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## **T'SUN JAN — Human Fulfilment according to Taoism**

T'su Jan-menschliche Vollendung im Taoismus. Der Grundbegriff des Taoismus ist Potentialität: das, aus dem das Werden stammt. Solange der mensch im Ichbild verharrt, hat er zu den beiden Potentialitäten der Evolution oder dem Tao, der eigenen Entelechie oder dem te - keinen Zugang. Dieser Punkt schöpferischer Indifferenz, als Ziel taoistischer Übungen, wird als T'su Jan bezeichnet.

Bisher war sein Erreichen nur über Erleuchtung möglich, und der rationale Zugang fehlte. Dank I. Bentov, ist dieser nun eröffnet: es gibt zwei Bewegungen, kreisförmig und pendelartig. Alles Leben ist durch die letztere gekennzeichnet: Herzschlag, Kreislauf, Atmung, Körperrhythmen. An den beiden Endpunkten des Pendelschwunges wird, bevor die Richtung sich umkehrt, die Energie rein potentiell: Wird dieser Punkt bewusst erreicht, ist das wahre Bewusstsein, die Null, der ewige Moment, vergegenwärtigt. Dies ist der letzte Sinn aller taoistischen Übungen wie des T'ai Chi Chuan, deren Rolle für Gesundheit und Kampf daher eine falsche Beschränkung bedeutet.

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T'su Jan - accomplissement humain dans le Taoism.

La base du Taoism est la 'potentialité,' dont nous avons deux expériences possibles: la potentialité de l'évolution, et la potentialité de notre être. Cette expérience comme état conscient, but du Taoism, est appelée T'su Jan. La réalisation des ces deux - du Tao et du Té - demande l'expérience du néant, du "silence de Tonnerre". Grâce à Bentov, nous pouvons décrire sa modalité. Il y a deux formes de mouvements: circulaire et pendulaire. Le pendule atteint dans ses deux directions l'état d'énergie potentielle avant de retourner. Ce mouvement dans le corps se trouve dans la circulation, le métabolisme, les rythmes physiques et la respiration: en saisissant ces moments, on atteint la vraie conscience.

Tous les exercices taoistes visent cet état de conscience. Ainsi l'interprétation du T'ai Chi Chuan comme art martial ou exercice pour sauvegarder la santé constitue une fausse interprétation de l'esprit taoiste.

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The metaphysics of Taoism is being investigated by many philosophers today because of the similarity of the taoist basic concepts and the actual premises of physics, as F. Capra has shown in his "Tao of Physics". However, Taoism is not only a system of thought, but also a way to fulfilment, and I feel that this second aspect can be of great importance for psychology.

The term Tao encompasses many ideas - meaning, way, logos, plenitude, God, rectitude; however, the most important concept is potentiality: tao is the source of the universe, which is basic to matter, life and consciousness.

Potentiality is continuously in the way of becoming: it is the source of natural and spiritual creativity. We have two ways of describing a creative act: one is chemical creativity, rearranging elements to form a new compound; the other is "creatio ex nihilo", from nothing to something: it is this latter creativity which is meant by Tao - in mediaeval terminology *logos spermatikos*, participation in this logos leads man into bliss, comparable to sexual union: the term "Gnosis" meant cognition as well as copulation.

This creative joy - identical to the Socratic concept of poetic Eros - is called T'su Jan; and the purpose of all taoistic disciplines is to attain this state of consciousness. Human beings can be in this state and out of this state. Out of this state, s/he is in what Maslow calls a "Peak Experience". In existentialism, these experiences are pointlike and rare; in Taoism, they should become continuous; this is the state of Wu Wei - to act without fighting, to be a witness responding to every happening as if it were, in Buber's Words, a question of God.

Potentiality, to be received, presupposes emptiness. Only a consciousness having penetrated to the state of "void" is capable to receive the Whole. The Void, called Wu Chi (sometimes Wu Ki) is the kernel of potentiality, and each being participates in this Being, if it achieves the harmony between the two opposing forces of Evolution, Yang and Ying; it is then called T'ai Chi, Wu Chi is symbolised by an empty circle, Tai Chi by a divided circle: Many people know the term T'ai Chi through the exercises of Tai Chi Chuan, which is the method to retain T'su Jan in daily activities, especially when attacked by others. Without knowing the basis this can easily become a sport or a health exercise; some schools offer "pushing hands, first degree, second degree, diploma". T'su Jan can never be achieved by effort, but only by letting go, by merging with Chi - the lines of forces underlying nature as well as human activities.

The basis of T'ai Chi is always to be in potentiality, in emptiness between push and pull, Yang and Yin. Every animal is empty in this sense, reacting to all experience at the moment. The human predicament is that instead of being empty people are reacting from an idea of themselves, a knowledge - the "expert" - which only is in relation to a part of the world; the "Ego-Image". To overcome this, one has to accept one's function in the universe, one's Te, sometimes translated by virtue, but meaning in biological terms one's natural field of action, "Wirkwelt".

This Te is not intellectual, but existential. Every animal is "in tune", when his world of action corresponds to his "Werkwelt", his ecosystem, and frustrated otherwise. The same applies to mankind, only that their "Wirkwelt" - the world they remark; is in constant evolution from less to more. Therefore they cannot be governed by the instincts, but only through attaining the void, basic to spontaneity - to merge with the power of attention.

But how can we attain this void basic to the experience of the Tao? The Chinese Masters say that nobody can understand T'ai Chi before at least ten

years practice, the visualisation of the movement (Yang) has to merge with the gesture (Yin); it is like the Christian state of Grace - or Kleist's description of the perfect movement of the dancer, when she attains her centre of gravity in the body like a marionette, the hara. Suddenly it happens, and we know that it has happened; but we cannot transmit this happening verbally, only through subjective experience. What is potentiality? Thanks to F. Bentov, we are able at least to understand its energetic aspect. Most movements are circular in nature, as with the planets around the sun, or the electrons around the nucleus. As soon as life appears, the moment changes from circular to linear, like a pendulum. The pendulum moves between two points: at the moment of change of direction, it is nothing but pure potential energy.

Now the body rhythms are all pendulum-like: the microvibrations change directions seven times per second. As soon as we are able to identify our consciousness with this point - which is nothing but pure attention - we can experience our potential, as well as the potentiality of evolution: in religious terminology, we achieve the basic trust, that the world means well to us. Both aspects, Tao and Te, are not achieved but reveal themselves, as soon as the obstacles are taken away.

Thanks to the pendulum we can understand the vigil affirmation in Pranayama, that Kumbha - the holding of breath between inspiration and expiration - is the gateway to self-realisation; of the sanscrit meaning of the term "Guru" as the one who takes away the obstacles, who "shrinks the tonal", as the teacher with Don Juan.

Every being which has attained his place between Tao and Te, is in the state of justice - in accordance with Li, the underlying order of the universe, and therefore capable of helping every other being to attain his fulfilment, participating is the state of love. Yang means justice and activity, Yin means love and passivity; Yang means energy becoming mass, negentropy, Yin means mass becoming energy, entropy. Yang means time and light, Yin means space and darkness, and so on. The duality of nature is not to be grasped intellectually, it has to be acted out in order that human beings can achieve their place in the universe - the realm of the middle, uniting heaven and earth in human culture, acting, in the terms of Teilhard de Chardin, as the noosphere of the planet.

The competitive imperialist societies are coming to an end - merely to survive, human beings have to understand their positive role on the planet, as servants of the earth and of heaven, fulfilling needs as well as finding their own poetic inspirations, in friendship with others. But in order to realize his being, man has to attain his innermost essence: the seed-consciousness basic to our organism corresponds to the seed-consciousness of the universe, to God. Both are potentially, Tao and Te, Brahman and Atman, God and Man, but need some help to actualise their harmony - and for this realisation, Taoism can be of great help to the striving individual.