name. The two together we call the Mystery. It is the Mystery of Mysteries, the Doorway of all secret essences."<sup>10</sup>

These passages contain a number of basic ideas which help to reveal the essence of Tao. Tao is conceived of as the source of the universe and the originator of all things. Tao is eternally nameless. Further, Being and Non-being have both issued from Tao, and thus are two aspects of Tao. Since Tao's standard is the spontaneous, so "Tao invariably does not do, yet there is nothing that is not done."<sup>11</sup>

"Wu-wei" or non-action does not mean doing nothing, it means letting things be themselves without adding one's subjective bias. The achievement of the action of non-action should take place by itself without outer intervention. Because Being and Non-being become aspects of Tao and "Reverse is the movement of Tao."<sup>12</sup>

Lao-tzu believed that there were natural laws underlying phenomenal change, the greatest is that if any one thing moves to an extreme in one direction, a change must bring about an opposite result. This is called "reverse" or "return". That is why one can find lots of paradoxical remarks in Tao Te Ching, such as:

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<sup>10</sup>Ibid., Chapter 1.

<sup>11</sup>Ibid., Chapter 37.

<sup>12</sup>Ibid., Chapter 40.

"The great white is as if it is black. The great square is without corners. Great capacity is successful in its later days. Great music is without form. Tao is concealed and without name."<sup>13</sup>

"Thus, the perfectly straight is as if it were bent. The most skilled is as if it were stupid. The greatest ability of debate is as if it were speechless."<sup>14</sup>

It is so apparent perverseness that Lao-tzu concludes "True words are like their reverse."<sup>15</sup> And "It is the reversal of ordinary things, yet it leads to great harmony with Tao."<sup>16</sup>

### The Process Of Knowing

In China, most philosophy scholars regarded Lao-tzu as a naturalist, and Taoism as naturalism. It is not without reasons. Because on one hand, Lao-tzu highly praised the Tao, the nature and its spontaneous and its nourishing all things, but does not rule them; on the other, he strongly protested artificial learning and moral claims. He considered "When intelligence and knowledge appeared, the Great Artifice began."<sup>17</sup> For this reason one must "banish wisdom, discard knowledge, and the people will be benefited a hundred fold;" "banish learning and there will be no more grieving."<sup>18</sup> It would be easy to find quite the same ideas of "return to nature" expressed in J. J. Rousseau's famous educational novel Emile. In its first paragraph we read:

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<sup>13</sup> Ibid., Chapter 41.

<sup>14</sup> Ibid., Chapter 45.

<sup>15</sup> Ibid., Chapter 78.

<sup>16</sup> Ibid., Chapter 65.

<sup>17</sup> Ibid., Chapter 18.

<sup>18</sup> Ibid., Chapter 20.

"All things are good as they came out of the hands of their Creator, but everything degenerates in the hands of man. He compels one soil to nourish the productions of another, and one tree to bear the fruits of another. He blends and confounds elements, climates, and seasons; he mutilates his dogs, his horses, and his slaves; he defaces, he confounds everything; he delights in deformity and monsters. He is not content with any thing in its natural state, not even with his own species. His very offspring must be trained for him, like a horse in the menage, and be taught to grow after his won fancy, like a tree in his garden."<sup>19</sup>

"Banish learning, discarding knowledge" was severely criticized by many people. But there is something to the opposite side of a coin. Let us go and look at it further.

Acquiring knowledge is our major goal to be educated. In general, one's achievement was always measured by the quantities of knowledge he acquired. So everyone earnestly searches for knowledge. He is proud of his volumes of knowledge. But just as Chuang-tzu says, "Life has a limit, but knowledge is without limit. For the limited to pursue the unlimited is futile. To know this and still pursue knowledge is even more futile."<sup>20</sup> There is a Taoistic process of knowing. From "having no knowledge" to "having knowledge" is one a half-done work. Until the "having knowledge" becomes the other "having no knowledge" the final achievement will not be reached. Thus three stages of knowing clearly emerged: That is, (Primary) Having no knowledge---Having knowledge--- (Secondary) Having no knowledge. The following saying adopted from Zen master can be used to explain the above three stages of knowing or knowledge seeking.

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<sup>19</sup> J. J. Rousseau. Emile.

<sup>20</sup> Chuang-Tzu, Chapter 3.

"According to the famous saying of Ching-yuan: Before I had studied Zen for thirty years, I saw mountains as mountains, and waters as waters. When I arrived at a more intimate knowledge, I came to the point where I saw that mountains are not mountains, and waters are not waters. But now that I have got its very substance I am at rest. For its just that I see mountains once again as mountains, and waters once again as waters."<sup>21</sup>

In the beginning, Ching-yuan used his sensories to see mountains as mountains, waters as waters. It seemed that he knew the objects very distinctly, but in essence he saw nothing but phenomena. When he denied the phenomena, he acquired something by self-reflection, although the phenomena made him confused. At last he certified the phenomena again and projected his personality onto it. He no more treated them as physical objects, but spiritual ones instead.

We can identify the subject of knowing in these three stages with the sensual self, the cognitive self, and the aesthetic self respectively.

The first stage, having no knowledge, has two spheres. On the one hand, the children and layman are ignorants in some degree, because they haven't enough knowledge to handle all the situations around them. On the other, having no knowledge is just a manner of humility. This kind of ignorance is phenomenal rather than essential. Socrates always advocated that he was a man of ignorance. He said he was nothing but a striver after wisdom. Lao-tzu also pointed out that "Knowing that which cannot be known is perfect. Not being aware of this knowing is a defect. To be aware of defects as defects is to be free from defects. The sage is free from defects. He is aware of defects as defects. Therefore, he is free from defects."<sup>22</sup> And Confucius also

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<sup>21</sup>Watts, Alan Wilson. The Way Of Zen. New York: Pantheon, 1957, page 126.

<sup>22</sup>Tao Te Ching, Chapter 71.

expressed himself with the words, "Am I indeed possessed of knowledge? I am not knowing. But if a mean person who appears quite empty like, ask anything of me. I set it forth from one end to the other, and exhaust it."

Great thinkers, West or East, they are all the same humble themselves first and then gain much knowledge from others. The second stage, having knowledge becomes the central pivot of the whole learning process. All the methods and curricula developed or suggested by different schools of thought can be available for teachers taking them into practice in schools. We can share knowledge with others, because knowledge at times is a system of concept of universal names to define concrete objects. That is why Socrates suggested that knowledge must be conceptually constructed. Once we have the common concepts or universal names we can share the same experiences with others. But the problem is that we put too much emphasis on the abstract concept or verbal name itself to understand the total reality of what the name or concept really represented. Just as Maslow claimed "That language is and must always be inadequate to describe total reality, that any abstract concept leaves out much of reality, and that what we call 'knowledge' (which is usually highly abstract and verbal and sharply defined) often serves to blind us to those portions of reality not covered by the abstraction....Abstract knowledge has its dangers as well as its uses."<sup>23</sup>

In this case, knowledge then becomes, to some degree, stymied in a way to have wisdom. Thus, by discarding knowledge, one might

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<sup>23</sup> Maslow, A. H. Toward A Psychology Of Being. (2nd. ed.) New York: D. Van Nostrand Company, 1968, page 208.



get the light of intelligence unexpectedly. Lao-tzu advocated that, "Banish wisdom, discard knowledge, and the people will be benefited a hundred-fold."<sup>24</sup> The result of discarding knowledge is to have no knowledge. But this stage of having no knowledge comes only after one has passed through a prior stage of having knowledge. This is the secondary "having knowledge" which is wholly different from the primary "having no knowledge." The primary stage is one of original ignorance, while the secondary stage is an achievement of the spirit. One, striving after wisdom, is not a person who remains in a stage of original ignorance. He at one time possessed ordinary knowledge and made the usual distinctions, but he since forgot or transcended them. At this moment the man of secondary ignorance is able "to describe the world fully with preverbal, ineffable, metaphorical, primary process, concrete-experience, intuitive and esthetic types of cognition."<sup>25</sup>

Therefore "great knowledge is like ignorance", a synthesis resulting from knowledge and ignorance, hence it differs from primary "having no knowledge", becomes Lao-tzu's ultimate aim of learning process:

#### The Basic Characteristics

Lao-tzu often times mentioned the infant, the baby, regarding them as a symbol of ideal personality. He says,

"Can you concentrate on your breathing to reach harmony and become as an innocent babe?"<sup>26</sup>

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<sup>24</sup>Tao Te Ching, Chapter 19.

<sup>25</sup>Maslow, A. H. Toward A Psychology Of Being. (2nd ed.) New York: D. Van Nostrand Company, 1968, page 208.

<sup>26</sup>Tao Te Ching, Chapter 10.

"How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions."<sup>27</sup>

"To be the abyss of the universe is to not deviate from real attainment and to remain like an innocent child."<sup>28</sup>

"He who is filled with Virtue is like a new-born child."<sup>29</sup>

Maslow also in his books, discovered many of his self-actualizing subjects were childish. He called it "healthy childishness," a "second naivete." But he still considered that "the statement is much more complex if we speak of the "infant" as he still exists in the adult." If we understand the essence of Tao, one may boldly paraphrase Lao-tzu's words and say, "The adult looks like infant," or "The maturity of immature." Maslow himself called healthy growth as "the psychological health of the chronologically immature."<sup>30</sup> That really has same savor of Taoistic nature.

Even Mencius and the New Testament can give additional confirmations to verify the traits of the self-actualizing people.

"A great man is he who has not lost the heart of a child."<sup>31</sup>

"I tell you, the man who will not accept the kingdom of God like a little child will never get into it at all."<sup>32</sup>

Then, why does the child become so important as a praiseworthy subject among the thinkers?

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<sup>27</sup> Ibid., Chapter 20.

<sup>28</sup> Ibid., Chapter 28.

<sup>29</sup> Ibid., Chapter 55.

<sup>30</sup> Maslow, A. H. Toward A Psychology Of Being. (2nd ed.) New York: D. Van Nostrand Company, 1968, page 196.

<sup>31</sup> Mencius.

<sup>32</sup> Luke, Chapter 18.

Creativeness

The activities of an infant, the same as Tao's, are more synergic. The conative, the cognitive, the affective, and the motor are not separated from each other. The organism, having an essential inner nature, behaved itself with the Nirvana principle. The infant has some responses to the outer world but no knowledge. He is unable to discriminate the inner and outer world consciously. He is one with the universe. His experience is a whole and pure one in which he has nondifferentiation, in other words, no intellectual knowledge, in which he accepts the immediate presentation. This pure and whole experience could be called aesthetic experience, and even the B-love experience, mystic experience, the oceanic feeling, which was often described by Maslow.<sup>33</sup> Therefore, the child can directly and sufficiently comprehend the wholeness of the events that created the novelty of the world. "Herbert Read has pointed out that the child has the 'innocent eye,' the ability to see something as if he were seeing it for the first time (frequently he is seeing it for the first time). He can then stare at it in wonder, examining all aspects of it, taking in all its attributes, since for the child in this situation, no attribute of a strange object is any more important than any other attribute."<sup>34</sup> We also believe that self-actualized people, like children, "have the wonderful capacity to appreciate again and again, freshly and naively, the basic goods of life, with awe, pleasure, wonder, and even ecstasy."<sup>35</sup> As soon as the child is getting older, the more

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<sup>33</sup> Maslow, A. H. Toward A Psychology Of Being. (2nd ed.) New York: D. Van Nostrand Company, 1968, page 42.

<sup>34</sup> Ibid., page 90.

<sup>35</sup> Lowry, Richard J. (ed.) Dominance, Self-Esteem, Self-Actualization: Germinal Papers of A. H. Maslow. Wadsworth Publishing Company, Inc., 1973, page 189.

hampering knowledge he gains, and the more difficult the pure experience he can get. As an example, the Chuang-Tzu gives a story about the ruler of the Center, who was called Primitivity, and his two friends. Change and Uncertainty.<sup>36</sup> These had often been well treated by Primitivity, and so decided to repay his kindness, saying: "All men have seven holes for seeing, hearing, eating and breathing. Primitivity alone has none of these. Let us try to bore some for him." So every day they bored one hole; but on the seventh day, Primitivity died.<sup>37</sup> Another story, which was recorded in Lieh-tzu, much more vividly expressed the importance of the child's innocent eye."<sup>38</sup>

"A young man who lived near the seashore was very fond of seagulls. Every morning, he went down to the beach to play with them, and the gulls arrived by hundreds without hesitation. One day, the young man's father said to him: 'I've heard that the seagulls play familiarly with you. Catch me a few so that I can play with them as well.' Next morning, the young man went down to the beach, but the gulls played in the air above his head, and not come down to him."<sup>39</sup>

As soon as there are artificiality and utility, therefore, the wholeness and novelty that comes from according oneself with the natural is lost. Now, we become more aware of what Maslow expressed in most of his books is quite significant. He concluded that "The creativeness of the self-actualized man seems rather to be akin to the naive and universal creativeness of unspoiled children....Most

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<sup>36</sup> Chuang, Tzu, Chapter 7.

<sup>37</sup> Ibid., Chapter 7.

<sup>38</sup> Lieh Tzu, Chapter 2.

<sup>39</sup> Ibid.

human beings lose this as they become acculturated....Furthermore, as we have seen, these individuals are less inhibited, less constricted, less bound, in a word, less acculturated. In more positive terms they are more spontaneous, more natural, "more human."<sup>40</sup> The child, who is also less inhibited, less constricted, less bound, in a word, less acculturated and more spontaneous, more natural, as the Taoist sees it, is an incarnation of Tao itself. Only Tao, the mother of all things, is invisible, nameless and unwrought simplicity, but it is through its manifestations, nevertheless, that all things are produced. So we can say that this Mother is creativity, that creativity is Tao. In Tao Te Ching we read:

"Tao creates all things; Te cultivates them. Things are shaped according to their natures; relational conditions fulfill them. Therefore, ten thousand things all venerate the source of Tao and value the potentialities of Te. Tao is venerated and Te is valued spontaneously; no one orders that it be so. Thus, Tao creates all things; Te cultivates them. They give them birth. They nourish them. They give them shape. They give them quality. They shelter them. They guard them. They create them but do not possess them. They work for them but expect no reward. They bring them home to maturity but do not control them. This is called invisible attainment."<sup>41</sup>

"Thus, the sage deals with things through non-interference and teachers through no-words. All things flourish without interruption. They grow by themselves, and no one depends on it. Achievements are made, but no one claims credit. Because no one claims credit, achievements are always there."<sup>42</sup>

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<sup>40</sup>Lowry, Richard J. (ed.) Dominance, Self-Esteem, Self-Actualization: Germinal Papers Of A. H. Maslow. Wadsworth Publishing Company, Inc., 1973, page 196.

<sup>41</sup>Ibid., Chapter 51.

<sup>42</sup>Ibid., Chapter 2.

"The sage does not accumulate. The more he works for other people, the more he gains. The more he shares with other people, the more he receives. The Tao followed by heaven is to do good and not to harm. Tao followed by the sage is to work and not to claim credit."<sup>43</sup>

The above passages clearly expressed the process of creation. The process of creation fundamentally based upon Tao. Tao and Te (instinct) create things but do not possess them; they work for them, but expect no reward; they bring them to maturity, but do not control them. This indicates the principles of non-interference with things, according to which things are produced and cultivated by Tao and Te, yet are free from them.

The sage's action as the same as Tao, is positively working, sharing, for other people, without accumulating himself. As soon as one is free from accumulation, one's mind is free from bondage. Then, his creative power emerges endlessly. These kind of actions, "create without possessing, grow without interfering, and work without accumulating and expecting reward", express a great moral value, full of love and trust. Therefore, it is natural for Maslow to advocate that "It is necessary in order for children to grow well that adults have enough trust in them and in the natural processes of growth, i.e., not interfere too much, not make them grow, or force them into pre-determined designs, but rather let them grow and help them grow in a Taoistic rather an authoritarian way."<sup>44</sup>

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<sup>43</sup> Ibid., Chapter 81.

<sup>44</sup> Maslow, A. H. Toward A Psychology Of Being. (2nd ed.) New York: D. Van Nostrand Company, 1968, page 199.

Solitude, Privacy, Psychic Space

The quality of creativity may have some connection with certain other qualities as well. For one thing it is in the moments of solitude that one can easily enhance a psychic space and cultivate an egoless selfhood. This is a sine qua non of creativity, especially for aesthetics. Thus, solitude or privacy is also an essential component of a self-actualizing people. It is true for all Maslow's subjects that "they can be solitary, without harm to themselves and without discomfort. Furthermore, it is true for almost all of them that they positively like solitude and privacy to a definitely greater degree than the average person."<sup>45</sup>

As the psychologist Dr. Clark Moustakas also pointed out that there are two major pathways to growth. One pathway is throughout interaction with other human beings, the other is the route of self-discovery through solitude.<sup>46</sup> Solitude does not necessarily mean going back to the neurotic loneliness of deprivation and alienation with others, but giving man an opportunity to develop himself fully and harmoniously. The solitude of self-actualizing people is a healthy one. Lao-tzu considered Tao stands alone. "Tao stands alone, formless yet complete."<sup>47</sup> So he admired egoless selfhood. In his short context, we can find none of his contemporary personage's name, even before him.

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<sup>45</sup>Ibid., page 187.

<sup>46</sup>O'Neill, Nena and George. Open Marriage: A New Life Style For Couples. New York: M. Evans & Company, Inc., 1972, page 93.

<sup>47</sup>Tao Te Ching, Chapter 25.

Lao-tzu used "I", "The Sage", and "The Man of Tao", very often and individually monologized five thousand words, without any dialogue in Tao Te Ching, Lao-tzu says:

"The people are rejoicing as if they are enjoying a sacrificial feast, or walking up a terrace in the blossoming spring. How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions. How aimlessly I wander, with no home to turn to. People all have many ambitions and desires. I, alone seem to have left all of them. How ignorant I am! My mind must be that of a fool. People are glorious and shining. I, alone, am dark and dull. People are clever and inquisitive. I, alone, am obscure and blunt. How tranquil I am, like the placid sea. How loftily drifting, as if I am bound nowhere. People all have their motives. I, alone, am good for nothing and uncouth. I am not like the others. I am nourished by the Mother."<sup>48</sup>

"Therefore, the sage identifies opposites as one, and sets an example for the world."<sup>49</sup>

So we can understand the man of Tao, as Lao-tzu himself, with sufficient self-identity, and self-reliance, is able to retain his dignity even in undignified surroundings and situations. He lives in accordance with reality or abides with the origin (Mother), not relying upon what other people feel or think about the matter, a most solitary person satisfied with his own inner growth. Just as Maslow said, "The (growth motivated people) have become strong enough to be independent of the opinion of other people, or even of their affection. The honors, the status, the rewards, the prestige, and the love people can bestow must have come less important than self-development and inner growth."<sup>50</sup>

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<sup>48</sup> Ibid., Chapter 20.

<sup>49</sup> Ibid., Chapter 22.

<sup>50</sup> Lowry, Richard J. (ed.) Dominance, Self-Esteem, Self-Actualization: Germinal Papers Of A. H. Maslow. Wadsworth Publishing Company, Inc., 1973, page 189.



When a man of Tao appreciates the objects of the outer world, his mind is tranquil as the placid sea. He has "the ability to forget and to be oblivious of other surroundings," in other words, "an absent-mindedness" was used in the process of manifesting ultimate reality. Thus emerges the aesthetic experience, the peak experience, the oceanic feeling. In Chinese philosophy, Lao-tzu was regarded as a hidden sage. And "self-effacement and nameless" become the core ideas of his doctrine. This hermit sage has played an important role in the history of Taoism, indeed, most of the Chinese Taoist philosophers lived in just this way, refusing to take part in public life. As result, the Taoists are notorious for what "is interpreted by 'normal' people as coldness, snobbishness, lack of affection, unfriendliness, or even hostility." which also are the troubles the self-actualizing people have.<sup>51</sup>

#### To Understand Reality Is To Be Enlightened

We have been told that Tao is nameless and undifferentiated. It is the unity of multiplicities as well as the unity of opposites. In Chapter 2, Lao-tzu writes:

"When beauty is universally affirmed as beauty, therein is ugliness. When goodness is universally affirmed as goodness. There a is evil. Therefore: being and non-being are mutually opposite in their emergence. Difficult and easy are mutually opposite in their complementariness. Long and short are mutually opposite in their positions. High and low are mutually opposite in their contradiction. Voice and tone are mutually opposite in their unity. Front and back are mutually opposite in their succession."<sup>52</sup>

The above passage concentrates on the self-identity of contradictions in which the opposites of being and non-being, or beauty and ugliness,

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<sup>51</sup>Ibid., page 188.

<sup>52</sup>Ibid., Chapter 2.

are mutually identified, within themselves. Awareness of the unity of opposites is what C. G. Jung calls "the undiscovered way in us." In classical Chinese philosophy, it is the Tao. It is also interesting to cite statements of Zen here:

"The following statements are some of what we may designate as the logical counterparts of our inner feeling of freedom, autonomy, authenticity, and creativity: To be is not to be, not to be is to be; to have is not to have; not to have is to have; is-ness is not is-ness; A is A because A is not A."<sup>53</sup>

Maslow was influenced by Taoism very much. It is a matter of course when he wrote, "Self-actualizing people are simultaneously selfish and unselfish, Dionysian and Apollonian, individual and social, rational and irrational, fused with others and detached from others, and so on...The more we understand the whole of Being, the more we can tolerate the simultaneous existence and perception of inconsistencies, of oppositions and of flat contradictions."<sup>54</sup>

Although Tao is concealed in the nameless, but running through the phenomenal change of the universe, certain general principles are to be found. Lao-tzu says:

"Nature rarely expresses itself in words. When a hurricane occurs, it does not last all morning. Neither does a heavy shower last the whole day. These are actions of heaven and earth. Thus, even heaven and earth cannot maintain their actions for long. How can man? Therefore, the learner of Tao identified with Tao."<sup>55</sup>

The learner of Tao is the same as Tao. Then, he knows the process and functions of Tao. He accepts it. He is comfortable with it, and often is even more attracted by it than by the known. He would like

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<sup>53</sup>Suzuki, D. T. What Is Zen. New York: Harper & Row, 1972, page 23.

<sup>54</sup>Maslow, A. H. Toward A Psychology Of Being. (2nd ed.) New York: D. Van Nostrand Company, 1968, page 91.

<sup>55</sup>Ibid., Chapter 23.

"to live more in a real world of nature rather than in a man made set of concepts, expectations, beliefs, and stereotypes which most people confuse with the world."<sup>56</sup>

The man of Tao knows that "Heaven and earth are not benevolent: They treat ten thousand things indifferently."<sup>57</sup> The actions of Heaven and Earth and the sage are just in their "suchness" Maslow explained it very clearly.<sup>58</sup> He says:

"An earthquake which kills poses a problem of reconciliation only for the man who needs a personal God who is simultaneously all-loving, humorless, and omnipotent and who created the world. For the men who can perceive and accept it naturalistically, impersonally and as uncreated, it presents no ethical or axiological problem, since it wasn't done 'on purpose' to annoy him. He shrugs his shoulders and if evil is defined anthropocentrically, he simply accepts evil as he does the seasons and the storms. It is in principles possible to admire the beauty of the flood or the tiger in the moment before it kills or even to be amused by it. Of course it is much harder to achieve this attitude with human actions which are hurtful to him, but it is occasionally possible, and the more matured the man is, the more possible it is."<sup>59</sup>

Thus Lao-tzu encouraged people to understand the universal law, and to take wrong action. He says:

"To understand the reality (always-so) is to be enlightened, not to understand it, and to act wrongly, leads to disaster."<sup>60</sup>

Maslow also gave some comments. He says:

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<sup>56</sup>Lowry, Richard J. (ed.) Dominance, Self-Esteem, Self-Actualization: Germinal Papers Of A. H. Maslow. Wadsworth Publishing Company, Inc., 1973, page 182.

<sup>57</sup>Tao Te Ching, Chapter 5.

<sup>58</sup>Ibid., page 251.

<sup>59</sup>Ibid., pages 93-94.

<sup>60</sup>Ibid., Chapter 16.

"The self-actualized person sees reality more clearly; our subjects see human nature as it is and not as they would prefer it to be. Their eyes see what is before them without being strained through spectacles of various sorts to distort or shape or color the reality .....As the child looks out upon the world with wide, uncritical, innocent eyes, simply noting and observing what is the case, without either arguing the matter or demanding that it be otherwise."<sup>61</sup>

### Spontaneity

We have told that Tao's standard is the spontaneous. Tao acts by means of non-action. That is what is called Nature. What is of Nature is internal; what is of man is external. If one does not follow his inner nature the result is unhappiness and also a loss of interest in life. In Chuang Tzu Chapter VIII we read:

"The duck's legs are short, but if we try to lengthen them, the duck will feel pain. The crane's legs are long, but if we try to cut off a portion of them, the crane will feel grief. Therefore we are not to amputate what is by nature long, nor to lengthen what is by nature short."

The purpose of artificialty is largely concerned with just such cutting off of what is long and the lengthening of what is short, that is, changing what is nature.<sup>62</sup> That's why Lao-tzu advocated:

"Let the people be free from discernment and relinquish intellection, then they will be many times better off. Stop the teaching of benevolence and get rid of the claim of justice, then the people will love each other once more. Cease the teaching of cleverness and give up profit, then there will be no more stealing and fraud. Discernment and intellection, benevolence and justice, cleverness and profit are nothing but outward refinements. Hence we must seek something other than

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<sup>61</sup>Lowry, Richard J. (ed.) Dominance, Self-Esteem, Self-Actualization: Germinal Papers Of A. H. Maslow. Wadsworth Publishing Company, Inc., 1973, page 183.

<sup>62</sup>Fung, Yu-Lan. A History Of Chinese Philosophy. Princeton University Press, 1952, page 229.

these. Reveal simplicity, hold to one's original nature, ride one's self of selfishness, cast away covetousness, eliminate learning and one will be free from anxieties."<sup>63</sup>

In other words, discernment and intellection, benevolence, and justice, clearness and profit are nothing but "conventionality". These conventionalities are the fixed standards which were formulated by the sage of the Confucian type in all sorts of political and social institutions and everyone must obey. The Taoistic sage, the man of Tao, was wholly different from the sage of Confucian type. His "behavior is marked by simplicity and naturalness and by lack of artificiality or straining for effect. "He (the sage or the self-actualizing person) practically never allows convention to hamper him or inhibit him from doing anything that he considers very important of basic, (harmony with the Tao)." Thus, it will be happened when a man of Tao or the self-actualizing person "accept an 'honor' he laughed at and even despised in private."<sup>64</sup>

In the history of Chinese philosophy, Taoism was always treated as anti-intellectualism, anti-ethics, and nihilism. In Tao Te Ching, we read:

"Therefore, when Tao is lost, we have attainment. When attainment is lost, we have benevolence. When benevolence is lost, we have righteousness. When righteousness is lost, we have propriety. Propriety is due to a lack of trustworthiness and is the beginning of disorder. Anticipated knowledge is the superficiality of Tao and is the beginning of foolishness. Hence, the great man chooses reality and not superficiality. He acts according to reality and not appearance. Thus, he grasps the one and foregoes the other." "Hence, we have the words of the sage: Through my non-action, men are spontaneously transformed

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<sup>63</sup>Ibid., Chapter 19.

<sup>64</sup>Lowry, Richard J. (ed.) Dominance, Self-Esteem, Self-Actualization: Germinal Papers Of A. H. Maslow. Wadsworth Publishing Company, Inc., 1973, pages 184-185.

Through my quiescence, men spontaneously increase their wealth. Through my non-willing, men spontaneously return to original simplicity."<sup>65</sup>

As a result, "the unthinking observer might sometimes believe them (Taoists) to be unethical, since they can break not only conventions but laws when the situation seems to demand it. But the very opposite is the case." Lao-tzu advocates a new ethics, though his is not necessarily the same as those of Confucius, even wholly contrary. We can conclude that the codes of Taoistic ethics are relatively autonomous and individual rather than conventional. The ethical behavior of the man of Tao was based on fundamentally accepted principles, in the other words, was based what Tao and Nature calls for and one's inner nature needs for.

Once the man of Tao becomes ruler, he just lets people be what they are without adding one's subjective bias. Lao-tzu says:

"Tao is real and free from action, yet nothing is not acted upon. If rulers abide with it, all things transmute by themselves."<sup>66</sup>

Once man of Tao becomes sage or teacher, "he deals with things through non-interference and teaches through no words. All things flourish without interruption. They grow by themselves, and no one possesses them."<sup>67</sup> In other words, the man of Tao or the sage pays his respects to the individuality of all things, and put emphasis on the importance of intrinsic values i.e., ends-in-themselves. So "they can be, and are, friendly with anyone of suitable character

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<sup>65</sup>Ibid., Chapter 57.

<sup>66</sup>Ibid., Chapter 37.

<sup>67</sup>Ibid., Chapter 2.

regardless of class, education, political belief, race, or color."<sup>68</sup>

Lao-tzu also says:

"The sage has no mind of his own, he is aware of the needs of others....The sage is shy and humble--to the world he seems confusing. Men look to him and listen. He behaves like a little child."<sup>69</sup>

"Thus, the sage knows how to rescue men, hence, no one is excluded. He also knows how to rescue things, hence nothing is excluded. This is called penetration to illumination. Therefore, the virtuous is the model for the unvirtuous. The unvirtuous is the origin of the virtuous. If one does not appreciate the virtuous or cherish the unvirtuous, although one is intelligence, one is not free from confusion. This is called the indispensable wonder."<sup>70</sup>

"Thus, when the ruler wishes to become the leader of his people, he first humbles himself before them. When he wishes to be in front of his people, he first remains in back of them. When he is in a high position, people do not feel authority. When he is in front of his people, they do not feel any obstruction. Therefore, all the people want to support him, and no one dislike him."<sup>71</sup>

It is very appropriate to quote Maslow's words here as commentaries of the above passages.

"They (self-actualizing people) find it possible to learn from anybody who has something to teach them--no matter what other characteristics he may have. In such a learning relationship, they do not try to maintain any outward 'dignity' or to maintain status or age prestige or the like. It should even be said that my subjects share a quality that could be called 'humility' of a certain type. They are all quite aware of their own worth, so that there is no humbleness of the cringing or of the designing and calculating type. They are equally aware of how little they know in

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<sup>68</sup>Lowry, Richard J. (ed.) Dominance, Self-Esteem, Self-Actualization: Germinal Papers Of A. H. Maslow. Wadsworth Publishing Company, Inc., 1973, page 193.

<sup>69</sup>Ibid., Chapter 49.

<sup>70</sup>Ibid., Chapter 27.

<sup>71</sup>Ibid., Chapter 2.

comparison with what could be known and what is known by others. Because of this it is possible and even humble, before people who can teach them something which they do not know or who have a skill they do not possess. They give this honest respect to a carpenter who is a good carpenter or, for that matter, to anybody who is a master of his own tools or his own craft."<sup>72</sup>

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<sup>72</sup>Ibid., page 193.



## CHAPTER IV

### CONCLUSIONS AND RECOMMENDATIONS

#### Conclusions

Now, we can understand how deeply Maslow was influenced by the Taoist philosophy. Maslow's Being psychology is an outgrowth of Taoist philosophy of Lao Tzu in the modern world.

Both of them have their ideal individual and society which becomes a new hope for a changing world. All of our efforts should engage toward this goal. The ideal society in Tao Te Ching is a small and sparsely populated kingdom. In Chapter 80 we read:

"There is a kingdom which is small and sparsely populated. There are numerous implements, but no one uses them. The people love their lives and no one wants to move a far. Boats and carriages are available, but no one rides them. Fine weapons are in their possession, but no one uses them. The people are back in the times when knotted cords were used to record things. They enjoy find delicacies are handsome in their dress. They are happy with residences and are pleased with their traditions. Although the next state is within sight, and the sounds of cocks crowing and dogs barking are heard, the people live their whole lives without traveling to and fro."<sup>73</sup>

In this ideal society, the great Tao prevails and then people enjoy their lives. They are well satisfied with their basic needs and their spiritual lives are also harmonized. So they do not need to communicate with each other. But, in China, Lao-tzu's teachings are constantly criticized for turning back to the remote past, when civilization should be progressing forward; for passively doing

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<sup>73</sup>Ibid.,

nothing and banishing learning; when a learned, decisive and active social self should be educated.

The same as Lao Tzu, Maslow coined his human-oriented intuitions "Eupsychia." In Eupsychia, Maslow believed "this would almost surely be a (philosophically) anarchistic group, a Taoistic but loving culture, in which people (young people too) would have much more free choice than we used to, and in which basic needs and meta needs would be respected much more than they are in our society. People would not bother each other so much as we do, would be much less prone to press opinions or religions or philosophies or tastes in clothes or food or art or women on their neighbors. In a word, the inhabitants of Eupsychia would tend to be more Taoistic, nonintrusive, and basic need-gratifying (whenever possible), would frustrate only under certain conditions that the writer has not attempted to describe, would be more honest with each other than we are, and would permit people to make free choices whenever possible."<sup>74</sup>

There is not without any problem for those self-actualizing people who have B-cognition and peak-experience. Being cognition which is a passive and receptive type of observation, as Maslow calls it "desireless awareness," and peak-experience in which "perception can be relatively ego-transcending, self-forgetful, egoless" using Taoistic terms, are equivalent to the "Tao reduction" of Lao-tzu and "the fast of the mind" and "sitting in forgetfulness" of Chuang-tzu. As a result, B-cognition in peak-experiences results in the same dangers that which Taoistic philosophy has long been

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<sup>74</sup> Maslow, A. H. Motivation And Personality (2nd ed.) New York: Harper & Row, 1970, pages 277-278.

criticized. Maslow asserted that owing to B-cognition is passive contemplation, appreciation, and non-interfering, i.e., "let-be", the main danger of B-cognition is of making action impossible or at least decisive.<sup>75</sup>

"It is only when the cognition shifts over the D-cognition that action, decision, judgment, punishment, condemnation, planning for the future becomes possible." Therefore, as Lao-tzu says, "when Tao is lost, we have attainment." "To study Tao, one reduces day by day. Through reduction and further reduction, one reaches non-action, and everything is acted upon." Then, the main danger is that B-cognition is at the moment incompatible with action. And therefore, self-actualization demands not only B-cognition but also D-cognition as a necessary aspect of itself....It means that self-actualization involves both contemplation and action necessarily."<sup>76</sup>

It is simply Taoistic ultimate ideal world in which one should let himself be a childlike sage through learning of non-learning, and action of non-action. The major theme of Lao-tzu which we have mentioned before, such as non-action, let-be, and non-learning, are not purely negative and passive and lead to fatalism, less responsible, and indiscriminating acceptance, to blurring to everyday values, to loss of taste, to too great tolerance. Those are also the dangers of B-cognition. One should not be just loafing in the primary process of learning, action, and satisfying with naivete.

The point is to get out of this primary circle by transcending it, and then spontaneously going into a more aesthetic preceiving

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<sup>75</sup>Maslow, A. H. Toward A Psychology Of Being. (2nd ed.) New York: D. Van Nostrand Company, 1968, page 79.

<sup>76</sup>Ibid., pages 116-117.

and creating secondary naivete. It is Maslow's hope that "The highest maturity is discovered to include a childlike quality, and we discover healthy children to have some of the qualities of mature self-actualization."<sup>77</sup> Lao-tzu also says:

"Profound attainment is deep and far-reaching. It is the reversal of ordinary things, yet it leads to great harmony with Tao."<sup>78</sup>

#### Recommendations

The emphasis of this thesis is the comparison of an ideal character between Lao Tzu and Maslow. It serves as a good start to a further look into the connotations of Taoism and humanistic psychology. In fact, in addition to Lao Tzu, another great thinker of the early Taoists was Chuang Tzu. He developed Lao Tzu's humanistic favor of naturalism to such an extent that the tone of fatalism and pessimism was made intense by the fact both reality and the life of man are ever changing. However, there is still something to be figured out as a useful knowledge from Chaung-Tzu.

On the other hand, besides Maslow, many humanistic psychologists, such as C. Rogers, R. Mays, etc., also borrowed ideas of spontaneity, non-interference, let-be, and teaching with no words from Taoist philosophy.

It seems like that modern psychologists, after boring with scientific operations, are prone to find certain a Chinese herb for healing their psychosomatics. Since Taoist philosophy has deeply attracted modern psychologists' attention, it is not impossible to

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<sup>77</sup>Ibid., page 207.

<sup>78</sup>Ibid., Chapter 65.

to create a brand new psychological theory which is wholly based on the Tao. A Taotherapy or Taopsychology, which follows the example of V. Frankl's Logotherapy and A. Sutich's Ontopsychology, would finally be accepted in the near future, if we are going to adopt more Eastern wisdom rather than Western knowledge.

Another thing one should keep in mind, is how to put the research results into practice, especially in education. Education, both formal and informal, plays an important role in the development of character. The proper educational process should be concerned with the growth and development of children, not just restraining him for the convenience of adults. Because there is increasing evidence that an innocent child, when healthy, has a certain "internal wisdom" which enable him to make good choices. So if we want our children to grow healthy and gain more capacities, strength and self-reliance, we should pay respect to children's inner nature without interfering and interrupting. Let their "innocent eyes" be free from bondage; their minds hover into the sky; and create a creative life. Teach them to examine reality directly and freshly, then they can no longer take wrong actions or fear uncertainty and catastrophe at all. Let them taste a bit of privacy and solitude, then they are able not only to respect other people but keep an appropriate self-esteem also. That is the humanistic flavor of naturalism.

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