

Despair is one root of philosophy: in childhood (Jesus' "Kingdom of God"), in youth (Abraham's pilgrimage), in middle age (Hitler's political absolutism), in old age (Confucius' metaphysical modesty, unto the Tao, which is from, yet more important than, philosophy: Tao, indeed is two ideograms "walk" + "head", meaning you don't get lost if you think out your Way--cp. Heb. "halacha").

Born BC 551, Confucius--who saw himself first as a student and only thereafter as a teacher, statesman, and editor--was reductionist in confrontation with the six then-current philosophical schools--all "philosophical" in reflecting on the totality of life, A-Z, yet mutually antagonistic metaphysically (God? gods? afterlife? etc.)--which he countered with his metaphysical modesty (agnosticism?).

The re-greening of the world will require the mutual correction of East and West. Even if it did not, I would argue strongly for opening Western consciousness to the Chinese consciousness, which is man's oldest continuous way of seeing the world, reality, and himself-and-neighbor: we need the enrichment even if survival were not in question (which it is). A further human reason: the affirmation of our common humanity. A theological reason: the response to the Cosmic Christ, in/and the emergence of global man.

中 "CHINA" is two monosyllables (as all Chinese ideograms are monosyllabic) meaning (top) "middle" (therefore, says Meng, "moderation"; and Elliott, "danger of arrogance," as the collective imperial ego is for man an omnipresent demonic possibility) and "land" (lit., "boundaries"). In China's history (WEE), the middle-ness has been taken too seriously (xenomisia), as has the boundariness (xenophobia); yet the best of Chinese philosophy has transcended such parochialism in the universality of "the Way" (Tao; cp. "the Way" as the earliest designation of Christianity!)....Till 1800, (Ox. prof. G.E. Hudson, EUROPE AND CHINA) China (1) was ahead of the world in everything, including technology, and (2) had published more than all the rest of the world together. ...To be human means (1) to record and (2) to philosophize; the other animals do neither.

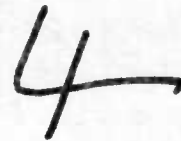
COMPONENTS OF REALITY:

夫 = 二 + 人 HEAVEN, GOD (2 + person) 土 地 EARTH (agrarian culture: stability, security) 人 PERSON (which the West overemphasizes) Part of my (WEE) hope for the Chinese/West apparatus is for correction-energy against the West's environment-destroying excessive attention to man-as-world-user.

THE THREE, THE FOUR, AND THE FIVE:

The major motivation in Chinese philosophy= TO BE REMEMBERED for:

To achieve this, one must climb the ladder of four rungs:



Friendship is the peak of the mountain one can ascend by means of the ladder-with-four-rungs:

1. good deeds

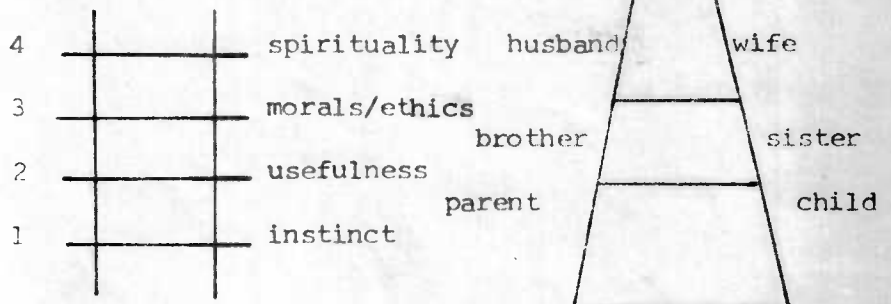
spirituality (sensitivity; including esthetic and philosophical)...4 values (moral and ethical)...3 use...2 instinct (sex, etc.; upward)...1

friend friend ruler ruled

2. good words



3. good offspring



BOOKS ON TAI CHI:

"masculine": Gia-Fu Feng (my Big Sur teacher), TAI CHI--A WAY OF CENTERING, I CHING (Collier/70; \$2.95).

"feminine"): Alice McGrath, TAI CHI (Bantam/69; 50¢).