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A Jungian Interpretation of Zhu Xi's *Jiali* 朱熹家禮

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Abstract

The *Jiali* 家禮 (*Family Rituals*), to the Neo-Confucian philosopher Zhu Xi 朱熹 (1130-1200 CE) served for close to a millennium as the canonical guide to performances of the traditional rites of weddings, cappings, pinnings, funerals and ancestral sacrifices for Chinese families. This thesis serves as an apology for analysing the symbolic themes within the *Jiali* from the standpoint of Jungian psychology. Carl Gustav Jung (1875-1961), the Swiss founder of Analytical Psychology, developed a theory of the psyche that posits a structural connection between the psychic phenomenon of the individual (the ‘Self’) and a type of psychic connectivity between all humanity (the ‘Collective Unconscious’). Through an evolutionary process – representations that survive across generations are those that best reflect the individual and connected psyches – the processes of individuation (individual development of the psyche) and the archetypes (motifs of collective psychological importance) become present in meaningful cultural artefacts. These two phenomena are discussed in the first two chapters of this work in which these aspects of Jungian psychology are identified in the Neo-Confucian and Confucian canon in general and the *Jiali* in particular. The final chapter of this project reaffirms the intent of this thesis as a justification for the use of Jungian analysis in Sinology by establishing a framework that emphasises the strength of our interpretational methodology by showing its connection to other approaches.

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Statement of Originality

This work has not previously been submitted for a degree or diploma in any university. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

(Signed) _____

Date: 20th October 2018

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Note on Transliteration

The system of transliteration of Chinese into the Roman alphabet that is used in this work is the modern *pinyin* system *sans* intonation markers. This system is increasingly common in Western Sinological works and is the typical form used for English-speakers learning Chinese. The most common older system of transliteration is the Wade-Giles system, which often fails to give the non-initiated a close approximation to pronunciation. As an example of the differences between these systems, typed below are six differing spellings of the author central to our discussion:

In Chinese <i>Hanzi</i> :	朱熹
In <i>pinyin</i> with intonation markers:	Zhū Xī
In <i>pinyin</i> without intonation markers:	Zhu Xi
In Wade-Giles with intonation markers:	Chu ¹ Hsi ¹
In Wade-Giles without intonation markers:	Chu Hsi
In the International Phonetic Alphabet (IPA):	[ʈʂú ɕí]

As an example, for those who cannot read the phonetic alphabet, this name came be approximately pronounced like the English words ‘Jew’ and ‘She’. Both words have flat intonations. In the main body of this text the *pinyin* transliteration has been used without inclusion of the tonal markers. However, spelling has been left intact in quotations and citations. For instance, while quoting Patricia Ebrey the name Chu Hsi is used, but when paraphrasing her the Zhu Xi spelling is used. Texts and concepts, while given their English names and terminologies, will often be referred to using *pinyin* spellings. Terms and concepts written in Chinese are italicised, such as the concepts *qi* or *li*, while names are not. Names are written in the traditional Chinese order – the family name Zhu comes before the name Xi – as are names featuring honorifics, such as Xunzi, or literally Xun Master (Master Xun). Figures most well-known in the West by other names, such as Confucius and Mencius (Latinised versions of Kong(fu)zi and Mengzi, or Master Kong and Master Meng, respectively) have their more recognisable names retained.

It should be kept in mind that spellings and words used are, unless specifically mentioned, of the Mandarin language variant of Chinese.

Introduction

In the 1949 preface to his *magnum opus* *The Hero with a Thousand Faces* mythicist Joseph Campbell quoted Sigmund Freud on religion:

The truths contained in religious doctrines are after all so distorted and systemically disguised that the mass of humanity cannot recognise them as truth. The case is similar to what happens when we tell a child that newborn babies are brought by the stork. Here, too, we are telling the truth in symbolic clothing, for we know what the large bird signifies.¹

Campbell went on to comment:

It is the purpose of this present book to uncover some of the truths disguised for us under the figures of religion and mythology by bringing together a multitude of not-too-difficult examples and letting the ancient meaning become apparent of itself.²

It is, similarly, the purpose of this thesis to uncover the figures and themes present in the Song dynasty 宋朝 (960-1279) manual for ritual observance by ordinary families, the *Jiali* 家禮 or *Family Rituals*. This work uses the interpretational framework derived from the psychological theories of Carl Gustav Jung in order to uncover the ancient meaning present in the symbolism in the ritual process. By contextualising the text within the ancient traditions of Chinese philosophy and modern Sinological scholarship an understanding of the meaning present in these rituals is formed. By proceeding to show how these meanings can be interpreted plausibly using a Jungian framework, this thesis makes the claim that this is a useful and rewarding approach for academics of China to use in their own researches.

¹ Joseph Campbell, *The Hero with a Thousand Faces* (Navato: New World Library, 2008), p. xii.

² *Ibid.*

i.1 Zhu Xi and *Daoxue*

The context within which the *Jiali* was written and published was during a great realignment of Chinese philosophical and scholarly interests. Dating back to the early Song dynasty, scholars such as Sima Guang 司馬光 and Zhou Dunyi 周敦頤 had developed a system of *Rujia* 儒家, that is, Confucian, that incorporated metaphysical concepts more akin to Buddhism. The centrality of ritual and ‘self-cultivation’, central to Confucian thought from the very beginning, were met with a reincorporation of metaphysical themes and the study of books such as the *Yijing* 易經 (Book of Changes), the Zhou dynasty classic of divination.³

The term for the school of thought Zhu Xi was part of needs to be clarified. Wm. Theodore de Bary has written, as quoted by John Makeham, of the variety of terms for the tradition that has been used in China:

In time this neoclassical movement [Neo-Confucianism] became a tradition spoken of as the “learning of the Way” (tao- hsüeh) [*Daoxue* 道學] or “the orthodox tradition” (tao’t’ung) [*daotong* 道統] ... Within this tradition of the more common terms for Neo-Confucianism was *hsing-li hsüeh* [*xinglixue* 性理學], the “study [or learning] of human nature and principle.”... A variant was the term *li-hsüeh* [*lixue* 理學], the study of the learning of principle. ... Another common term for Neo-Confucianism was *hsin-hsüeh* [*xinxue* 心學], the “learning of the Heart-and-Mind”. ... Another common term for Neo-Confucianism was *sheng-hsüeh* [*shengxue* 聖學], the “learning of the sages” or the “learning of sagehood.”⁴

In this thesis the first of these terms are used when referring to Neo-Confucianism and the Neo-Confucianists – *Daoxue*. Although the term is sometimes used for the very different

³ Edward L. Shaughnessy, *Before Confucius: Studies in the Creation of the Chinese Classics* (New York: State University of New York Press, 1996), p. 13.

⁴ John Makeham, “Introduction” in *The Dao Companion to Neo-Confucian Philosophy* (ed. John Makeham) (New York: Springer, 2010), p. xii.

non-Confucian tradition known in English as Daoism, this term has been adopted for its all-encompassing nature and to retain a clear connection to the teachings of *Rujia*.⁵ A more complete description of the teachings of *Daoxue* forms a significant part of our first chapter. For now, it is enough to comment on the emphasis given in *Daoxue* to metaphysical and cosmogenic themes, specifically the conviction that there exists a sort of natural order, termed *li* 理 or principle/pattern, which pervades the universe.⁶ There are considered better and worse ways for this *li* to be realised, and for humanity the *li* or rituals/rites are the optimal way to be in harmony with the principle.⁷

i.2 Jungian psychology

As the complex and multi-faceted theories of the psyche developed by Carl Gustav Jung are explained and utilised in detail throughout this work, it is best not to delve too deeply into the theory here. It is enough to give a brief summary of the Jungian theories of the individual psyche, the connection of the individual psyche to the collective, and the theory of archetypes. In his *Psychology of the Unconscious*, Carl Jung developed his theory of the mind as multi-layered. As shown in Figure i.1 the Jungian Self (capital 's'), that is, the full individual, includes the Ego – that part which is conscious – the personal unconscious, the Shadow – that part of ourselves which we banish from the Ego (repressed thoughts, things we consider unappetising about one's self), as well as the collective unconscious. This collective unconscious is the most radical formulation in Jung's theory. According to Jung, the collective unconscious represented the collective psychic phenomenon that connected the psyches of all humanity.

⁵ It is also the term used by Stephen C. Angle and Justin Tiwald in their scholarly *Neo-Confucianism: A Philosophical Introduction*.

⁶ Stephen C. Angle and Justin Tiwald, *Neo-Confucianism: A Philosophical Introduction* (Cambridge: Polity Press, 2017), pp. 29-30.

⁷ Daniel K. Gardner, "Zhu Xi on Spirit Beings" in Daniel S. Lopez, Jr. (ed.) *Religions of China in Practice* (Princeton: Princeton University Press, 1996), p. 107.

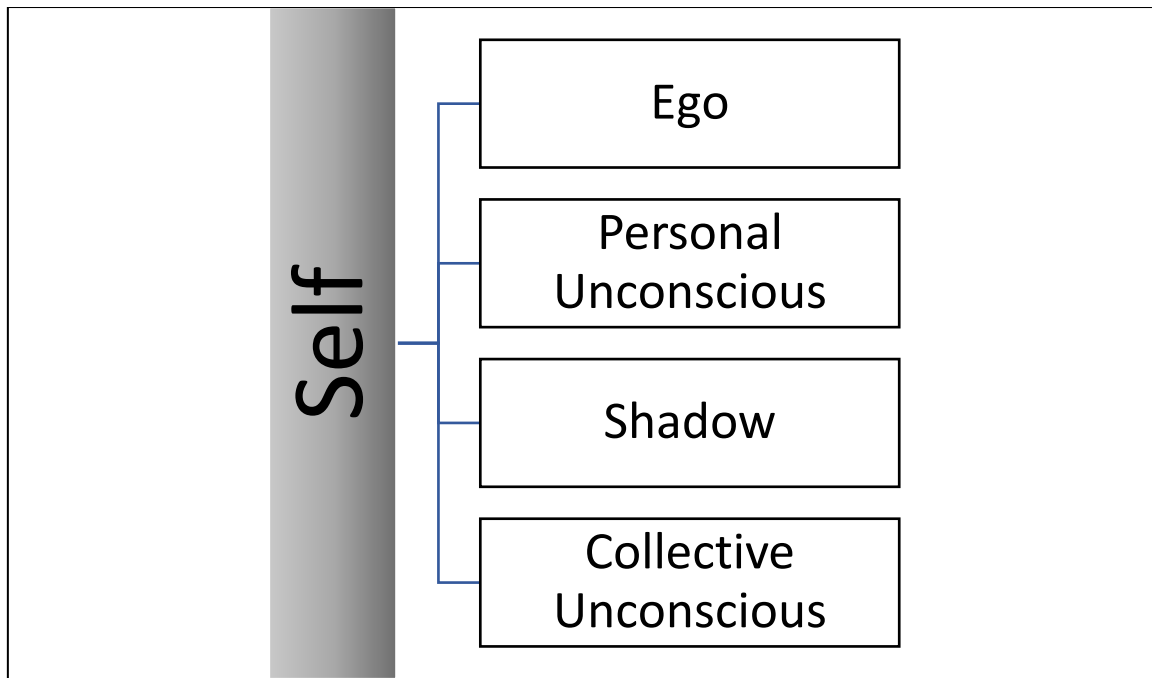


Figure i.1 *The Jungian Psyche*

The nature of psychological factors as deeply profound to humanity establishes the justification for our expectation of discovering psychological themes in cultural artefacts. Cultural performances require deep and solemn narratives to establish as links between individuals and a formation of a collective entity with a collective purpose. Jung recognised this when he formulated his archetypal theory. According to Jung the archetypes are:

Forms or images of a collective nature which occur practically all over the earth as constituents of myths and at the same time as autochthonous, individual products of unconscious origin.⁸

The *collective* nature of this region of the unconscious is not in some sense a metaphysical or supernatural entity, rather it is merely the product of the similar circumstances all humans find themselves in – anxieties about reproduction, family, death etc.⁹ The second chapter of this work discusses these images at length. At the moment it is enough to understand that Jung examined cultural phenomenon from all over the world and identified

⁸ Carl Gustav Jung, *Psychology and Religion: West and East* (trans. R.F.C. Hull) (New York: Pantheon Books, 1958), p. 50.

⁹ *Ibid.*, p. 34.

constantly repeating motifs. These motifs were not only common character forms – the trickster, the lone hero, the Wise Old man – but additionally themes such as rebirth, the individual-collective relationship, and sacrifice. Joseph Campbell saw the archetypes as so powerful that he posited that there are only, in fact, a handful of *true* narratives in the world and the seeming wide variety of stories in fact are just embellishments on top of a few profound archetypal themes.¹⁰

i.3 *Jiali* 家禮

The version of the *Jiali* being used in this thesis is the English language translation by Patricia Buckley Ebrey. Published in 1991 by Princeton University Press, the book uses the Wade-Giles method of transliterating Chinese into the Latin alphabet. This translation is the most complete version of the *Jiali* in English, translated directly from the earliest extant copy of the ritual manual from the 1341 edition of the *Zhuzi chengshu* 朱子成書 held in the National Palace Museum.¹¹ As an accomplished authority in her field, Professor Ebrey's translation can be trusted in itself, however, the addition in an appendix of a full photographed copy of the 14th century original offers even greater confidence.¹² Hoyt Cleveland Tillman of Arizona State University described Ebrey's translation, along with the partner text *Confucianism and Family Rituals in Imperial China* as 'significantly enhancing our understanding of Confucian thought about family praxis.'¹³ Tillman goes on to claim that Ebrey's disinclination towards the interpretations of modern 'iconoclasts and social activists' allows this 'extensively annotated translation' to give an authentic voice to the original intentions of the work.¹⁴ Bettine Birge remarked that this 'superb translation and commentary' and 'seminal contribution to Chinese studies' of the *Jiali* allows for an '[incorporation] of Confucian religious practice' into our understanding of the tradition.¹⁵ These scholarly seals of approval gives us a great deal of confidence in the accuracy of this version of the text.

¹⁰ Joseph Campbell, *The Hero with a Thousand Faces*, p. 1.

¹¹ Patricia Buckley Ebrey, "Appendix B: Chinese Text of Chu Hsi's *Family Rituals*" in idem, *Family Rituals: A twelfth Century Chinese Manual for the Performance of Cappings, Weddings, Funerals and Ancestral Rites* (Princeton: Princeton University Press, 1991), p. 183.

¹² *Ibid.*

¹³ Hoyt Cleveland Tillman, "Chu Hsi's *Family Rituals* translated by Patricia Buckley Ebrey Book Review" *Philosophy East and West*, vol. 43, no. 4 (Oct. 1993), p. 754.

¹⁴ *Ibid.*

¹⁵ Bettine Birge, "Chu Hsi's *Family Rituals* translated by Patricia Buckley Ebrey Book Review" *Chinese Literature: Essays, Articles, Reviews*, vol. 16 (Dec. 1994), p. 157.

In her introduction to the text Ebrey elucidates the importance of a ‘careful reading’ of the *Jiali*:

The *Family Rituals* deserves a careful reading above all because of the importance of the rituals described in it. These rituals expressed and reproduced the key principles underlying the family system: the relationship between ancestors and descendants, men and women, parents and children, and families linked through marriage. As in most other societies, certain key transitions in people’s lives required ritual elaboration.¹⁶

In the first chapter we will discuss the meaning behind these near-universally ‘required ritual elaborations’ and the Confucian reasoning for them. It is enough here to state that the *Jiali* formed the orthodox handbook for performing the household rituals in the Confucian system for nearly a millennium, and it is from this that we are assured of the book’s status as culturally meaningful and historically important.¹⁷

i.4 Methodology

The approach to the literature and the framework through which we analyse the sources in this thesis is at once both highly typical and extremely novel. While it is not radical in the sense that it uses novel methods of research, it is both interpretive and interdisciplinary. A point that should be made explicit here is that I do not have enough experience in Chinese, especially in traditional characters and the classical form of writing, to read the primary sources in their original format. The abundance of quality translations, as well as Sinological commentaries on the comparative differences and quality of scholarly translations, minimises the impact that this inability presents. Since a large part of this work comes from psychological literature, some of which has been translated from German, the plethora of sources used would be both too wide and too specific to be analysed within the original languages of composition. As it is an argument of this work that cross-cultural interpretational frameworks can be plausibly used, it would necessarily be true that scholarly translations should offer a great deal of trustworthy insight. In this

¹⁶ Patricia Buckley Ebrey, “Introduction” to *Chu Hsi’s “Family Rituals”: A Twelfth Century Chinese Manual for the Performance of Cappings, Weddings, Funerals and Ancestral Rites* (Princeton: Princeton University Press, 1991), p. xiv.

¹⁷ *Ibid*, p. xiii.

sense this work very much practices what it preaches. The primary source translations are supported by a wealth of commentaries and analyses by the most eminent Sinological scholars of the last hundred years. Through a process of triangulation, as shown in Figure i.2, we form our framework of analysis by an interdisciplinary use of texts. While there is a substantial degree to which analogy is used as a foundation for linkages, an intelligent and open-minded reader will find it possible to understand the confidence given in our methodology through the wealth of primary and secondary sources cited to bolster the comparisons.

As mentioned above, the use of primary sources from China in this work forms a substantial part of our textual foundation. As an example the vitally important *Lunyu* 論語 (*The Analects*) of Kongzi 孔子 (Master Kong, or, Confucius). The most commonly referenced version of this work is the scholarly *Norton Critical Edition* translation by Simon Leys. This 2014 publication includes many scholarly essays on the context, meaning and consequences of the *Lunyu*, hundreds of notes on the text, as well as an introduction by the editor Michael Nylan which shows a number of articles, *pian* 篇, as they appeared in early English-language translations:

Lunyu 2:1

[James] Legge: The Master said, ‘He who exercises government by means of his virtue may be compared to the north pole star, which keeps its place and all the stars turn towards it.

[Arthur] Waley: The Master said, He who rules by moral force (*te*) is like the pole-star, which remains in its place while all the lesser stars do homage to it.¹⁸

¹⁸ Michael Nylan, “Editor’s Introduction” to *The Analects* (London: W.W. Norton and Company, 2014), p. lxv.

While Leys gives the text as follows:

The Master said: “He who rules by virtue is like the polestar, which remains unmoving in its mansion while all the other stars revolve respectfully around it.”¹⁹

子曰。爲政以德、譬如北辰居其所而衆星共之²⁰

Another important translation factor is the difference in versions of primary sources of important terms:

Junzi 君子 (exemplary person) [this is the term used in the Leys translation]

Legge: true gentleman

[Ezra] Pound: proper man

Waley: superior man; student of virtue; a man of real talent and virtue²¹

It can be seen here, especially in differentiating the Waley and Leys translations above, that small differences can make significant differences in tone. Unless quoting a source which gives such a term in English, the practice in this project is to refer to the term in *pinyin*. This allows for the term to be standardised within this work and for the reader to understand the term which, in Chinese, can have a meaning which is either substantially wider or contrariwise more exact than is possible in English.

¹⁹ Confucius, *The Analects: A Norton Critical Edition* (ed. Michael Nylan, trans. Simon Leys) (New York: W.W. Norton and Company, 2014), 2:1 (p. 5).

²⁰ Confucius, *The Analects of Confucius* (trans. A. Charles Muller). <http://www.acmuller.net/condao/analects.html>.

²¹ Michael Nylan, “Editor’s Introduction” in *The Analects*, p. lxxii.

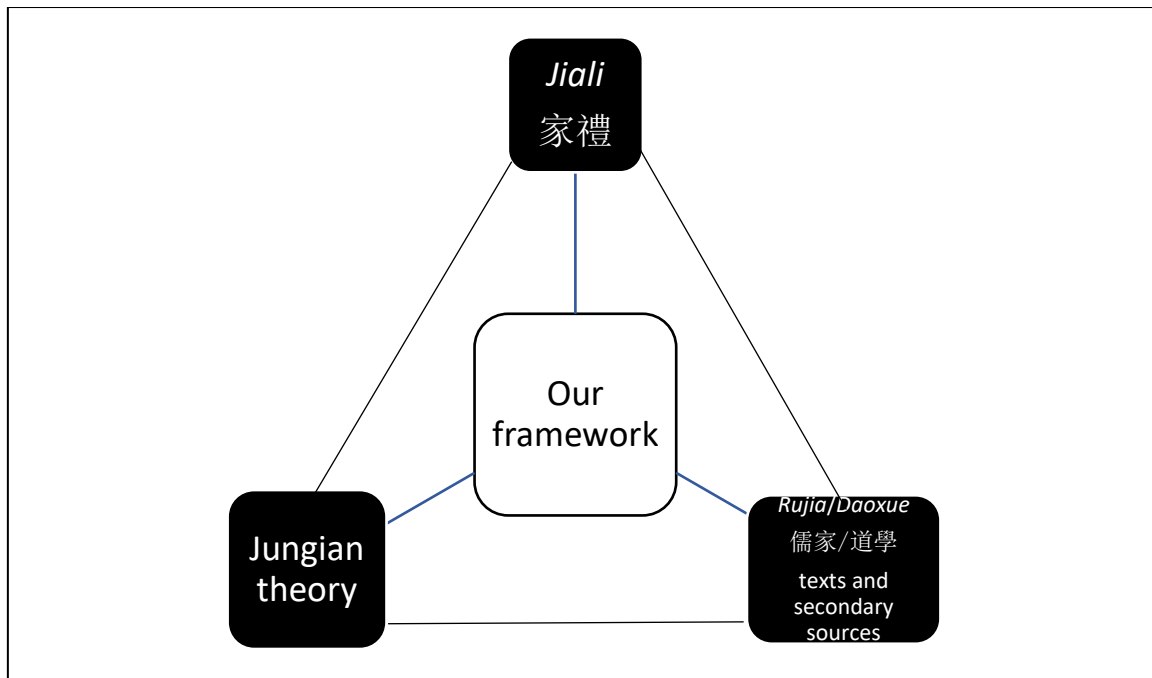


Figure i.2 *Triangulation: our methodology*

i.5 Related literature

Given the unique and somewhat experimental nature of this project it is difficult to give a full traditional literature review. A premise of this thesis is to show that *Daoxue* philosophy and metaphysics and the *Jiali* in particular allow a plausible analysis through Jungian techniques. As this is a more-or-less entirely original venture there are no secondary sources that deal specifically with our topic of analysis. Therefore, a wide variety of sources are used to create our triangulation process.

As per our triangulation method, we should consider both the secondary sources concerning the Chinese philosophy, and the Jungian psychological literature. We will not discuss here the actual works of Jung, as discussing their importance to Jungian analysis seems tautological. One of the rocks on which our methodology is built is the textbook *Maps of Meaning: The Architecture of Belief* by the University of Toronto psychologist Jordan B. Peterson. Peterson's book develops a justification, built on a deep fortification of theoretical and empirical studies:

The fact that all cultures use what are clearly and rapidly identifiable as “narratives” (or at least “rites,” which are clearly dramatic in nature) in

itself strongly points to an underlying commonality of structure and purpose.²²

The *rites* present in the *Jiali* clearly form part of a narrative, and as performances are necessarily *dramatic in nature*. It is from works such as this, as well as the Structuralist works discussed below, that we take our methodological cues – that we attain a level of comfort in our approach. The development of the understanding Jungian psychology has of the personal and collective psyche – and the theory of their cultural representations – is taken by analysis of the works of analytical psychology (that is, the name Jung gave to personal form of psychological analysis). John Patrick Dourley has discussed the impact of Jung’s theories on Religious Studies (this is important given the quasi-religious nature of *Daoxue*).²³ Renos K. Papadopoulos has written at length about Jung’s epistemological and methodological approach.²⁴ Individuation theory, the theme of our first and largest chapter, has been given significant elucidation by numerous scholars such as Mary Ann Mattoon, Ira Prog, and Rudolf Leopold Kincel who have written on the complex subject in a way often easier to understand than the abstruse writings of Jung.²⁵ Archetypal analysis, the study of what Jung identified as repeating motifs across cultures and time, is informed by the works of several academics. Anthony Stevens has written of ‘the place of archetypal theory in the Jungian opus’.²⁶ The famous mythicist Joseph Campbell spent his life using Jung as a method to analyse world cultures, and in his well-known *The Hero with a Thousand Faces* he delves into comparative studies of narratives worldwide as well as a discussion of similar theories to the archetypes.²⁷

A wider pool of resources is available for us to use that deals with the Chinese nature of rituals in China, as well as the context of *Daoxue* tradition. Modern scholarly analysis of ancient documents shine light on the past. In the Norton Critical Edition of the *Lunyu* of Confucius, Michael Nylan, Simon Leys and Thomas Wilson, among others, offers an array

²² Jordan B. Peterson, *Maps of Meaning: The Architecture of Belief* (New York: Routledge, 1999), p. 92.

²³ John Patrick Dourley, “Jung’s Impact on Religious Studies” in Karin Barnaby and Pellegrino D’Acierno (eds.) *C.G. Jung and the Humanities* (London: Routledge, 1990), p. 36.

²⁴ Renos K. Papadopoulos, “Introduction” to idem (ed.) *The Handbook of Jungian Psychology: Theory, Practice and Applications* (London: Routledge, 2006).

²⁵ Mary Ann Mattoon, *Jungian Psychology in Perspective* (New York: The Free Press, 1981). Ira Progoff, *Jung’s Psychology and Its Meaning* (New York: Anchor Press, 1973).

²⁶ Anthony Stevens, “The Archetypes” in Renos K. Papadopoulos (ed.) *The Handbook of Jungian Psychology: Theory, Practice and Applications* (London: Routledge, 2006), p. 74.

²⁷ Joseph Campbell, *The Hero with a Thousand Faces*, p. 13.

of essays of scholarly investigation and interpretation of the meaning, origins and impact of the central text of Chinese philosophy.²⁸ Robin R. Wang has developed a synthesis of the moral thoughts of Confucius and Immanuel Kant relevant to our study.²⁹ A.C. Graham and Wing-tsit Chan have written exhaustive accounts of the history of Chinese philosophy.³⁰ Patricia Ebrey, as well as being the translator of the *Jiali*, includes detailed footnotes and introductions to her translation that contextualise the manual in Song *Rujia* and *Daoxue* tradition. Ebrey has also translated the Song social etiquette guide of Yuan Cai 袁采, as well as written a substantial analysis of Chinese ritual practice in *Confucianism and Family Rituals in Imperial China*. An essential text of reference to this project is Stephen Angle and Justin Tiwald's *Neo-Confucianism: A Philosophical Introduction*, which forms the basis for much of our terminology about the *Daoxue* tradition.³¹ Joseph A. Adler, Donald J. Munro, David Jones and Jinli He has written extensively on a wide range of subjects dealing with Zhu Xi – his metaphysical beliefs, his commentaries on the classics and his understanding of human nature.³² The exact place of ritual within the *Daoxue* tradition, the importance of these rites as a way to better oneself, to access the metaphysical realm of the *taiji* 太極, have been discussed by John Winthrop Haeger, Timothy Brook, Ping-Cheung Lo, and Kwong-loi Shun, among many others.³³ This thesis, even where the works of these authors have not been explicitly cited, has been influenced and informed heavily by them all.

i.6 Significance

The reader would likely ask the question: why exactly use Jungian psychology to analyse Chinese philosophy and ritual? This work is intended not as a final proof of the truth of

²⁸ Confucius, *The Analects* (trans. Simon Leys, ed. Michael Nylan) (London: W.W. Norton and Company, 2014).

²⁹ Robin R. Wang, "The Principled Benevolence: A Synthesis of Kantian and Confucian Moral Judgment" in Bo Mou (ed.) *Comparative Approaches to Chinese Philosophy* (Aldershot World Philosophies Series, 2003).

³⁰ A.C. Graham, *The Disputers of the Tao: Philosophical Argument in Ancient China* (Chicago: Open Court, 2003); Wing-tsit Chan, *A Source Book in Chinese Philosophy* (Princeton: Princeton University Press, 1963).

³¹ Stephen Angle and Justin Tiwald, *Neo-Confucianism*.

³² Joseph A. Adler, *Reconstructing the Confucian Dao: Zhu Xi's Appropriation of Zhou Dunyi* (Albany: State University of New York Press, 2014); Donald J. Munro, *Images of Human Nature: A Sung Portrait* (Princeton: Princeton University Press, 1988); David Jones and Jinli He, *Returning to Zhu Xi: Emerging Patterns within the Supreme Polarity* (Albany: State University of New York Press, 2015).

³³ John Winthrop Haeger, "The Intellectual Context of Neo-Confucian Syncretism" *The Journal of Asian Studies*, vol. 31, No. 3 (May, 1972).; Timothy Brook, "Funerary Ritual and the Building of Lineages in Late Imperial China" *Harvard Journal of Asiatic Studies*, vol. 49, no. 2 (Dec. 1989); Ping-Cheung Lo, *Ritual and the Moral Life: Reclaiming the Tradition* (New York: Springer, 2012); Kwong-loi Shun, "Zhu Xi's Moral Philosophy" in John Makeham (ed.) *Dao Companion to Neo-Confucian Philosophy* (New York: Springer, 2012).

Jungian analysis. Rather, the hope is that it will serve as an apology for the addition of Jungian psychology as an arrow in the Sinologist's quiver. Jung made a life-long study of symbolism in mythology and dreams, investigating the propensity for similar motifs globally. According to his theory, both the framework of the human mind (outlined in Chapter One) and the theory of psychological cultural representation (Chapter Two), are universal phenomenon.³⁴ This is simply a result of humanity being a single species with similar fears anxieties and wishes regardless of time and place.³⁵ Therefore, if Jungian analysis is a useful representation of reality there is no reason it would not be useful for Sinologists. If Jung's theories were wide of the mark it should then become clear as we attempt to use them for cultural analysis that it is of little practical use.

It is important here to emphasise a central aspect of our frameworks, both of Jungian analysis, and the general framework we establish in the third chapter. Cultural representations occur in the manner that they do because they represent what is meaningful. Just as, in nature, over time the phenotype (in this case the features of the phenomenon) changes over time in order to better suit the environment (the psyche) – this is equally true of cultural phenomena as throughout generations (the re-telling/performing/writing) the phenomena vary towards what is meaningful. This means that, if correct, symbolism open to Jungian analysis is inescapable, because culture is susceptible to an *evolutionary* process. In order to survive the cultural phenomenon has to be fittest, and to be fittest it has to be psychologically useful. It is with this understanding that we can justify our search for symbolic representation in *all* aspects of culture. While Jung himself focused on mythology, the psyche – ever-present – should be a pervasive influence on many aspects of society. The quasi-religious role of *Daoxue* teachings and rites makes this process increasingly plausible.³⁶

³⁴ Jordan B. Peterson, *Maps of Meaning*, p. xx.

³⁵ *Ibid.*

³⁶ Yung Sik Kim, *The Natural Philosophy of Chu Hsi (1130-1200)* (Taipei: American Philosophical Society, 2000), p. 133.

1. The *Jiali* 家禮, Individuation and Psychological Types: *Li* 禮 as an aid to cultivation of the Self

1.1 Introduction

This chapter is fundamentally concerned with establishing an argument of representations of the individual psyche in the text of the *Jiali*, or *Family Rituals*, attributed to Song dynasty philosopher Zhu Xi. Erich Neumann captures the potential analytical uses of Jungian depth psychology in the second volume of his *Origins and History of Consciousness*:

We here put forward a piece of speculative “metapsychology” ... The fragmentariness and known limitations of our experience should not prevent us from trying to take temporary stock of the situation and to discover the unifying evolutionary aspects which alone will give our individual findings their proper place and value. ... The stadial psychology we are seeking to outline offers more than a contribution to the psychology of individual personality; for the psychological approach to culture, which puts the humanistic significance of Jung’s depth psychology in its proper setting.⁷⁴

Here Neumann is arguing that the psychological state of humanity and both the individual and collective levels are inescapable (through ‘evolutionary aspects’), imprinted on human culture. It is with this understanding that this first chapter approaches the study of cultural, religious and philosophical history – a history of ideas – as a series of connected structural phenomena. Through our discussion below of the elements of the personal psyche outlined by Jung, this chapter will argue that the rituals established in the *Jiali* both represent and

⁷⁴ Erich Neumann, *The Origins and History of Consciousness: Part II* (trans R.F.C. Hull) (New York: Harper & Brothers, 1954), p. 261.

encourage the healthy development of the psychic differentiation of the individual from the mass of humanity.

1.2 Individuation: the Self, the persona and psychological types

Carl Jung developed a conceptual framework throughout his career that he believed captured the essential truths of the mind both in the conscious developmental level and the vast unconscious. Jung's conceptualisation differed from the much-revered theories of his Viennese colleague Sigmund Freud in two very specific and important ways. As Jung's translator into English, H. Godwin Baynes, noted in his preface to *Psychological Types or The Psychology of Individuation*, Jung's theories elevated the subject above Freud's 'empiricism' to the 'realm of universal concepts, where science and philosophy are able to understand one another'.⁷⁵ Jung insisted that as 'the lungs of the new-born infant knew how to breathe, the heart knows how to beat, the whole co-ordinated organic system knows how to function, only because the infant's body is the product of inherited functional experience', and thus, therefore, there is no reason why this should not be true also of the mind.⁷⁶ The other important difference between the theories of Freud and Jung was the latter's insistence that the human psyche is developing, and open to study, not just in the formative years of childhood or in situations of marked mental pathology, but throughout a subject's life.⁷⁷ It is through these points that the individualised psychic concepts of Jungian psychology, such as individuation, the persona and the Self become areas of universal analysis.

According to Jung the individual is that which is '[peculiar and singular] of the individual in every psychological respect' that is 'not collective, everything in fact that pertains only to one and not to a larger group of individuals.'⁷⁸ Jung identified what is typically referred to as the 'individual' as belonging to the conscious mind, having risen out of the unconscious:

⁷⁵ H. Godwin Baynes, "Translator's Preface" to *Psychological Types or the Psychology of Individuation* (New York: Pantheon Books, 1953), p. iv.

⁷⁶ *Ibid.*, p. v.

⁷⁷ Carl Gustav Jung, *Freud and Psychoanalysis* (trans. R.F.C. Hull) (New York: Pantheon Books, 1961), p. 102.

⁷⁸ Carl Gustav Jung, *Psychological Types or the Psychology of Individuation: A Study of the Transformations and Symbolisms of the Libido – A Contribution to the History of the Evolution of Thought* (trans. Beatrice M. Hinkle) (New York: Dodd, Mead and Company, 1949), p. 561.

The psychic individuality is also given *a priori* as a correlate of the physical individuality, although, as observed, it is at first unconscious. A conscious process of differentiation (q.v.) is required to bring the individuality to consciousness, i.e. to raise it out of the state of identity with the object. The identity of the individuality with the object is synonymous with its unconsciousness. There is no psychological individual present if the individuality is unconscious, but merely a collective psychology of consciousness. In such a case, the unconscious individuality appears identical with the object, i.e. projected upon the object. The object, in consequence, possess too great a value and is too powerful a determinant.⁷⁹

This psychic individual of the conscious mind goes through a lifelong process of differentiation, from the collective psychology, termed individuation.⁸⁰ Jung established that a person's individuation process required them to find themselves 'more or less in opposition to the collective norm, since it means a separation and differentiation from the general, and a building up of the particular'.⁸¹ While Jung was careful to stipulate that the process of individuation does not lead to 'antagonism to the collective norm' but a greater understanding of the individual within the collective = a 'more intensive and universal collective solidarity, and not to mere *isolation*'.⁸² This understanding arises from the individuation processes' connection to the *transcendent function*, or the interaction between the psyche and profoundly meaningful symbols. As Jung describes the transcendent psychic development potential:

But a symbol really lives on when it is the best and highest possible expression of something divined but not yet known even to the observer. For under these circumstances it provokes unconscious participation. It advances and creates life. As Faust says: 'How differently this token works upon me!'"⁸³

⁷⁹ *Ibid.*

⁸⁰ Carl Gustav Jung, *Psychological Types or the Psychology of Individuation* (trans. H. Godwin Baynes) (New York: Pantheon Books, 1953), p. 562.

⁸¹ *Ibid.*

⁸² *Ibid.*, p. 561.

⁸³ *Ibid.* p. 605.

Jung describes a 'psychic birth' occurring during the transformative period of puberty with the "conscious differentiation from the parents . . . [and] the eruption of sexuality."⁸⁴ As Jungian psychoanalyst Mary Ann Mattoon has written the 'unbearable age' of adolescence:

Might be more bearable, in the view of many Jungians, for both the young and other persons, if the culture provided an adequate initiation, comparable to the rituals of many preliterate societies. To be sure, young people who have reached sexual maturity are considered, in preliterate societies, to be closer to adulthood than they are in western culture.⁸⁵

This phenomenon, in fact, occurs in many cultures also that would generally be considered literate – such as Imperial China or within Judaism. It is earlier in life, however, that the individuation process has its origins. In Jung's conception a newborn does not have a separated 'ego', that which is the centre of the consciousness within the 'Self' (capitalised when used in this context).⁸⁶ This Self is the label given to the entirety of the *individual* psyche, that which contains both the consciousness (ego) and the personal unconscious, as well as the connection to the collective unconscious within the individual mind.⁸⁷ As the infant grows the Self develops an ego which takes on certain characteristics. Jung termed these traits the 'psychological types'.

Jung identifies every ego as primarily representative of a set of traits, the opposite of which is present as a force in their unconscious. It should be remembered here that as the unconscious is identified as a powerful aspect of the Self these counter-aspects retain strong influences upon the ego. The most powerful psychic duality is the Introverted-Extraverted relationship.⁸⁸ The extraverted feeling type – feeling here being a label closer to the more everyday term 'value' - is apt considering judgements as being objective, while the introverted feeling type would accept a subjective nature in valuation.⁸⁹ The extraverted sensation type is obsessed with the material world, while the introverted

⁸⁴ Mary Ann Mattoon, *Jungian Psychology in Perspective* (New York: The Free Press, 1981), p. 171.

⁸⁵ *Ibid.*

⁸⁶ *Ibid.*, p. 31.

⁸⁷ Pellegrino D'Acierno and Karin Barnaby, "Preface" to *C.G. Jung and the Humanities: Towards a Hermeneutics of Culture* (ed. Karin Barnaby and Pellegrino D'Acierno) (London: Routledge, 1990), p. xxiv.

⁸⁸ Carl Gustav Jung, *Psychological Types or the Psychology of Individuation*, p. 427.

⁸⁹ *Ibid.*, pp. 447-448.

sensation type is concerned with internal stimulus.⁹⁰ The extraverted intuitive type constantly searches for new possibilities while the introverted of this type ‘produces the seer’ on the one hand and the ‘fantastical crank’ on the other through the primary concern with perception.⁹¹ The importance of these psychological types to us is that in order for a person to live psychologically healthy and accepted within a society these aspects must not be too extreme. So too must any example of any particular type be well adjusted both to dealing with examples of other psychological types, as well as able to deal with the internal dialectic between the opposing forces within the personal unconscious.

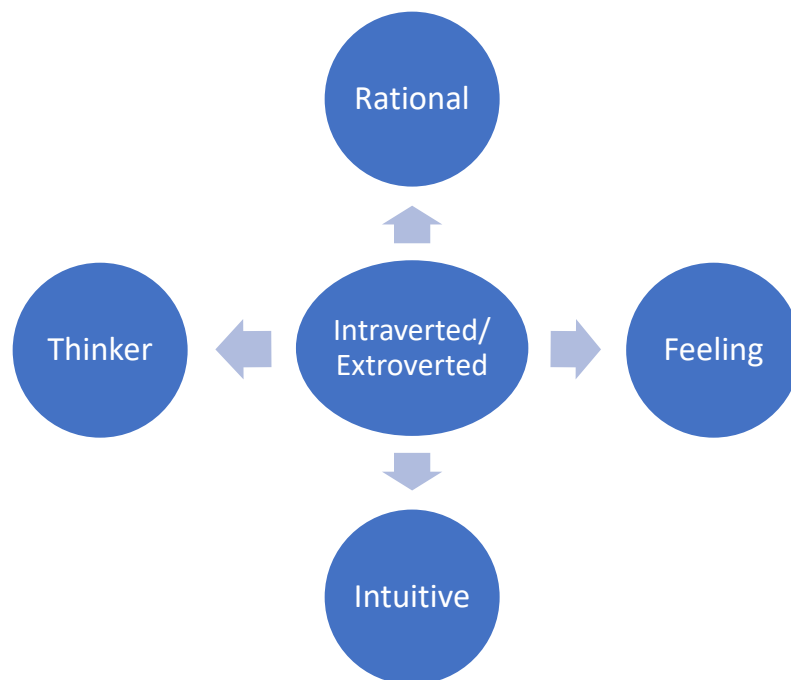


Figure 1.1 *Personality Types*

The unconscious of a person is a complex realm that harnesses ‘compensatory processes’ as ‘necessary forms of energy that retain the equilibrium between all the forces and contents of the psyche.’⁹² Jung describes the relationship between the conscious and unconscious as:

⁹⁰ *Ibid*, pp. 458 and 501.

⁹¹ *Ibid*., pp. 464 and 508.

⁹² Rudolf Leopold Kincel, *C.G. Jung's Individuation Process* (PhD Thesis: University of Ottawa, 1975), p. 11.

Consciousness possesses a threshold of intensity which its contents must have attained, so that all elements that are too weak remain in the unconscious.

Consciousness, because of its directed functions exercises an inhibition ... on all incompatible material, with the result that it sinks into the unconscious.

Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual's own past, but all the inherited behaviour traces constituting the structure of the mind. The unconscious contains all the fantasy combinations, which in the course of time and under suitable conditions will enter the light of consciousness.⁹³

Jung sees the coming to terms with self-consciousness as a necessity for any given individual, and his place as an 'instrument through which the life-energy (*libido*) is coursing':

Man's great task is the adaptation of himself to reality and the recognition of himself as an instrument for the expression of life according to his individual possibilities.

It is his privilege as a self-creator that his highest purpose be found.

The value of self-consciousness lies in the fact that man is enabled to reflect upon himself and learn to understand the true origin and significance of his actions and opinions, that he may adequately value the real level of his development and avoid being self-deceived and therefore inhibited from finding his biological adaptation.⁹⁴

⁹³ *Ibid.*

⁹⁴ Carl Gustav Jung, *Psychology of the Unconscious*, pp. xlii-xliii.

Thus, it is that although every person goes through the process of individuation to some degree, it is only those who strive for ‘the expression of life according to his individual possibilities’ - his ‘highest purpose’ - who approaches the ultimate unreachable goal of individuation. This individual has continued the process of psychic differentiation well beyond the childhood years and has both accepted and balanced the psychological type descriptive of their nature. They have managed their libido (Jung’s ‘life force’, a wider conception of energy and will than Freud’s sexually focused libido) in such a way that libidinal forces do not become ‘introverted and repressed’ into the personal unconscious that become represented through psychological pathologies.⁹⁵ Such a person represents an ego able to deal with the ‘weaker unconscious’ aspects of oneself without becoming overwhelmed.⁹⁶ He is also a person adept at integrating himself within his society, which brings us to a final Jungian concept for this chapter.

As society requires that humanity be categorised, the ego naturally develops an outward-facing manifestation that allows for easy classifications.⁹⁷ Jung labelled this ‘mask’ of the ‘ego-complex’ a ‘persona’ after the Latin term used for the masks of actors in plays.⁹⁸ The persona represents an idealised version of the ego, a mediation between our consciousness and what is acceptable and desirable.⁹⁹ The persona, however, must be balanced – generally along the lines of not being dominated by the traits of one of the psychological types – otherwise both the individual-at-society and society-at-the-individual becomes irritable.¹⁰⁰ It is for this reason societies tend to describe people positively as ‘well-balanced’ when they appear (their persona appears) psychologically healthy and not to intensely focused on one or another aspect of the world.

1.3 Self-Cultivation in the *Rujia* 儒家 Canon

Before bringing these concepts to bear on the particular example of the *Jiali* we must first elucidate the meaning and history behind the *Rujia* 儒家 (Confucian) concept of self-

⁹⁵ *Ibid.*, pp. 142-143.

⁹⁶ Beatrice M. Hinkle, “Translator’s Introduction” to *Psychology of the Unconscious: A Study of the Transformations and Symbolisms of the Libido – A Contribution to the History of the Evolution of Thought* (trans. Beatrice M. Hinkle) (New York: Dodd, Mead and Company, 1949), p. xlv.

⁹⁷ Ira Progoff, *Jung’s Psychology and Its Meaning* (New York: Anchor Press, 1973), p. 72

⁹⁸ Carl Gustav Jung, *Psychological Types*, p. 208.

⁹⁹ *Ibid.*, p. 595.

¹⁰⁰ *Ibid.*, pp. 561-562.

cultivation. As early as the *Lunyu* of Confucius, the notion of self-cultivation – *xiuji* 修己 or *xiushen* 修身 – has had a primary place within the tradition of Confucian teaching and education. ‘Intellectual achievement was only a means towards ethical self-cultivation’ in the Confucian system, writes editor of the *Lunyu* Michael Nylan.¹⁰¹ Confucius refers to the concept in *Lunyu* 14:42:

Zilu asked what makes a gentleman. The Master said: “Through self-cultivation, he achieves dignity. – “is that all?” – “Through self-cultivation, he spreads his peace to his neighbours.” – “is that all?” – Through self-cultivation, he spreads his peace to all the people. Through self-cultivation, to spread one’s peace to all the people: even Yao and Shun could not have aimed for more.¹⁰²

子路問君子。子曰：脩己以敬。曰：如斯而已乎？曰：脩己以安人。曰：如斯而已乎？曰：脩己以安百姓。脩己以安百姓、堯舜其猶病諸。¹⁰³

Confucius’s reference to ‘gentleman’ *junzi* 君子, expanded upon greatly in the next chapter, should be given brief focus here. This term is used, according to Charng-Horng Hsieh and William Jen, eighty-six times in the *Lunyu*.¹⁰⁴ They also note that this term – which they themselves translate as ‘great man’ – is translated by James Legge variously as ‘a man of complete virtue’, a ‘scholar’ and a ‘superior man’, among other terms.¹⁰⁵ It has also been termed the ‘consummate man’ or, by Ezra Pound, the ‘proper man’, possibly to avoid confusion over the Western notion of aristocracy associated with the term ‘gentleman’.¹⁰⁶ Hsieh and Jen have undertaken a quantitative analysis of the *Lunyu* to ascertain the range of behaviours Confucius describes as typical of the *junzi* and those typical of the ‘small man’ *xiaoren* 小人 – see table 1.

¹⁰¹ Simon Leys, “Translator’s Introduction” to *The Analects* (London: W.W. Norton and Co., 2014), p. xiv.

¹⁰² Confucius, *The Analects* (trans. Simon Leys) (London: W.W. Norton and Company, 2014), 14:42 (p. 45).

¹⁰³ Confucius, *The Analects of Confucius* (trans. A. Charles Muller). <http://www.acmuller.net/condao/analects.html>.

¹⁰⁴ Charng-Horng Hsieh and William Jen, “‘Great Man’ (Chun-tzu) and ‘Small Man’ (Hsiao-jen) in the Confucian Analects: A Transformation Approach” *Journal of Applied Behavioral Science*, p. 462.

¹⁰⁵ *Ibid.*

¹⁰⁶ Michael Nylan, “Editor’s Introduction” to *The Analects* (London: W.W. Norton and Company, 2014), p. lxiv.

Table 1 Behavioural traits of the Great and Small man¹⁰⁷

	<i>Junzi</i>	<i>Xiaoren</i>
Directly observable behaviour	<ul style="list-style-type: none"> • Excelling in speaking ability • Modest in speech • Excels in action • Mild in countenance • Respects the rites • Interacts easily with a wide range of personalities • Kind and just • Can identify and manage qualified people • Reverential to superiors 	<ul style="list-style-type: none"> • Cliquish • Proud and undignified • Enjoys praise • Resents not being noticed • Flippant and insulting to superiors
Latent behaviour	<ul style="list-style-type: none"> • Filial piety • Prudence and care • Contentment • Sincerity • Does not associate with evil persons • Broadminded, far-sighted and loves learning • Acceptance of the ordering or relationships by status and observes this order 	<ul style="list-style-type: none"> • Keeps word only for the sake of pride and reputation • Envious and casts stones • Attempts to hide mistakes • Easily influenced

There are several very important aspects of the *junzi* we must consider here. As we have covered in our discussion of the Jungian notion of the persona, the ease with which a *junzi*

¹⁰⁷ Charng-Horng Hsieh and William Jen, “‘Great Man’ (Chun-tzu) and ‘Small Man’ (Hsiao-jen) in the Confucian Analects: A Transformation Approach” *Journal of Applied Behavioral Science*, pp. 431-437.

interacts with diverse personalities in fact describes his interactions with a range of personas. What this tells us is that in the figure of the *junzi* Confucius describes a man who is learned, mature and dignified. He is, essentially, an adult, and behaves as such. This concept is reflected in the central thought of other cultures. Paul wrote in his first letter to the Corinthians:

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

(1 Cor. 13:11)

While clearly Confucius does not expect every man to achieve the status of a *junzi* (in the superlative archetypal form of the Sage and representative of the *dao* this can only be achieved by quasi-mythic figures), he does expect at least the literati class to put away childish things and attempt to cultivate the self. Confucius stated, however, that in order to attain the status of *junzi* ritual propriety must be firmly obeyed.¹⁰⁸

While being cautious in his approach because ‘the general orientation and emphasis of each tradition appear to be so different’, Donald N. Blakeley has compared the *Daoxue* philosopher Zhu Xi’s thoughts on self-cultivation to the Neo-Platonist Plotinus (205-270 CE).¹⁰⁹ Blakeley shows that while the foundational thinkers of these traditions – Plato and Confucius – find few common touchstones, this is not necessarily true of their intellectual descendants. While Plotinus explains the metaphysical universe as coming from the One Good (*arche*) through the Intellect (*nous*, *eidos*, *logos*) to the Soul (*psyche*) and thus producing matter (*hyle*), Zhu Xi’s cosmogony understands *taiji* 太極 (the Supreme Pivot), through the processes of *xin* 心 (heartmind, discussed in detail below) and *li* 理 (Pattern/Principle), diverging into either *yin* 陰 or *yang* 陽 (with the necessary respective traits) to become either *qi* 氣, the ‘five agents’ (traditional Chinese elements) or the ten-thousand things (matter).¹¹⁰ Why this ontological structure is important for us is because this conception ‘involves a series of transformative relationships between self (human

¹⁰⁸ *Confucius, The Analects* (trans. Simon Leys) (London: W.W. Norton and Company, 2014), 2:3 (p. 5).

¹⁰⁹ Donald N. Blakeley, “Cultivation of Self in Chu Hsi and Plotinus” *Journal of Chinese Philosophy*, vol. 23 (1996), pp. 385-386.

¹¹⁰ *Ibid*, p.393, Stephen C. Angle and Justin Tiwald, *Neo-Confucianism: A Philosophical Introduction*, pp. 44-45. Angle and Tiwald translate the term *taiji* 太極 as ‘Supreme Pivot’. This rendering of the term has been kept here. Other common translations include the ‘Supreme Ultimate’ and ‘Supreme Polarity’.

nature) and what renders reality meaningful and intelligible, i.e. *li*/ideas.’¹¹¹ Hence, Zhu Xi’s conception of cultivation of the self is ‘one of recovery, clearing, waking, lighting, returning to the source’ where the source is an *a priori* facet of the human psyche/self originating from the *a priori taiji*.¹¹² This is analogous to the Jungian Self, a fact established by Richard Wilhelm in commentary to his translation of the Chinese alchemical book *The Secret of the Golden Flower* – which includes an extended commentary by Jung – of the psychological importance of the relationship between the *taiji* as the origin of the *dao* 道 and essence – *xing* 性 – of the human soul (psyche) in an ‘undivided unity’ analogous to the ‘common instincts of ideation’ of the pre-individuated self.¹¹³ The necessity of self-cultivation (i.e. individuation) is shown, however, because while the natural state ‘ensures a primitive health of the psyche’ this ‘however, immediately becomes lack of adaptiveness as soon as there arise circumstances that call for a higher moral effort’.¹¹⁴

Robin R. Wang has explained the centrality of morality to the Confucian system of ethics and cultivation of the self in relation to the deontological system of ethics outlined in the West by Immanuel Kant. That is, ‘ethics must be based on an understanding of what *duty* requires of us. ... genuine morality must be based on *reason*. Moral actions are undertaken, not to accomplish some end, but rather simply because of the *principle* they embody or are grounded upon. (emphases in original)’¹¹⁵ While Wang acknowledges that Kant and Confucius differ in their ethical conception what our duties to others are – Confucius has a hierarchy of people morally relevant to us, whereas Kant does not – both thinkers insist on the objectivity and rationality of moral duties.¹¹⁶ Wang presents an important differentiation between the self-cultivation of Confucius and the self-actualisation of Aristotle. Within this separation he notes the individualist versus collectivist natures of the two:

¹¹¹ Donald N. Blakeley, “Cultivation of Self in Chu Hsi and Plotinus” *Journal of Chinese Philosophy*, vol. 23 (1996), p. 394.

¹¹² *Ibid.*, p. 396.

¹¹³ Traditional, *The Secret of the Golden Flower: A Chinese Book of Life* (trans. and ed. into German by Richard Wilhelm; trans. into English by Cary F. Barnes) (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1947), p. 12; Carl Gustav Jung, “Commentary to” *The Secret of the Golden Flower: A Chinese Book of Life*, p. 84.

¹¹⁴ Carl Gustav Jung, “Commentary to” *The Secret of the Golden Flower: A Chinese Book of Life*, p. 84.

¹¹⁵ Robin R. Wang, Bo Mou (ed.) “The Principled Benevolence: A Synthesis of Kantian and Confucian Moral Judgement” in *Comparative Approaches to Chinese Philosophy* (Aldershot: Ashgate World Philosophies Series, 2003), p. 123.

¹¹⁶ *Ibid.*, p. 127.

Confucian self-cultivation focuses on training oneself to follow the *li* (rituals) of the social value system conforming orderly to the social norms. ... By contrast, self-actualization advocates the realization of one's natural abilities and potential. It is inner-directed to exhibit oneself within society. Self-cultivation is a gradual process of building up one's character by making oneself receptive to the shared values of one's own society. ... Self-cultivation promotes self-sacrifice of the individual for the preservation of the group. Self-actualization promotes self-interest of the individual for the sake of the individual.

Being a self requires having the room to develop the features and styles that differentiate oneself from others and to be free from the pressure of others. But in the shame-dominated society it is difficult for someone to maintain a private sphere in which what counts is one's own conception of a good life, one's own standards of excellence, one's own judgement of success and failure. Consequently, the Confucian perspective seriously underestimates the importance of the self and its development.¹¹⁷

This final problem is true enough, but it becomes less of an issue when the *Daoxue* concept of *li* is accounted for. This idea, mentioned above, describes the Principle or Pattern (capitalised here to differentiate this idea from more common usage) central to *Daoxue* ontology. As Zhu Xi explains the relationship between *li* and the *dao*: 'the name (字) 'dao' encompasses the manifold extensively (*da* 大), while *li* is the multitude of veins patterns (*limai* 理脈) running through it'.¹¹⁸ *Li* however, in the *Daoxue* metaphysics, is integral and all-encompassing. In a letter, written in 1183, to Xiang Anshi 項安世 (1153-1208) Zhu Xi wrote:

Generally speaking, since the time of Zisi 子思 [grandson of Confucius] "honouring the moral nature" (*zun dexing* 尊德性) and "following the path

¹¹⁷ *Ibid.*, p. 131.

¹¹⁸ Eiho Baba, "Li as Emergent Patterns of Qi" in *Returning to Zhu Xi: Emerging Patterns within the Supreme Polarity* (ed. David Jones and Jinli He) (Albany: State University of New York, 2015), p. 211.

of inquiry and study” (*dao wenxue* 道問學) have been the two basic methods of instruction according to which people are taught to exert themselves. Now, what Zi Jing 子靜 [Lu Xiangshan 陸象山, 1139-1193] talks about are matters pertaining exclusively to “honouring the moral nature,” whereas in my daily discussions I have placed a greater emphasis on “inquiry and study.” ... From now on, I ought to turn my attention inwardly to self-cultivation. Thus, by removing weakness on the one hand and gathering strength on the other, I probably would be able to prevent myself from falling into one-sidedness.¹¹⁹

This desire to avoid ‘one-sidedness’ is important as natural, according to *Daoxue*, presents dualities. ‘like *li* and *qi*, *tianli* 天理 (Heavenly Principle) and *renyu* 人欲 (human desire), or *yin* 陰 and *yang* 陽 (passive and active cosmic forces), morality and knowledge form a polarity in Zhu Xi’s thought.’¹²⁰ From here Zhu Xi establishes that *zun dexing* 尊德性 requires ‘seriousness’ or ‘reverence’ *jing* 敬, as identified previously by Cheng Yi 程頤, that this spiritual state of *jing* is necessary for the ‘investigation of things’ *gewu* 格物 and ‘extension of knowledge’ *zhizhi* 致知, and thereby the *li* of things becomes known.¹²¹ As *jing* is achieved through ritual observance – a fundamental Confucian belief if ever there was one – and self-cultivation is primarily to be achieved ‘inwardly’, and, as the *li* of the human self is *a priori* present, self-cultivation requires an inward focus on psychic growth through ritual. Now that we have established Zhu Xi’s conception of self-cultivation we should turn to the *Daoxue* metaphysics of humanity. The concept of *shengzhi* 生知, or inborn knowledge, captures the notion that each person (although Sages to an essentially perfect degree) has the internal ability to understand and comprehend *li* - thus to self-cultivate – just as each individual can individuate.¹²²

¹¹⁹ Ying Shih Yü, *Chinese History and Culture: Volume 2* (New York: Columbia University Press, 2016) p. 41.

¹²⁰ Donald J. Munro, *Images of Human Nature: A Sung Portrait* (Princeton: Princeton University Press, 1988), p. 94.

¹²¹ *Ibid.*, p. 184.

¹²² Lee Kwai Sang, “Inborn Knowledge (*Shengzhi*) and Expressions of Modesty (*Qianci*) on Zhu Xi’s Sacred Image of Confucius and His Hermeneutical Strategies” *Monumenta Serica: Journal of Oriental Studies*, vol. 63, no. 1 (2015), p. 83.

1.3.1 Self-Cultivation, Individuation and the heartmind *xin* 心

An essential concept of *Daoxue* thinking is what has been termed the heartmind – *xin* 心 – a term that concerns how conation and cognition harmonise with our belief-behaviour patterns.¹²³ Confucians disagreed about the nature of heartmind along a spectrum that Stephen C. Angle and Justin Tiwald have termed ‘the accordance problem’. That is, whether the heartmind ‘adjusts itself to fit norms that are independent of it’ – the extreme of this view unsurprisingly held by the Legalist-influenced Xunzi – or whether these norms originate within the heartmind.¹²⁴ Fortuitously for our analysis of the *Jiali*, Angle and Tiwald describe Zhu Xi as situated around half-way between these two extremes.¹²⁵ This is beneficial to us as it accords with Jung’s understanding of the individuated psyche discussed above as mediating between the collective and the individual. While rejecting a *Daoxue* emphasis on the heartmind as the source of Pattern/Principle *li* or vital stuff *qi* he also insisted that ‘heaven and earth are inherently existing things; they are not created by our heartminds’, thus rejecting the subjectivist notion that Pattern/Principle and heartmind are collapsible into each other.¹²⁶

This understanding of heartmind can be taken as analogous to the Jungian understanding of the psyche. For Zhu Xi the process of the cultivation of the self requires ‘the embodiment of morality through ordinary life’ as achieved through the greater understanding of human nature.¹²⁷ As Joseph A. Adler has pointed out, Zhu Xi’s analysis of the *Zhongyong* 中庸 (*Doctrine of the Mean*) emphasised the relationship between *weifa* 未發 (expression of sentiments), *yifa* 已發 (expressed sentiments), and *he* 和 (harmony) as

¹²³ Stephen C. Angle and Justin Tiwald, *Neo-Confucianism: A Philosophical Introduction*, pp. 71-72. The translation of *xin* 心 as heartmind comes from Angle and Tiwald. The term is more commonly translated as ‘heart’, ‘mind’, ‘heart-and-mind’ or ‘heart/mind’. The use of the term ‘heartmind’ in this chapter comes from agreement with Angle and Tiwald that as *Daoxue* ‘take this organ as the locus of both conation (emotions, inclinations) and cognition (understanding, beliefs) a term should be used that emphasises the unity of this organ.

¹²⁴ *Ibid.*, p. 72, Xunzi, *Xunzi: The Complete Text* (ed. and trans. Eric L. Hutton) (Princeton: Princeton University Press, 2014), p. 163.

¹²⁵ Stephen C. Angle and Justin Tiwald, *Neo-Confucianism: A Philosophical Introduction*, p. 74.

¹²⁶ Zhu Xi, *Zhu Wengong Wenji* (*Collected Writings of Master Zhu*) 70/3403.

¹²⁷ Chan Lee, *Self-Cultivation, Moral Motivation, and Moral Imagination: A Study of Zhu Xi’s Virtue Ethics* (PhD Thesis: University of Hawai’i, 2008), p. 39.

essential to ‘preserving, nourishing and examining the mind’ in the process of self-cultivation.¹²⁸ This requires a belief, in line with Mencius, that the human heartmind is essentially good (and thus, that the heartmind does not fully require strict rules in order to achieve morality) – “a gentleman *retains* his heart by means of benevolence and the rites” (emphasis added) – it is the heartmind/psyche that is morally cultivated and grows through cultivation of the self.¹²⁹ In Jungian terms Xunzi has mistaken the Shadow archetype for the Self. Donald J. Munro has described Zhu Xi’s answer to the moral question ‘what kind of person do I want to be?’ as:

The answer is someone with ever maturing and expanding sentiments (especially love rooted in kinship affection) and a mind clear enough to ensure that actions always properly fit situations. In short, it is to be a sage, someone sufficiently enlightened to make his actions effective in guiding and caring for others, within the family and beyond it. Chu Hsi’s [Zhu Xi] answer rests on the view that the most significant aspect of the self is the seedlike repository of sentiments and innate principles contained in the mind, which serves as their “husk.”¹³⁰

This husk’s ‘sentiments and innate principles’ refer to what Jung early in his career labelled the ‘primordial images’ and later called the archetypes. While the role of the archetypes is discussed in the next chapter, for the moment it is enough to understand that the *Daoxue* thinkers had a sophisticated model of the self as analogous to the psyche and that the concept of self-cultivation has important similarities to the Jungian notion of individuation.

Concluding this section on the applicability of Confucian self-cultivation in a discussion of individuation, and vice versa, we should take note of the following passage by Zhu Xi:

The not-yet-manifest joy and anger, sorrow and happiness can be compared to being in the corner of a room, not yet having determined on setting out to

¹²⁸ Joseph A. Adler, *Reconstructing the Confucian Dao: Zhu Xi’s Appropriation of Zhou Dunyi* (), pp.82-83, Wang-tsit Chan (trans. and ed.) “Doctrine of the Mean” in *A Source Book in Chinese Philosophy* (trans. and compiled. Wing-tsit Chan) (Princeton: Princeton University Press, 1973), p. 98.

¹²⁹ Mencius, *Mencius* (London: Penguin Books, 2004), Book 4, Part B (p. 94).

¹³⁰ Donald J. Munro, *Images of Human Nature*, p. 112.

the north, south, east, or west; this is what is called “being centred.” With respect to their manifesting, this is like having left through a door – if to the east, then there is no need to also exit west. ... When each exiting is in accord with the circumstances without contrariness, that is called “harmony.”¹³¹

喜怒哀樂未發，如處室中，東西南北未有定向，所謂中也。及其既發，如已出門，東者不復能西，南者不復能北。然各因其事，無所乖逆，所謂和也。

This sentiment describes the *transformative* effects of cultivation of the self, but could just as easily be elucidating the process by which a person finds themselves differentiating from the collective psyche during the individuation process. Zhu Xi even insisted, in line with his theory of mind, that ‘as all human beings are endowed with *li* [Pattern/Principle] as one’s nature, so all human beings can make a sage through learning.’¹³² However, Zhu Xi notes that no one has ever in fact *become* a true sage.¹³³ This is because, in Jungian terms, individuation is a lifelong process of striving towards a goal that you increasingly approach but can never reach. According to Zhu Xi, only someone like Confucius, born with ‘undefiled *qi*’ could be *a priori* a sage.¹³⁴ As every other human was, as per Mencius, innately good, each human – not only those born to privilege – had the innate ability to *strive* towards sagehood.¹³⁵ Mencius himself commented that ‘A great man is one who retains the heart of a new-born babe’.¹³⁶ This emphasises the *rujia* tradition of considering the positive aspects of humanity as *innate*.

1.4 Ritual and Individuation: the *Jiali* 家禮

Zhu Xi’s instruction manual to facilitate the proper performance of the Confucian rites by the common people, the *Jiali*, became the common guide for how to perform Confucian

¹³¹ Zhu Xi, *Zhu Xi Yulei (Classified Conversations of Master Zhu)* (ed. Li Jingde) (Beijing: Zhonghua Shuju, 1986), 62/2037.

¹³² Donald J. Munro, *Images of Human Nature: A Sung Portrait* (Princeton: Princeton University Press, 1988), p. 131

¹³³ *Ibid.*

¹³⁴ *Ibid.*

¹³⁵ Thomas Wilson, “Reading the *Analects* in the Sage’s Courtyard: A Modern Diner’s Guide to an Ancient Feast” in *The Analects* (London: W.W. Norton and Company, 2014), p. 221.

¹³⁶ Mencius, *Mencius*, Book 4, Part B, (p. 90).

rites after the Song.¹³⁷ The central idea of this chapter is the identification of reflections of Jungian ideas about the individual psyche in the text– the search of analogous themes. Daniel K. Gardner explains the relationship between the ‘true goodness’ inherent in humanity and ritual performance:

Zhu’s commentarial gloss of ritual (*li*) ... as ‘heavenly principle [*li*] in measured display,” for only if man has perfected his goodness, fully realizing the principle that is his human nature, can he express principle in all matters, behaving precisely as one should. It is this behaviour, this expression of the principle of his human nature, that constitutes authentic ritual activity: “heavenly principle in measured display.” In this understanding, ritual is not external to man but is merely the external expression of the principle within him. In short, ritual is “natural” to man. The place of ritual in the Neo-Confucian system of thought in late imperial China is thus deeply affected by the system of metaphysics undergirding it.¹³⁸

Put more succinctly, this means that ‘the expression of the principle [*li*] within’ (that Mencius idea again) optimally served through ritual. Even Xunzi, whose views on self-cultivation are less analogous to individuation as they are not *a priori* processes of the psyche but rather external disciplinary ones, begins the *Xunzi* with an exultation to the benefits of ritual education:

The gentleman says: Learning must never stop. Blue dye derives from the indigo plant, and yet it is bluer than the plant. Ice comes from water, and yet it is colder than water. Through steaming and bending, you can make wood as straight as an ink-line into a wheel. And after its curve conforms to the compass, even when parched under the sun it will not become straight again, because the steaming and bending have made it a certain way. Likewise, when wood comes under the ink-line, it becomes straight, and when metal is brought to the whetstone, it becomes

¹³⁷ Patricia Buckley Ebrey, “Translator’s Preface” to *Chu Hsi’s “Family Rituals”: A twelfth Century Chinese Manual for the Performance of Cappings, Weddings, Funerals and Ancestral Rites*. (Princeton: Princeton University Press, 1991), p.ix.

¹³⁸ Daniel K. Gardner, *Zhu Xi’s Reading of the Analects: Canon, Commentary and the Classical Tradition* (New York: Columbia University Press, 2003), p. 85.

sharper. The gentleman learns broadly and examines himself thrice daily,¹³⁹ and then his knowledge is clear and his conduct is without fault.¹⁴⁰

君子曰：學不可以已。青、取之於藍，而青於藍；冰、水為之，而寒於水。木直中繩，輅以為輪，其曲中規，雖有槁暴，不復挺者，輅使之然也。故木受繩則直，金就礪則利，君子博學而日參省乎己，則智明而行無過矣。

Colin J. Lewis, in his study of the similarities between the writings of Xunzi and the Soviet developmental philosopher Lev Vygotsky introduces an important notion of ‘Vygotskian constructivism’ known as non-nativism. Lewis explains the contrast between the nativism of Jean Piaget’s developmental theories and Vygotsky’s view that:

the capacities to learn and reason are themselves largely-to-wholly predicated upon social experiences: features such as the culture and language in which one is brought up to *build and shape* these capacities. This is because one’s social environs are filled with tools (such as language, customs, and dogmas) that serve as the media by which new information and experiences are introduced and internalized. (emphasis in original)¹⁴¹

The traditional Confucian view of the development of the mind would drive midway between the Vygotskian and Piagetian theories. This is similarly true of Jungian individuation, which Jung describes as necessarily curtailed in the process of complete radicalisation by the necessities of society:

An essential check to the individuality, therefore, involves an artificial mutilation. It is at once clear that a social group consisting of deformed individuals cannot for long be a healthy and prosperous institution; since only that society which can preserve its internal union and its collective

¹³⁹ A reference to the *Lunyu* 1:4.

¹⁴⁰ Xunzi, *Xunzi* (trans. Eric L. Hutton) (Princeton: Princeton University Press, 2016), p. 1; Colin J. Lewis, “Ritual Education and Moral Development: A Comparison of Xunzi and Vygotsky” *Dao*, vol. 17 (2018), pp. 81-82.

¹⁴¹ Colin J. Lewis, “Ritual Education and Moral Development”, p. 84.

values, while at the same time granting the greatest possible freedom to the individual, has a prospect of enduring vitality.¹⁴²

Jung continues on this subject:

Before individuation can be taken for a goal, the education aim of adaptation to the necessary minimum of collective standards must first be attained. A plant which is to be brought to the fullest possible unfolding of its particular character must first of all be able to grow in the soil wherein it is planted.¹⁴³

This is shown by psychologist Deanna Dora's explanation of the importance of symbolic representation and ritualization to children. As Dora puts it 'the mores of the social order are intrinsically connected with the relevance of the symbols with profound consequences for personal life.'¹⁴⁴ Dora notes that 'failure of ... basic social structures ... are due to devaluing the deepest layers of the human psyche.'¹⁴⁵ In other words, the relationship between the layers of the human psyche (and its growth – individuation) and society is profound. This relationship is supported through rituals that represent symbolic meaning such as those present in the *Jiali*.

1.4.1 Capping

The *Jiali* describes the processes by which the rites of passage should be performed for boys and girls. H.T. Engelhardt Jr. compares the function of the capping ceremony as 'marking and establishing adulthood', comparing it to the Jewish bar mitzvah as '[emphasizing] the appropriate scope of social roles' and sustaining the moral life'.¹⁴⁶ It is through such rites that 'the investment of what is encoded with morality ... the

¹⁴² Carl Gustav Jung, *Psychological Types or the Psychology of Individuation* (trans. H. Godwin Baynes) (New York: Pantheon Books, 1953), p. 562.

¹⁴³ *Ibid.*

¹⁴⁴ Deanna Dora, *The Importance of Ritual to Children* (PhD Thesis: California Institute of Integral Studies, 1994), p. 59.

¹⁴⁵ *Ibid.*

¹⁴⁶ H. Tristram Engelhardt, Jr., "Ritual, Virtue and Human Flourishing: Rites as Bearers of Meaning" in David Solomon, Ping-Cheung Lo and Ruiping Fan (eds.) *Ritual and the Moral Life: Reclaiming the Tradition* (New York: Springer, 2012), p. 30.

sanctification of the conventional order ... [and] the evocation of numinous experience' occur through 'construction of orders or meaning transcending the semantic.'¹⁴⁷

The process of the male capping ceremony occurs for 'any young man from fifteen to twenty years of age'¹⁴⁸ ... provided that his parents are not in mourning for a period of a year or longer' in which the initiate is ritually adorned with a succession of three sets of headgear, robes, belts and shoes and:

After the pledge, the sponsor gives an adult name to the initiate. The participants leave in order, after which the presiding one presents the initiate in the offering hall and then to the elders.¹⁴⁹

Upon taking up this adult name the boy has come through the passage into manhood, he must now take on adult responsibilities. As Zhu Xi quotes the revered *Daoxue* authority on ritual Sima Guang:

The ancients performed capping at twenty as a ritual through which a youth as charged with acting as an adult.' That is, 'one then expected of the young man the conduct of a son, a younger brother, a subject, and a junior.'¹⁵⁰

司馬公曰：古者二十而冠所以責成人之禮蓋，將責為人子、為人弟、為人臣、為人少者之行於其人。

This is an essential factor in rites of passage. That is, it is typical of rites of passage to symbolise a form of rebirth through a ritual of baptismal importance. Jung quotes the *Gospel of John 3:7* in his discussion of the importance of this symbolism: 'Marvel not that I said unto thee, Ye must be born again.'¹⁵¹

¹⁴⁷ A.S. Atlis, "Ritual as the Creation of Social Reality" in David Solomon, Ping-Cheung Lo and Ruiping Fan (eds.) *Ritual and the Moral Life: Reclaiming the Tradition* (New York: Springer, 2012), p. 21.

¹⁴⁸ It should be noted that the traditional Chinese term for years of age, *sui* 歲, and Zhu Xi's use of the term here, refers to the number of Chinese traditional calendar years an individual has lived in. Thus, every person is born as one *sui* 一歲, if they were born on the final day of the traditional year they would be two (*liang*) *sui* 兩歲 the following day, despite having lived for only one day.

¹⁴⁹ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals": A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals and Ancestral Rites* (Princeton, Princeton University Press, 1991), p. 35.

¹⁵⁰ *Ibid.* p. 36.

¹⁵¹ Carl Gustav Jung, *Psychology of the Unconscious*, p. 252.

The preparation for the rites of passage denote their psychologically profound nature. Three days before the capping a ceremony is performed within the offering hall where the rites to the ancestors are performed, a report made by the ‘presiding man’ (the descent-line heir’ of the great-great-grandfather) directly to the ancestors.¹⁵² A prayer board is placed by the presiding man within the hall to inform the ancestors that:

A’s son B, or A’s such-relative C’s son B, who now has grown older and reached maturity, will have a cap placed on his head on such a day of such month. Earnestly...¹⁵³

某之子，某若某之某親之子某，年漸長成，將以某月某日加冠於其首。謹

This report fundamentally links the process of a boy moving into adulthood with the ancestors. The ancestral line links the individual with both the future and the past – a process of rebirth. The nature of this process is enhanced by the renaming of the individual with an adult name (for the adult persona:

The ceremony is now completed. On this auspicious day of this excellent month, I pronounce your adult name. May this name be greatly honoured, may you be a gentleman and gain eminence, act correctly, and achieve greatness. Preserve forever what you are receiving.¹⁵⁴

禮儀既備。令月吉日，昭告爾字。爰字孔嘉，髦士攸宜。宜之於嘏，永受保之。

The reference to being ‘greatly honoured’, being ‘a gentleman’ and gaining ‘eminence’ are references to self-cultivation. These traits, those of the *junzi*, come under the rubric known as *gong yi* 公義, or ‘propriety that is “public” and objective’, while those trying to be

¹⁵² *Ibid*, p. 37.

¹⁵³ *Ibid*.

¹⁵⁴ *Ibid*, p. 43.

eliminated are *si* 私, or self-centredness and private.¹⁵⁵ Here we can reintroduce the concept of the persona.

Girls are pinned when they are engaged. If they are not yet engaged by age fifteen, they may be pinned.¹⁵⁶

女子許嫁笄。年十五雖未許嫁亦笄。

Ebrey comments that pinning was fundamentally conjoined in the minds of the people of the Song with marriage and that although capping was at that point more-or-less defunct many customs, such as ‘changing their hairdos when engaged and having special hairpins inserted the night before their weddings’ continued when women were betrothed.¹⁵⁷ During the Tang dynasty the pinning ceremony was still common as a ‘rite to signify womanhood that signified the girl was eligible for marriage’ occurring at fourteen as ‘adolescence came earlier for girls’.¹⁵⁸ The importance of marriage to the Jungian psychological model is elaborated on in the following chapter. Here it is enough to simply state that the centrality of women in the rituals being present in only the pinning ceremony, and the connection between pinning and betrothal, reflects the traditional role of women as only properly realised in their place in society as a wife and mother.¹⁵⁹

1.4.2 Rites of Passage as rebirth: The shared map

Jungian psychologist of religion and University of Toronto Professor Jordan B. Peterson explained the necessity of coming to terms with and performing the rules of group as metaphorically akin to an apprenticeship into adult life:

Childhood dependence must be replaced by group membership, prior to the development of full maturity. Such membership provides society with another individual to utilize as a “tool,” and provides the maturing but still

¹⁵⁵ Kwong-loi Shun, “Zhu Xi’s Moral Philosophy” in *Dao Companion to Neo-Confucian Philosophy* (ed. John Makeham) (New York: Springer, 2012), p. 186.

¹⁵⁶ Patricia Buckley Ebrey, *Chu Hsi’s “Family Rituals”*, p. 35.

¹⁵⁷ Patricia Buckley Ebrey, *Chu Hsi’s “Family Rituals”*, p. 45., fn. 36.

¹⁵⁸ Charles Benn, *Daily Life in Traditional China: The Tang Dynasty* (London: Greenwood Press, 2002), p. 254.

¹⁵⁹ Ping-Cheung Lo, “Confucian Rites of Passage: A Comparative Analysis of Zhu Xi’s *Family Rituals*” in *Ritual and the Moral Life: Reclaiming the Tradition* (eds. David Solomon, Ping-Cheung Lo and Ruiping Fan) (New York: Springer, 2012), p. 131.

vulnerable individual with necessary protection (with a group-fostered “identity”). The capacity to abide by social rules, regardless of the specifics of the discipline, can therefore be regarded as a necessary transitional stage in the movement from childhood to adulthood.

Discipline should therefore be regarded as a skill that may be developed through adherence to strict ritual, or immersion within a strict belief system or hierarchy of values. Once such discipline has been attained, it may escape the bounds of its developmental precursor. It is in this manner that true freedom is attained. It is at this level of analysis that all genuine religious and cultural traditions and dogmas are equivalent, regardless of content: they are all masters whose service may culminate in the development of self-mastery, and consequent transcendence of tradition and dogma.¹⁶⁰

This ‘apprenticeship’ and the stipulations attended to achieving this maturation closely resemble the process of individuation. So too does it remind one of many of the descriptions on the path of self-cultivation discussed by the Confucian masters throughout the ages. Present is Jung’s insistence that individuation be subsumed by the group identity, from which one can ‘escape the bounds of its developmental precursors’ (Peterson) or ‘be brought to its fullest possible unfolding of its particular character... in the soil where it was planted’ (Jung).¹⁶¹ Self-mastery is a goal of, and semi-synonymous with, both the processes of individuation of the psyche and self-cultivation. Peterson rejects the famous saying of French Enlightenment philosopher Jean Jacques Rousseau: ‘With what simplicity I should have demonstrated that man is by nature good, and that only our institutions had made him bad!’ by insisting that such thoughts, that he labels ‘ideologies’, are fragmentary parts of ‘the story’ of reality that pass themselves off as the whole, thus producing sociopathologies, while as ‘stories’ may account for all ‘constituent elements of reality’ and thus be ‘balanced and stable’.¹⁶² This does not mean the conception of the *a priori* self is that of Xunzi, that the essence of man is fundamentally bad, but merely that the distortion of life on the psyche require cultivation to minimise.

¹⁶⁰ Jordan B. Peterson, *Maps of Meaning: The Architecture of Belief* (New York: Routledge, 1999), p. 216

¹⁶¹ Carl Gustav Jung, *Psychological Type*, p. 562.

¹⁶² *Ibid*, pp. 217-218.

As Zhu Xi quotes Sima Guang in the *Jiali*, the ceremony of capping a male is important otherwise a boy will ‘know nothing of adult ways’ before maturity.¹⁶³ As Peterson points out, the ‘capacity to abide by social rules’ is an anthropologically universal skill ‘developed through adherence to strict ritual’. This is echoed in (or is an echo of) Sima Guang’s point that the ritual of capping is ‘a ritual through which a youth was charged with acting as an adult’ and ‘one then expected of the young man the conduct of a son, a younger brother, a subject, and a junior.’¹⁶⁴ These categories are traditional Confucian *adult* categories that describe those roles young males who are expected to fulfil - subordinate responsibilities - as a moral duty.¹⁶⁵ Therefore, in the cultivation of an individual’s moral sentiments, this rite of passage, part of what Peterson calls the *philosophy of apprenticeship*, conveys a strong symbolic meaning upon the psyche.¹⁶⁶ The transformation through this apprenticeship results in an extreme evolution in the psyche.

Peterson describes the plane of psychic connection that those who have undergone the ‘apprenticeship and enculturation’ within a ‘shared [system] of belief and moral action’ as a shared map of meaning.¹⁶⁷ Peterson states that ‘transformation of childhood dependency entails adoption of ritual behaviour ... and incorporation of a morality with an inevitably metaphysical foundation.’¹⁶⁸ Here we can link the ritual behaviour outlined in the *Jiali*, to the metaphysical understandings of the Daoxue thinkers. In a chapter of *Jinsi lu* 近思錄 (*Reflections on Things at Hand*) a work compiled by Zhu Xi and Lü Zuqian 呂祖謙 and written by the ‘Four Masters’ (Neo-Confucian scholars who had come before), titled On the Substance of the Way, identifies the human consciousness developing from the One Absolute (the Supreme Pivot) i.e. the dao.¹⁶⁹ He goes on to state that as ‘Man’s nature is originally good’ only ‘the most stupid do not change’ towards goodness by ‘[doing] violence to their own nature and ... [throwing] themselves away.’¹⁷⁰ As we have noted several times Confucians believe that self-cultivation is at least partly achieved through

¹⁶³ Patricia Buckley Ebrey, *Chu Hsi’s “Family Rituals”*, p. 36.

¹⁶⁴ *Ibid.*

¹⁶⁵ Gu Hongming, *The Spirit of the Chinese People: The Classic Introduction to Chinese Culture* (New York: CN Times Books Inc., 2003), p. xxxii.

¹⁶⁶ Jordan Peterson, *Maps of Meaning*, p. 220.

¹⁶⁷ *Ibid.*

¹⁶⁸ *Ibid.*, p. 221.

¹⁶⁹ Zhu Xi and Lü Zuqian, *Reflections on Things at Hand* (trans. Wing-tsit Chan) (New York: Columbia University Press, 1967), p. 6.

¹⁷⁰ *Ibid.*, p. 14.

proper ritual performance. As Peterson states this ritual behaviour is necessary to overcome infantile dependence. Through the ceremony of capping – in which the dependent state of youth is declared over and the responsibilities of adulthood announced – the ego ‘graduates’ the apprenticeship of youth and takes on the full moral duties inherent in society’s metaphysics, a metaphysics underpinned by a complete system of justification for itself. This graduation is a profound example of individuation at work.

1.4.3 Wedding Rituals and Individuation

The wedding rituals outlined in the *Jiali* contain a number of symbolically important meanings. Marriage was an essential societal ritual in the Song. Women were permitted to marry between the ages of ‘fourteen to twenty’ and men ‘from sixteen to thirty.’¹⁷¹ The smaller and earlier window for women was to require for marriage soon after the start of puberty. Ming dynasty commentator Lü Kun 呂坤 even commented that waiting for the upper-limits of twenty and thirty was unreasonable as these children may die without heirs.¹⁷² Sima Guang commented that these ages ‘accord with natural principles and human feelings.’¹⁷³ The offering hall ceremonies prior to weddings include the presentation of the bride to the ancestors of what will become her new family and later an announcement of the upcoming wedding, similar to that made prior to cappings, is made to the ancestors.¹⁷⁴ In *Confucianism and Family Rituals in Imperial China* Patricia Ebrey describes the symbolism of Song weddings:

Ceremonies as actually performed conveyed many ideas, only partly systematized, about the meaning of marriage, the importance of fertility, the complementarity and differentiation of male and female, social and cosmological hierarchies, the nature of affinity, and so on. Some of the meanings conveyed in wedding ceremonies were consistent with the classical vision. In the classics, weddings were said to promote social morality by illustrating the distinctions or differentiation between men and women. The idea here seems to be that going through the ceremonies, which repeatedly had the man or his family take the lead, the young groom

¹⁷¹ Patricia Buckley Ebrey, *Chu Hsi’s “Family Rituals”*, p. 49.

¹⁷² *Ibid.*, p. 49., fn .2.

¹⁷³ *Ibid.*, p. 49.

¹⁷⁴ *Ibid.*, p. 56.

would be impressed with his authority, the young bride inspired to comply and demur. Or as Ssu-ma Kuang [Sima Guang] put it, “the boy leads the girl, the girl follows the boy; the duty of husbands to be resolute and wives to be docile begins with this.”¹⁷⁵

The nature of weddings as rituals through which the process of individuation is profound. Both the ego and the persona are progressing through a situation of immense transformation of their roles. The specific qualities sought to be adopted – leadership and being resolute in men, being docile and demur in women – represent projections of the ‘anima’ and ‘animus’.¹⁷⁶ These are, respectively, the female and male psyches. The specific wedding liturgy within the *Jiali* includes the father of the groom (this may be someone when it is not possible to be the father) instructing the groom:

Go to welcome your helpmate [bride], so that I may fulfil my duties to my ancestors. Do your best to lead her, with due respect, for you then will gain steadiness.¹⁷⁷

往迎爾相，承我宗事。勉率以敬。若則有常。

This again reinforces the separated, but complimentary, natures of the male and female psyche. The male animus has been instructed to become serve as a steward. When the mother of the bride walks the soon-to-be wed to the stairs of the wedding altar she invokes the anima (female) spirit of the psyche:

Be diligent. Be respectful. Morning to night, never deviate from the proprieties of the women’s quarters.¹⁷⁸

勉之，敬之，夙夜無違爾閨門之禮。

Jungian psychologist, however, have recognised that while most men are possessed within the ego with the dominant animus spirit, and women with the dominant anima spirit (the

¹⁷⁵ Patricia Buckley Ebrey, *Confucianism and Family Rituals in Imperial China: A Social History of Writing about Rites* (Princeton: Princeton University Press, 1991), p. 82.

¹⁷⁶ Mary Ann Mattoon, *Jungian Psychology in Perspective*, p. 215.

¹⁷⁷ Patricia Buckley Ebrey, *Chu Hsi’s “Family Rituals”*, p. 57.

¹⁷⁸ *Ibid.*, p. 58.

opposite of the duality being present in the personal unconscious), the strength of these spirit projections are exaggerated at the wedding and early marriage.¹⁷⁹ Only later and through the mutuality of marriage does the full process bare out. The process of individuation towards the ego's recognition of its state as married is achieved at first through public and profound ritual – the wedding – in which the persona clearly takes on the new aspect of itself as 'married'. This may be a reason why Sima Guang insisted on the prohibition of music at weddings and the ceremony as a solemn affair so that the impact on the participants be as profound as possible.¹⁸⁰ This prohibition was brought over into the *Jiali*, in which solemnity and the non-use of music continued as tandem occurrences.¹⁸¹ The public profession of the exaggerated anima/animus aspects of the individual personality through the marriage ritual allows for the persona to take on these aspects to the maximum degree. Thus, self is cultivated through the ritual of a wedding to best obey the nature of heartmind *xin* and Principle/Pattern *li*, that is, these processes housed in the personal unconscious are harmoniously expressed in the conscious through these rituals.

1.5 The psychological importance of the use of divination for the rites

While the practice had gone out of fashion by the Song Dynasty, Ebrey notes that in the *Sima shi shu yi* 司馬氏書儀¹⁸² Sima Guang prescribes selection of auspicious days to perform rituals through divination or the use of divining blocks.¹⁸³ Zhu Xi had a particular interest in divination, and in particular the ancient Chinese divining manual the *Yijing* 易經, the *Classic of Changes*, insisting that the *Yijing* must be used for divination as it had been 'since Fu Xi 伏羲, Yao 堯, and Shun 舜.'¹⁸⁴ Zhu Xi also used the *Yijing* for his metaphysical considerations:

¹⁷⁹ Verena Kast, "Anima/Animus" in Renos K. Papadopoulos (ed.) *The Handbook of Jungian Psychology: Theory, Practice and Applications* (London: Routledge, 2006), p. 126.

¹⁸⁰ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 60. fn. 61.

¹⁸¹ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 175.

¹⁸² *Sima's Book of Rites*.

¹⁸³ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 37.

¹⁸⁴ Yung Sik Kim, "Zhu Xi on Scientific and Occult Subjects" in *Returning to Zhu Xi: Emerging Patterns within the Supreme Polarity*, p. 131.

This was a reappropriation of the original function of the *I* (*Yijing*) in the context of the specific intellectual and religious needs of the Southern Sung, as Chu understood them.¹⁸⁵

In her translation of the *Yijing* Margaret J. Pearson notes that the most popular Western translation of the *Changes* is by Richard Wilhelm and Cary F. Baynes, two individuals who had worked closely with Jung.¹⁸⁶ Divination was used so as to discover portents from heaven *tian* 天.¹⁸⁷ The whims of heaven were taken extremely seriously, as mentioned in the *Shijing* 詩經, the *Classic of Songs* – ‘We tremble at the awe and fearfulness of heaven!’¹⁸⁸ Divination was considered so important to the ancient ritual process, not only does *I-li* 儀禮 (*Etiquette and Ritual*) talk of divining the ritual day as the first subject in the book, but the day of the ritual can be postponed if the *Yijing* returns an unfavourable answer:

Then those taking part in the divination examine the diagram in turn, and when they have finished, the diviner reports that the result is favourable.

If the result is unfavourable, they proceed to divine for a day farther off, observing the same rules as above.¹⁸⁹

Jung had devoted a great deal of time to the *Yijing*, believing that the hexagrammid representations were, like European tarot, representations of his archetypal theory.¹⁹⁰ Jung also believed that divination was a form of alchemy, and that alchemy represented a transformational quality in the human psyche.¹⁹¹ In his commentary to the Chinese alchemical manual *The Secret of the Golden Flower* Jung comments on the nature of

¹⁸⁵ Kidder Smith Jr, Peter K. Bol, Joseph A. Adler and Don J. Wyatt, *Sung Dynasty uses of the I Ching* (Princeton: Princeton University Press, 1990), p. 170.

¹⁸⁶ Margaret J. Pearson, “Introduction” to *The Original I Ching: An Authentic Translation of the Book of Changes* (Singapore: Tuttle Publishing, 2011), p. 25.

¹⁸⁷ Wm. Theodore de Bary, Wing-tsit Chan and Burton Watson, *Sources of Chinese Tradition* (New York: Columbia University Press, 1960), p. 187.

¹⁸⁸ Traditional, *The Book of Songs: The Ancient Classic of Poetry* (trans. Arthur Waley. Further trans. Joseph P. Allen) (New York: Grove Press, 1996), p. 31.

¹⁸⁹ Traditional, *The I-Li* (trans. and ed. John Steele) (London: Probsthain & Co., 1917), p. 2.

¹⁹⁰ Jolande Jacobi, “Symbols in an Individual Analysis” in *Man and his Symbols* (ed. C.G. Jung) (New York: Anchor Press, 1988), pp. 290-293.

¹⁹¹ Carl Gustav Jung, *AION: Researches into the Phenomenology of the Self*, p. 173.

alchemy as a reflection of the spirit (see, psyche).¹⁹² To Jung the transformative quality of the psyche represented in divination/alchemy is of course a reflection of the individuation process. Thus, the nature of heaven as an actual auger of auspicious and ominous portents is unimportant to us. What is important here is the connection made in divination between the access of individuals to something transcendent, omnipresent and omnipotent – heaven, or the collective unconscious – and the transformational processes of the Self, individuation.¹⁹³

1.6 Conclusion: the *Dao* of the cultivated individuated Self – ritual as aid

The chapters of the *Jiali* concerned with the capping, pinning, and wedding ceremonies provide the reader with instructions on performing the ritual markings for specific important events. These events are transformational in the life of those who are either going through one of the rites of passage, or are being wed. Jung, and many of his disciples, hold that processes that mark the major transitions in life are important for the healthy development and differentiation of the psyche in the individual from the collective unconscious.¹⁹⁴ Figure 1.2 demonstrates the similarities in themes we have discussed between the development of the psyche. In the *Zhongyong*, attributed to Confucius and championed as a central *Rujia* text by Zhu Xi, it is discussed the qualities that make the *junzi*:

It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance ... never swerving from the Mean.¹⁹⁵

¹⁹² Carl Gustav Jung, “Commentary to” *The Secret of the Golden Flower: A Chinese Book of Life*, p. 81.

¹⁹³ Philosopher Wang Bi (226-249 CE) commented on the symbolic image in the *Yijing* as of paramount importance: ‘The Image is what bring outs concept; language is what clarifies the Image. Nothing can equal Image in giving the fullness of concept; nothing can equal language in giving the fullness of the Image. Language was born of the Image, thus we seek in language to observe the Image. “Elucidation of the Images” in *Anthology of Chinese Literature* (trans. and ed. Stephen Owen) (London: W. W. Norton and Co., 1996), pp. 63-64.

¹⁹⁴ Mary Ann Mattoon, *Jungian Psychology in Perspective*, pp. 171-172.

¹⁹⁵ Confucius, “The Doctrine of the Mean” in *Confucius: Confucian Analects, The Great Learning and The Doctrine of the Mean* (trans. James Legge) (New York: Dover Publications Inc., 2015), Chapter XXXI (p. 428.).

唯天下至聖、爲能聰明睿知、足以有臨也。寬裕溫柔、足以有容也…中正...¹⁹⁶

It is through the process of self-cultivation, in the *Daoxue* conception the proper use of *li*/Principle to achieve the *junzi* status. The ‘Mean’ referred to is the proper way for the individuated, self-cultivated person to live – the *dao*. It is only through the processes discussed in this chapter that the individual approaches this state of being.

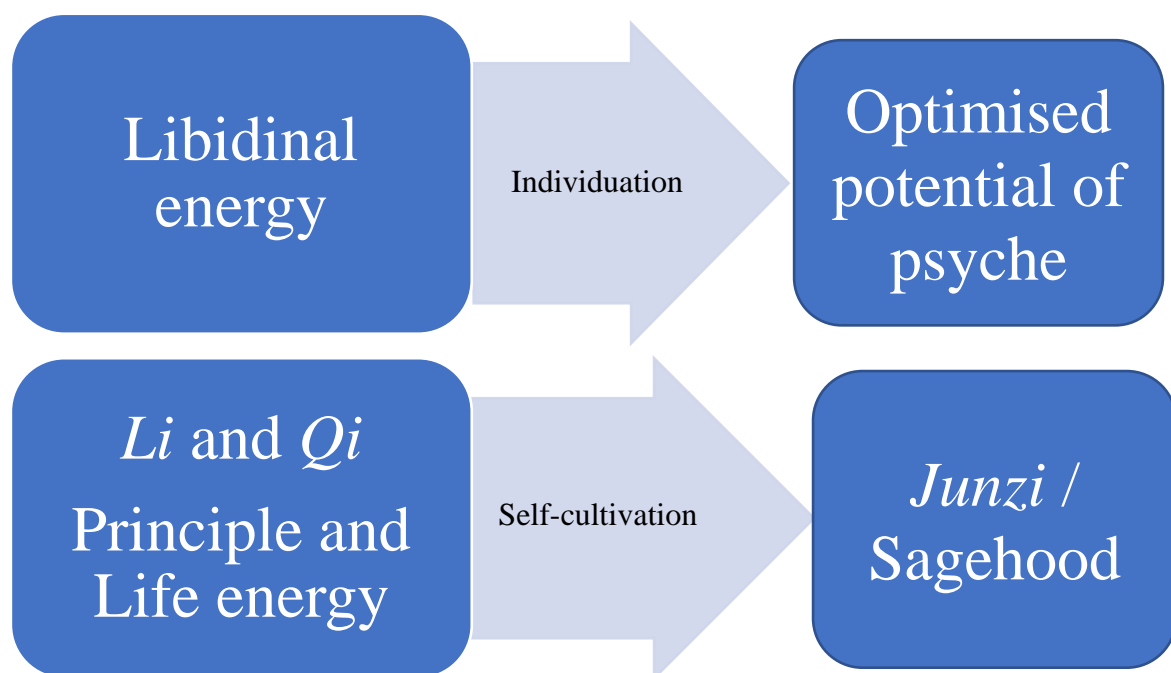


Figure 1.2 *The proper uses of the libido and li & qi*

Ultimately, the purpose of this chapter is to serve as an apologia for the use of Jung’s theories of the *individual* psyche in analysing symbolic representations in the *Jiali*. Because of the evolutionary nature of Jungian theory – its structuralist nature, as discussed in Chapter Three – it would be expected that ritual performances that fail to capture the profound psychological meanings of the situation would fall into disuse over time. It is with this conviction that we started this chapter, but we can now see that there is an interpretation of the text that gives credence to this approach.

¹⁹⁶ Confucius, *The Doctrine of the Mean* (trans. A. Charles Muller); <http://www.acmuller.net/con-dao/docofmean.html>.

2. The *Jiali* 家禮 and Jungian Archetypes: the Wise Old Man, confronting the Shadow, and the representation of rebirth

2.1 Introduction

The most famous element of Jungian psychology is the archetypes. Archetypes are the repeating representations of similar themes throughout the world in cultural representations such as narrative and myth.¹⁹⁷ The quasi-religious nature of the *Daoxue*, in particular, allow for a rich discussion of archetypal themes in the *Jiali*. On discussing the concept of archetypes within Chinese literature, Andrew H. Plaks comments:

The conception of archetype, after all, has meaning only within the context of a *system* of knowledge, in which recurring structural patterns both condition the formation of individual elements are themselves modified by each new addition to the corpus. If it may be objected that the notion of systematisation runs contrary to the spirit of literary expression, we may counter that it is precisely the existence of such a network of models, cross-references and feedback that defines literature as a *tradition*, rather than simply an accumulation of finite works.¹⁹⁸

It is the argument of this chapter that, because of the collective unconscious, the *tradition* of archetypes in narrative-at-large (not just literature) is universal, that the Jungian framework provides a full *system of knowledge* to account for the archetypes, and that the

¹⁹⁷ Carl Gustav Jung, *The Archetypes and the Collective Unconscious* (Princeton: Princeton University Press, 1969), p. 2.

¹⁹⁸ Andrew H. Plaks, *Archetype and Allegory in the "Dream of the Red Chamber"* (Princeton: Princeton University Press, 1976), pp. 11-12.

ritual performances outlined in the *Jiali* both contains archetypal representations and uses these representations to promote meaningful concepts.

2.2 The Archetypes and the Collective Unconscious

Jung theorised that the archetypes had their origins in the part of the human mind he termed the collective unconscious. This part of the psyche, as shown in Figure 2.1, encompasses the entire psyche and has a substantial unconscious influence on the entire psychic individual. The archetypes are:

An inherited tendency of the human mind to form representations of mythological motifs – representations that vary a great deal without losing their basic pattern.¹⁹⁹

A way to envision this would be consider a basic mould for a culture-image, with individual representations super-imposed on top of this. Thus, the common archetype of the Trickster can be seen lying at the heart of Odysseus, Anansi, Eshu, Sun Wukong and Loki – this heart being the location for their popular and important qualities such as rejection of self-righteousness, the impulse to introduce to humanity the secrets of the gods, as well as simply the irreverent attitude they possess.²⁰⁰ The variation between these figures, as well as countless more, both ancient and modern – from their origins as mortal or divine, human or animal, ruler or pauper – does not diminish the fact that their place *within narrative* is served essentially by what they have in common thematically – that is, meaningfully.

¹⁹⁹ Mary Ann Mattoon, *Jungian Psychology in Perspective*, p. 40.

²⁰⁰ Joseph Campbell, *The Man with a Thousand Faces*, p. 36.

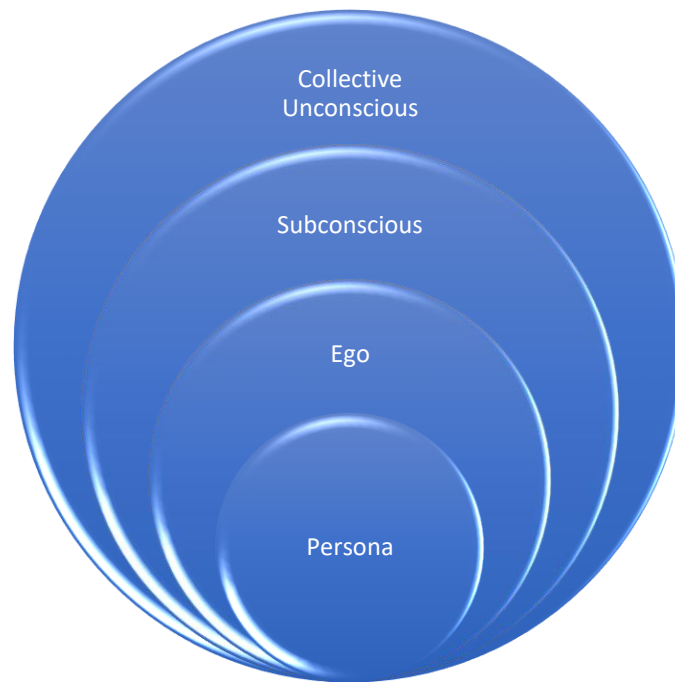


Figure 2.1 *The Collective Unconscious and the individual psyche*

Before we move forward it is important to deal with the history of the idea of archetypes. As the idea itself, along with much of Jung's work, remains controversial, it is important for us to consider the provenance and evidence for these notions. In his masterwork *The Hero with a Thousand Faces*, the mythicist Joseph Campbell establishes the long history of ideas both generally and highly analogous to both the archetypes and the collective unconscious.²⁰¹ Adolf Bastian's theory of the "Elementary Ideas" which, in their 'primal psychic character', should be regarded as 'the spiritual (or psychic) germinal dispositions out of which the whole social structure has been developed organically', closely resembles the Jungian theory of the archetypes.²⁰² Friedrich Nietzsche wrote of the accessing of the 'collective unconscious' in our sleep and the archetypal experiences that follow:

In our sleep and in our dreams we pass through the whole thought of earlier humanity. I mean, in the same way that man reasons in his dreams, he reasoned when in the waking state many thousands of years. ... The dream

²⁰¹ *Ibid.*, p. 13.

²⁰² *Ibid.*

carries us back into earlier states of human culture, and affords us a means of understanding it better.²⁰³

A keen analogy would be to Plato's famous Allegory of the Cave. As is well-known, Plato suggested that the world of reality is akin to people looking at shadows on the wall of a cave and mistaking these shadows as the 'real thing'.²⁰⁴ Aristotle, who 'apparently rejected and attacked the Platonic theory' makes an important connection between the archetypes and individuation.²⁰⁵ Aristotle remarked that "form being of itself universal requires individuation".²⁰⁶ The connection here between the process of individuation, explored at length in the previous chapter, and Aristotle's individuation is clear. The individuated person is, according to Jung, 'practically the same as the development of consciousness out of the original state of identity.'²⁰⁷ The archetypes represent un-individuated ideas within this 'original state of identity'. This should not be taken to mean that the archetypes are too simplistic or primitive to be useful. They represent the profound kernels of meaning. There are even *Daoxue*, analogies to the ideal forms in the concept of *benti* 本體 (inherent reality) and *yong* 用 (function), in which *benti* is 'that which is never absent', the eternal characteristics.²⁰⁸

Jordan B. Peterson has commented that, while the psychologists have often dismissed the idea of archetypes due to queasiness over the seeming immaterialist nature of the phenomena, there is nevertheless plenty of data supporting the notion:

The general irritation over Jung's "heritable memory" hypothesis has blinded psychologists and others to the remarkable fact that narratives *do* appear patterned, across diverse cultures. The fact that all cultures use what are clearly and rapidly identifiable as "narratives" (or at least as "rites," which are clearly dramatic in nature) in itself strongly points to an underlying commonality of structure and purpose.²⁰⁹

²⁰³ *Ibid.*

²⁰⁴ Stephen Watt, "Introduction: The Theory of Forms (Books 5-7) in *Plato's Republic* (London: Wordsworth Edition: 1997), pp. xiv-xvi.

²⁰⁵ F.C. Copleston, *History of Philosophy: Volume 2 – Part II* (London: Burns & Oates, 1962), p. 46.

²⁰⁶ *Ibid.*

²⁰⁷ Carl Gustav Jung, *The Psychological Types*, p. 447.

²⁰⁸ Stephen C. Angle and Justin Tiwald, *Neo-Confucianism*, p. 47.

²⁰⁹ Jordan B. Peterson, *Maps of Meaning*, p. 92.

That is, not only does the necessity of narrative appear universal (there are not cultures we know of who find narrative useless) but cultures appear to *a priori* construct narratives along similar patterns. An important aside here would be to clarify that the ‘heritable memory’ is *not* a memory passed down through DNA. Rather, the whole edifice of the theory of the collective unconscious and its archetypal images rests on an *evolutionary* foundation. Many thousands of stories are created, but those that endure, that *survive*, are those that are fittest in a psychological sense.²¹⁰ It is with this understanding that we search for archetypal representations in Zhu Xi’s *Jiali*. A tradition that does not adequately address the profound psychological needs – in a range of areas of meaning, such as imagery, connection to the past, moral foundations – would simply either evolve into a tradition that does fit the needs of its environment (phenotypic mutation) or be replaced by one that does (extinction).

2.3 Symbolism and the Archetypes

Mary Ann Mattoon has made a point that is essential for us to keep in mind before we move on to our archetypal analysis of the *Jiali*. As Mattoon has written:

Do we know how many archetypes there are? The question may not be meaningful because archetypes are patterns and processes rather than entities. Nevertheless, Jung offered at least two answers: (a) There is only one archetype, the collective unconscious, which is the producer of all archetypal images, and (b) there is an unlimited number of archetypes, as many as the typical situations in life. Some of the image-categories he listed, many of them in personified form, are: the Hero, Dragon, helpful animals, demons, Wise Old Man, Divine Child, Great Mother, anima and animus, Anthropos (original human), Christ, duality, mandala, marriage, death and rebirth, hidden treasure, and transformative processes of alchemy.²¹¹

²¹⁰ Carl Gustav Jung, “The Psychology of the Child Archetype” in C.G. Jung and C. Kerényi, *The Science of Mythology: Essays on the Myth of the Divine Child and the Mysteries of Eleusis* (trans. R.F.C. Hull) (London: Routledge, 2002), p. 85.

²¹¹ Mary Ann Mattoon, *Jungian Psychology in Perspective*, p. 41.

The reader will notice a vital thematic shift here. No longer are the archetypes only personified representations (though they are often that) but they are also repeated motifs of profound importance. Thus, in our discussion of Confucianism, we can say that a feature such as ancestor worship, steeped as it is in themes such as death and our place within the matrix of past, present, and future, is strongly archetypal. As the relationship between the ourselves, our successors and our progeny is so universal, comparative analysis between cultures is both possible and likely to deliver a wealth of significant insights.

Jung insisted that the very reason why the culture, history and anthropology should be analysed in search of archetypes is to identify humanity's place in time, that 'the whole thrust of [Jung's] work is to make us aware of our inescapable connection with a past that, for the sake of the individual's peace and contentment, must be harmonized with the conditions of the present.'²¹² The human search for meaning, represented culturally in symbolic form, starts from, as Erich Neumann put it, 'transpersonal, archetypal factors.'²¹³ In commenting on the benefits of a Jungian analysis of artistic symbols compared to a Freudian one, Neumann notes that while Freud saw the influence on Leonardo Da Vinci's mother as pathological – that is, a mother-complex – Jungian analysis allows a more benign Great Mother archetypes – 'i.e. of a suprapersonal mother image, in the creative man.'²¹⁴ Our Jungian analysis of symbolism will assume *evolutionary* rather than pathological psychological origins for the symbols and seek out, as is the nature of symbols compared to mere signs, deeper *meaning*.

In *Man and His Symbols* Jung elucidates the reasons why symbols are necessary to humanity:

Because there are innumerable things beyond the range of human understanding, we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one reason why all religions employ symbolic language or images.²¹⁵

²¹² Robert Arens, "C.G. Jung and Some Far Eastern Parallels" *CrossCurrents*, vol. 23, no. 1 (1973), p. 73.

²¹³ Erich Neumann, *Art and the Creative Unconscious* (trans. Ralph Manheim) (New York: Harper & Brothers, 1954), p. 4.

²¹⁴ *Ibid.*, pp. 4-5.

²¹⁵ Carl Gustav Jung, *Man and His Symbols*, p. 21.

This fact has been given greater empirical credence by the discovery that certain animals (who obviously comprehend less of reality than we do), such as the great apes, appear to be able to reason symbolically.²¹⁶

2.4 Archetypes and the *Jiali*

2.4.1 The Wise Old Man, the *Junzi*, and the *Jiali*: self-cultivation

As we have discussed, the archetypes are present within the collective unconscious and become common motifs in cultural narratives. Carl Jung identified an archetype he termed the Wise Old Man, common throughout world cultures as a guide, benevolent ruler or a contemplative ascetic.²¹⁷ Examples of the Wise Old Man have been identified as Odin, Zarathustra, Chiron, Merlin and Nestor.²¹⁸ In *A Dictionary of Symbols* Juan E. Cirlot explains the counter-position of Youth and the Old Man in symbolism:

The Old Man is always the father (the master, tradition, contemplation, the celestial sovereign, justice), while the Youth is the son (the governed, subversion, intuition, the hero, boldness).²¹⁹

We will take these archetypal representations and their meanings as the basis for our analysis of the imagery within the *Jiali*'s rituals. As discussed at some length in the previous chapter, the Confucian model for the superior man, the *junzi* 君子, is present throughout the text as, primarily, the liturgists, and secondarily the ancestors. This model of the use of certain figures as ideals of emulation had, as William E. Savage noted, a long history in China:

Many early Chinese philosophers present their programs for the organization of the state and society by describing ideal personality types that exemplify the successful application of their programs. They portray a

²¹⁶ Jordan B. Peterson, *Maps of Meaning*, p. 62.

²¹⁷ C. Kerényi, "The Primordial Child in Primordial Times" in C.G. Jung and C. Kerényi) *The Science of Mythology: Essays on the Myth of the Divine Child and the Mysteries of Eleusis* (C.G. Jung and C. Kerényi, trans. R.F.C. Hull) (London: Routledge, 2002), p. 70.

²¹⁸ *Ibid.*, p. 70.. The nature of Zarathustra as an archetypal wise man is reflected in Friedrich Nietzsche's *Thus Spoke Zarathustra*, in which Nietzsche uses the persona of the *Übermensch* Zoroaster/Zarathustra to lay down principles: Friedrich Nietzsche, "Thus Spoke Zarathustra" in *The Portable Nietzsche* (ed. Walter Kaufmann) (London: Penguin Books, 1982), p. 121.

²¹⁹ J.E. Cirlot, *A Dictionary of Symbols* (London: Routledge, 2001), p. 381.

model of human excellence, his connection to and understanding of a cosmic basis, and how his personal excellence brings all under Heaven to their “proper order.”²²⁰

Savage has described the origins of the system of model emulation in China as a ‘political theology’ in which the Kings of the Western Zhou (1122?-771 BCE) ‘formulated their legitimacy by linking the throne to a higher authority; they constantly aspired to the divine.’²²¹ Savage proceeds to explain how through assimilation into a ‘mythical model’ a figure, whose behaviour becomes a ‘category of mythical action’, figures below the *wang* 王 of the Zhou 周朝 were accepted as models of emulation with connection to the divine, too.²²² There is, in all this, a vital connection to the theories of Jung. Jung saw a connection to the divine (a term to be understood as a sort of psychic ideal for the Self) as being present in every soul, as John Patrick Dourley elucidates while discussing Jung’s conception of the divine-man Christ (as discussed below, this is connected to Christ as a figure, like the *junzi*, for near-universal emulation):

There is a sense in Jung’s thought in which the truth of Christ, for example, is a universal truth, but not in a sense that is of any consolation to that religious sensitivity that would claim uniqueness or finality for it and hold it to have a universal validity for all times and cultures. For when the universal truth of Christ is related to the implications of Jung’s conception of relativisation, this truth becomes but one concretion of the power of the self. . . Jung makes this point explicitly when he states that Christ is an image of the self.²²³

The relative democratising of the human-divine connection in Confucianism sees a Far-Eastern parallel of the Greek concept of the *logos*, or the divine word. It is through the word that the world becomes knowable. Jordan B. Peterson explains the importance of the *logos* to as a metaphor of the Creation:

²²⁰ William E. Savage, “Archetypes, Model Emulation, and the Confucian Gentleman” *Early China*, vol. 17, (1992), p. 1.

²²¹ *Ibid.*, p. 3.

²²² *Ibid.*, p. 17.

²²³ John Patrick Dourley, “Jung’s Impact on Religious Studies” in *C.G Jung and the Humanities: Towards a Hermeneutics of Culture* (London: Routledge, 1990), pp. 41-42.

This sense of awakening into a greater degree of reality is expressed . . . as a passing from a world where everybody has his own *logos* into a world where there is a common *logos*. Genesis presents the Creation as a sudden coming into being of a world through articulated speech, conscious perception.²²⁴

This means two important and interconnected things; firstly, there is an objective plain of meaning humanity inhabits (this is presupposed in the concept of the collective unconscious) with better and worse places to be on this plain; and, greater meaning is discoverable. Thus it is that, through ‘the word’ (i.e. culture), humanity contains the spark of the divine – Christ, or the Sage, or the Buddha archetypally present in each Self. Each ‘great civilisation’, that is, civilisation that spans significant geographic, ethnic and temporal territory, appears to adopt an ‘Archetypal Man’.²²⁵ This is a man (invariably male) who represents the perfect person. While no one is meant to reach the heights of sublime behaviour these individuals did – in fact, reaching these heights would ruin the point – each person is supposed to strive towards an ever more perfect copy of these men.²²⁶ Figure 2.2 shows four large civilisations, along with their perfect role model and the typical characteristics he represents. The term Sinosphere is used to refer to the lands – including China, of course –, such as Korea, Vietnam and Japan, with significant Confucian influence and historical Chinese vassal or quasi-vassal status.

²²⁴ Jordan B. Peterson, *Maps of Meaning*, pp. 289-290.

²²⁵ *Ibid*, pp. 106-107.

²²⁶ Jordan B. Peterson, *Maps of Meaning*, pp. 145.

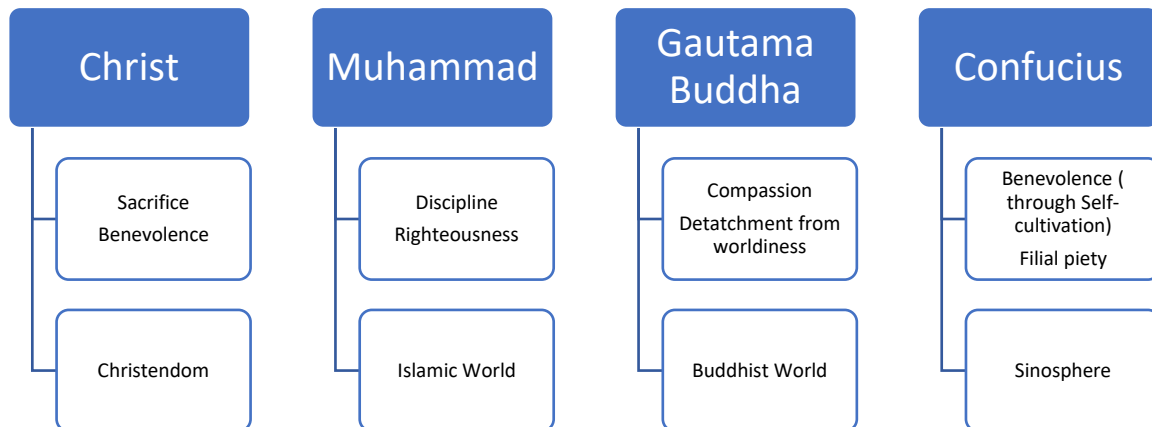


Figure 2.2 *The Archetypal Men*

Christians are enjoined to live ‘in imitation of Christ’.²²⁷ Muslims to use the Hadith as a guide to walk the ‘straight and narrow path’ by living according to the sayings of the Prophet.²²⁸ Through meditation Buddhists should become aware of the impermanence of the physical world.²²⁹ The *junzi*, synonymous here with the wider stratum *shidafu* 士大夫 (roughly the literati), were, according to Song dynasty scholar Yuan Cai 袁采 in his guide to proper behaviour *Yuanshi shifan* (*Precepts for Social Life*), to live a life of ordered propriety which sets a good example to those below you. As an example, your behaviour towards other members of your family sets the example for your sons:

If you wish your sons to get along, you must set an example for them by your behaviour toward your brothers. If you wish your sons to be filial, you must first teach them to serve their uncles properly.²³⁰

Being a strong and constant role model is a constant theme in Confucian thought. So too, going back to only the second article *pian* 篇 of the *Lunyu*, spoken by Youzi 有子, a

²²⁷ Carl Gustav Jung, *AION*, p. 36.

²²⁸ Juan Eduardo Campo, *Encyclopedia of Islam* (New York: Facts On File, Inc., 2009), p. 280.

²²⁹ Donald S. Lopez, Jr. “Introduction: In the World of the Buddha” in *The Norton Anthology of World Religions: Buddhism* (ed. Donald S. Lopez, Jr., general ed. Jack Miles) (New York: W.W. Norton and Company, 2015), p. 48.

²³⁰ Yuan Cai, *Family and Property in Sung China: Yuan Ts’ai’s Precepts for Social Life* (trans. Patricia Buckley Ebrey) (Princeton: Princeton University Press, 1984), pp. 204-205.

student of Confucius, is the idea that benevolence or humaneness, *ren* 仁, is the ‘root of humanity’, from which the *dao* 道 unfolds (*Lunyu* 1:2):

Master You said “A man who respects his parents and his elders would hardly be inclined to defy his superiors. A man who is not inclined to defy his superiors will never foment a rebellion. A gentleman works at the root. Once the root is secured, the Way unfolds. To respect parents and elders is the root of humanity.”²³¹

有子曰。其爲人也孝弟、而好犯上者、鮮矣。不好犯上、而好作亂者、未之有也。君子務本、本立而道生。孝弟也者、其爲仁之本與。²³²

Thus, though the way to the *dao* towards the example of Confucius is through self-cultivation and filial behaviour, establishing yourself as an example of a sort of subsidiary archetype – following the example of Confucius *publicly* – is how to propagate *ren* throughout society.

Now that we have surveyed the relevant theoretical material we can move on to our analysis of the archetypal representations within the *Jiali* rituals. In the capping and pinning ceremonies are the most relevant to us as they represent the important rite of passage, although archetypal representations are present throughout the *Jiali*. The young boy is guided by an older man into a tradition. The simple yet powerful nature of his ritual officiation is typical of the archetype, echoed in the wise guide Philemon (Φιλήμων), borrowed from Ovid, that Jung describes in *The Red Book*.²³³ The reverence shown to the presiding man, the archetypal *junzi*, is shown in the retention of the practice of the initiate kneeling on mats on the floor for capping, a practice that had died out by the writing of the *Jiali* for the other rites instructed upon.²³⁴ The symbolism here is to reinforce the numinous nature of the ritual and the superior status of wisdom and self-cultivation, as the youth is being accepted into a tradition and into adult society.

²³¹ Confucius, *The Analects* (ed. Michael Nylan), 1:2 (p. 3.).

²³² Confucius, *The Analects of Confucius* (trans. A. Charles Muller). <http://www.acmuller.net/confucius/analects.html>.

²³³ Carl Gustav Jung, *The Red Book*, p. 396.

²³⁴ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 39., fn. 17.

The process of a young man being capped culminates with the sponsor giving unto him his ‘adult name’:

The ceremony is now completed. On this auspicious day of this excellent month, I pronounce your adult name. May this name be greatly honoured, may you be a gentleman and gain eminence, act correctly, and achieve greatness. Preserve forever what you are receiving.²³⁶

Here we see explicitly the sponsor, in his role as the archetypal guide. The ‘Old Man’ is pulling the ‘Youth’ into the tradition that he represents by extolling him to become what he himself represents, a *junzi*. Figure 2.3, taken from Patricia Buckley Ebrey’s translation of the *Jiali*, show the robes worn by those attending the family rites. The robes for scholars and officials, although modest, as is the Confucian tradition, emphasise the importance of government and literati pursuits in the *Daoxue* societal framework.²³⁷ The *junzi* wears the robes proper to his station that he has achieved ‘on an understanding of the standards governing conduct, on acquiring correct patterns of behaviour.’²³⁸ The pre-eminence of the civil service examination in solidifying and regulating what it took to ascend to the status of a ‘superior person’.²³⁹ The archetype of the presiding man or the sponsor in rituals such as cappings would have become even more relevant as the power of the *junzi* in society increased. This would serve the initiate as a dramatic example of *li* serving a practical purpose, ‘regulating and distinguishing important relationships’, brought into the adult world of the *junzi* through an archetypal representation of wisdom and tradition.²⁴⁰ The *junzi* is the real-world representation of the striving for the perfected ideal of the sage. Zhu Xi commented that ‘Sages are a form of heaven themselves and beyond comprehension of the human mind’ as they are aspects of the Great Order *tianli* (天理).²⁴¹ This can serve as

²³⁶ Patricia Buckley Ebrey, *Chu Hsi’s “Family Rituals”*, p. 43.

²³⁷ Stephen C. Angle and Justin Tiwald, *Neo-Confucianism*, p. 181.

²³⁸ William E. Savage, “Archetypes, Model Emulation and the Confucian Gentleman” *Early China*, vol. 17 (1992), p. 22.

²³⁹ Thomas A. Wilson, “The Ritual Formation of Confucian Orthodoxy and the Descendants of the Sage” *The Journal of Asian Studies*, vol. 55, no. 3 (1996), p. 559.

²⁴⁰ Sor-hoon Tan, “The Dao of Politics: *Li* (Rituals/Rites) and Law as Pragmatic Tools of Government” *Philosophy East and West*, Vol. 61, No. 3 (July 2001), p. 469.

²⁴¹ Lee Kwai Sang, “Inborn Knowledge (*shengzhi*) and Expressions of Modesty (*Qianci*) on Zhu Xi’s Sacred Image of Confucius and His Hermeneutical Strategies” *Momumenta Serica: Journal of Oriental Studies*, vol. 63, no. 1 (2015), p. 82. This term, *tianli* 天理, uses the characters for ‘heaven’ and ‘principle’ respectively.

analogous to the Sage as the archetype (again, analogous to the Platonic ideal – ‘a form of heaven’) that the presiding man and the sponsor – as representatives of the *junzi* – are emulating.



Figure 2.3 *Ritual Robes: Scholar's Robes, Official's Robes and Woman's Jacket*²⁴²

The translation 'heavenly principle' might better serve in linking this term to the *taiji* and *Daoxue* metaphysics in general.

²⁴² Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 18.

2.4.2 Marriage, the Shadow and the *Jiali*

The Shadow is the name given to the part of the Self that an individual wishes to banish from their Persona.²⁴³ Typically these are the impulses that are embarrassing and anti-social. Jung considers the ‘reintegration of the Shadow’, that is, the recognition of one’s personal unconscious and the less-than-desirable aspects of it as ‘the first stage of the analytic process’ – the first step towards self-realisation.²⁴⁴ Jung’s notion of the importance of marriage to the individual psyche derives from his understanding of the Shadow:

The Shadow can be realised only through a relation to a partner, and anima and animus only through a relation to the opposite sex, because only in such a relation do their projections become operative. The recognition of anima and animus gives rise, in a man, to a triad, one third of which is transcendent: the masculine subject, the opposing feminine subject, and the transcendent anima. With a woman the situation is reversed. The missing fourth element that would make the triad a quaternity is, in a man, the archetype of the Wise Old Man ... These four constitute a half immanent and half transcendent quaternity, an archetype which I have called the *marriage quaternio*. [emphasis in original]²⁴⁵

While this language is typically convoluted, the essential point is that marriage is necessary to balance out the internally gendered parts of the psyche. Since the repression of the Shadow creates ‘a very dangerous ... situation of unbalance’ within the psyche as libidinal energy flows towards the Shadow, resulting in negative outbursts in the Persona – anxiety, moods, anti-social behaviour etc.²⁴⁶ Jung insists that in order for a psyche to live healthily the Shadow part must be repressed while simultaneously understood. As it is necessary for a person who is fully actualised psychically to fully comprehend the anima-animus relationship, and this is only possible through opposite-sex marriage, marriage itself becomes an archetype. The incorporation of the Wise Old Man serves the purpose of

²⁴³ Jordan B. Peterson, *Maps of Meaning*, p. 397.

²⁴⁴ Carl Gustav Jung, *AION: Researches into the Phenomenology of the Self* (New York: Pantheon Books, 1950), p. 22.

²⁴⁵ *Ibid.*

²⁴⁶ Ira Progoff, *Jung’s Psychology and Its Meaning* (New York: Anchor Press, 1973), p. 93.

the ultimate goal of a male in a marriage. The self-cultivating aspects of marriage are elaborated on by Tu Wei-ming:

The mutuality of husband and wife should be taken as an integral part of the self-education of both of them... The ultimate self-transformation of the wife-mother, like that of the husband-father, provides a standard of inspiration for the family and for society at large.²⁴⁷

Here we see what, in psychological terms, represents both the individuation process (self-education) as well as the archetypal-as-model. The nature of an archetypal marriage as one of mutuality is reinforced by the terminology used when the father of the groom, during the wedding ceremony, instructs the groom to fetch his bride:

His father instructs him: Go to welcome your helpmate, so that I may fulfil my duties to my ancestors. Do your best to lead her, with due respect, for you then will gain steadiness.²⁴⁸

Zhu Xi makes a point of insisting on the maximally animus nature of the groom when he instructs that ‘crowns of flowers’ are not to be worn by grooms as they ‘appear very unmasculine’.²⁴⁹ The bride is instructed in the ways of the archetypal marriage by her parents who represent archetypal filial authority:

Be respectful, be cautious. Morning to night, never deviate from the commands of your parents-in-law... Be diligent. Be respectful. Morning to night, never deviate from the proprieties of the women’s quarters.²⁵⁰

敬之，戒之，夙夜無違爾舅姑之命...勉之，敬之，夙夜無違爾閨門之禮。

²⁴⁷ Tu Wei-ming, *Confucian Thought: Selfhood as Creative Transformation* (New York: State University of New York Press, 1985), pp. 142-143.

²⁴⁸ Patricia Buckley Ebrey, *Chu Hsi’s “Family Rituals”*, p. 57.

²⁴⁹ *Ibid.*, p. 56.

²⁵⁰ *Ibid.*, p. 58.

The importance of marriage here is intimately connected to the *Daoxue* notion of *li* 理, principle or pattern. The marriage is an archetype of the union of anima and animus living in harmony. As such the natural patterns of masculine and feminine behaviour are maintained through proper behaviour, the Shadow is known but not entertained, and the *li* is balanced in the marriage as a reflection of the *taiji*. Sima Guang had instructed that a girl ‘at seven years old should read the *Xiaojing* 孝經 (*Scripture of Filial Piety*) and the *Lunyu*. At nine they should get an explanation of the *Lienü zhuan* 列女傳 (*Biographies of Exemplary Women*) and the *Nüjie* 女誡 (*Admonitions of Women*).²⁵² As Zhu Xi revered Sima Guang as a ritual authority he would have styled his ritual prescriptions as reflective of Sima’s acceptance of the archetypal woman filial and sacrificial towards the needs of her husband, in-laws and sons. The importance of the centrality of family love, and therefore the promotion of it through a marriage that reflects it, is of ultimate importance to Confucian ethics, as Donald J. Munro puts it:

Insight into the indubitable sentiment of family love is for Confucian ethics what Descartes *cogito ergo sum* is for his epistemology. It is the intuitive first principle on which the individual builds all subsequent moral judgements.²⁵³

As, for Confucians, proper propriety flows from the correct ritual *li* 禮, it is vital the proper ritual be performed to mark the passage into marriage. It is thus that the wedding, officiated by an archetypal *junzi* and reinforcing the naturalistic ethical framework of *Daoxue*, becomes an important representation of the themes to be transmitted to both the couple, and to wider society. The point is not that any couple necessarily reach the status of the archetypal marriage, in fact it would be impossible, rather than in attempting as best as possible to fit the mould of the perfect marriage, the couple reach a state of abundant *ren*, both inter-personally and in the individual psyche. This state of *ren* is only possible through a healthy psyche which, according to Jung, must be achieved (at least most optimally) within the confines of marriage.

²⁵² Dieter Kuhn, *The Age of Confucian Rule: The Song Transformation of China* (Cambridge, Mass.: The Belknap Press of Harvard University Press, 2009), p. 143; Wilt Idema and Beata Grant, *The Red Brush: Writing Women of Imperial China* (Cambridge: Harvard University Asia Center, 2004), p. 12.

²⁵³ Donald J. Munro, *Images of Human Nature*, p. 192.

2.4.3 The Mandala and the ritual space in the *Jiali*

One of the more esoteric areas of Jung's study is the notion of the mandala. Jung claimed that the mandala, a (usually) circular layout which recurs throughout diverse cultures holds a special meaning as centring the individual (Self) within a pattern of cosmic/psychic relevance.²⁵⁴ Marie-Louis von Franz described the symbolic importance of the mandala:

The mandala serves a conservative purpose—namely, to restore a previously existing order. But it also serves the creative purpose of giving expression and form to something that does not yet exist, something new and unique. ... The process is that of the ascending spiral, which grows upward while simultaneously returning again and again to the same point.²⁵⁵

The archetypal nature of the mandala, in other words the universal symbolic importance of the spatial representation, represents cycles. Lingdam Comchen, a member of a the Lamaist convent of Butia Busty, explained to Jung that 'no one mandala is the same as another', because 'each one is a projected image of the psychic condition of its author, or, in other words, an expression of the modification brought by this psychic content to the traditional idea of the mandala.'²⁵⁶ Although identification of the mandala is a largely Eastern affair (the term itself meaning 'circle' in Sanskrit, the concept can be identified in any number of global cultural phenomena – the zodiacal circle, the Wheel of the Universe, the lotus flower, the rose, etc.²⁵⁷ Here we will take a look at two simple manadalic representations in the *Jiali*, analyse their psychological and philosophical meanings, and subsequently investigate mandalic representations in the wider metaphysics of *Daoxue* thought.

In the capping ceremony 'any young man from fifteen to twenty years of age' goes through the rite of passage for adulthood.²⁵⁸ This process involves a youth being presented with an adult name by a sponsor and presented to elders.²⁵⁹ The archetypal significance of

²⁵⁴ Carl Gustav Jung, "Commentary" to *The Secret of the Golden Flower*, p. 150.

²⁵⁵ Marie-Louisa von Franz, *Man and His Symbols*, p. 225.

²⁵⁶ J.E. Cirlot, *A Dictionary of Symbols*, p. 200.

²⁵⁷ *Ibid.*, pp. 200-201.

²⁵⁸ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 35.

²⁵⁹ *Ibid.*

this rite has already been discussed above. The ceremony itself, when performed, occurs in the shape of an extremely simple mandala. As shown in Figure 2.4, this mandala shows a symmetry between the positioning of the initiate, the sponsor, the male relatives and the presiding man. This symbolises both the ‘conservative’ and ‘creative’ purpose von Franz refers to. The youth is being initiated into the world of the *junzi*, thus, something is being created – through the process of individuation/self-cultivation. The conservative nature of this process, as Figure 2.5 represents, is evidenced in the cyclical nature of the system. The symmetrical mandalic nature of the ceremony represents the system of rebirth within the system. That is, as discussed above, the initiate sees the archetype of his culture’s Wise Old Man, the *junzi*, officiating his process into adulthood, the metaphorical rebirth that is symbolised by the layout of the ceremony represents the passage cycle through which the initiate one day becomes the officiant.

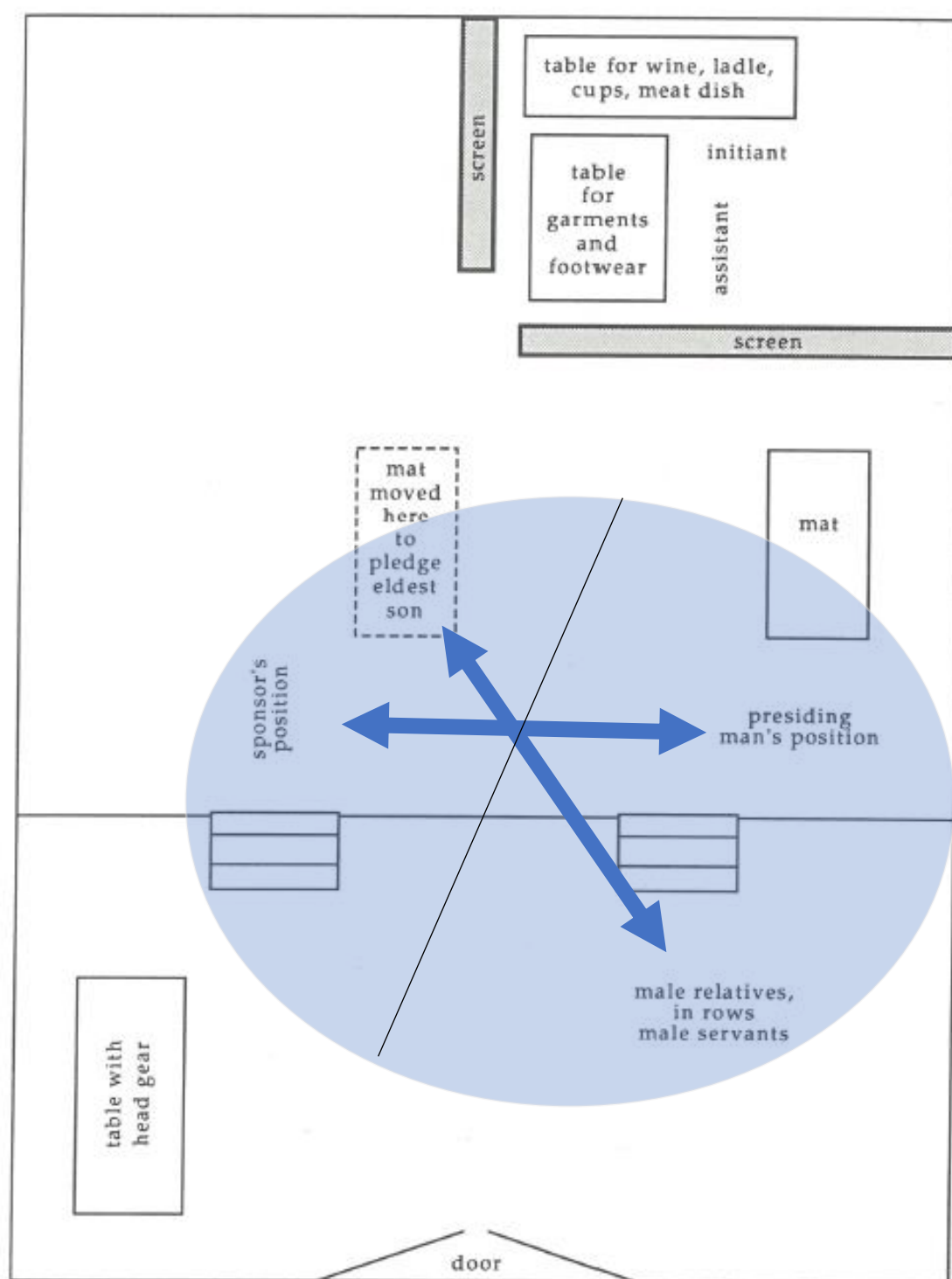


Figure 2.4 *The Capping Ceremony with mandala*²⁶¹

²⁶¹ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 41.

Much as the capping ceremony displays as symbolic symmetry, so does the layout of the offering hall and proper placing of those present as shown in Figure 2.6. Here the ancestors are represented through tablets bearing their names. Francis Hsu explains the reasoning behind continued ‘communication’ with the ancestors in Chinese tradition:

The relationship of the living to the dead is maintained, chiefly, for three general purposes. Some rites are designed to gain knowledge about the dead: their whereabouts, how they are getting along, and when they will be reincarnated. ... Still other rites are performed to invoke the departed to discharge those duties which were practiced in life: giving sanction on marriage and family division and acting as a disciplinarian for the younger generations.²⁶²

The sacrificial rites in the *Jiali* serve the purpose of offering providing comfort for the dead, as well as informing the ancestors of worldly developments. The liturgist, representing the archetypal figure who transcends the realms of the living and the dead, blesses the presiding man (i.e. the Wise Old Man) with ancestral (divine/cosmic) acceptance:

The ancestors instruct me, the liturgist, to pass on abundant good luck to you filial descendants and calls you, filial descendants, to approach and receive riches from Heaven, have good harvests from the fields, and live a long life forever, without interruption.²⁶³

祖考命工祝承致多福於汝孝孫，使汝受祿於天，宜稼於田，眉壽永年，勿替引之。

²⁶² Francis L. K. Hsu, *Under the Ancestors' Shadow* (Stanford: Stanford University Press, 1971), p. 167.

²⁶³ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 164.

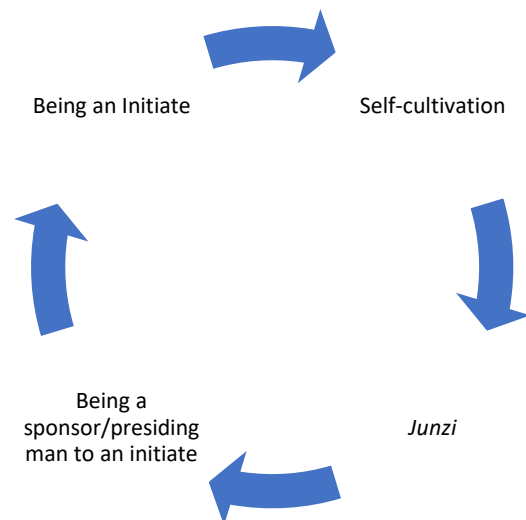


Figure 2.5 *The junzi life-cycle*

The reader will notice that Figure 2.6 shows a distinct symmetry between the representations of the ancestors (in spirit tablets) and the placement of the living descendants in the hall.²⁶⁴ Once again, this represents the eternal cycle of rebirth. It should be noted that it is *not* the ancestors who are reborn, but it is the family cycle which is perpetuated cycle through continuing to conceive progeny. Patricia Buckley Ebrey describes how the ‘shifting relations of the living and the dead’ meant, as can be seen from the presence of only the tablets up to the great-great-grandparents, the retiring of older ancestors’ tablets meant the living were often communicating with the souls of many people they had known in life.²⁶⁵ This reinforced the symbolic symmetry between the members of the family who, beyond the inner door, were present in much the same manner as the living, and their descendants. As the ancestors instruct, through the voice of the liturgist, the filial conduct of descendants was expected to continue after the death of an elder. In fact, a Song dynasty philosopher went so far as to suggest that the ancestors were more important than parents.²⁶⁶ This process is symbolically reinforced through the mandalic symmetry of the layout of the Offering Hall.

²⁶⁴ *Ibid.*, p. 13.

²⁶⁵ Patricia Buckley Ebrey, “Introduction” to *Chu Hsi’s “Family Rituals”*, p. xxii.

²⁶⁶ *Ibid.*, p. 155., fn. 3.

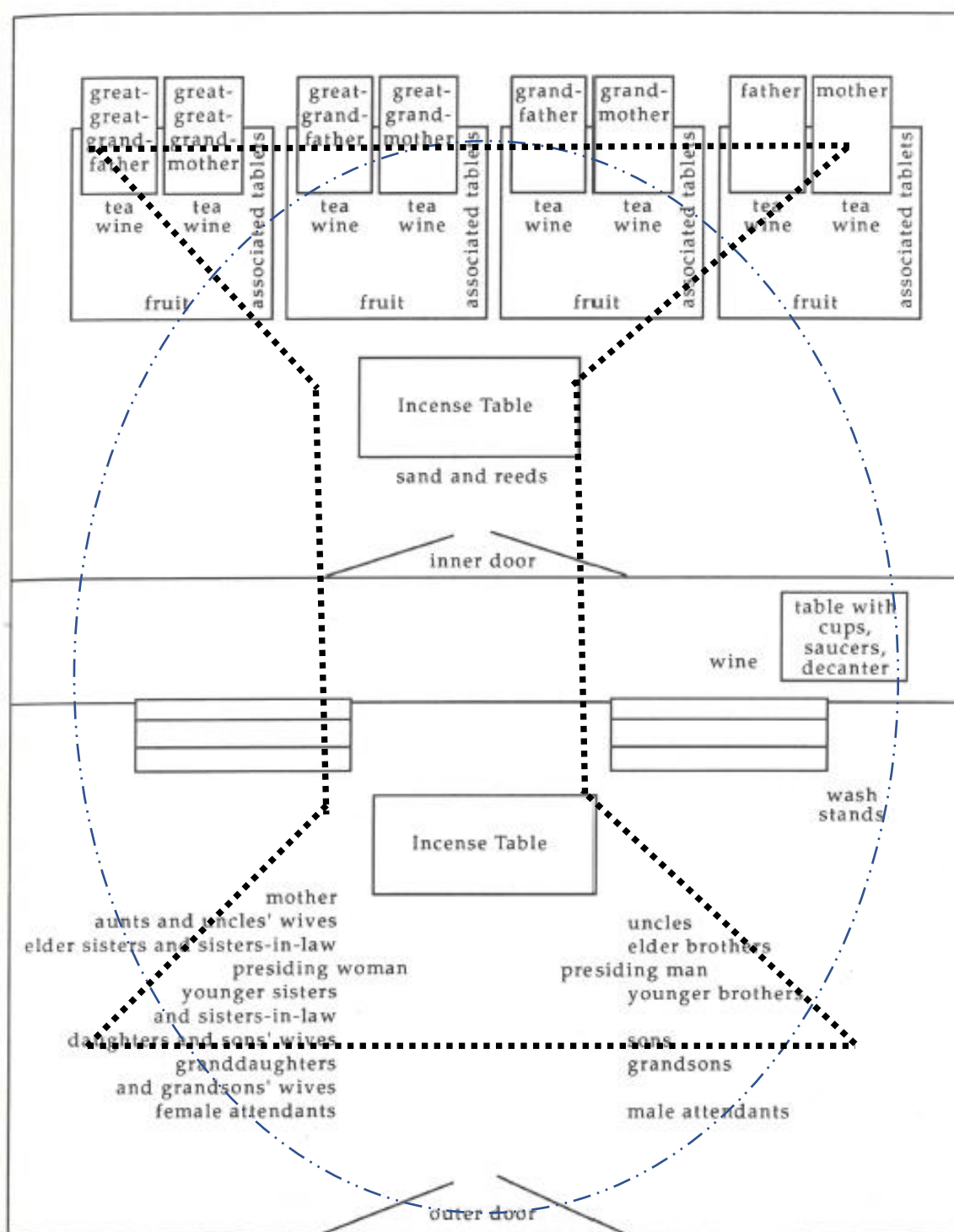


Figure 2.6 *Layout of the Offering Hall for Visits with mandalic symmetry*²⁶⁷

²⁶⁷ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 13.

The profound nature of the mandala as an archetypal representation is apparent in diagrams showing the metaphysics of *Daoxue*. Angle and Tiwald's diagram of the Supreme Pivot – *taiji* 太極 – displays a symmetrical duality that encompasses the entire cosmogony of *Daoxue*.²⁶⁸ The diagram is present here as Figure 2.7. As they explain, quoting Song philosopher Zhou Dunyi 周敦頤, within the supreme pivot the 'myriad things' are both differentiated and unified:

The Five Phases are unified in *yin* and *yang*; *yin* and *yang* are unified in the supreme pivot; the supreme pivot is inherently nondual. Yet in the generation of the Five Phases, each one has its nature. The reality of the nondual and the essence of the Two Modes and the Five Phases mysteriously combine and coalesce. "The Way of *Qian* becomes the male; the Way of *Kun* becomes the female"; the two types of vital stuff stimulate each other, transforming and generating the myriad things. The myriad things generate and regenerate, alternating and transforming without end.²⁶⁹

Here we see the mandalic nature of the cosmogenic model, in which the creative impulse flows through the universe, differentiating into the Five Phases of elements, *wu xing* 五行, with cosmic symmetry but ultimately originating from one divine source.²⁷⁰ We are also given a *Daoxue* model for Jung's *anima* and *animus* male/female archetypes.²⁷¹ Zhu Xi was a strong proponent of Zhou Dunyi's conception of the *taiji*, to the extent that he 'was to elevate Zhou Dunyi to the status of the first sage since Mencius in the succession of the way (*daotong*)'.²⁷² Patterns are, of course, extraordinarily important to Zhu Xi's metaphysics. As we have discussed above, the pattern *li* of the *taiji* is represented in the *Daoxue* conception of marriage. Here, however, we can see that there are symbolic representations of Zhu Xi's metaphysics throughout the rituals of the *Jiali*. While this might sound far-fetched, within the frameworks of both Jungian and *Daoxue* thought it is inevitable, as both follow a sort of evolutionary framework. As Zhu Xi puts it '*li*

²⁶⁸ Stephen C. Angle and Justin Tiwald, *Neo-Confucianism*, p. 44.

²⁶⁹ *Ibid.*, pp. 44-45.

²⁷⁰ *Ibid.*, p. 45.

²⁷¹ *Ibid.*

²⁷² Roger T. Ames, "Introduction" in *Returning to Zhu Xi: Emerging Patterns with the Supreme Polarity* (), p. 3.

harmonizes the world and the myriad things.’²⁷³ As Jung would expect the mandala to appear spontaneously because it represents a deep universal psychological representation, Zhu Xi would expect a pattern to appear that emphasises the balanced and cyclical nature of *li*.

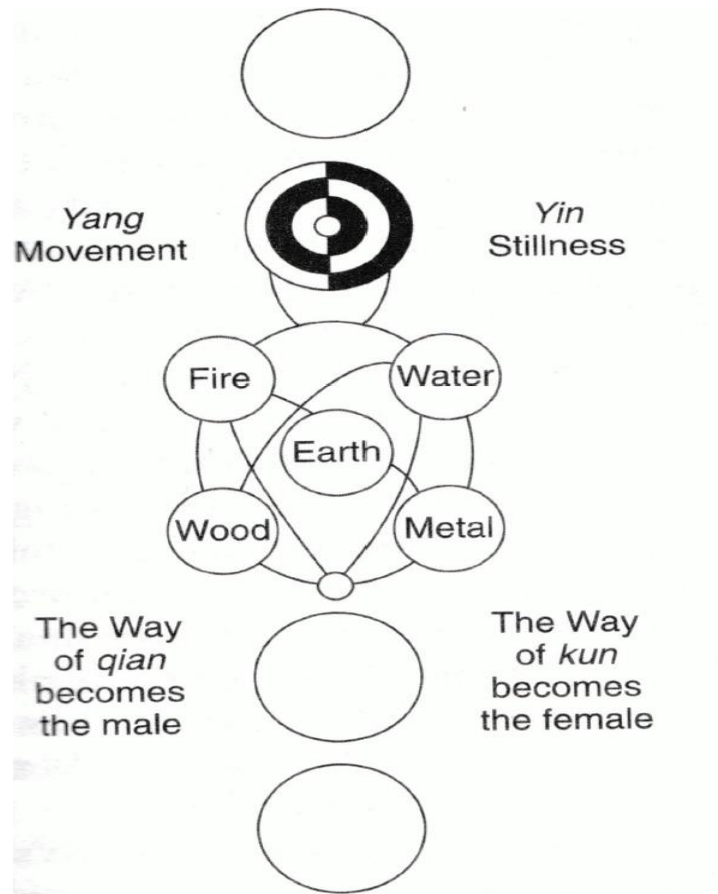


Figure 2.7 The Supreme Pivot: taiji²⁷⁴

2.5 Conclusion

We have seen how the theory of archetypes accounts for elements of the thematic performance of the rites in the *Jiali*. The metaphysics of the *Daoxue* are represented in the mandalic formulations of the ritual space – a representation of the *li*/Principle and the ‘Pattern-imbued structure of the cosmos’ which rewards ‘benevolent, life-nurturing behaviour’, such as performance of the rites, through *tianming* 天命, or Cosmic Decree.²⁷⁵

²⁷³ Zhang Liwen, “Zhu Xi’s Metaphysics” in *Returning to Zhu Xi: Emerging Patterns within the Supreme Polarity*, p. 32.

²⁷⁴ Stephen C. Angle and Justin Tiwald, *Neo-Confucianism*, p. 45.

²⁷⁵ *Ibid.*, pp. 42-43.

The Wise Old Man archetype promotes benevolence, *ren*, in the young through appeals to tradition, to wisdom, and thus *to filial piety*. The mandala-style shape of the ritual space reinforces the cyclical nature, the archetypal theme of rebirth and continuity.²⁷⁶ These ritual performances are, therefore, representational of archetypal forms that are both psychologically profound and *functional*. Through the evolutionary process of the generations of performers of these rituals searching out ways to perform the household rites that best emphasise both psychological and doctrinal meaning, as Zhu Xi himself did in making modifications to the rituals in the *Jiali*, the rituals came to form an ever-closer union with these concepts.²⁷⁷

²⁷⁶ Carl Gustav Jung, *Psychology and Religion*, p. 208.

²⁷⁷ Patricia Buckley Ebrey, "Introduction" to *Chu Hsi's "Family Rituals"*, p. 13.

3. Jungian parallels: Claude Lévi-Strauss, Max Weber and Yuval Noah Harari

3.1 Introduction

While the previous two chapters have dealt with Jungian psychology as an interpretative framework for Sinologists investigating themes in *Daoxue* writings and the *Jiali* in particular, this final chapter will serve as an entirely theoretical work. Two specific arguments are being made here: firstly, that use of Jungian interpretational methods are not as radical as it might appear, given that there are strong similarities between it and other research methods, and secondly; to form a larger framework in which these research methodologies are synthesised. While this is the ultimate chapter of this thesis, the nature of this framework means that these aspects are ever present in our previous analysis. Therefore, we are not missing anything by coming to this topic last, we are simply clarifying and bolstering the methodological framework that we have used thus far, adding elements that colour our understanding of what has gone before, but does not significantly change it.



Figure 3.1 *Jung: Structuralism, Weber and Harari*

As is showing in Figure 3.1, our framework suggests that the anthropological (Lévi-Strauss and Harari) and sociological (Weber) theories discussed below can be at least

partly subsumed into the general framework of Jungian psychology. We take this rather bold claim from the reasoning that there are numerous elements of these theories that correspond closely with Jungian interpretation. The existence, in turn, of elements of Jung's theories in these models gives evidence of the inescapable nature of the psyche and the model for describing it in both individual and collective form.

3.2 Structuralism

The French anthropologist Claude Lévi-Strauss developed a theory of societal formation, termed *structuralism*, which emphasised the place of individual parts within a larger structure. Initially a theory of linguistics, Jacques Ehrmann has written on the psychoanalytical nature of the theory as it developed:

It was then applied to anthropological inquiries, and in particularly to the study of myths which are of the nature of a language. The structural method also extends to the structure of the unconscious, as they are apprehended in psychoanalytical discourse, to the structures of the plastic arts with their language of forms....²⁷⁸

The important point is that the *structure* is a larger body, such as a community, an organisation or a society. The elements under consideration form a *part* of that structure. Eventually Lévi-Strauss developed a version of his theory he referred to as psychological structuralism. He had previously considered psychological phenomena in his theory when he wrote:

Both [anthropological and linguistic researches] could thus ascertain whether or not different types of communication systems in the same societies – that is, kinship and language – are or are not caused by identical unconscious structures.²⁷⁹

²⁷⁸ Jacques Ehrmann, "Introduction" to Jacques Ehrmann (ed.) *Structuralism* (New York: Anchor Books, 1970), p. ix.

²⁷⁹ Claude Lévi-Strauss, *Structural Anthropology* (trans. Clair Jacobson and Brooke Grundfest Schoepf) (New York: Basic Books Inc., 1963), pp. 47-48.

By communication systems, it is not only clear examples of language such as written and spoken, but symbolic forms as well. This is essential for our analysis. T.K. Seung has discussed the nature of psychological structuralism in terms reminiscent of Jung:

In psychological structuralism, language no longer occupies a privileged position. . . it becomes only an *explanandum* (that which is to be explained) along with all other features of human culture.²⁸⁰

It is through recourse to the human unconscious that we attempt to explain these features of human culture. It is enough here, in our very brief summary of psychological structuralism, to understand that the structure is being supported out of urges from our unconscious, *and* it is supporting our unconscious, our psyches, through the inclusion of these elements in our culture.

3.2.1 Structuralism and Jungian Psychology

Jungian psychology presents an essentially structural societal framework. Analytical psychology is the name of the practice of psychological analysis founded by Jung in order to differentiate from Freud's psychoanalysis. The use by Ehrmann of the term 'psychoanalytical' might be a recognition of the essentially Jungian nature of the anthropological theory. In the preceding chapters we have argued that there are *functional* reasons why Jungian themes present themselves out of the human unconscious in our narratives (the term being used very broadly). Our argument is that psychological factors form part of the *structure* of the rituals outlined in the *Jiali*, and that these rituals, with their psychological aspects, form part of the *structure* of the *Daoxue* and *Rujia* meaning-matrix. As part of the structure of the societal-system these rituals were a part of the whole and served the purpose of the whole even when not apparent. To take a simple example, the Silk Road was made up of numerous paths of exchange, with merchants seldom traveling the entire route.²⁸¹ This structure, the Silk Road, was made up of many separate structuralist routes which added up to form the whole. This system can claim to be structuralist because the smaller routes would collapse if the entire Road collapsed, and the entire Road would necessarily collapse if its parts seized.

²⁸⁰ T.K. Seung, *Structuralism and Hermeneutics*, p. 18.

²⁸¹ John Henry Gray, *China: A History of Laws, Manners and Customs of the People* (New York: Dover Publications, Inc., 2002), p. ii.

Lévi-Strauss's work on kinship commented on the role in the kinship structure that marriage and 'classes of kin' occupied.²⁸² The *Jiali* prescribes what is termed 'preferential marriage' as, largely, the choice of a partner is up to those marrying (to *some* extent), which is considered a marker of a 'complex society'.²⁸³ The *Jiali* separated kin into classes by insisting on the primacy of the descent-line heir.²⁸⁴ By emphasising the role of the ancestors in a hierarchy of the departed through the sacrificial rites including the ancestral tablets and insisting on the descent-line heir as presiding man, through the archetypal and ritual-space themes discussed in Chapter Two, the *Jiali* serves to promote the structural role of the rituals in society. These elements probably only have *functional* themes in the overall system of *Rujia* filial piety that they promote, as well as the functional property of allowing for ritual performances that fulfil the narrative urges of expressing psychologically necessary ideas and promoting the individuation process. It is thus that we can bring into structuralism to our Jungian synthesis: cultural phenomena occur *a priori* out of the collective unconscious but serve the *functional structural* needs of humanity by representing meaningful narratives and themes.

3.3 Weber's model of Authority

Guenther Roth, Claus Wittich and Stephen Kalberg have written that 'domination in the most general sense is one of the most important elements of social action.'²⁸⁵ The functional necessity for domination is to divide society into hierarchies. Jordan B. Peterson has written on the importance of knowing where one stands in a hierarchy:

You also have a model of the present, constantly operative. You understand *your* (somewhat subordinate) *position* within the corporation, which is your importance relative to others above and below you in the hierarchy.²⁸⁶

²⁸² David Kronenfeld and Henry W. Decker, "Structuralism" in *Annual Review of Anthropology*, vol. 8 (1979), p. 518.

²⁸³ Patricia Buckley Ebrey, *Chu Hsi's "Family Rituals"*, p. 48.

²⁸⁴ Patricia Buckley Ebrey, "Introduction" to *Chu Hsi's "Family Rituals"*, p. xiii.

²⁸⁵ Guenther Roth, Claus Wittich and Stephen Kalberg, *Economy and Society: An Outline of Interpretive Sociology* (Berkeley: University of California Press, 1978), p. 941.

²⁸⁶ Jordan B. Peterson, *Maps of Meaning*, p. 24.

The reason why it is important to have hierarchies, that is, differentiations of authority, is because hierarchies allow for the proper recognition of relative competence. Paul Harrison of Princeton University, while analysing the American Baptist Convention, wrote of the inevitable inclination towards hierarchy:

It was found that this denomination [American Baptist], for example, although ideologically opposed to a bureaucratically organized hierarchy, is at the same time committed to an international missionary program which requires the efficiency of a highly rationalized denominational organisation. The members of this group, therefore, are faced with the anomaly of demanding from their leaders effective fulfilment of their responsibilities without conferring upon them the authority to achieve these goals. ... A leadership divested of authority will necessarily seek and gain power in order to meet its responsibilities.²⁸⁷

Harrison concluded that even in voluntary associations the categories and theories of the famous sociologist Max Weber on authority and hierarchy remain inescapable.²⁸⁸ Weber wrote:

The members of the administrative staff may be bound to obedience to the superior (or superiors) by custom, by affectual ties, by a purely material complex of interests, or by ideal (*wertrational*) motives ... In addition there is normally a further element, the belief in legitimacy.²⁸⁹

Although in the above passage Weber is specifically referring to a bureaucratic situation, the theory is relevant to any authority situation. Imperial Chinese society was, as Boyé Lafayette de Mente has written, inherently hierarchical:

²⁸⁷ Paul M. Harrison, "Weber's Categories of Authority and Voluntary Associations" *American Sociological Review*, vol. 25, no. 2 (1960), p. 232.

²⁸⁸ *Ibid.*, p. 233.

²⁸⁹ *Ibid.*

The hierarchical social and political arrangement of people is as old as the human race, and nowhere was this power-based custom more assiduously practiced than in Confucian-oriented China.

Confucius advocated precisely arranged divisions of society as a means of achieving and maintaining social and political harmony.²⁹⁰

Weber, in his *The Religion of China* referred to the *junzi*, which he termed ‘princely man’ as a “‘work of art’ in the sense of a classical, eternally valid, canon of psychical beauty’ who had achieved this place by the ‘attainment of the highest degree’ in the bureaucratic-examination system.”²⁹¹

For our brief discussion of Weber’s theory of authority, it is necessary simply to understand that Weber defined authority as ‘a person’s ability to impose his will on others despite resistance’ *but* ‘a fundamental criterion of authority “is a certain minimum of voluntary submission.”’²⁹² Peter Blau notes:

Authority is distinguished from persuasion by the fact that people *a priori* suspend their own judgment and accept that of an acknowledged superior without having to be convinced that his is correct. The subordinate in an authority relationship “holds in abeyance his own critical faculties.”²⁹³

Societies are naturally hierarchical, that is, they naturally display differentiations in power, because otherwise competence and virtue would neither be rewarded or emphasised. While Weber focused on this naturally occurring rationalisation results in efficiency, it would be true, from a Jungian perspective, to assume these aspects are represented in the important psychological performances in society – such as ritual.

²⁹⁰ Boyé Lafayette de Mente, *The Chinese Mind: Understanding Traditional Chinese Beliefs and Their Influence on Contemporary Culture* (Hong Kong: Tuttle Publishing, 2009), p. 35.

²⁹¹ Max Weber, *The Religion of China: Confucianism and Taoism* (trans. Hans H. Gerth) (Glencoe: The Free Press, 1951), pp. 131-132.

²⁹² Peter M. Blau, “Critical Remarks on Weber’s Theory of Authority” *The American Political Science Review*, vol. 57, no. 2 (1963), p. 306.

²⁹³ *Ibid.*, p.307.

3.3.1 Weber's model of Authority and Jungian Psychology

Weber's model of authority has a reflection in our account of Confucianism and of Jungian psychology. In Confucianism it is imperative for filial piety to be properly established and performed through the *a priori* (that is, unquestioned) understanding of the hierarchical family system. This system of authority is naturally established in cultural representations according to Jungian archetypal theory. The Wise Old Man, represented in the *Jiali* through the figure of the presiding man and the liturgist, are figures of grave and profound authority. When a son is capped or a daughter is pinned, the proper place of parents and seniors as higher in the hierarchy is emphasised. As discussed in Chapter One, it was fundamentally necessary for the proper individuation of an individual for the role of the *junzi*, the individuated man or the self-cultivated man, to be presented as a figure of emulation. Someone to be emulated must necessarily be higher in authority than the initiate, and therefore the initiate must display 'voluntary submission' and 'hold in abeyance his own critical faculties.' Mark Edward Lewis, in his *Writing and Authority in Early China*, notes how the authority of the past and of ancestors has a long history of emphasis within the philosophical writings of China – from well before Kongzi.²⁹⁴ Archetypally this is important as the process of connection to the past is part of the representation of the theme of metaphorical rebirth, as the ancient virtues are passed down through representations from the collective unconscious.²⁹⁵

General archetypal representations of the *authoritative* role of certain figures above others is present throughout *Rujia* writing. Ralph Weber and Garrett Barden have made a study of Max Weber's authority types as they are presented in, respectively, the Book of Leviticus and the *Lunyu*. They have concluded that it is Weber's model of *traditional* authority which is propounded and present in these ancient books (scriptures).²⁹⁶ Weber's categories of authority are: the legal-rational, the traditional and the charismatic.²⁹⁷ The Wise Old Man archetypal representation can be said to represent both the traditional and charismatic, and even to some extent the legal-rational. The appeal to tradition of the ritual performance and the authority bestowed upon the presiding man and liturgist is clear in the

²⁹⁴ Mark Edward Lewis, *Writing and Authority in Early China* (New York: State University of New York Press, 1999), p. 187.

²⁹⁵ Carl Gustav Jung, *Psychology of the Unconscious*, p. 233.

²⁹⁶ Ralph Weber and Garrett Barden, "Rhetorics of Authority: Leviticus and the *Analects* Compared" *Asiatische Studien*, 54, No. 1, 2010, p. 173.

²⁹⁷ David E. Willer, "Weber's Missing Authority Type" *Sociological Inquiry*, vol. 37 (1967), p. 231.

rites. The *junzi*'s place in the philosophical system of the state bureaucracy suggests presence of an element of the legal-rational. The power influence on participants and spectators, psychologically, of this archetypal authority displays in the rites would have been profound. Thus, we can subsume Weber's theory of authority into our Jungian model.

3.4 Yuval Noah Harari and Stories

The collective unconscious is the Jungian source of narratives with profound psychological meaning. According to Israeli historian Yuval Noah Harari, it is essential to the human being, in both its individual and collective form, to feel like they live a life of meaning, and that this meaning is achieved through the story-telling faculty of *Homo sapiens*.²⁹⁸ Harari situates comments on the place these stories have in history:

Humans think they make history, but history actually revolves around the web of stories. The basic abilities of individual humans have not changed much since the Stone Age. But the web of stories has grown from strength to strength, thereby pushing history from the Stone Age to the Silicon Age.²⁹⁹

Elsewhere he has written:

In almost all cases, when people ask about the meaning of life, they expect to be told a story. *Homo sapiens* is a storytelling animal, that thinks in stories rather than in numbers or graphs, and believes that the universe itself works like a story, replete with heroes and villains, conflicts and resolutions, climaxes and happy endings. When we look for the meaning of life, we want a story that will explain what reality is all about and what is my particular role in the cosmic drama. This role defines who I am, and gives meaning to all my experiences and choices.³⁰⁰

²⁹⁸ Yuval Noah Harari, *Homo Deus: A Brief History of Tomorrow* (London: Harvill Secker, 2015), p. 155.

²⁹⁹ *Ibid.*

³⁰⁰ Yuval Noah Harari, *21 Lessons for the 21st Century* (London: Jonathan Cape, 2018), p. 269.

Humanity possesses beliefs that are important because as they become the convictions of ever-larger groups they become *inter-subjective*. That is ‘something that exists within the communication network linking the subjective consciousness of many individuals.’³⁰¹ The similarities to the Jungian collective unconscious here are stark. The stories of individual humans can change because they are connected narratively to other individuals and to groups. People and groups have to feel a degree of meaning in their collective endeavours. Thus, nations need to have stories in order to motivate their populace, to provide them with meaning. The Soviet Union was at the beginning of a story of socialism and this theme of national creation gave society a narrative.³⁰² Confucian China was, on the other hand, much further along on their national narrative. As Confucius himself is quoted as saying in *Lunyu* 7:1 :

The Master said: “I transmit, I invent nothing. I trust and love the past. In this, I dare to compare myself to our venerable Peng.”³⁰³

子曰。述而不作、信而好古、竊比於我老彭。³⁰⁴

Thus, from the earliest days of the *Rujia*, there had been a placing of the tradition within a narrative – as transmitters of that past down from the Sage-kings. Whether this put Song dynasty Chinese in the middle or the never-ending-end of a narrative is not clear, or necessarily important, as long as the narrative was agreed upon at large by the rest of society. Zhu Xi, in formulating the *Daoxue* orthodox texts from ancient texts, attributed to Confucius and Mencius, played his part in emphasising the notion of those in the then-present being nowhere near the beginning of their story.³⁰⁵

3.4.1 Harari’s Stories and Jungian Psychology

As Harari has made clear, both individuals and larger groups (including societies and cultures) need to believe they are part of a ‘story’ in order to feel properly motivated to function. The place of Jungian archetypes within these stories is both clear and important. As Joseph Campbell and Jordan B. Peterson have spent careers insisting on, narratives are essential to the proper understanding of one’s place in the world psychologically.

³⁰¹ Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (London: Vintage Books, 2011), p. 132.

³⁰² Yuval Noah Harari, *Homo Deus*, p. 206.

³⁰³ Confucius, *The Analects: A Norton Critical Edition*, p. 18.

³⁰⁴ Confucius, *The Analects* (trans. A. Charles Muller); <http://www.acmuller.net/con-dao/analects.html>

³⁰⁵ Daniel K. Gardner, *Zhu Xi’s Reading of the Analects*, p. 2.

Conversely, it is also essential to see oneself as part of a narrative. The archetypal theme of rebirth and the connection to the primacy given to ancestors and the past is a reflection of this narrative.³⁰⁶ The archetypes are the very definition of meaning in stories – they represent only those things that are most profound to the human race.³⁰⁷ From a Jungian perspective the reason why someone needs to feel they are situated within some sort of narrative is in order to provide *meaning* to one's life. In promoting the healthy process of individuation, the archetypes allow for the individual to understand themselves as being an *individual part* of the *narratives* born of the collective unconscious that place a person in a meaningful 'story' in history, culture and society. The archetypes, such as those concerned with rebirth (such as the mandala) or the passing down of tradition situate the current individual and current society as a meaningful entity at some point in history.³⁰⁸ As the human simply cannot psychologically function properly without connection to the collective the psychological benefit of rituals that emphasise this is substantial. The psychological benefit of rituals, in addition, is intimately connected with the social-historical themes of ritualisation.³⁰⁹

3.5 Conclusion: Jungian Psychology as a Lévi-Strauss-Weber-Harari synthesis

As we have seen, there are multiple analogies that can be made between Jungian psychology and other prominent cultural theories. The argument of this chapter is that the Jungian model of individual-collective psychic representation both accounts for, and is strengthened by, the theories of Lévi-Strauss, Max Weber and Yuval Noah Harari. To conclude this chapter a synthesis of these ideas is being proposed. Jung's theories show a deeply structuralist anthropological basis. Taking our Jungian study of the *Jiali* into account, we can conclude that the ritual prescriptions represent individuation/self-cultivation and archetypal representations as part of the *structure* of society. They have an inherently functional purpose in promoting a society which is structurally sound as it is based on promoting healthy psyches.³¹⁰ As hierarchy is necessary to a society which functions, and a functioning society which promotes virtue is essential for a

³⁰⁶ Carl Gustav Jung, *Psychology of the Unconscious*, p. 233.

³⁰⁷ Carl Gustav Jung, *The Science of Mythology*, p. ix.

³⁰⁸ Carl Gustav Jung, *Psychology of the Unconscious*, p. 257.

³⁰⁹ Halina Grzymala-Moaszycynska and Scott Simpson, "Concept of Ritual in the Psychology of Religion and Ritual Studies" *Archiv für Religionspsychologie*, vol. 22 (1997), p. 157.

³¹⁰ Carl Gustav Jung, *Psychology of Religion*, p. 355.

psychologically healthy community, the archetypal representations in ritual must convey authority figures which serve as guides to individuation and virtuous living. It is with this understanding that we bring Weber into our synthesis. Finally, in the placing of the human, his group identities and his society within an historical story – narratives being intimately promoted through the archetypal system – Yuval Noah Harari has written on the necessity of our place within a narrative to give our collective enterprises, including society-at-large, meaning. These stories reflect archetypally important themes. Our synthesis of these theories creates an understanding of the utility of Jungian analysis which is wider than at first appears obvious, but at the same time more specific in its applications. We can now see that there are interdisciplinary theories that give a greater weight of confidence to our use of Jungian psychology as a tool of analysis.

Conclusion: an apologia for the Sinological use of Jungian interpretation

This work has attempted to, as Joseph Campbell attempted with his study of myth, find ‘some truth disguised for us under the figures of religion and mythology’ through the use of symbolic imagery. Wolfram Eberhard has commented, in his *Dictionary of Chinese Symbols*, upon the rich history of symbolic representation in the Chinese tradition, that is, of containing profound meaning hidden in layers of narrative or imagery.³¹¹ We have analysed the *Jiali*, the Song dynasty manual for the performance of the family rites and have concluded that it is a rich platform for symbolic analysis from a psychological methodology.

We have discussed, at length, an interpretation of the ritual formats of the *Jiali* that allow for the process of individuation to be seen in the text. *Rujia* tradition holds that the process of self-cultivation, that is, the process by which one betters oneself, is only attainable through, among other things, the proper performances of the rites.³¹² Kongzi (Confucius) said that the way to the path of the *junzi*, the superior man, is through ritual practice, and thus the attainment of *ren*, or benevolent-humaneness, for lacking these:

The Master said: “If a man has no humanity, what can he have to do with ritual? If a man has no humanity, what can he have to do with music?”³¹³

子曰。人而不仁、如禮何。人而不仁、如樂何。³¹⁴

As the process of self-cultivation is understood as the proper fulfillment of a person’s life, so the process of individuation – the life-long differentiation of the individual psyche from the collective – is facilitated through rites of passage that emphasise the optimal path of individual to grow within the societal structure. It is the argument of the first chapter of

³¹¹ Wolfram Eberhard, *A Dictionary of Chinese Symbols: Hidden Symbols in Chinese Life and Thought* (London: Routledge, 1983), p. 2.

³¹² Patricia Buckley Ebrey, *Chu Hsi’s “Family Rituals”*, p. 3.

³¹³ Confucius, *The Analects: A Norton Critical Edition*, 3:3 (p. 7).

³¹⁴ Confucius, *The Analects of Confucius* (trans. A. Charles Muller); <http://acmuler.net/con-dao/analects.html>.

this work that this process of psychic improvement is promoted in the rites prescribed in the *Jiali*.

In the middle chapter we analysed the *Jiali* as containing representations of the psychologically imbued motifs found repeatedly throughout world narratives – the archetypes. We discussed what archetypes appear in the *Jiali* – the Wise Old Man, Youth, and rebirth emphasised through the mandalic ritual space – and the functional reasons these occur. Finally, we discussed a set of theories – anthropological and sociological – that contain elements that are heavily reflected in Jungian interpretation. We suggested that Jungian psychology could be seen as, containing elements of but not fully encompassed by, a synthesis of the structuralism of French anthropologist Claude Lévi-Strauss, the theory of authority of German sociologist Max Weber, and the emphasise on narrative and one's relation to a narrative of Israel historian Yuval Noah Harari.

It is the intention of the author of this work that this thesis holds up as an apologia, that is, an argument in favour of, the use of Jungian analysis in Sinological and historical investigation. While it is certainly not expected that Jungian psychology would form a common methodological approach for historians of China, it is hoped that the arguments set out within this work will suggest a new method of approaching Sinological studies, including an understanding of other, interdisciplinary theories, as having reflections in Jung's work. The structuralist and collective nature of this approach suggests that historians *do* have an insist, contrary to what is often claimed, into the minds of past humanity. This is why there are present such similar narratives within cultures globally and throughout time. Because the minds – the psyches – of humanity are essentially constant and understandable to others of the species, regardless of their spread geographically and temporally, when interpreted through a universal language – that of symbols.³¹⁵ It is the hope that this work serves as a convincing argument for the use of symbolic interpretation in general, and Jungian interpretation in particular, in the future methodologies and epistemologies of historians and philosophers.

³¹⁵ Carl Gustav Jung, "Approaching the Unconscious" in *Man and his Symbols*, p. 18.

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