

## 諮商心理學與新儒家實踐哲學的交會： 回應林安梧教授「關於外王—內聖」問題一文

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### 摘要

本文試圖從新儒家實踐哲學與諮商心理學共同關注的人格發展議題出發，說明內聖外王的實踐次序或以德行做為個體社會發展的基礎，是新儒家實踐哲學與當代諮商心理學的共識，以回應林安梧教授對於「外王—內聖」問題的看法。作者首先，闡述東西方學術傳統如何回應當代越來越快速的社會變遷問題，再進一步地聚焦在從西方哲學分化出來的心理學，特別是諮商心理學，和新儒家實踐哲學共同關注的「自我覺察」的實踐工夫。接著，作者從新儒家學者牟宗三先生的論點與當代西方品德教育的相關研究，說明重視品德教育對於學習科學知識有所助益。最後，再從儒家的人倫互動關係與阿德勒諮商心理學中有關社會平等的角度，說明以人倫為基礎的民主社會，是以每個個體的人格尊嚴皆平等所建立起來的。本文希望能將諮商心理學的理論和實務與新儒家的修養工夫論相互連結，以作為發展本土諮商心理學的基礎。

**關鍵詞：**諮商心理學、儒家、實踐哲學、內聖、外王

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## 壹、問題背景：東西方哲學傳統對內聖外王問題的基本看法

自從十九世紀下半葉，西學東漸以來，儒學在過去一百多年來，受到相當大的衝擊與挑戰。東亞社會中的中國、日本、韓國或台灣等這些深受儒家文化影響的地方，在西學衝擊下，皆持續地在傳統與現代、東方與西方文化之間來回擺盪（oscillation）（Wu, 2009, 2014）<sup>77</sup>，甚至激發起一些社會運動，譬如：發生在中國大陸的 1919 年五四運動、1925 年到 1930 年代的復古運動（王雲五，1925，1925）<sup>78</sup>、1960 年代到 1970 年代的文化大革命等。在這種長期來回擺盪在傳統與西化的時代背景下，當代新儒家承載著儒學發展史的第二次重要轉化<sup>79</sup>，也就是消化西方學術的精華，建立起嶄新的、融匯儒釋道三家與西學的新儒學傳統。

過去一百多年來，當代新儒家歷經了幾代的傳承，誠如林安梧教授（2024）所言，第一代學者如：梁漱溟、馬一孚、熊十力等，第二代學者如：唐君毅、牟宗三、徐復觀等人。上述學者皆從其所處的特殊歷史社會文化環境出發，發表了他們對儒學與西學的獨特見解，特別是 1949 年以後隨著第二代新儒學學者遷移到香港台灣，也影響了港台地區的一批新生代學者，譬如：劉述先、戴璉璋、王邦雄、曾昭旭等；此外，余英時、杜維明、成中英、沈清松等，則以其優秀的英語能力，直接將當代新儒學的思想傳播到國際，並與國際學者溝通。

正當東亞社會歷經西方殖民主義挾著工業革命與科學優勢的威脅，而進行著內部的自我反思與轉化之時，過去一百多年來，西方社會也同樣因為其自身科技、工業革命與交通運輸的快速發展，而產生深刻地社會結構的變遷。此外，其學術傳統也同時歷經快速地分化（differentiation）和專業化，各學科的專業領域，逐漸地從「哲學」這個數千年的學術傳統分化為上百個科學學門，譬如：自然科學的物理學、化學、天文學、生物學……等，和人文社會科學的歷史學、心理學、社會學、經濟學……等。因此，無論是東方的儒學或是西方從哲學逐漸分化的各個學科系統，皆須對時代的快速變遷所引發的各類問題做出回應。譬如：牟宗三和唐君毅等當代新儒家學者對於民主與科學議題的回應；西方哲學面對資訊科技與全球化快速發展的多元化社會處境，發展出後現代主義思潮；西方心理學面對當代人心理適應問題，提出各種心理治療理論等。換句話說，無論是東方或西方的學術傳統，皆須面對快速的社會結構變遷，做出適當地回應，以協助當代人面對時代變遷所產生的各式社會或心理上的適應問題。

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<sup>77</sup> 請參見拙著 Wu, 2009; 2014。

<sup>78</sup> 請參見王雲五（主編）（1925）。教育當局復古思想之實現。《教育雜誌》，17(12)，27091；王雲五（主編）（1925）。湘省復古思想之抬頭。《教育雜誌》，23(7)，115。

<sup>79</sup> 第一次重要轉化乃是自宋朝時期逐漸成功地將原始儒家的精神消化了佛學思想，而轉化成為融通儒釋道三家的宋明理學的新儒家時期。<sup>80</sup> 見宋·朱熹(1984)《論語》〈憲問〉篇。

面對時代的衝擊，林安梧教授對儒家思想如何回應當代問題亦有長期的關注，並發表相當多的相關論述，令人由衷敬佩。不過，在拜讀林安梧教授發表〈後新儒家實際哲學的一個側面—關於「外王—內聖」問題的一些回應〉一文後，個人一方面欣賞林教授對時代問題的敏銳覺察，但另一方面，又對林教授行文中的一些快速地推論，感到相當地遲疑、困惑與擔憂。譬如：何謂「後新儒學」、「舊內聖」、「方法論的本質主義」、「方法論的約定主義」等。或許是我個人受到西方分析哲學學派的部分影響，我個人認為上述這些概念的使用，如果能在文中有更清楚且明確地界定和說明，而不是讓讀者們各自從林教授的上下文意中和其以前著作中的論述加以揣摩，或許比較能夠增進學術論文與對話之間的溝通成效。

不過，林教授這篇文章真正讓我最感到擔憂的，是有關其對「外王—內聖」的論述，似乎沒有一個明確地邏輯論述可以說服我們，這樣可以更有利於建構一個讓人人可以在社會中可以過得幸福安康的人生。其實，無論是從東方儒學傳統或西方哲學與心理學傳統對人生議題的反思，其所關切地莫過於此。孔子在《論語》中提出「修己以敬」、「修己以安人」、「修己以安百姓」<sup>80</sup>的觀念與《禮記·大學》中提及的「修身、齊家、治國、平天下」的觀念是一脈相承的，也就是，由內聖到外王的實踐次第，是儒家的傳統，其明確地邏輯論證早已見諸於四書，特別是《大學》之中，儘管其中的邏輯論證是否真的可以依據如此的說法而推論，並適用於當代社會，仍可商議，但也不表示吾人可以因此任意將其功夫次序前後顛倒，這其中仍然需要有一步一步嚴謹地邏輯推論和闡述說明，方能真正協助當代新儒學去面對時代劇變所引發的挑戰。

此外，如何讓社會中的人人皆能過得幸福美滿的人生，也是西方自蘇格拉底、柏拉圖、亞里斯多德以降這一系哲學傳統所關心核心課題。亞里斯多德在其《尼克馬各倫理學》（*Nicomachean Ethics*）提到的一個首要且終極之善的概念：「*eudaimonia*」，中文大都翻譯為「幸福」，英文則翻譯為：「*happiness, flourishing, prosperity, well-being*」等。亞里斯多德在這本書的第一卷〈善〉中提到，政治學的目的是為了追求這個終極的最高善「幸福」，而從事政治學的人，必須是有德性和智慧之人，才能對高尚與公正做出恰當地考察和判斷，從而讓城邦或社會獲得更完滿的善（亞里斯多德，2003）。換句話說，即使是亞里斯多德的政治學概念，仍然堅信德性是從事政治學事務的前提。換句話說，西方哲學傳統也同樣認為個體內在的道德修養與智慧，是其能否為整個社會、城邦或社稷創造完善生活世界的基石。這樣一系列完整且嚴謹的邏輯論述，我們不僅可以從亞里斯多德的系列性論著中發現，在西方倫理學傳統的諸多論述中，也隨處可見。

因而，從東西方兩大哲學傳統來看，從內聖到外王的實踐功夫次第是明確且無庸置疑的。然而，誠如前文所言，過去一兩百年來，西方科學傳統歷經了快速地科學學門的分化，各類自然科學、人文學、社會科學等紛紛地從哲學的學術傳統中分支出來，為了

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<sup>80</sup> 見宋·朱熹(1984)《論語》〈憲問〉篇。

回應林教授文中所關切的內聖與外王兩者之間如何順利地開展出來，個人想從一百多年前才從哲學分支出來的心理學，特別是過去百年來快速發展的「諮商心理學」所關切的「人的完整發展」的議題，以及儒家實踐哲學中一直關切的「由成己到成人」的議題出發，說明在當代社會中，內聖或內心的安頓，仍然是作為外王以及學習客觀知識系統的必要基礎，方能使人人有機會活出幸福美滿的人生，以回應林教授前文中所謂「由外王而內聖」這種看似有點矯枉過正的說法。換句話說，個人想從諮商心理學和新儒家實踐哲學之交會處，來回應林教授該文中的一些論點，希望可以釐清一些關鍵問題，讓吾人生活於當代複雜多變與充滿挑戰的世界中，有一個比較可靠和可供依循的參考方向。

## 貳、諮商心理學與新儒家實踐哲學的起點：自我覺察

在儒學的傳統中，我們可以從孔子與弟子的對話中發現，孔子是持續地透過與弟子的對話，來喚醒並告知弟子們有關「仁」、「忠恕」等各種道德概念體現在人與人互動中的合宜之道。在論語中，孔子為弟子闡釋何謂「仁」，有多種的表達方式，主要是因為他與每位學生互動的情境各不相同，他在每個獨特的情境中，試圖透過對話「喚醒」學生們對仁、各種品德特質、合宜的人際互動與生命意義等的體會和領悟。因此，整部論語可以說就是透過師生之間的對話，喚醒學習者如何在日常生活中進行道德實踐的歷程。

儒學的發展到了漢代以後，隨著佛教東傳到中國與東亞，經過數百年或近千年與中國文化傳統中的儒道兩家相互影響和交流，到了宋代以後，逐漸形成融會儒釋道三家核心思想但仍然以儒學為正宗的宋明理學傳統，也稱為新儒家。此時的新儒家除了融會道家 and 佛教的思想精華與修行方法，更重視工夫論。在《宋元學案》與《明儒學案》中可以見到各知名宋明儒學的學者們提到的各式工夫論、修養論或心法，闡述了各種豐富的內在修養功夫來增強自我覺察的能力和敏銳度的方法，譬如：在〈濂溪學案〉（下）第十二卷：「《說》中『無欲故靜』一語，非其工夫之下手處乎？」、〈明道學案〉（上）第十三卷：「程子首識仁，不是教人懸空參悟，正就學者隨事精察力行之中，先與識箇大頭腦所在，便好容易下工夫也。識得後，只需用葆任法，曰『誠敬存之』而已。而勿忘、勿助之間，其真用力候也。」、「敬，即念而存也；義，即事而存也。指此敬義工夫，便將天地萬物打成一片，都存在這裡了。方成其為人。」（黃宗羲，2021）<sup>81</sup> 上述的引文，簡單地說，也就是反身自省，無欲無求，並體察自己內在的仁心仁性，如何在面對事情的時候，透過行為體現於外。有關類似的工夫論論述，在宋明理學的各經典著作中，俯拾皆是。

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<sup>81</sup> 上述幾則引文，請見（清）黃宗羲（編著）全祖望（補修）（2021）。宋元學案。中華書局。  
<http://skqs.lib.ntnu.edu.tw/dragon/>

同時，也可以發現宋明時期的新儒家學者在修養工夫上，也融入了禪宗的靜坐冥想等方式。譬如：在〈伊川學案〉（上）第十五卷：「學者先務，固在心志。……有欲屏去思慮，患其紛亂，則需是坐禪入定。」、〈崇仁學案〉（二）第二卷：「周子有主靜之說，學者遂專意靜坐，多流於禪。」、〈白沙學案〉（上）第五卷：「伊川先生每見人靜坐，便歎其善學」等<sup>82</sup>（黃宗羲，2008）。換句話說，透過靜坐冥想的工夫來增進內心的自我覺察，也是宋明理學中的其中一種工夫方法。

另一方面，儘管西方心理學史的發展，只有短短一百多年左右的歷史，但其所發展出來各種增進個體自我覺察的方法卻是越來越豐富、多元且對個體的生活實踐確實可以產生明顯的影響與改變的，更有趣地，近年來諮商心理學和心理治療的各理論學派逐漸融合了東方的靜坐冥想（*meditation*）或正念（*mindfulness*）的方法，來增進個體對自我意識的訓練和覺察。

其實，在諮商心理學的發展史上，強調個體對自我意識之覺察的重要性，已經是由來已久。早在 1950 年代精神分析取向的 Carl Jung（1951/1959）就曾經說過：「你所沒有覺察到的內在，它將顯現成為你的命運。」（德文：*Wenn eine innere Situation nicht bewusst gemacht wird, erscheint sie im Außen als Schicksal.*；英文：*when an inner situation is not made conscious, it happens outside, as fate.*）<sup>83</sup> 換句話說，個體如果對自己內在的意識狀態沒有清楚地自我覺察，個體表現在外的行為將受到潛意識所左右，其所做出來的各種選擇或行為，將逐漸地一步一步地實現成為一個人的命運。因此，只有當個體對自己的內在狀態有清楚地覺察或覺知，它才有機會看清楚自己內在的心理動機並做出調整，進而改變自己的外在行為、自己與他人以及自己與世界的互動關係，從而改變自己的人生命運。

自 1930 年代起，精神分析取向的心理治療理論與技術從歐陸開始蔓延開來的同時，行為主義心理學及其心理治療理論與技術也在美國蔚為潮流，此後，人本主義取向的存在主義治療、個人中心治療、完形治療等，以及認知行為治療、現實治療、家族系統治療、後現代主義治療取向等各種心理治療學派更是在二十世紀中葉以後如雨後春筍般地百花齊放，它們發展出各式各樣精彩且豐富的治療理論與技術，幫助個體自我覺察其內在的認知、行為與情緒之間的關聯，乃至個體對自己內在的深層覺知等。上述這類的諮商心理學的理論與技術在過去百年間，已經取得相當大的進展，並對隨著醫藥進步人口快速增長的人類社會產生相當大的幫忙，也改變了許多的人生和命運。換句話說，透過諮商心理學的科學研究與實務工作的相互結合和印證，人類已經慢慢地找到可以安頓

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<sup>82</sup> 上述幾則引文，請見（清）黃宗羲（編著）（2008）。*明儒學案*。中華書局。

<http://skqs.lib.ntnu.edu.tw/dragon/>

<sup>83</sup> 見 C.G. Jung (1959). *Christ: A Symbol of the Self* (pp.36-71). In S. H. Read, M. Fordham & G. Adler (Eds.): *Aion: Researches into the Phenomenology of the Self* (2<sup>nd</sup> ed.), Princeton University Press. (Original work published 1951)

內在身心的方法，並因此使個體可以由內而外完整地發展，使個人與自己的內在、個人與社會、個人與世界有和諧一致且正向的連結。

過去半個世紀以來，諮商心理學在實務工作上，更傾向結合了東方冥想( *meditation* ) 或正念( 西方用 *mindfulness* ) 的方法，協助人們找回內心的平靜，以及身心靈內在的和諧和統一。譬如：在台灣風靡流行的薩提爾模式之提倡者 John Banmen (2023) 在台灣出版《薩提爾的 52 個冥想練習: 覺察內在的冰山，跟自己和解，與他人共好》一書，藉由正念冥想以及心理治療中的一些對話引導方式，引領個體對自己的內在進行覺知、完全地接納，並與之和解，進而能與他人以及世界建立起更好的連結。此外，已經經由許多的科學研究證實對治療憂鬱症這個當代流行的心理疾病有正向療效的認知行為治療法 (Beck, 2011/2014)，近年來，也與正念冥想方法結合，以更有效地協助憂鬱症患者走出情緒風暴和恢復內心的平靜 (Segal et al., 2013/2015；Williams et al., 2014/2016；Kabat-Zinn, 2003；Kabat-Zinn, 2005)。換句話說，當代諮商心理學已經從東方傳統的自我覺察工夫上，找到一些合宜的切入點或連結，透過具體明確地操作步驟，引導深陷情緒風暴者或即使是一般普羅大眾找回內心的安定與平靜之道，並進而與他人和世界有更好的互動和連結。

相較於西方的諮商心理學，新儒家的儒學傳統中，雖然也累積了許多增進個體自我覺察的功夫和方法，然而，其所缺少的是讓新儒學的修養工夫方法透過科學化的驗證，更清楚地確認那些方式能更有效地協助個體進行自我覺察，進而使其自我內在的心性得以更完整的發展，而不是如林教授 (2024) 在其文章中所言：「宋明理學他們只強調『心法』，但卻一點『辦法』也沒有。」更明確地說，當代新儒家不是只有心法而沒有辦法，其在這個時代可以努力的方向，或許是與西方諮商心理學進行積極地對話和交流，並透過更多科學實證的方法將其過去千年傳統中的各式各樣的工夫論，透過具體的科學操作步驟加以體現或驗證，以確認其對人的內在心性和外在社會行為的發展等，有具體的助益。

### 參、由內聖到外王：人與社會完整發展的合理次序

當然，林教授在其文章中之所以提出「由外王到內聖」的說法，主要是針對為何傳統儒家的實踐哲學無法開展出西方科學知識和民主制度的問題而發。針對這個問題，當代知名的新儒家學者牟宗三先生提出了「良知之自我坎陷」這個說法，來解決當代新儒學如何開展出西方的科學和民主問題。對於牟宗三的論述，林教授在其文章中，直接點出新儒家傳統過去因為「太過內傾」、「太道德」、「太形而上」，因而需要將內聖與外王的實踐次序倒轉過來。個人認為，林教授這樣的論述，似乎跳躍的太快，並且忽略了牟先生等當代新儒家學者們兢兢業業努力地想透過「一心開二門」和「兩層存有論」

等嚴謹的邏輯論述架構，說明如何讓「道德心」轉化為「知性主體」，以吸收知識來面對現實世界中的各種複雜的實際問題，以及如何「本內聖之學以開出新外王」的系統性闡述。

有關良知的道德本心，如何轉化成為認知心，將全宇宙攝入於吾人的知識系統中，牟宗三在其專書《從陸象山到劉蕺山》（牟宗三，1979）的〈第三章王學的分化與發展〉，特別是該篇章〈附錄：致知疑難〉，以及《現象與物自身》的〈第四章：由知體明覺開知性〉等篇章中有相當完整且細膩地論述（牟宗三，1990）。依據牟宗三的觀點，良知是屬於道德心，而不是認知心的範疇。道德心可以做出價值的判斷，就像良知可以判斷如何恰當地「使用桌子」，但良知無法知道桌子的成分是甚麼所構成的，認知心才能判斷桌子的成分是甚麼所構成的。但當吾人從內在的良知發動，在「致」良知的時候，判斷當時的情境有需要「製作桌子」才能使用桌子去完成一件有價值的事時，這個時候良知這個道德心需要轉化成為認知心，透過認知心來認知桌子的成分造型以及相關的技術等知識，才能完成製做桌子的行為，進而有價值地去使用桌子。換句話說，此「致良知」的「致」這個工夫，迫使吾人不能只停留在道德心的修養工夫上，而且還需要有認知心去吸收知識，才能使良知天理在真實的世界中加以實現。對於這樣的轉化過程，牟宗三先生用「良知之自我坎陷」來形容（牟宗三，1979）。更明確地說，良知或道德心可以為吾人的生命做出價值判斷，並決定從事哪些行為、事情或職業是有價值的，然而，要成功地完成一件行為、事情或職業等，需要相關地專業知識，這個時候，透過「良知之自我坎陷」將道德心轉換出認知心去吸取知識，以完成一個有價值的行為、事情或職業，讓現實世界中的萬事萬物統攝於良知所安置的合理的世界秩序之中。對牟宗三先生來說，這是從內聖之學轉化以開展出新外王世界的關鍵樞紐。由良知所發動出來，在「致良知」的過程中，個人持續地在進行價值與社會行為的抉擇，並以此為基礎去認知客觀知識，以為自己、他人與社會做出一些有價值的社會貢獻。換句話說，若從良知和道德心出發去吸收知識，個體在認知學習過程的背後，是有強烈的價值動機，也因此，能夠賦予其學習客觀知識的行為相當的意義和價值，也因而更容易提升其知識學習的成效。

其實，上文的論述與當代西方推動品德教育運動的學者之相關研究可以說是一致的。根據 Berkowitz（2021/2022）的說法，「學術成就」和「品格發展」兩者之間存有相互增強的效果或協同作用（synergy），他和 J. Banninga 一起研究美國加州一百二十所小學，結果發現學校重視品格教育與其能否在州立考試成績獲得更好的成績之間有正相關。此外，他從事的有關「品格教育的有效做法」之相關研究中，也顯現出類似的研究結果<sup>84</sup>。換句話說，推動道德教育或品德教育並不妨礙吾人在知識學習上的成效。

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<sup>84</sup> 依據 Berkowitz（2021/2022）的說法，美國學校中推動品德教育的關鍵推手，或是將品德教育帶入學校的正式課程中的人，往往是學校的諮商輔導老師（school counselors）。

當然，牟宗三先生有關新儒家學者如何致其良知的論述，與西方品德教育學者 Berkowitz 等人所談論的道德教育，在修養功夫的層次上，或許有所落差。但兩者皆重視個體如何對自己內在的知覺感受、思考和行為等進行敏銳地自我覺察，進而能夠與自己、與他人、與世界或全宇宙建立起和諧且正向的連結。也就是，內聖或內心的安頓，是吾人能否發展出個人與自己、與他人、與世界有良好的互動和連結之基礎。

#### 肆、自我與他人和世界的關係：平等與和諧的互動關係

林教授在其文章中點出儒家政治傳統的根本困結在於「道的錯置」，因而需要讓傳統的「君、父、聖」三者恰當地歸位。在這裡，林教授提到其問題根源在於：

儒家「聖王」的理想，轉而成為「王聖」的現實，儒家本來主張「聖者為王」，有德行、有智慧、有能力的聖者，應當成為政治社會共同體的統治者，這有點像柏拉圖哲學王的意思。結果適巧相反，一旦登上了權力的高峰，作為政治社會共同體的最高統治者，就宣稱自己是有德行、有智慧、有能力的聖者了。……這樣的「王聖」，我稱之為「道德錯置」（misplaced Dao）。（林安梧，2024）

對於林教授上述的說法，個人深表贊同。此外，在儒家的政治社會體系中，誠如林教授所言：「在君主專制的兩千年傳統裡，『君』是作為政治社會共同體最高階位的頂點，『父』是做為家庭人倫共同體最高階的頂點，『聖』是做為文化教養共同體最高階位的頂點」（林安梧，2024）這「君、父、聖」或「天地親君師」一旦人們在整個社會體制中，扮演了某個角色，不論其個人實際的道德修養如何，我們的儒家傳統社會就會因其所扮演的社會位階，而將其人格神聖化，並給予其相當的權力，致使人倫之間的關係，在人際互動是非混亂之時，變成一種霸權或宰制的力量。

然而，為何會產生這種「道的錯置」或是「宰制的關係」呢？除了林教授在文中提到因為「教條化」和「刻板化」了人的培育與構成之外，我個人認為，這是因為忽略了儒家的人倫關係是講究「相互性」（reciprocity）的（Wu, 2013）<sup>85</sup>，或是這種人倫關係的「相互性」已經失衡了。也就是，父慈子孝、兄友弟恭、夫婦有別、君臣有義、朋友有信，應該是一種正向循環的互動關係。換句話說，父母對子女慈愛，子女自然地對父母孝順，這樣的人倫關係是平等的且具「相互性」的，而不是單方面地要求或期待某一方面無止盡地付出，另一方面卻沒有對等的或相對應的回應或回饋。儒家的人倫關係，原本是建立在人與人之間自然平等的互動交流上，且隨著每個人因為在家庭或社會中扮演著不同的角色，其以這些角色在與他人互動時，也是本著「仁心」的「相互性」以及「怵惕惻隱」、「推己及人」之心與他人互動，這種人際互動的情感是自然地相互交流、

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<sup>85</sup> 有關這方面的論述，可同時參考拙著（Wu, 2013）。



體諒、理解和接納的。因而，兄長友愛弟妹，弟妹恭敬兄長；夫婦之間互相體貼、分工合作；君王對臣子有義，臣子對君王盡忠等。

因而，誠如牟宗三先生在《道德的理想主義》一書的〈道德的理想主義與人性論〉一文中提到，儒家所談的善性善端、怵惕惻隱、良知等，是與階級的地位和利益無關的（牟宗三，1985）。也就是，每個人在人性的基本尊嚴和善心善性上，是相同的、平等的，沒有階級地位高低之分，只是在人與人的相互來往和互動的過程中，每個人因為其所扮演的角色不同，為了實際地體現其善性善端，會因時因地因人而有不同的「表現方式」。

上述的觀點，與當代諮商心理學中的多個理論學派對人際互動關係的看法是一致的。譬如：阿德勒學派的親職教育學者 Rudolf Dreikurs 在其專著《社會平等：當代的挑戰》中所說：「阿德勒提出『社會生活的鐵律』(ironclad logic of social living)，解釋了所有社會互動的基本法則……阿德勒意識到『平等』才是我們生活邏輯上的基本先覺要素，少了他，社會穩定與和諧便無法發生。……最根本的是我們需要學習如何與他人平等共處……。」（Dreikurs，1971/2019）此外，人本主義治療取向的個人中心治療法創始者 Carl Rogers 也強調將心比心地正確地同理當事人、治療者與個案之間需建立起真誠一致的平等互動關係；或是後現代主義治療取向主張治療者應把當事人當成是面對其內在問題的專家等。上述的諮商心理學理論或學派，在協助人發展出其完整人格的過程中，皆強調教育者、輔導者、治療者與當事者之間的互動關係，宜建立在一種真誠且平等的互動交流上，在這樣的人際互動基礎上，才能協助個人逐漸地發展出良好的個人與其自己、與他人、與世界的連結或互動關係。

## 伍、結論

從東西方哲學傳統與當代諮商心理學的觀點來看，人的完整發展到建議一個合理、平等且公義的社會，是其所共同關注的焦點。要實現這個理想，須從個體內在的自我覺察開始。在新儒家實踐哲學的千年傳統中，已經累積了許多有關如何覺察內在的工夫論，而當代諮商心理學也已經從東方傳統中吸取了冥想或正念的方法，並將其轉化到各個不同的心理諮商或心理治療的學派中，並透過科學的實證研究證實這些正念或冥想的方法，對於治療當代流行的一些心裏疾病有明顯地幫助。當然，這些方法若能更廣泛地推廣到所有普羅大眾的日常生活中，不僅能夠預防心理疾病，也能對一般人更有效地發揮其生活功能有所幫助。

誠如前文所述，從宋明理學以來新儒家的哲學傳統已經累積了許多不同層次的修養工夫論，然而，尚缺乏科學的實證研究證實這些工夫方法論，對於協助人的完整發展有所助益。過去幾十年來，諮商心理學結合正念冥想的方法，證實對個體內在身心的安頓，

可以產生相當的助益。這個諮商心理學與東方修養工夫論相結合的實例，頗適合做為一個示範的起點，讓諮商心理學與新儒家實踐哲學的傳統繼續尋找合適的交會點或切入點，以協助個體和社會可以和諧地完整發展，並證實從內聖到外王、從內在身心的安頓到個人與他人和社會有良好的互動關係，是協助人完整發展的合理次序。

至於林教授提出的有關「外王—內聖」跟牟宗三先生提出的「良知之自我坎陷」的說法，都是想要回應新儒家傳統如何開展出西方的科學知識與民主體制的問題。基本上，我個人還是比較認同牟宗三先生有關良知的論述，至於「良知坎陷」過程中的心理轉折，道德心如何轉化為認知心的這個內在心理歷程的轉折，如果可以與當代的諮商心理學的科學研究相結合，探討其中的轉折歷程，並將其論述的更細緻化，或許將更有助於人們釐清自己的價值抉擇和在價值抉擇中如何吸收或發展實用的科學知識，以完成其內聖外王或個人與社會的和諧發展之目標。

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## **The Intersection of Counseling Psychology and Contemporary Neo-Confucianism Practical Philosophy: In Response to Prof. An-Wu Lin's Article on the "Outer Kingliness and Inner Sagehood"**

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### **Abstract**

This article attempts to clarify the order of "Outer Kingliness and Inner Sagehood" or virtue as the foundation of social development of individuals from the perspectives of the practical philosophy of Contemporary Neo-Confucianism and counseling psychology, both of them concern the issues of personality development, in order to respond to Prof. An-Wu Lin's opinions on the problem of outer kingliness and inner sagehood. At first, the author explains how Eastern and Western academic traditions responded to the problem of increasing rapid social changes, then it further focuses on the practical work of "self-awareness" that is shared by psychology, especially counseling psychology, that is differentiated from Western philosophy and Contemporary Neo-Confucianism practical philosophy. Then, the author uses the arguments of the Contemporary Neo-Confucianism scholar, Mou Zongsan, and the relevant research on contemporary Western character education to illustrate that attaching importance to moral education is helpful for learning scientific knowledge. Finally, from the perspectives of Confucian human relations and social equality in Adlerian Counseling Psychology, it is explained that a democratic society based on human relations is established based on the equality of personal dignity of each individual. This article hopes to connect the theory and practice of Counseling Psychology with the Contemporary Neo-Confucianism self-cultivation theory as a basis for the development of indigenous Counseling Psychology.

*Keywords: Counseling Psychology, Confucianism, Practical Philosophy, Inner Sagehood, Outer Kingliness*

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## **I. Problem Background: The Basic Views of Eastern and Western Philosophical Traditions on the Issue of Inner Sagehood and Outer Kingliness**

Since the spread of Western learning to the East in the second half of the 19th century, Confucianism has been subject to considerable impact and challenges over the past 100 years. East Asian societies such as China, Japan, South Korea, and Taiwan, which are deeply influenced by Confucian culture, continue to oscillate between tradition and modernity, and Eastern and Western cultures under the impact of Western learning (Wu, 2009, 2014), and even inspired some social movements, such as the May Fourth Movement in 1919 in mainland China, the restoration movement from 1925 to 1930s (Wang, 1925; 1925), the Cultural Revolution from the 1960s to the 1970s, etc. Against the background of this long-term oscillation between tradition and Westernization, contemporary Contemporary Neo-Confucianism embodies the second important transformation in the development of Confucianism. This information involves digesting the essence of Western academics and establishing a Contemporary Neo-Confucianism tradition that integrates Confucianism, Buddhism, Daoism. and Western learning.

In the past more than a hundred years, Contemporary Neo-Confucianism has been passed down through several generations. As Professor An-Wu Lin (2024) said, the first generation of scholars, such as Liang Shuming, Ma Yifu, Xiong Shili, etc., and the second generation of scholars, such as Tang Junyi, Mou Zongsan, Xu Fuguan, and others. As mentioned above, the scholars expressed their unique views on Confucianism and Western learning based on the particular historical, social and cultural environment in which they lived. After 1949, the migration of the second generation of Contemporary Neo-Confucianism scholars to Hong Kong and Taiwan also affected Hong Kong and Taiwan. A group of new-generation scholars, such as Liu Shuxian, Dai Lianzhang, Wang Bangxiong, and Zeng Zhaoxu, etc.; in addition to Yu Yingshi, Du Weiming, Cheng Zhongying, Shen Qingsong, etc., use their excellent English skills to translate Contemporary Neo-Confucianism directly thought Spread internationally and communicate with international scholars.

Just as East Asian societies underwent internal self-reflection and transformation after Western colonialism posed the threat of industrial revolution and scientific superiority, Western societies have faced challenges over the past 100 years due to their technology, industrial revolution, and transportation. The rapid development has resulted in profound changes in social structure. In addition, its academic tradition has also experienced rapid differentiation and specialization. The professional fields of various disciplines have gradually differentiated from the thousands-year academic tradition of "philosophy" into hundreds of scientific disciplines, such as natural sciences, Physics, chemistry, astronomy, biology, etc. history,

psychology, sociology, economics, etc. of humanities and social sciences. Therefore, whether it is Confucianism in the East or various disciplinary systems that have gradually differentiated from philosophy in the West, they must respond to different problems caused by the rapid changes of the times. For example, the responses of contemporary Contemporary Neo-Confucianism scholars such as Mou Zongsan and Tang Junyi to the issues of democracy and science; Western philosophy has developed postmodernism in the face of the diversified social environment with the rapid development of information technology and globalization; Western psychology has faced contemporary people Psychological adaptation issues, various psychotherapy theories are proposed, etc. In other words, both Eastern and Western academic traditions must respond appropriately to the rapid changes in social structure to help contemporary people face various social or psychological adaptation problems arising from the changing times.

Facing the impact of the times, Professor An-Wu Lin has also paid long-term attention to how Confucianism responds to contemporary issues and has published many relevant discussions, which is truly admirable. However, after reading Professor An-Wu Lin 's article "A Side of Post Contemporary Neo-Confucianism Practical Philosophy—Some Responses to the Issue of "Outer Kingliness and Inner Sagehood," I appreciate Professor Lin's keen awareness of the issues of the times, but on the other hand, and felt quite hesitant, confused and worried about some of the quick inferences in Professor Lin's writing. For example: what is "post Contemporary Neo-Confucianism", "old Inner Sagehood", "methodological essentialism", "methodological conventionalism", etc. Perhaps it is because the Western school of analytical philosophy personally influences me. I think the above concepts could be more clearly defined and explained in the text rather than allowing readers to interpret Professor Lin's context and interpretation. By studying the discussions in his previous works, the effect of communication between academic papers and dialogues may be improved.

However, what worries me the most about Professor Lin's article is its "Outer Kingliness and Inner Sagehood" discussion. There seems to be no clear, logical argument that can convince us. This can be more conducive to constructing a world that everyone can understand. You can live a happy and healthy life in society. Whether it is a reflection on life issues from the Eastern Confucian tradition or the Western philosophy and psychology tradition, nothing is more concerning than this. In "The Analects of Confucius," Confucius put forward the concepts of "cultivating oneself to be respectful," "cultivating oneself to be at peace with others," "cultivating oneself to be at peace with the people," and "cultivating oneself to be at peace with the people" and "Book of Rites." The concepts of "cultivating one's moral character, regulating

one's family, governing the country, and bringing peace to the world" mentioned in "The Great Learning" are in the same vein. That is to say, the practical order from the Inner Sagehood to the Outer Kingliness is a Confucian tradition, and its clear, logical argument has long been seen in the four books, especially "The Great Learning." However, it is still open to debate whether their rational arguments can be inferred based on such statements and apply to contemporary society; this does not mean that we can arbitrarily reverse the order of their work, which still requires step-by-step rigorous logical deduction and explanation to help Contemporary Neo-Confucianism face the challenges caused by the drastic changes of the times.

In addition, how to enable everyone in society to live a happy and fulfilling life is also a core issue of concern in the Western philosophical tradition since Socrates, Plato, and Aristotle. Aristotle mentioned a concept of primary and ultimate good in his "Nicomachean Ethics": "eudaimonia," which is mostly translated as "happiness" in Chinese and "happiness, flourishing" in English, prosperity, well-being," etc. Aristotle mentioned in the first volume of their book, "The Good," that political science aims to pursue the ultimate highest good, "happiness," and those who engage in political science must be virtuous and wise. Only people can adequately examine and judge nobleness and justice so that the city-state or society can achieve complete good (Aristotle, 2003). In other words, even Aristotle's concept of politics still firmly believes that virtue is the prerequisite for engaging in political affairs. In other words, the Western philosophical tradition also believes that an individual's inner moral cultivation and wisdom are the cornerstone of whether they can create a perfect living world for the entire society, city-state, or country. Such a series of complete and rigorous logical discussions can be found in Aristotle's series of works and in many discussions in the Western ethical tradition.

Therefore, from the perspective of the two major philosophical traditions of the East and the West, the order of practical Gongfu from Inner Sagehood to Outer Kingliness is unmistakable and unquestionable. However, as mentioned above, in the past one or two hundred years, the Western scientific tradition has experienced rapid differentiation of scientific disciplines. Various natural sciences, humanities, social sciences, etc., have branched off from the academic tradition of philosophy in response to the Professor's concern in the article about how the relationship between the Inner Sagehood and the Outer Kingliness can be developed smoothly. I want to start with psychology, which branched out from philosophy over a hundred years ago, especially "Counseling Psychology," which has expanded rapidly over the past hundred years. Starting from the issue of "the complete development of human beings" that is concerned by "psychology" and the problem of "from becoming a person to adulthood" that has always been a concern in Confucian practical philosophy, it shows that in contemporary society,

Inner Sagehood or inner peace is still a matter of only by learning the necessary foundation of the external king and the objective knowledge system can everyone have the opportunity to live a happy and fulfilling life, in response to Professor Lin's previous article, the so-called " from the external king to the inner saint" which seems to be going to the other extreme. In other words, I would like to respond to some of the professors' arguments in this article from the intersection of counseling psychology and Contemporary Neo-Confucianism practical philosophy, hoping to clarify some critical issues for living in the contemporary complex, changeable, and challenging world, there is a relatively reliable and reference direction to follow.

## **II. The Starting Point of Counseling Psychology and Contemporary Neo-Confucianism Practical Philosophy: Self-Awareness**

In the tradition of Confucianism, we can find from the dialogue between Confucius and his disciples that Confucius continued to awaken and inform his disciples about various moral concepts such as "benevolence" and "loyalty and forgiveness" that are reflected in human beings through dialogue with his disciples—appropriate ways to interact with people. In the *Analects*, Confucius explained what "benevolence" means to his disciples in various ways of expression, mainly because the situations in which he interacted with each student were different. In each unique situation, he tried to "awaken" students through dialogue to experience and understand benevolence, various moral traits, appropriate interpersonal interactions, and the meaning of life. Therefore, the entire *Analects* can be said to be a process of awakening learners on how to carry out moral practice in daily life through dialogue between teachers and students.

Confucianism developed after the Han Dynasty, and as Buddhism spread eastward to China and East Asia, after hundreds or nearly a thousand years of mutual influence and exchange with Confucianism and Daoism in the Chinese cultural tradition, after the Song Dynasty, it gradually formed a fusion of Confucianism, Buddhism, and Daoism. The Contemporary Neo-Confucianism tradition of the Song and Ming dynasties, whose core ideas are still based on Confucianism, is also called New Confucianism. At this time, in addition to integrating the essence of Daoist and Buddhist thoughts and practice methods, New Confucianism paid more attention to Gongfu theory. In "The Case of Song and Yuan Studies" and "The Case of Ming Confucianism," one can find various Gongfu theories, cultivation methods, and mental techniques mentioned by well-known Confucian scholars of the Song and



Ming dynasties. These expound on diverse, rich inner cultivation skills to enhance self-awareness. The ability and sensitivity of the technique, for example: in the 12th volume of "Lianxi Academic Cases" (Part 2): "Is the phrase "no desire, so quiet" in "Shuo" not something he can handle with his skill?", "Book of Ming Dao Studies (Part 1), Volume 13: "Cheng Zi first recognized benevolence and did not teach people to comprehend it in the air. When scholars observe things and do their best, they first know where the big brain is, and then it is easy to work hard. After realizing it, you only need to "respect and keep it sincerely." But don't forget it, and don't help it. The truth is to wait for it with force. It means that the work of respect and righteousness integrates everything in the world and exists here." (Huang Zongxi, 2021) The above quotation means self-reflection and self-examination. And understand how your inner benevolence and benevolence can be reflected externally through your actions when facing things. Similar discussions on Gongfu theory can be found in various classic works of Neo-Confucianism in the Song and Ming dynasties

At the same time, it can also be found that the New Confucianism scholars of the Song and Ming dynasties also incorporated Zen meditation and other methods into their self-cultivation. For example, In Volume 15 of "Yichuan Academic Case" (Part 1): "A scholar's primary concern is with the mind and will. If one wishes to eliminate distracting thoughts and is troubled by their chaos, then one needs to practice seated meditation and enter a state of concentration.", "Chongren Academic Case" (2) Volume 2: "Zhou Zi had a theory of mastering tranquility, so scholars devoted themselves to meditation and became more devoted to Zen." "Baisha Academic Cases" (Part 1) Volume 5: "Mr. Yichuan would praise people's good scholarship whenever he saw them sitting in meditation." and so on (Huang Zongxi, 2008). In other words, enhancing inner self-awareness through meditation is also one of the Gungfu methods in the New Confucianism of the Song and Ming Dynasties.

On the other hand, although Western psychology's history is only about a hundred years old, the various methods it has developed to enhance individual self-awareness have become increasingly richer, more diverse, and more practical for individual life. It can indeed produce obvious effects and changes. More interestingly, in recent years, various theoretical schools of counseling psychology and psychotherapy have gradually integrated Eastern meditation or mindfulness methods to enhance individuals' understanding of themselves. Consciousness training and awareness.

In fact, in the history of the development of counseling psychology, the importance of individual awareness of self-awareness has been emphasized for a long time. As early as the 1950s, Carl Jung (1951/1959), who had a psychoanalytic orientation, once said: "When an inner

situation is not made conscious, it happens outside, as fate." (German: Wenn eine innere Situation nicht bewusst gemacht wird, erscheint sie im Außen als Schicksal.) In other words, if an individual does not have a clear self-awareness of his or her inner state of consciousness. An individual's external behavior will be influenced by the subconscious mind. The various choices or actions he makes will gradually realize his destiny step by step. Therefore, only when an individual is clearly aware or aware of his or her inner state, can the individual have the opportunity to clearly see his or her inner psychological motivations and make adjustments. Then change the individual's own external behavior, the interactive relationship between the individual himself and others, and the individual self and the world, thereby changing his or her life destiny.

Since the 1930s, psychoanalytically oriented psychotherapy theories and techniques have spread from Europe. At the same time, behaviorist psychology and its psychotherapy theories and techniques have also become popular in the United States. After that, after the mid-20th century, humanistic-existential therapy, person-centered therapy, Gestalt therapy, etc., as well as various psychological therapies such as cognitive behavioral therapy, reality therapy, family systems therapy, and postmodern therapy orientation schools of thought emerged like a hundred flowers blooming and like bamboo shoots in the spring after the rain. They have developed a variety of rich therapeutic theories and techniques to help individuals become aware of the connections between their cognition, behavior, and emotions, and to deepen their self-awareness. The theories and techniques of counseling psychology, such as those mentioned above, have made considerable progress in the past hundred years. It has dramatically helped human society, which is rapidly growing due to the advancement of medicine, and has also changed the lives and destinies of many people. In other words, through the combination and verification of scientific research and practical work in counseling psychology, human beings have slowly found ways to settle the inner body and mind. Thus, individuals can develop holistically from the inside out, fostering harmonious and positive connections with their inner selves, society, and the world.

Over the past half-century, counseling psychology has tended to incorporate Eastern meditation or mindfulness methods in its practical work. Helping people find inner peace, as well as inner harmony and unity of body, mind, and soul. For example, John Banmen (2023), the advocate of the popular Satir model in Taiwan, published "Satir's 52 Meditation Exercises: Become Aware of the Inner Iceberg, reconcile with Yourself, and Live Well with Others" in Taiwan. Through mindfulness meditation and some dialogue guidance methods in psychotherapy, individuals are guided to become aware of, fully accept, and reconcile with their

inner self, thereby establishing better connections with others and the world. In addition, many scientific studies have confirmed that cognitive behavioral therapy has a positive effect on treating depression, a widespread mental illness today (Beck, 2011/2014). In recent years, it has also been combined with mindfulness meditation methods to more effectively assist patients with depression in overcoming emotional storms and restoring inner peace (Segal et al., 2013/2015; Williams et al., 2014/2016; Kabat-Zinn, 2003; Kabat-Zinn, 2005). In other words, contemporary counseling psychology has found suitable entry points or connections from the traditional Eastern self-awareness techniques. Through specific and clear operation steps, we can guide people trapped in emotional storms or even ordinary people to find inner stability and calmness. And then have better interactions and connections with others and the world.

Compared with Western counseling psychology, the New Confucianism tradition has accumulated many techniques and methods to enhance individual self-awareness. However, what is missing is that the New Confucianism self-cultivation methods can be scientifically verified. To more clearly identify those methods that can more effectively assist individuals in self-awareness, thereby allowing their inner psyche to develop more completely. Rather than what Professor Lin (2024) said in his article: "New Confucianism in the Song and Ming Dynasties only emphasized the 'mind method,' but there was no 'method' at all." To put it more clearly, Contemporary Neo-Confucianism does not only have mental methods but no methods. The direction it can work towards in this era may be to have active dialogue and exchanges with Western counseling psychology. And through more scientific and empirical methods, various Gongfu theories in its tradition over the past thousand years are embodied or verified through specific scientific operation steps. To confirm that it has specific benefits for developing people's inner character and external social behavior.

### **III. From Inner Sagehood to Outer Kingliness: The Rational Order for Human and Social Development**

Professor Lin proposed the concept of "from Outer Kingliness to Inner Sagehood" in his article mainly to address why traditional Confucian practical philosophy failed to develop Western scientific knowledge and democratic systems. In response to this problem, the well-known Contemporary Neo-Confucianism scholar Mr. Mou Zongsan proposed the term "Self-Entrapment of Conscience" to solve the problem of how Contemporary Neo-Confucianism can develop Western science and democracy. Regarding Mou Zongsan's discussion, Professor Lin directly pointed out in his article that the Contemporary Neo-Confucianism tradition used to be

"too introverted," "too moral," and "too metaphysical," so it was necessary to reverse the practical order of Inner Sagehood and Outer Kingliness. Personally, I think Professor Lin's discussion seems to jump too fast. And they ignore the efforts of Contemporary Neo-Confucianism scholars such as Mr. Mou to use rigorous logical discussion structures such as "one mind opens two doors" and "two-level ontology". Explain how to transform the "moral heart" into an "intellectual subject." Absorb knowledge to face various complex practical problems in the real world. And a systematic explanation of "using the knowledge of Inner Sagehood to develop a new Outer Kingliness".

How can the original moral heart of conscience be transformed into a cognitive mind and absorb the whole universe into our knowledge system? Mou Zongsan, in his special book "From Lu Xiangshan to Liu Jishan" (Mou Zongsan, 1979), "Chapter 3: The Differentiation and Development of Wang Xue", especially the chapter "Appendix: Addressing Problems". Chapters such as "Chapter 4: The Enlightenment of Intellectual Nature from the Awareness of the Perceiving Body" of "Phenomena and Things Itself" contain quite complete and detailed discussions (Mou Zongsan, 1990). According to Mou Zongsan, conscience belongs to the realm of moral intuition rather than cognitive understanding. The moral heart can make value judgments, just like the conscience can judge how to "use the table" appropriately, but the conscience cannot know what the table is made of. Only the cognitive heart can judge what the table is made of. But when we start from our inner conscience, in the Illumination of Conscience, when it is judged that the situation at that time requires "making a table" to use the table to accomplish a valuable thing. At this time, the moral heart of conscience must be transformed into a cognitive mind. Through the cognitive mind, one can understand the composition, shape, and related technologies of the table, to complete the act of making the table, and then use the table in a valuable way. In other words, the process of "extending innate knowledge" compels us not to stop at cultivating our moral heart. Still, we also need to have a cognitive mind to absorb knowledge so that conscience and heavenly principles can be applied in the real world and be realized. Mr. Mou Zongsan described this transformation process as "the Self-Entrapment of Conscience" (Mou Zongsan, 1979). More specifically, conscience or morality can make value judgments about our lives and decide which actions, things, or occupations are valuable. However, to complete an action, thing, or occupation requires relevant professional knowledge. At this time, through the "Self-Entrapment of Conscience," the moral heart is transformed into a cognitive mind that absorbs knowledge to complete a valuable behavior, thing, or career. Let everything in the real world be governed by the reasonable world order established by conscience. For Mr. Mou Zongsan, this is a crucial hub for transforming from

the Inner Sagehood to developing a new outer sage world. Motivated by conscience, individuals continue to make choices about values and social behavior in the process of "illumination of conscience." Use this as a basis to recognize objective knowledge and make valuable social contributions to yourself, others, and society. In other words, if one absorbs knowledge based on conscience and morality, individuals will have a strong value motivation behind the cognitive learning process. Therefore, the behavior of learning objective knowledge can be given considerable meaning and value, and it is, thus, more accessible to improve the effectiveness of knowledge learning.

In fact, the above discussion can be said to be consistent with the relevant research of scholars in the contemporary West who promote the moral education movement. According to Berkowitz (2021/2022), there is a mutually reinforcing effect or synergy between "academic achievement" and "character development". He and J. Banninga studied 120 elementary schools in California, USA, and found a positive correlation between the schools' emphasis on character education and their ability to obtain better results on state examinations. In addition, his related research on "effective practices in character education" also showed similar results. In other words, promoting moral or character education does not hinder our effectiveness in learning knowledge.

Of course, Mr. Mou Zongsan's discussion on how Contemporary Neo-Confucianism scholars illuminate their conscience. Compared with the moral education discussed by Western character education scholars Berkowitz and others. There may be a gap in the level of Kung Fu cultivation. However, both of them attach great importance to the ability of individuals to be keenly self-aware of their inner perceptions, feelings, thoughts, and behaviors. Then, we can establish a harmonious and positive connection with ourselves, others, the world, or the universe. That is, Inner Sagehood or inner peace is the basis for whether we can develop good interactions and connections with ourselves, others, and the world.

#### **IV. The Relationship between Self, Others and the World: An Interactive Relationship of Equality and Harmony**

In his article, Professor Lin pointed out that the fundamental dilemma of the Confucian political tradition lies in the "misplacement of Dao," and therefore it is necessary to properly return to the traditional three elements of "King, Father, and Sage." Here, Professor Lin mentioned that the root of the problem is:

*The Confucian ideal of "sage king" became the reality of "sage king".*

*Confucianism initially advocated that "the saint is king" and that saints with virtue, wisdom, and ability should become the political and social community rulers, which is a bit like Plato's meaning of the philosopher king. The result is just the opposite. Once you reach the peak of power, as the supreme ruler of the political and social community. He declared that he was a virtuous, wise, and powerful saint. ... This kind of "King Sage" I call "moral misplacement" (misplaced Dao). (Lin, 2024)*

Personally, I deeply agree with Professor Lin's above statement. In addition, in the Confucian political and social system, as Professor Lin said: "In the two-thousand-year tradition of monarchy, 'king' is the highest level of the political and social community, 'father' is the highest level of the family and human ethics community, and 'sage' is the highest level of the cultural and educational community." (Lin, 2024) Once people play a specific role in the entire social system, this is "king, father, sage" or "heaven, earth, parents, king and master." Regardless of their actual personal moral cultivation, our traditional Confucian society will sanctify their personality and give them considerable power because of their social status. As a result, when interpersonal interactions are chaotic, the relationship between human beings becomes a hegemonic or dominating force.

However, why does this "misplacement of Dao" or "relationship of domination" occur? In addition to Professor Lin's mention in the article that "dogmatization" and "stereotyping" have affected the cultivation and shaping of people. Personally, I think this is because it ignores the fact that Confucian human relations emphasize "reciprocity" (Wu, 2013). Or the "reciprocity" of this human relationship is out of balance. That is to say, the father is kind, the son is filial, the elder brother is friendly, and the younger brother is respectful, the husband and wife have different roles and functions, the monarch and his ministers are righteous, and friends are trustworthy. It should be a positive, cyclic, interactive relationship. In other words, parents love their children, and children are naturally filial to their parents. This kind of human relationship is equal and reciprocal. Instead of unilaterally asking or expecting the other party to give endlessly without an equal or corresponding response or feedback. Confucian human relations were originally based on natural and equal interactions between people. Everyone plays different roles in the family or society, and when they interact with others in these roles, they are also based on the "reciprocity" of "benevolence" and the heart of "wariness, compassion," and "respect for oneself and others." The emotions of this kind of interpersonal interaction are naturally exchanged, considerate, understood, and accepted. Therefore, the elder brother loves his younger brother and sister, and the younger brother and sister respect the elder

brother and sister; the husband and wife consider each other and cooperate in the division of labor; the king is righteous to his ministers, and the ministers are loyal to the king, etc.

Therefore, as Mr. Mou Zongsan mentioned in the article "Moral Idealism and Theory of Human Nature" in the book "Moral Idealism". Confucianism discusses good nature, kindness, vigilance, compassion, conscience, etc., which have nothing to do with class status and interests (Mou Zongsan, 1985). That is to say, everyone is the same and equal in terms of basic human dignity and kindness, and there is no distinction between high and low-class status. It's just that in interactions between people, each person has different "expressions" due to the different roles they play. In order to embody their good nature and virtues, they will have different "expression methods" depending on the time, place, and person.

The above views are consistent with the views of multiple theoretical schools in contemporary counseling psychology on interpersonal interaction. For example, Rudolf Dreikurs, a parent education scholar of the Adlerian school, said in his monograph "Social Equality: Contemporary Challenges": "Adler proposed the "ironclad logic of social living," which elucidates the fundamental principles governing all social interactions. ....Adler realized that "equality" is the essential logical element of our lives. Without it, social stability and harmony cannot occur. ....The most fundamental thing is that we must learn how to live with others as equals...." (Dreikurs, 1971/2019). In addition, Carl Rogers, the founder of person-centered therapy with a humanistic treatment orientation, also emphasized the need to empathize with the client correctly and establish a sincere, consistent, and equal interactive relationship between the therapist and the client. The postmodern treatment orientation advocates that the therapist should treat the client as an expert facing their inner problems. These counseling psychology theories and schools, in their aim to facilitate the development of a fully integrated personality, all emphasize that the relationship between educators, counselors, therapists, and clients should be grounded in sincere and equitable interactions. In terms of communication, based on such interpersonal interaction, individuals can be helped to gradually develop good connections or interactions with themselves, others, and the world.

## **V. Conclusion**

From the perspectives of Eastern and Western philosophical traditions and contemporary counseling psychology, a shared focus emerges: the holistic development of individuals towards creating a rational, equitable, and just society. To realize this ideal, we must start from the individual's inner self-awareness. In the thousand-year tradition of New Confucianism

practical philosophy, many Gongfu theories on how to be aware of the inner self have been accumulated. Contemporary counseling psychology has also absorbed meditation or mindfulness methods from Eastern traditions and transformed them into various schools of counseling or psychotherapy. Through scientific empirical research, it has been confirmed that these mindfulness or meditation methods are significantly helpful in treating some of the world's most popular psychological diseases. Of course, if these methods can be more widely promoted in the daily lives of ordinary people, they will not only prevent mental illness but also help ordinary people perform their life functions more effectively.

As mentioned above, the Contemporary Neo-Confucianism philosophical tradition, which began with New Confucianism in the Song and Ming dynasties, has accumulated many different levels of self-cultivation theory. However, there is still a lack of scientific empirical research to prove that these technological methodologies help people develop fully. Over the past few decades, counseling psychology combined with mindfulness meditation has proven to be of considerable help to an individual's inner physical and mental settlement. This example of the combination of counseling psychology and Eastern self-cultivation theory is quite suitable as a starting point for demonstration. Let the traditions of counseling psychology and New Confucian practical philosophy continue to find suitable intersections or entry points to assist individuals and society in developing wholly and harmoniously. It also proves that the sequence from Inner Sagehood to Outer Kingliness, from inner physical and mental settlement to good interactive relationships between individuals, others, and society, is reasonable and helps people develop completely.

The "Outer Kingliness and Inner Sagehood" proposed by Professor Lin and the "Self-Entrapment of Conscience" proposed by Mr. Mou Zongsan both respond to the question of how the Contemporary Neo-Confucianism tradition developed Western scientific knowledge and democratic systems. Basically, I personally agree with Mr. Mou Zongsan's discussion about conscience. As for the psychological turning point in the process of "conscience being trapped" and the turning point in the inner psychological process of how the moral heart is transformed into the cognitive heart. If it can be combined with contemporary scientific research in counseling psychology to explore the transition process and discuss it in more detail. This approach may better assist individuals in clarifying their value choices and in understanding how to assimilate or develop practical scientific knowledge within these value frameworks, ultimately achieving the goals of Inner Sagehood and Outer Kingliness, or the harmonious development of individuals and society.



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