

## ***The Doctrine of the Mean, Cheng and World Harmony***

***Kevin de La Tour and Simone de La Tour***

ABSTRACT: The present paper endeavors to illustrate ways in which *cheng* (诚) – a central theme in Confucian metaphysics, as portrayed in the *Zhongyong*, traditionally translated as *The Doctrine of the Mean* – is applicable in the current world reality as a tool for promoting self-evolution and harmony in a society that is moving toward globalization. The debate on the significance of the word *cheng* continues in Chinese philosophy to this day. The authors argue that the concept of *cheng* is in alignment with themes prevalent in the science of conscientiology, more specifically that of orthothosenity or correctitude. The need for a multidimensional and multilateral paradigm shift is addressed in the interest of connecting the intraphysical consciousness with its extraphysical origin and fostering an interface between Eastern and Western thought. Concepts in Conscientiology and Confucianism are compared.

SUMARIO: Este artículo muestra las aplicaciones que pueden darse en el mundo actual al *cheng*, un tema central del Confucionismo – como retratado en el libro *Zhongyong*, tradicionalmente traducido como *La Doctrina del Medio* –, como herramienta para promover la evolución personal y la armonía en una sociedad que camina rumbo a la globalización. El debate sobre la importancia de la palabra *cheng* continúa presente en la filosofía china hasta nuestros días. Los autores proponen que el concepto de *cheng* tiene afinidad con temas fundamentales de la ciencia Concienciología, en especial con la ortopensenidad o pensamiento correcto. Se aborda en este trabajo la necesidad de adoptar un nuevo paradigma, multidimensional y multilateral, a fin de conectar a la concín con su procedencia extrafísica y establecer una interfase entre los pensamientos Oriental y Occidental. Se

presenta un análisis comparativo de conceptos de la Concienciología y del Confucianismo.

RESUMO: Este artigo mostra as maneiras nas quais cheng, um tema central do Confucionismo – tal como é retratado no livro *Zhongyong*, tradicionalmente traduzido como *A Doutrina do Meio* – pode ser aplicado no mundo atual como uma ferramenta para promover a evolução pessoal e a harmonia numa sociedade que caminha rumo à globalização. A discussão sobre a importância da palavra cheng continua presente na filosofia chinesa até os dias atuais. Os autores propõem que o conceito de cheng está alinhado com temas fundamentais da ciência Concienciologia, mais especificamente com a ortopenseidade, ou correção. A necessidade de uma mudança paradigmática, multidimensional e multilateral, é abordada neste trabalho visando conectar a conscin à sua procedência extrafísica e estabelecer uma interface entre os pensamentos Oriental e Ocidental. Conceitos Concienciológicos e Confucionistas são comparados.

## INTRODUCTION

**Current.** Humanity is currently in disharmony and options are being sought by both governmental and non-governmental organizations worldwide to make this planet a more sustainable host for humankind.

**Cog.** The authors sincerely hope that the present investigation serves as a contribution toward a viable solution, functioning as a “mini-cog,” as it were, in the vast mechanism of the universe.

**Parts.** This paper includes the following parts: *Cheng* in Confucian Metaphysics; The Applicability of *Cheng* in Today’s World; Multilateral Paradigm Shift; The Oneness of East and West.

**Rapport.** As this theme was first presented in a conference on Confucianism in Beijing, in this paper the authors have intentionally utilized terms pertaining to Chinese philosophy in order to establish a greater rapport with the Chinese intellectual community and thereby facilitate their understanding of conscientiology.

**Nexus.** The theme of *cheng* is a universal one for human development. Thus, this paper examines *cheng* as a tool for self-evolution and world harmony.

**Interpretation.** The following is a listing of 7 terms used to interpret *cheng*, given here in alphabetical order: 1. Creativity (Roger Ames & David Hall); 2. Facticity (Guo Yi); 3. Honesty (Xu Chao); 4. Reality (Wing-tsit Chan); 5. Sincerity (Tu Weiming, James Legge); 6. Truth (Wing-tsit Chan); 7. Wholeness (Shun, Kwong-loi).

**Reality.** Yanming An (2003, p. 890) states that in the *Zhongyong*, *cheng* is “the reality of a thing, even the reality of nature as a whole.”

**Relationships.** In conscientiology, *cheng* can be correlated to the following 10 concepts, listed in alphabetic order: 01. Authenticity; 02. Correctitude; 03. *Monofrontism*; 04. The consciousness; 05. Incorruption; 06. Extraphysical origin; 07. Pure consciousness; 08. Orthothosenity; 09. Genuineness; 10. Immanent Energy.

**Translation.** *Zhongyong* is traditionally translated as *The Doctrine of the Mean*, as interpreted by James Legge (1815-97). It has received various titles in different languages since then.

**Tendentious.** In order to avoid the tendentiousness of one or another translation, the authors will be using its Chinese title – *Zhongyong* – throughout this paper. The same is applied for the term *cheng*.

**Authorship.** The debate on the authorship of *Zhongyong* continues to this day in the philosophical community. As the issue of its authorship is not within the scope of this paper, and as the authors feel that “ideas or contents” are more important than the individual, they will refer to this work as pertaining to Zisi’s school.

**Central.** *Cheng* has continued to be a central theme in Confucianism. More specifically, *cheng* is to be found in greater detail in Confucian metaphysics, as represented in the *Zhongyong*.

**Perspective.** Multidimensionality provides humanity with a broader perspective of the universe in which it lives. *Science devoid of multidimensionality narrows the world view.*

**Philosophy.** Metaphysics is defined as the branch of philosophy that deals with first principles and seeks to explain the nature of being or reality (ontology) and of the origin and structure of the universe (cosmology).

**Science.** It will be seen that conscientiology, although sharing various points in common with metaphysics, is an applied science. Its ultimate aim is to research and explicate the guidelines for evolution of the consciousness using systematic scientific methodology.

**Conscientiology.** The science of conscientiology, proposed by Brazilian physician Waldo Vieira, studies the human *consciousness* – also referred to as one’s essence, the intelligent principle, self or ego – and all of its multidimensional manifestations.

**Equivalent.** In Chinese philosophy, “the consciousness” (意识) is also expressed using the term “being” (存在). Could it also be considered equivalent to heart/mind (心)?

**Measurement.** Protagoras saw man as the measure of all things. Conscientiology sees the consciousness as the measure of all things. The investigation of conscientiology is based on the consciential paradigm.

**Questions.** Conscientiology addresses at least five questions (Vieira, 1999, p.1) regarding human existence: Who are you? What are you? Where did you come from? What are you doing in this life on earth? Where are you going?

**Context.** In order to appreciate some of the parallels between the past and the present, it is useful to examine the context of ancient China, specifically during the Ancient Confucianism of the pre-Qin period (Qin dynasty, 221-207 BCE).

**Feudalism.** The governmental system of the late Spring and Autumn (722-481 BCE) and Warring States periods (484 or 475-221 BCE) were feudal ones in a process of disintegration.

**Barbarous.** These are considered to have been barbarous times. Regicide was not uncommon. Loyalty had become a cliché. Rites merely had the mundane purpose of maintaining social order.

**Power.** The Spring and Autumn period was characterized by

wars of aristocratic monopoly. The Warring States period, however, is said to have been characterized by power struggles between states, involving authoritarian leadership, standing armies, and peasants in the military.

**Sunzi.** It was during this period that military specialists appeared such as Sunzi (Sun Tzu, fl. c.500–320 BCE), author of *The Art of War*.

**Weapons.** New weapons such as the crossbow were adopted; armor and the iron sword were developed (Roberts, 1999, p. 13).

**Confucianism.** In response to the context of the chaos of the times, the main objective of Confucianism was to restore order. It was felt this could be achieved through a humanistic ideology based on moral principles, which would promote self-cultivation and result in a stable society.

**Conscientiology.** In a manner similar to Confucianism, conscientiology promotes self-development through education and individual self-research, aiming toward the individual's evolution through enhanced self-awareness. Thus, conscientiology could also be referred to as evolutiology. Ethics, embodied in the concept of cosmoethics, likewise serves as a backdrop in conscientiology.

**Nowadays.** Now, approximately 2500 years later, the following is a brief listing of situations that illustrates how the world is currently in a state of disarray, listed in alphabetical order: 1. Continued acts of terrorism; 2. Creation of weapons of mass destruction; 3. Egoism and a subsequent need for personal ethics; 4. Eruption of civil and holy wars; 5. Expansionism; 6. Growing socio-economic inequality; 7. Increasing corruption; 8. Intensification of capitalism as an international code of conduct; 9. Lack of human rights; 10. Numerous armed conflicts between countries; 11. Polarization of world power; 12. Superpatriotism.

**Repetition.** In view of current conditions, it is once again necessary to implement a greater order in the global society. *History repeats itself.*

## CHENG IN CONFUCIAN METAPHYSICS

**Relevance.** What can be said about the relevance of *cheng* in modern day society? How can humankind take up the spirit of

*cheng* and apply it to personal evolution? How can the importance of *cheng* be transmitted and how does it relate to other fields of knowledge, such as conscientiology?

**Zhongyong.** Although *cheng* has been addressed in various contexts in different Confucian works, the most comprehensive treatment of this term occurs in the *Zhongyong*, the entire second half of which is devoted primarily to this topic.

**Nature.** According to the Tang thinker Li Ao (774-836), the questions of human nature and destiny were no longer addressed after the Qin dynasty. He took up the notion of *cheng* and, in his “Essay on Restoring Nature,” revived the metaphysical thinking that was dormant until that time (Chen, 2003, p. 386).

**Cornerstone.** The concept of *cheng* subsequently became a cornerstone of neo-Confucianism, which was developed during the Song dynasty (960-1279).

**Original.** Later Confucians consider *cheng* to be the *original state* of humans that they should return to.

**Requisite.** In the *Zhongyong*, *cheng* is presented as the *key requisite* for the development of the superior man, in his progression toward sagehood.

**Models.** The superior man and the sage, the two evolutionary models in Confucianism, can be roughly compared, for didactic purposes here, to the petifree individual and *Homo sapiens serenissimus* portrayed in conscientiology.

**Intermediary.** The “heaven-human-earth” triad concept, as reflected in the *Zhongyong* (ch. 22), establishes the sage in partnership with “heaven”, acting as an *intermediary* (Tan, 2002) between heaven and earth.

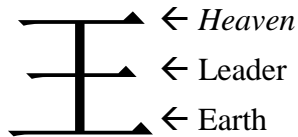
**Extraphysical.** In this article, the term “heaven” is used, as it is a traditional translation for the Chinese term *tian*, which can be taken to be a rough equivalent to the extraphysical dimension.

**Interaction.** This status of the intermediary is somewhat equivalent to the *serenissimus* who is in constant interaction with and following the guidelines of the extraphysical dimension.

**Comparison.** This is embodied in the Chinese character (see figure below) for king or emperor (Tan, 2002). He is ideally a moral leader or “sage king,” which could be compared to

Socrates' philosopher king.

**Symbolization.** The following character symbolizes the triad concept, with the three horizontal strokes indicating the three aspects of the triad. The central horizontal stroke represents the leader, who connects (vertical stroke) heaven (upper horizontal stroke) with earth (lower horizontal stroke):

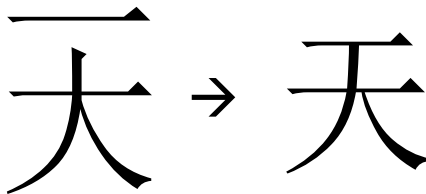


Chinese character for “king” or “emperor”

**Relationship.** The first chapter of the *Zhongyong* establishes the relationship between heaven and human beings:

What heaven has conferred is called nature. Accordance with this nature is called the way. Cultivation of this way is called education.

**Significance.** The lower portion of the character heaven (see figure below) can be seen to include a person with outstretched arms. The upper line represents heaven, “directing his footsteps” (Tan 2002). Could it then be said that the upper horizontal line represents multidimensional issues and the lower portion of the character represents earthly matters?



Chinese character for “heaven”

**Transformation.** As part of a triad, the *Zhongyong* states that the sage is said to “assist in the transforming and nourishing process of heaven and earth” (An, 2003, ch. 22).

**Blueprint.** This implies that things manifest in heaven prior to manifesting on earth or, in other words, that heaven serves as a blueprint for earth.

**Dimension.** In its investigations, conscientiology considers the universe to be composed of different dimensions of existence, the intraphysical dimension and the extraphysical dimension. Could heaven be expressed as the non-physical dimension of existence and earth as the physical dimension?

**Expression.** The human being or human consciousness is thus considered to be an expression of this extraphysical dimension or heaven, which is its true origin. For didactic purposes, the (human) consciousness can be portrayed as being more than energy, although being able to use energy at will.

**Intermediary.** Even though the consciousness or essence is restricted when in its physical condition as a human being, it has been shown that the consciousness can expand its senses and connect with other realms of existence, including its origin or heaven. This is amply expressed in Chinese metaphysics with the abovementioned triad concept.

**Immanent.** Confucian metaphysics posits that people contain the seed of *cheng* in their immanent nature. The sage has reached the state of *being cheng*, so that he or she is able to become a component of the triad formed with heaven and earth. This is our true state.

**Self-cultivation.** However, those who have not yet achieved this condition can do so through self-cultivation. This is aptly expressed in (An, 2003, ch. 20):

If you are striving toward being *cheng* you must find goodness and hold fast to it. You must study it broadly, investigate it in detail, reflect upon it carefully, discern it clearly and practice it thoroughly.

**Self-analysis.** An essential part of self-cultivation is self-analysis. Thus, the authors pose the following questions: What is philosophy if not analysis? What is conscientiology, or any



science, if not analysis? What is a meaningful life if not one that includes analysis? Without analysis, we are less than our potential, we are automatons. How can we know ourselves and the world if we do not analyze? How can the moment be taken advantage of without analysis? If the moment is simply enjoyed it is wasted. If the moment is analyzed it is used well. *Analysis is essential to evolution.*

**Progress.** A moment analyzed becomes a tool for growth, a tool for progress, a tool for moving forward. Moving forward seems endless, but moving forward is the thing to do. When there is no forward movement there is no life, only stagnation.

**Urge.** It matters not where one finds oneself, in which dimension: one must develop and maintain this development – this is not momentum, it is an urge. Momentum is something that tends to continue by itself. Forward movement is not an automatic process. It is necessary to constantly urge oneself forward endlessly, without stopping. This results in the individual being in the state of *cheng*. *The will to move forward is the key.*

**Application.** In order to enter into the state of *cheng*, the individual needs to understand him or herself. This is a practical application of conscientiology: *to understand ourselves as a reflection of the universe* (Vieira, 1994).

**Focus.** The world, however, is a distracting place. And yet it is the world that we are intended to focus in. How can we develop an appetite for focus and lose our interest in distraction?

**Party.** People prefer to party, as reflected in the popular Chinese expression: “吃,喝,玩,乐!” or “I eat, drink, play and I’m happy!”

**Entropy.** As we maintain our distractions, our entropy increases, our enthalpy vanishes and we are adrift in a sea of noise: stressed, angry, in lack, dispersed. How to get focus back? That is our goal as humans. Here in the twentieth and twenty-first century distractions are many. How does mankind intend to regain its composure, its dignity?

**Self-knowledge.** Focus is necessary. Focus is lacking. Focus on ourselves: who are we, what are we? This seems egocentric but it is not. How can we focus on ourselves, know ourselves, and expand this notion to unite again with the universe?

**Paradox.** Is it not interesting that we are *in* something and yet so *distant* from it? Imagine an omnipresent universe that we are distant from. Impossible it seems. Quite a paradox. And a paradox it would seem to be. Conscientiology poses that: *we do not understand the universe because we do not understand ourselves.*

**Leashes.** In conscientiology, “leashes of the ego” is defined as societal restrictions placed upon the individual, being cultural, religious, philosophical or scientific in nature. They function as obstacles to the unfettered evolution and free expression of the consciousness (Vieira, 1994, p. 316).

**Unawareness.** Thus, many do not know what they want because society makes its demands. It is not their self talking, it is their boss. It is not their wishes talking; it is their rent, their bills. And this they listen to. Few are those who listen to themselves. Confucius is quoted in the *Zhongyong* (ch. 2) as saying: “for a long time few people have been able to follow it (the Way).”

**Money.** The current general paradigm is a monetary one – a money society – creating a vicious circle in which the individual becomes a *robotized* slave to financial gain. (Vieira, 1994, p. 236)

**Gain.** Merriam-Webster’s dictionary describes profiteering as selling essential goods for exorbitant profit. In other words, when interacting with others the individual has a singular thought: “What can I gain from this?”

**Profit.** Confucius also comments on the issue of profit when he says, “The superior man comprehends righteousness; the small man comprehends profit.” (*Analects*, 4:16). The small man can be expressed as “precomatose” (Trivellato, 1999).

**Brainwashing.** According to conscientiology, brainwashing is second only to fear as a practical impediment to the development of personal capacities. (Vieira, 1994, p. 462)

**Fulfillment.** The *Zhongyong* (ch. 25) states: “*Cheng* is the end and beginning of things; without *cheng* there would be nothing.” Thus, when you do not have *cheng*, you have nothing. The converse is also true: when you have *cheng*, you have everything.

**Nourishment.** Why does one need *cheng*? The authors suggest that it is the same reason that the plant or sprout needs sunlight: the individual needs something to strive toward. What he or she

strives toward is “nourishment.” Then, what is this nourishment that *cheng* brings? It is that which powers his or her growth.

**Essentia.** So the consciousness uses its wherewithal to strive toward this nutrition or *essentia* that it needs in order to be more fully itself or return to its original essence when in the human condition. The consciousness strives toward this *essentia* with an insatiable appetite because the consciousness’ tendency or urge is to grow, to develop, to evolve.

**Exist.** As the human consciousness evolves it feels better, it feels more real, it exists more. The consciousness strives to exist. Of course it already exists, but it strives to *enhance* its existence, so that it more fully exists.

**Awareness.** When the individual becomes fully him or herself, he or she is in the state of *cheng* or is *being cheng*. In other words, he or she is fully aware of who and what he or she is. This resonates with the term “facticity” as proposed by Guo Yi (2004).

**Oneness.** In this condition, the individual can be said to be “with-all-that-there-is.” This refers to being in touch with all that there is, which is also expressed as “oneness.”

**Degree.** So then, as one develops more *cheng* – although *cheng* really cannot be quantified – a greater sense of oneness is developed.

**Approximation.** When progressing along the lines of *cheng*, the individual senses a greater approximation with and to this reality, this state of with-all-that-there-is, as the authors describe it. You feel greater reality. You feel more present. You feel more existence, and *you know that it is your one goal*.

**Being.** As you progress, your capacity to sense *cheng* improves. Your sense of it increases, up to the point where it is your *entire reality* as you reach it. At this point you are *being cheng*. Can we say that this *entire reality* of the individual is what conscientiology expresses by the condition of “the free consciousness” in its unrestrained and pure or non-physical form?

**Metaphysics.** The *Zhongyong* (ch. 24) states that “he who has *cheng* is like a spirit”. In other words: the person who is in the state of *cheng*, namely the sage, has developed specific capacities allowing him or her perceive the nature of heaven,

thereby enabling him or her to enter into partnership with it. This is clearly expressed in Confucian metaphysics.

When centrality and harmony are fully realized, then order and happiness abound throughout heaven and earth, and all things are nourished and flourish (An, 2003, ch. 1).

**Connection.** Harmony is the conduit. It is like a connection. Where there is harmony, there is connection between heaven and earth. This connection helps mankind *to be more of what it is, not what it is not.*

**Harmony.** Thus, when one is in harmony, he or she is in synchrony or in tune with the movement of the universe.

**Synchronicity.** This is alluded to by the theory of synchronicity, an “acausal connecting principle,” as put forth by the noted Swiss psychologist and psychiatrist Carl Jung (1875-1961). His theory suggests that coincident events occur due to universal forces being aligned with the individual’s own experience.

**Resonance.** This is also echoed to some degree in the theory of Morphic Resonance, as proposed by the British biologist Rupert Sheldrake, which states that things of the same “form” tend to “resonate” with and reinforce each other.

**Thosene.** Conscientiology (Vieira, 2004, p. 1112) proposes the theory of the thosene (*tho + sen + e*) as the unit of manifestation of the consciousness that considers thought, sentiment and energy as being three inseparable elements. Thosenes are considered to be generated on an ongoing basis by every human consciousness in any dimension in which it participates.

**Holothosene.** According to this theory, when enough similar thosenes aggregate, they form a holothosene or a *thosenic field*. An individual’s profile is defined by his or her personal holothosene, which is an average pattern established by the thosenes he or she generates.

**Card.** The holothosene can be likened to one’s calling card, representing a more accurate representation of that individual’s profile. The individual’s holothosenic profile must enter into resonance with the pattern of heaven in order for him or her to effectively enter into *cheng*. *The holothosene of the sage is that of virtue.*

**Orthothosene.** The thosene of virtue is expressed in conscientiology as orthothosene (*ortho + tho + sen + e*). More specifically, this is defined as the *correct* – as indicated by the prefix “ortho” – or *cosmoethical* thosene (Vieira, 2002, p. 1108).

**Cosmoethics.** What is cosmoethics? In conscientiology, cosmoethics is the ethics represented by a reflection upon cosmic, multidimensional morality, or the cosmic moral code. Cosmoethics surpasses social, intraphysical morals or those morals presented within any human classification.

**Partnership.** It is this cosmoethical thosene that allows the individual to enter into partnership with heaven.

**Ethics.** Is *cheng* a system of ethics? Ethics is merely a consequence or result of an individual deciding to follow along the lines of reality. If one decides he or she is going to exist in the direction of what is, to acknowledge reality (facticity), ethics is a natural consequence.

**Reality.** To the degree that someone is ethical, he or she is living life as it is to be led. As one is living life as it is to be led, he or she is more real, because he or she is acknowledging and participating in reality, not in non-reality. *Ethics is a code for one to point in the direction of reality, of what is.*

**Ectopic.** Those who are unethical, who choose to manifest in a way that is not along the line of ethics, are refusing reality. They are rebuking reality. They are creating a nightmare for themselves. They are resisting what is. They are dislocated or ectopic with regard to being – existing – along the lines of reality.

## THE APPLICABILITY OF *CHENG* IN TODAY’S WORLD

**Practicality.** It is important to bring concepts from the realm of ideas into people’s everyday life in order for the time spent with investigation to be worthwhile. Otherwise it ends up like a bubbling noise in the back of the mind or a winding road with no destination.

**Application.** Thus, some questions must be considered, such as: How can *cheng* be implemented in the modern day world? How is it appropriate? How can humankind use *cheng* to reach its

ideals? How does it pertain now, today, in 2005 and beyond? Among the many benefits of *cheng*, the following 3 are provided for consideration: 1. Self-orientation; 2. Evolutionary conquest; 3. Assistance to others.

### 1. Self-orientation

**Crutch.** Conscientiology suggests that the one who erroneously transfers his or her personal effort to any type of psychological crutch cannot arrive at self-knowledge, self-awareness or self-maturity. This greater maturity is termed *holomaturity* (Vieira, 1994, p. 348).

**Guide.** When one is in sync with heaven, he or she becomes his or her own guide, or in other words: the best compass or tool is you, yourself, the consciousness. You *are* the *I Ching*, much better than the *I Ching*.

**Pointer.** In this condition, then, you are the compass, the “pointer of the consciousness” as it is termed. As you are in harmony, you are loosened and point in the right direction. As you withdraw from this harmony, you ensconce yourself in a hole wherein there is no vision. So the pointer becomes grounded, is stuck and does not rotate, does not swivel and we know not what is coming up next.

**Surprise.** People are generally fixed on one aspect. They see that one thing at the expense of all other things. That is why they are caught by surprise. That is why they are unsure.

**Foresight.** As the individual is sighted he or she is without fear as he or she can see what is impending. Thus the individual can move with confidence. He or she can be more relaxed. When relaxed, the vision functions much better and further. The vicissitudes of events can be withstood and even pre-empted. They can be anticipated. Simply spoken, one can see them coming. The *Zhongyong* (An, 2003, ch. 24) states:

Once you are being *cheng* you have foreknowledge of things. When a nation or clan is about to rise up, there are always omens of their fortune. When a nation or clan is about to fall, there are always omens of their misfortune....When good or evil fortune is imminent, the truly *cheng* person will foreknow.

**Partnership.** When people have a broader perspective of others,

things and events, those are no longer the first line of focus. They can then turn their gaze, as it were, up to heaven without losing sight of all else. So perceive your neighbor, or those around you. This allows a greater peaceful coexistence with others.

**Dimensions.** When doors are open, we can interact. The same is true with the physical and nonphysical dimensions. When people are closed, there is no interaction. When we are relaxed and natural there is an ongoing interchange between us and our fellow consciousnesses or our neighbors in the nonphysical dimension.

**Neighborship.** The interaction between humankind and “heavenkind” becomes a daily one, becomes a natural one. This partnership can be referred to as a “neighborship.”

**Conclusion.** *The state of oneness frees the individual to be what he or she is, to return to his or her origin, thus being cheng. His or her direction is provided by the flow of the cosmos.*

## 2. Evolutionary Conquest

**War.** In today’s world, war is an incessant problem. Strategists constantly refine their capacity for waging battle. The art of war in this case, however, speaks to the term militant as it is used to express being aggressively active in a cause.

**Uprightness.** Militancy, in this case, refers to a sense of discipline, of uprightiness, of honor and of glory. How does *cheng*, then, relate to the art of war? We can point out at least the following 2 relationships: i. Development of Human Capacities; ii. Attainment of Self-evolution.

### *i. Development of Human Capacities*

**King.** As mentioned above, the character for king represents the partnership in which the sage serves as an intermediary between heaven and earth. This is certainly not a passive relationship. It is an active relationship.

**Conquest.** The glory gained, in this case, is not from the conquest in battle. It is the conquest of a new terrain, the terrain of heaven. Once the sage has achieved partnership with heaven, it is only because the uprightiness of that individual, the “warrior,” has conquered heaven. He or she has heaven as his

conquest.

**Symbolism.** Words are symbolically significant. Names, words, symbols, all represent things, situations, conditions, statuses. The Chinese character for king, as we have seen, is very appropriate.

**Attainment.** It is worth reinforcing that *anyone* can reach the condition of sagehood. It is simply a matter of personal interest, motivation, prioritization, effort, dedication, focus, perseverance and practice, among other attributes.

**Techniques.** In this technological era, personal methods become an important resource for development in any area of endeavor, including evolution of the consciousness. A great assortment of techniques is available for the individual interested in pursuing the expansion of his or her perceptions.

**Middle.** It is important to maintain one's focus on *both* realms. Conscientiology thus emphasizes a "middle way." In other words, the mature individual is one who has his or her vision connected with heaven, while his or her feet are simultaneously planted firmly on the ground.

**Conclusion.** *The oneness achieved through partnership with heaven amplifies the individual's perspective of the universe he or she is a part of.*

#### ii. *Attainment of Self-evolution*

**Sunzi.** In *The Art of War*, Sunzi states in the first chapter, "War is a matter of vital importance ... the road either to survival or to ruin. Hence, it is imperative that it be studied thoroughly." This passage can be appreciated in a different light:

**Conscience.** In your personal evolutionary struggle do you have those who oppose you? Of course you do. Are you set on victory? Certainly you are. Must you use tactics and logistics? *By all means yours is a war of conscience, of ethics, of uprightness.*

**Energy.** The only "blood" to be shed is energy, the juice that flows throughout the cosmos. This you most gladly shed in order to reach your objective.

**Self.** So we can see that the greatest war is that which one has with oneself: to be victorious over oneself; to demand and insist that rightness prevail.



**Traits.** The *strong-trait* is defined by conscientiology as a personal trait that impels the individual on the “way of evolution.” Your strong-traits must crush your weak-traits. The weak-point is an obstacle to personal evolution. Thus the importance of self-analysis and ponderation.

**Reflection.** Only immature consciousnesses feel self-realized and do not spend time on self-reflection. There might be realms of existence where thinking and pondering prevail in the behavior of individuals.

**Strength.** The personal struggle is aptly illustrated in chapter 10 of the *Zhongyong*. When Zilu asked Confucius to define strength, he replied, “Which are you seeking, the strength of the southerners, of the northerners, or of yourself?”

*Conclusion. Striving toward cheng signifies growth. It signifies self-improvement through endless crises. Self-conquest is the finest medal. The true battle occurs within oneself.*

### 3. Assistance to Others

**Self-cultivation.** The starting point for providing assistance to others lies in self-cultivation. This is portrayed in chapter 23 of the *Zhongyong*:

Next to the sage is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of *cheng*. This *cheng* becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Being brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. Only those who are absolutely *cheng* can transform others.

**Possibility.** Progress takes time. But it can happen. That is why one must always work toward this possibility.

**Efforts.** It sometimes seems that our efforts are fruitless, however our efforts are never fruitless. They may not have the results that we wish at the moment, but this is our flaw of needing an immediate result.

**Wind.** Most people cannot give and throw it into the wind, figuratively speaking. But the point is just that: to give of yourself and throw it into the wind, and off it goes. Then you think no more of it.

**Void.** This is more than not having expectations. *It is like casting wishes into the void.* You wish well for others and you do not even wait for an echo. You cast it into the void and goes, and it is gone. It simply disappeared – for you. It is no longer in contact with you. You no longer can keep track of it. You have thoroughly let it go and it is gone.

**Effect.** However, it has had its effect. Even though you may not know what that effect is, this is not important. What is important is that you sent it off, and that you continue to send it off.

**Beacon.** Assistance is like being a beacon of good wishes to others. A beacon, a lighthouse does not know the ships it shines upon. It simply shines. It shines so that those ships may be saved. It never knows them. It never meets them. It often does not perceive them at all. But they perceive it and are affected by it.

**Selflessness.** A beacon is an example of selflessness. Selflessness does not mean you do not think of yourself. Selflessness means you give of yourself without thinking of yourself. That is selfless-ness.

**Gift.** Have you ever given yourself a gift? When casting wishes into the void one is in fact giving him or herself a gift. Is this a paradox?

**Oneness.** A paradox it would seem to be. However, if the individual is *at one with the universe*, then when casting wishes to the void one automatically receives.

**Conclusion.** *True assistance is performed anonymously: when performing assistance, the mature individual passes unnoticed, getting rid of his tracks. Celebrity is not synonymous with evolution of the consciousness.* (Vieira, 1994, p. 562, 758)

## MULTILATERAL PARADIGM SHIFT

**Box.** If the individual is striving toward the state of *cheng*, one's approach to life is of primary importance. Thus the need to examine one's personal paradigm.

**Freedom.** Figuratively speaking, life is lived in a box with no top and no bottom. We try to move forward but we cannot. We can only go so far. We dare not go back and are contained by the

sides. The box of human life allows little freedom.

**Outside.** People talk about “thinking outside the box,” but the box is always there. What must be done? Remove the box.

**Front.** How can the front of the box be removed? It is a matter of vision. Most do not think of seeing beyond it. They think there is nothing more. Their thoughts are in the box. Their view is in the box. Their life is in the box. They think they die in the box.

**Liquefy.** Those who melt or liquefy the front of the box are those who would be free to see the ranges beyond.

**Resistance.** This is difficult when those who are in the box resist getting out, getting beyond, seeing through. That is why it takes so long.

**Permission.** It is not about wanting, needing to get beyond the box, it is about *allowing* oneself to see beyond the box.

**Rigidity.** For most it is so solid and yet in many ways it almost does not exist. What is your box made of? Made of wood, made of glass, made of concrete or made up of ideas? Rigid ideas are different from wood and yet stiff and limiting.

**Roundness.** The front of the box can be eliminated through rounder, less rigid concepts and the person sees further. Those individuals are still on that same plane, but at least they are seeing more, they are interacting more.

**Connection.** However, the direct connection is with heaven. This gets to the point, as it were. Thus the importance of focusing on the concept of heaven.

**Melt.** Many thinkers who consider the human condition are able to melt the front of the box. They look forward and yet they do not look up.

**Invitation.** The authors invite these individuals to *look up* and undergo a paradigm shift. This is the use of multidimensionality: to look up.

**Confusion.** Out front of the box one can create and interact with new concepts. These concepts however can form much of a jungle of words that can also confuse instead of clarifying.

**Clarification.** But when one looks up, things are clarified directly, immediately, incontestably.

**Experience.** Thinkers are constantly discussing reality and human existence, often without arriving at a conclusion. How does this compare with a *direct experience* of reality?

**Preferable.** When one discusses from his or her personal experience it is different from generating a hypothesis from nothing, or from external day-to-day observations. Quite preferable.

**Proposal.** For this reason, conscientiology proposes: “Don’t believe in anything. Experiment. Have your own experience.”

## THE ONENESS OF EAST AND WEST

**Expression.** Many thinkers, both Chinese and Western, are convinced that one mentality cannot be expressed in the words of the other. This, of course, is nonsense. We are all one.

**Human.** The experience of being *human* must be expressed. It is not the experience of being Chinese *or* Western but of being us, consciousnesses. We are the same.

**Commonality.** It is possible to express this oneness, this singularity, this unison, this commonality. Words must be chosen that resonate with both mentalities, or more accurately, with the *same* mind that has been conditioned in different ways.

**Ontology.** Yang Guo Rong (2004) cites the process of acculturation that occurs with terms shared between East and West, as exemplified with the use of *ben ti lun* to express “ontology,” a term in Western philosophy.

**Bridge.** The article “Interpreting the *Zhongyong*: Was Confucius a Sophist or an Aristotelian?” by Richard Stichler (2004, p. 238,250) is interesting in that it creates a union, a bridge between the two philosophies, Eastern and Western, showing how they both can express the same concepts.

**Interpretation.** In it he states: “[W]hen Aristotle’s language of substance is properly interpreted, it will become clear that it is the philosophical language that can most adequately articulate the meaning and intent of the *Zhongyong*.”

**Aristotelian.** He goes on to say that: “The world of *Zhongyong*,

we may conclude, is much like the Aristotelian world of self-completing substances...If Confucius were Greek, it is clear that he would ... [be] an Aristotelian.”

**Zisi.** Perhaps even more specifically, if Zisi – as the putative author of the *Zhongyong* – and Aristotle had met, what words would they have used to communicate their kindred concepts to each other?

**Union.** Moving *through*, not beyond, our respective cultural conditionings we must express our thoughts in ways that simultaneously register with both cultures. In this way we create a union between the two.

**Exchange.** Barriers must be torn down. Walls must be dismantled. There must be a free exchange between the two. Without this there is stagnation and illness, literally and figuratively speaking.

**Coexistence.** Thus, the two cultures must coexist in peace and harmony. They must work well with each other.

**Universality.** A marriage, if you will: East and West. Many are dazzled by being of one culture or another. They are ensconced, immersed, indeed a bit blinded by the aspect of pertaining to a specific culture. They feel that they are superior in some way.

**Outside.** If we are to understand our own culture, we must understand it also from the outside. It is one thing to understand ourselves as insiders. It is another to understand ourselves as outsiders. In this way the Chinese process could be studied more thoroughly.

**Perspective.** Westerners are studying the Chinese process from without, from outside. Being *non-Chinese*, they have a perspective different from *being* Chinese. The converse is also true.

**Impartiality.** The authors speak now not as *either* of the two, just those who wish the best for all.

**Fad.** One can then ask, “To what degree have I stopped being any particular culture, being out of the fad of being one thing or another?” Samba, chopsticks, they are all fad.

**Junk.** The prioritizations of the lucid individual must focus on useful erudition, avoiding *junk culture*. In other words: one needs

to seek out the fundamental and eliminate that which is unproductive and inoperative (Vieira, 1994, p. 135).

**Rice.** The authors pose the following analogy: “How is life like rice?” We are germinated, we grow, and we are consumed, figuratively speaking.

**Consumption.** We are germinated with ideas before we are born (innate ideas). In this dimension we grow, but we are consumed by the world we are in. This is the life of most. Germination, growth, consumption. They are consumed. They are subsumed by the intents of many and thereby consumed by their environment.

**Chopsticks.** We must be more like chopsticks. Chopsticks are able to reach into a chaotic – apparently chaotic – mass and pluck out that grain, that essence that is important. This is how we must be if we are to deal with this world. We must be able to perceive what is of essence within the chaotic mass of any culture, pluck it out and, if we wish, consume it.

**Consumable.** Instead of being consumed by the environment, discern and pluck out that which is truly consumable. The rest is junk.

**Resonance.** When we can select what is good for us, what is pure, what is useful, *consumable*, we can change our pattern and more readily enter into resonance with heaven.

**Focus.** Thus, we must discipline ourselves, tune into and focus on that which is productive, useful, nourishing. No junk. Reduce the junk. Increase the nourishment.

**Unification.** It has been shown how *cheng* is appropriate in the world today and how incredibly relevant it is in the Western world, indeed the whole world, which comes to the issue of unifying humankind and seeing it as one.

**Oneness.** The authors propose two kinds of oneness: (1) oneness with the extraphysical and (2) the oneness of humankind, the East and West as one. If *cheng* is applicable in the modern day world, then it is humanity that is going to experience this oneness – *all* of humanity.

**Openness.** For this to occur, we have to open up from our Chineseness and our Westernness to *humanness*.

**Transcultural.** It is the authors' sincere wish that ideological exchanges between East and West will be continually strengthened in order to promote transcultural consciential evolution.

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*Kevin and Simone de La Tour* have worked as volunteers in conscientiology from 1990 and 1988 respectively to the present. They served at the IIPC until 1994 in Brazil as researchers and



*teachers. They then established the IIPC New York office, where they served as teachers and directors from 1994-2000. they lived in China from 2000-2002 in order to research Chinese language and culture. From 2002 to the present they have been active researchers at the Center for Higher Studies of Conscientiology, specializing in Conscientiology and Sinology. Kevin and Simone are the translators of the treatise Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body by Waldo Vieira, M.D.*