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THE EDUCATIONAL IMPLICATIONS OF EXISTENTIALISM
AND BUDDHISM.

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Education, theory and practice

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1971
THE EDUCATIONAL IMPLICATIONS OF EXISTENTIALISM
AND BUDDHISM

DISSERTATION
Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
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* * * * *

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To my mother who has encouraged me in countless ways, I hereby dedicate this dissertation. Mom, your assistance is sincerely appreciated.

Most significantly, this dissertation is written in memory of my father who served and dedicated his life to his community for fifty years as a Buddhist priest.

To my friends who have given me moral support, "Aloha!"
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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>ACKNOWLEDGEMENTS</th>
<th>ii</th>
</tr>
</thead>
<tbody>
<tr>
<td>VITA</td>
<td>iii</td>
</tr>
</tbody>
</table>

## PART ONE

EXISTENTIALISM AND BUDDHISM

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. INTRODUCTION</td>
<td>2</td>
</tr>
<tr>
<td>II. MAJOR TRENDS IN EXISTENTIAL THOUGHT AS</td>
<td>22</td>
</tr>
<tr>
<td>DERIVED FROM LEADERS OF THE EXISTENTIAL</td>
<td></td>
</tr>
<tr>
<td>MOVEMENT</td>
<td></td>
</tr>
<tr>
<td>III. SOME BASIC CONCEPTIONS OF</td>
<td>108</td>
</tr>
<tr>
<td>EXISTENTIALISM</td>
<td></td>
</tr>
<tr>
<td>IV. INTRODUCTION TO BUDDHISM</td>
<td>133</td>
</tr>
<tr>
<td>V. ZEN</td>
<td>183</td>
</tr>
<tr>
<td>VI. THE RELATIONSHIP BETWEEN</td>
<td>206</td>
</tr>
<tr>
<td>EXISTENTIALISM AND BUDDHISM</td>
<td></td>
</tr>
</tbody>
</table>

## PART TWO

EDUCATIONAL IMPLICATIONS

| VII. EDUCATIONAL IMPLICATIONS OF EXISTENTIALISM | 241  |
| VIII. BUDDHISM AND EDUCATION                    | 334  |
| IX. FINALE                                      | 354  |
| X. NOTES                                        | 358  |
| XI. BIBLIOGRAPHY                                | 386  |
PART ONE

EXISTENTIALISM AND BUDDHISM
CHAPTER I

INTRODUCTION

Our horizons are in our own minds—
the wider the mind, the wider the horizon

Wilson Rossiter

Life? Butterfly
On a swaying grass
That's all...
But exquisite!

Soin

Statement of the Problem:

In a free society such as ours, primary concern should be vested in the freedom and welfare of the individual, and to the extent that American educational philosophy is directed toward the best interest and benefit of the student, educators must be cognizant of the various schools of philosophic thought as these relate to education and of their relevance to the individual student. Furthermore, a closer scrutiny into a more universal concept of education, a unity in educational thought and practice is deemed desirable and may be derived from a closer study of various philosophical approaches as these influence, bear on, or are related to education, in general, and educational thought and practice.
Furthermore, educational thought and practice should be congruent with the primary concern of American education, that is, a concern for the individual student. One of the upsurging modes of Western thought has been Existentialism, perhaps one of the most vital schools of thought in recent times which is directed toward the freedom, dignity, and the integrity of the individual. Although the educational literature in reference to Existentialism and Eastern thought are minimal, and in the latter case confined to the East, some unity in such educational thought and practice seems desirable.

Although these metaphysical approaches have not been concerned directly with education, in this dissertation the intent will be to establish some relationship and unification between Eastern and Western thought and to determine what relationships exist between such a synthetic philosophic approach and education in terms of educational thought and practice.

In the process of deriving educational implications from these schools of thought, an orientation to the nature of Existentialism, the basic conceptions of Existentialism, the nature of Buddhism, and some basic conceptions of Buddhism will be explored. Subsequent to such comparative descriptions of these two modes of thought, some basic educational implications will be drawn.

The fundamental assumption held is that there are
indications of marked similarities between Buddhism and Existentialism. The first part of this dissertation will be concerned with relating Existentialism and Buddhism, while the second part will be devoted to revealing possible relationships between Existentialism-Buddhism and education.

Despite the fact that Western man prizes reason and rationality as the highest ideal of living, Barrett states:

The most original and influential philosopher now alive on the European continent is the German Existentialist Martin Heidegger. A German friend of Heidegger told me that one day when he visited Heidegger he found him reading one of Suzuki's books; "If I understand this man correctly," Heidegger remarked, "this is what I have been trying to say in all my writings." This remark may be the slightly exaggerated enthusiasm of a man under the impact of a book in which he recognizes some of his own thoughts; certainly Heidegger's philosophy in its tone and temper and sources is Western to its core, and there is much in him that is not in Zen, but also very much more in Zen that is not in Heidegger; and yet the points of correspondence between the two, despite their disparate sources, are startling enough...3

Although Buddhism is not a philosophy in the Western sense, basically, Buddhism attempts to "undo" philosophy--"...as a device to save the philosopher from his conceptual prison....4

There is apparently a striking parallelism between Buddhism and Existentialism which are currently provoking some concerns among the intellects of the West. For basically what is Existentialism? Existentialism presupposes
the existence of the self before all else, that "Existen­tialism instead believes that man's existence precedes his reason and reason is only a frail superstructure of man's emotional life...."

For real education is not concerned with formulas and magic recipes; rather it is a soul searching process in which we explore the totality of our being. Genuine philosophy, and genuine religion are inward experiences which cannot be categorized and which transcend the outward ritual.

In its central doctrines there are basic similarities between existentialism and Zen Buddhism. Both movements stress basic simplicity, both regard the unessential as being essential, both cherish spontaneity, both limit the powers of reason, both appeal to imagination and insight. The great difference is that in existentialism, wisdom demands an agonizing self-examination which involves a sense of being forlorn in the universe.5

Significance of the Problem:

Educational philosophy, planning and implementation require an analysis and consideration of the nature of society, the needs of society, and the needs of the individual.

Oliver and Newmann very vividly describe two contemporary thoughts in regard to society as it exists today.

1. The "Great Society" -- Contemporary American society has never in the course of history acquired such productivity, improved ways of living, modern and efficient communication, transportation and technology, increased hours of leisure and increased provisions for comforts of living;
people today have ready accessibility to direct relations with other people of diverse cultures and to other nations of the world. The growing evolvement of the "world concept" becomes even more significant with the lapse of time.

2. The "Missing Community" -- Today's American society with increased mechanization, transportation and communication still has not resolved the many social dilemmas facing us. We have yet to lead a meaningful life; life today is but a routinized and mechanical process with little meaning attached to ways of living. Impersonality and lack of relatedness characterize society. Each individual goes his own way oblivious to the nature of true existence.

Among the basic conclusions drawn by many sociologists are that with the increase in industrialization and technology, specialization, division of labor, the ceasing of the functions of the family as an economic unit and, particularly, fragmentation of life, the individual tends to become alone, and tends to lead a meaningless manner of existence. Some sociologists consider this meaninglessness as one of the basic dilemmas facing society.

A counter response to this latter view are four forces that have reflected on the needs of the individual, primarily:

1. The Existentialists
2. The Third Force Psychologists
3. The Counter Culture
4. The increased interest and curiosity in Eastern philosophy by Westerners in their quest for a meaningful existence.

Today one discovers that the global concept is becoming more evident than ever before. Travel to and from various nations and international mobility have increased tremendously. Now in a matter of hours one can arrive at his destination, in a culture completely foreign to him. At present, communication among nations is a vital force in attempts to establish world peace and understanding. Americans are becoming more aware of the need for interdependency among peoples of diverse cultures and nations of the world, politically, socially, economically, and intellectually.

In recent times, the vast increase of knowledge in the humanities as well as in technology and the other areas pose grave problems concerning the role of the school in modern education. For now the peoples of the world realize the need to learn about cultures foreign to theirs. Greater recognition, therefore, must be given to the need for unifying world views.

Complicating this world concept has been the growing impact of science and technology which are playing influential roles in our society, in the values we hold and on our aims of education. Because of the advances made in successful efforts to control nature and increased material comforts of living, science and technology are considered with
high esteem in American society, and the trend seems to be
toward demand for more scientists, more technologists, in
other words, for more specialization. Also, the interna-
tional problems and conflicts promote great emphasis on sci-
entific and technological supremacy, including the military
and defense. The race for world supremacy leaves little
time for man to understand himself for what he is and what
genuine existence implies. Recent innovative practices in
high school science and mathematics are cases in point.
Along with the upsurge of science and technology as well as
the high values and esteem these possess in our society,
"specialization" is a key word. "We need more specialists,"
is the crying demand. The demand for skillful technicians
is very apparent, and the benefits derived from them for
improved comforts of living and satisfaction cannot be de-
nied. Medical science, for example has made much progress
in attempts to transplant the human heart, and cure for-
merly incurable diseases.

Scientific and technological advancement in current
times have provided for much greater comfort and benefits of
living, but these have not resolved the many pressing, ur-
gent and crucial issues of our society. Machines may be
aids to society and the scientific method may alleviate some
of mankind's evils. Machines may serve as means to an end
but man alone must cope with human problems himself and in
the best manner that he knows how. A pertinent excerpt in
Escape from Freedom follows:

It has been the thesis of this book that freedom has a twofold meaning for modern man; that he has been freed from traditional authorities and has become an "individual," but that at the same time he has become isolated, powerless, and an instrument of purposes outside of himself, alienated from himself and others; furthermore, that this state undermines his self, weakens and frightens him, and makes him ready for submission to new kinds of bondage. Positive freedom on the other hand is identical with the full realization of the individual potentialities, together with his ability to live actively and spontaneously. Freedom has reached a critical point where, driven by the logic of its own dynamism, it threatens to change into its opposite. 7

The "machine-centered" society, however, presents serious problems. There is little opportunity for self-expression, creativity and imagination.

The impersonal characteristics of people living together, psychologically and socially, in many instances, living in isolation, each man goes his own way indifferent to his fellow men. Life is a matter of routine. This is a far cry from the days gone by when living together was a stimulating and social enterprise and people looked forward to it. The social coherence, mutual respect, and personal concern and understanding are seemingly lacking today. The essence of human living is neglected. The need to explore identity and meaningful existence is evident, for the role of a specialist may even be foreign to the nature of genuine existence.
Today one of the crucial challenges to the stability of this nation, is student unrest on the various campuses across the nation; the future of higher educational institutions is a speculative as well as an oscillating one as a result of incompatibility of values among participants engaged in the dispute. The meaning of and quest for identity are basic to many contemporary human issues of which student unrest is only one. Students seem to be concerned with the nature of authentic existence and the destiny of man.

Troutner brings forth one of these primary concerns effectively, and that is the individual, the "person," and his identity. Contemporary educational institutions are confronted with questions and issues posed by many students. The questions today are 'Who is man?' or 'What is his meaning and destiny?'

These contrasting questions concerning man reflect a basic difference between the experimental and existential perspectives both philosophically and educationally. Our students are asking questions which we can aid them in exploring— if not fully answering— provided we can broaden our educational philosophies to include the existential perspective.

To elaborate on all of these forces would delimit the time and opportunity within this study to explore two forces, (a) the Existentialist's force which has had a tremendous impact on our ways of thinking in terms of society, the individual and educational implications and (b) the
increased Western interest and curiosity in Eastern philosophy, particularly, Buddhism and Zen thoughts.

As cited earlier, William Barrett, editor of T.D. Suzuki's *Zen Buddhism*, has presented in his forward to Suzuki's collection of writings, an analysis of the Western dilemma in terms of its philosophic predicament with its manifestations in science, technology, and industrialization. This needs consideration. Barrett draws a comparative analysis between Western and Eastern modes of thinking in which he observes that the Western man has concerned himself with the duality of the mind and the senses. For, since the time of Plato, reason, the intellect, and the rational mind, were held in high esteem. Plato's ideal was to leave the one real universe and to attain intellectualization; whereas, the Eastern way of thought reverses the order, to relate the ideal life from the intellect or the mind to the one real world that exists in its undivided wholeness.

The time has come when some unifying relationships are in order, namely, through a philosophical approach, to relate Existentialism and Buddhism, and to recognize the values in a more universal concept of education. Above all, there is need for an inner sense of direction and a reappraisal of ourselves and society; these are essential for genuine, meaningful existence.

However, one must be discriminating in establishing
any direct relationship between Existentialism and education; for as Baker states, since philosophy (the theoretical and) and educational (practical and institutionalization of youth) are individuated in the thoughts of Western man. Of particular interest, says Baker, is the understanding among Western man that philosophy abides separately from any practical means. He suggests that: If we are under the assumption that the goals and objectives of our educational system represent the "values" of our society, then, it would be difficult to implement existential ideas into the educational domain if not impossible, since the ideals and beliefs of the adherents of Existentialists and society conflict.  

Another point of objection on attempts to relate Existentialism to education reveals itself in the following passages by Baker:

Yet this "implication" approach is not unique with the relating of Existentialism to education. Rather, this is one example of the predominant approach in the philosophy of education itself in general today --the attempt to draw implications for educational practice from philosophies such as Pragmatism, Realism, Idealism, etc., as well as Existentialism. And in addition to the practical problem involved with the attempt to effect such implications with Existentialism, there is the more general theoretical problem of whether any implications can be drawn from a philosophic theory at all....

He further concludes that, although several works have been written on Existentialism and education by such figures as
Ortega, Jaspers, and Nietzsche, these writings characterize mere 'opinions' concerning education and are not philosophical in approach; he considers these as being 'non-philosophical.'

To avoid an interruption of Baker's critique on Existentialism and educational implications derived from the former, some of his passages must be cited directly.

To undertake this task we must first gain some awareness of the present understanding of the terms "education" and "philosophy of education" whereas these terms have been understood in various ways, corresponding to different uses of the concepts of "education" and "philosophy," generally speaking, throughout the history of Western civilization the term "philosophy has referred to a process of rational thought applied to a certain realm of problems of knowledge, value, etc., are included....

On the other hand, "education" is for the most part understood as a specific activity of formal instruction transpiring within an institutionalized social setting which a child undergoes until he has reached a certain level of achievement at which time his "education" is said to be completed....

There exists a division between philosophizing from that of formalized "activity" of education. Education is restricted to those activities of a certain age group of individuals occurring at a specified time, whereas philosophy concerns itself with universal issues pertaining to man and not restricted to a certain period of time. Baker contends that philosophers have seldom incorporated education within their philosophical framework.
Webster's Seventh New Collegiate Dictionary further supports Baker's assertion in the following manner. The term "philosophy" is defined as:

1 a: pursuit of wisdom b: a search for truth through logical reasoning rather than factual observation c: an analysis of the grounds of and concepts expressing fundamental beliefs.

2 c: a discipline comprising logic, aesthetics, ethics, metaphysics, and epistemology

3 a: a system of philosophic concepts b: a theory underlying or regarding a sphere of activity or thought

4 a: the beliefs, concepts, and attitudes of an individual or group

However, the crux of the matter is that one of the fundamental contentions of the Existentialists is in opposition to a systematized knowledge, dealings with abstractions, but of concern for the immediate lived experiences of man, of the individual--More explanatory details will be presented later. A major Western dilemma results from the high esteem placed on reason, on rationality and the intellect--to separate the mind from the body or the totality of the individual, subordinates the affective from the cognitive domain, creates the perplexing problem of duality. This is in contrast to the Eastern philosophy or modes of thought. This is probably where the dichotomy between "philosophy" and "education" or "theory" versus "practice" arises or where the dichotomy between "subject" and "object"
exists. With the tremendous acclaim for the intellect, and the rational mind in the West, science and technology has surpassed the realm of genuine, meaningful existence. This is basically why the Existentialists have rebelled against the rationalization and systematized theories of knowledge. In refutation to Baker's stand, Baker's argumentation and delineation of the dichotomy between "education" and "philosophy" and labelling definitions of these terms exemplify the rationalistic and categorical notions of modern man. Needless to say, despite some variances in the delineations of definitions listed under the term "philosophy," these definitions are characteristic of logical conceptualizations, which, of course, cannot be completely avoided, but there seems to be an overemphasis on rationality by modern man.

An Oriental interpretation of philosophy and the purposes of philosophy held by Easterners are contradictory to Western ideals of rationalism.

Even in Plato, where the thought has already become more differentiated and specialized and where the main lines of philosophy as a theoretical discipline are being laid down, the motive of philosophy is very different from the cool pursuit of the savant engaged in research....Philosophy is the soul's search for salvation, which means for Plato deliverance from the suffering and evils of the natural world. Even today the motive for an Oriental's taking up the study of philosophy is altogether different from that of a Western student; for the Oriental the only reason for bothering with
philosophy is to find release or peace from the torments and perplexities of life....

In subsequent chapters, Eastern thought will be explicated as it relates to Existential thought and to education. But from the Easterner's point of view, Western philosophy has dealt too much with "theory," with lesser emphasis on "Where do we go from here?" "What directions or guidelines does philosophy provide us?" From the Easterner's standpoint, "What are its implications for purposeful and genuine existence?" "What courses of action should such philosophizing entail?" Philosophizing merely as a body of theoretical or systematized knowledge is like flying a plane with an unknown destination. What good is philosophy if it is not relevant and applicable to real human life and action?

Thus, it is questionable whether Existentialism can be considered a part of any systematized theory of reality, for one of its basic emphases among others, are the derivatives of personal, insightful, intuitive, experiential knowledge, through one's own living or experiences. More will be discussed in relation to systematized knowledge.

In addition there is a second element involved here; for the whole attempt to derive educational practices from a philosophy such as Existentialism may rest on an unsound foundation....

Although we have noted that the Existentialists have not said much with regard to education (esp. elementary and secondary education, which is the prime concern of
Kneller, Morris, et al.), there are three works on education written by Existentialists: Nietzsche's *On the Future of Our Educational Institutions*; Jasper's *The Idea of the University*; and Ortega's *The Mission of the University*. Yet these works are characterized by the fact that they do not present a "philosophical" approach to the problems of education, but merely "opinions" about education. This too is characteristic of an approach to the philosophy of education in general....

Baker questions the "validity" of such approaches.

"Opinions" are usually based on one's attitude, beliefs in life; these are often formalized in the quest for ultimate reality of truth. One need not have a formalized theory of life but have some ideas, beliefs and attitudes toward life and reality. In Zen "non-philosophical approach" is "philosophical approach" and vice versa.

Another dilemma faced by contemporary American public education is twofold in nature:

1. The social and political ideologies of our society pertain to education by reflecting on the "dignity and freedom" of the individual as a paramount social concern. And yet in many respects, Riesman, Fromm, Mills, etc., express, or reveal mass conformity, and the so-called "meaningless life" in modern society, not to neglect discriminatory practices relating to race, religion, etc., the contradiction inherent in our own society. The numerous conflicting and contradictory values prevailing in our society today need to be carefully reassessed. From an Easterner's standpoint,
in Western thought much is thought, rationality, theory with lesser concern for action, or the implementation of thought.

2. A second example, contradictory in nature to thought and practice, is the educational philosophies formulated in most public elementary and secondary schools. In theory, the central concern of American public schools should be the freedom and the dignity of the individual—in educational circles, the respect and dignity of each individual student. Most educational institutions, in practice, sadly, diverge from the central focus or theme of their school's philosophies. If, as Baker states, the school is a reflection of societal values, and if the central value upheld by each school is the worth and dignity of the individual, although many of the existential implications for education may conflict with the real societal values, Existentialism would seem appropriate to the school's philosophy, or to the application of the school's philosophy to educational practices.

Thus, referring to the initially quoted passage by Baker, questioning the derivation of implications for education from Existentialism and other forms of "philosophic theory," there has not been any uniform agreement or consensus among the leaders of the existential movements that Existentialism may be considered in its entirety as a formalized theory as such. As will be elaborated later, they generally oppose any systematized formal theory. For
instance, Kierkegaard was unconcerned over the desire to systematize existential thought, but was basically concerned with the individual's relation with God, with the nature of the individual's genuine existence.

The attempt in this paper has been to clarify some of the fundamental, underlying areas of Existential concern among the leading proponents of this field, as well as to describe individual emphases on various themes as espoused by such Existentialists as Heidegger, Kierkegaard, Sartre, Buber, as well as to seek alternatives to the perplexing problems of human existence through an Eastern mode of thought, namely, a quest for "wisdom" and "liberation" as the way to attaining individual enlightenment--the approach to genuine existence. In this respect, Buddhism, although criticized by some as being pessimistic, is congruent with Existential thoughts on many aspects of human existence, and attempts to propose a constructive, positive outlet or avenue out of man's dilemmas. The belief that man's salvation or liberation is dependent on each individual himself is similar to the major assertions of most Existentialists.

Procedures:

The introduction will be devoted to the intentions of the writer, the statement of the problem, a description of contemporary social dilemmas and the rising interest in Existentialism and Eastern thoughts.

A general individual perspective on Existential thought
will be summarized and some basic conceptions of Existentialism will be explored.

The origin and nature of Buddhism, the founder and his teachings, some conceptions of Buddhism relevant to our times, and some parallelism with Existentialism will be noted.

In the first section, the major task and concern will be to relate both modes of thinking and to derive, in the second section, implications for education. Educational thought, implications for curriculum planning, and instruction with emphasis on student-teacher relationships and other areas will be considered.

Contents:

PART ONE

Existentialism and Buddhism

Chapter I Introduction

II Major Trends in Existential Thought, as Derived from Leaders of the Existential Movement

III Some Basic Conceptions of Existentialism

IV Introduction to Buddhism

V Zen

VI The Relationship Between Existentialism and Buddhism

PART TWO

Educational Implications

Chapter I Educational Implications of Existentialism
CHAPTER II

MAJOR TRENDS IN EXISTENTIAL THOUGHT
AS DERIVED FROM LEADERS OF THE
EXISTENTIAL MOVEMENT

We only say what we want to say,
see what we want to see,
believe what we want to believe,
is it any wonder, then, that we
are disappointed at every turn?
Life is both easiest and most
difficult when we face the truth.

Russell Ames¹

MARTIN BUBER

Possibly the major contemporary dilemma in American edu-
cation is the contradiction between theory or practice and
the emphasis placed on theoretical speculation with little
regard for the application of such theories. Many critics
of American education contend that this incompatibility pre-
sents a crucial problem. In theory we stress the signifi-
cance of the individual student, but much of what transpires
in our educational systems is marked by rigidity, social ex-
pectations and standardization. Diversity of behavior and
the creative powers of the students are delimited and ad-
ministrators many times regard highly the docile student
who lives up to educational standards and expectations. This may be why little actual significance is attached to the philosophy of the school. It is a piece of paper to be filed away in a cabinet of the school's office.

To the question, what alternatives are there, Kiner refers to the existential thought of religious Existentialist, Martin Buber, and its relevance to this educational dilemma.

The thesis of Buber's writings explicates the concept known as the "I-Thou relationship." Man can assume two positions: The "I-Thou relationship" and that of the "I-It relationship" toward others. The former is characterized by feelings of reciprocity, depth, closeness; the other is approved and the genuine self emerges. The attainment of the genuine self requires a sense of mutual relationship with the other. The "I-It relationship" encompasses utilization, impersonality, aloofness, etc.

Kiner contends:

Nevertheless, Buber's positive points are worthy of consideration: people are important; people are responsible; people can be ethical and moral; people can build the better world; education has a significant role in bringing all this to be. The crucial point is whether one takes the I Thou posture or not!

He further speaks of the significance of Buber's conceptions of "philosophical anthropology," and "I-Thou" relationship as well as Buber's role in Existentialism.
Kiner asserts philosophy assists in "What one may know, what there is to know and how one 'ought' to act." ⁵

Man conceives of the world in terms of two approaches or "attitudes" toward it. The "primary words" he uses, the "combined" fundamental words are "I-Thou," while the other is directed or addressed toward the "I-It" attitude. The "I" is, also, dualistic in that the "I" derived from "I-Thou" is not synonymous to the "I" of the other basic word "I-It." These basic words do not imply "things," but are indicative of relations. These basic words do not illustrate something that is spoken independently, but the utterance of the words help to create being. "Primary words are spoken from the being." "Thou" is uttered along with the combination "I" of the "I-Thou," while the "I-Thou" involves the whole person. When "It" is uttered, the "I" combination of the "I-It" is mentioned, but the "I-It" cannot be said without the whole person. When the "Thou" or "It" is stated, the "I" of one of the primary words is there.

Human existence does not encompass or include mere participation in experiences involving objects. The scope of living entails much more than mere experiences with objects. Existence involves association with persons. The utterance of "Thou" reveals no object or thing, but this means the speaker relates himself to the other. The basic word "I-Thou" is uttered by only the whole person, and I emerges as "I" when I say "Thou." "All real living is
The "I-Thou" relationship is "direct" which means that there is no intervention between the meeting of "I and Thou."

The Present

This implies not the termination of a fixed time, but in its essence, it implies the "filled present," that transpires and comes into being only when relatedness, and the process of coming together, "actual presence" is actuated. The present emerges only as "Thou" comes into being or is "present."

In the primary word "I-It," "I" signifies the past as objects exist in the past. Those who exist to experience and utilize objects are living in the past. An object does not persist in time; it is not enduring and is marked by impermanence and discontinuation. "True beings are lived in the present. The life of objects is in the past."

Love means the reciprocal relationship "between I and Thou." Love implies a feeling of caring, understanding and responsibility. One who loves the others does not consider "Thou" as an object. "The man who does not know this, with his very being know this, does not know love; even though he ascribes to the feelings he lives through, experiences, enjoys, and expresses."  

The fundamental difference between the two primary words comes to light in the spiritual history of primitive man. Already in the original relational event he speaks the primary word I-Thou in a natural way that precedes
what may be termed visualisation of forms—that is, before he has recognised himself as I. The primary word I-it, on the other hand, is made possible at all only by means of this recognition—by means, that is, of the separation of the I.⁷

Philosophy and Philosophical Anthropology

Philosophy contributes greatly to knowledge and ethics, but the nature of philosophy is such that it "dehumanizes" man; he departs from his proper perspective. Buber feels that the nature of man must be considered through a "philosophical anthropology." Kiner refers to Buber's concept of "Self-reflection" in which one engages directly with his problem.⁸

Buber, according to Kiner, relates the necessity of posing the question, of the nature of man in contemporary civilization, which ought to exist between persons and the relationship that ought to exist within the family, etc. Advancement in technology and economic advancement have brought about much dehumanization of man. Man himself has awakened to a reality that might mean a total destruction of mankind. This dehumanization points to the question, "What is the nature of man?"

Buber refutes the consideration and emphasis on "individualistic anthropology" on the relation of the human being to the self. Neither does he, however, approve the "collectivist" notion to account for the nature of man. The theme advocated and favored by Buber in the quest for the
nature of man is "man with man." The major theme or concern for the "philosophical sciences of man" should be man with man, rather a concern for the individual or the group.

Kiner cites Buber in the following manner:

Hence, the study of man involves the study of man as a being who relates to others not only technically, but as one who turns to others in their essential life.

I and Thou

Genuine "I-Thou relationship" reveals an encounter with Thou; undivided attention and to the exclusion of others. Thou must reign over others for the moment. However, Buber does not assert that his proposals are perfect and disfavors dogmatic assertions, which implies he has none.

To Buber the process of dialogue is not exclusively or restrictively designed for specific "occasions."

Martin Buber's concept of the 'social self' implies that one achieves selfhood only as he relates to others meaningfully. (This thought is in contrast to those of some other Existentialists)

On the basis of what he proposed in I and Thou, i.e., the concept of the social self, the self as achieved in community with others, and the idea that every I-Thou relationship is a glimpse of the eternal thou, it has been argued that Buber was a "thoroughly religious thinker."

Basic to Buber's conception of human relations, inevitable in human existence is the I-Thou primary with I-It
as being secondary as discussed earlier; however, some individuals prefer the 'world of ideas' over I-Thou and the I-It positions. Although Buber disfavors this negation, Kiner denies that Buber is in favor of complete disregard for thought, since ideas assume an essential role in human existence. The primary origin of thought is not in a monologue with one's self but through dialogue with others. This results in a conversation and intense relationship between "I and Thou."\(^{15}\)

In summation, Kiner comments:

Much of what Buber has argued about the nature of thinking seems to relate to his concepts of the I-Thou, his existentialism, his philosophical anthropology. All of these emphasize the importance of the concrete individual, the person, in the concrete situation. Furthermore his pronouncement that the man who addresses ideas as Thou "is contemptible" should be understood not as an argument against thinking, but is an agreement against addressing that which does not lead to true whole being as a Thou.\(^{16}\)

Buber does not completely negate "I-It" knowing as something useless. In philosophy it helps to give us the "thought-continuum, the world-that-is-ordered, the past, in contradiction to that which relates to presentness, the world-order, the I-Thou."

Authenticity in living or as some conceives it to mean 'living truth' implies the individual as he really is, and his personal relatedness to others, as he accepts and speaks to the other as he really is—as a person in his own right.
Buber is more interested in particulars than in universals. Inasmuch as Buber does not favor dogmatic assertions or specify certain religious tenets, most Existentialists do seem to agree that diversity of religious thought should prevail. (See Mayer's reflections of Existential consensus on pluralism in religion and philosophy.)

However, the Oriental philosophies and religions, as deep and penetrating as they are, are very difficult to perceive clearly by the Westerner. Such is the case with Buber who contradicts some of the viewpoints given by the Buddha according to Western standards.

KIERKEGAARD

Authenticity

Existence as traditionally conceived and defined, implies that of the existence of thing, while essence is thought to be what something is. Thus, Kierkegaard attempted to save the "category" existence from insignificance. By then, the term "existence" had derived a new interpretation.

Systems of thought declare "finality" in these propositions, while Kierkegaardian truth is striven by the individual continuously. Objective knowledge is, also, only relative, for there is no such claim that objective assertions are certain, final, decisive.

Kierkegaardian interpretation of faith and truth are synonymous, for the source of knowledge resides in the
individual. To be relevant to the individual, truth, subjective truth, must be possessed by the individual. Truth, objective in nature, relies on what is claimed; whereas, subjective truth is dependent on how it is "appropriated" or taken hold of, possessed by the individual. Thus, authentic existence has derived new meaning.

It [authentic existence] refers in Kierkegaard to a certain way of life. One in which the link between the truth and authenticity becomes visible. Accordingly, an existential thinker integrates into a unity his life in its fullness with his search for truth. He alone will find truth. ... 18

Kierkegaard's emphasis on subjective truth has been questioned by many, for commonality of ideas would not long suffice and would result in much disorder within the intellectual circles. Breisach interprets Kierkegaard's aim as recognizing individual responsibility, not to disregard it.

Human choice, decision and action should carry real weight and not just be means or tricks of reason. He would bring against such critics the accusation that being an individual man has been abolished and every speculative philosopher confuses himself with humanity at large. It is this thinking of man in the abstract that results in real irresponsibility. ... 19

Spiritual insight entails individual, personal communication with God and has nothing to do with accepting conventional, theological claims and rituals. The church must encourage this religious striving rather than offering pat answers. To Kierkegaard those who desire a life of ease
should avoid such spiritual strivings. 20

Theoretical Abstractions

The influence of Socrates on Kierkegaard's mode of thinking cannot be measured quantitatively but the qualitative dimensions of the innermost concerns of Socrates in quest for wisdom had a tremendous impact on Kierkegaard, for both were concerned with the innermost concerns of man and the search for wisdom. Both had little regard for theoretical abstractions or systematized knowledge, but preferred "existence" as the central core of man. The inadequacy or weakness of teaching abstractions without regard for the individual's knowledge was challenged—theoretical knowledge of existence—learning about "existence" and existence as experienced by the individual. A person in love expresses love, but one who speaks about it may not necessarily be aware of the true nature of loving someone. He is necessarily less qualified in this respect than the man in the street. Too many conceive of theoretical knowledge as being sufficient to explain the nature of man's existence. They tend to neglect existence itself. From a theoretical standpoint, the fact that something exists tells me nothing concerning it. The conceptual scheme cannot truly represent existence as existence is too profound and full. Barrett writes descriptively on this Kierkegaardian concern:

And this makes all the difference.
Philosophers before Kierkegaard had speculated about the proposition 'I exist,' but
it was he who observed the crucial fact they had forgotten: namely, that my own existence is not at all a matter of speculation to me, but a reality in which I am personally and passionately involved. I do not find this existence reflected in the mirror of the mind, I encounter it in life; it is my life, a current flowing invisibly around all my mental mirrors. But if existence is not mirrored as a concept in the mind, where then do we really come to grips with it?...He encounters the Self that he is, not in the detachment of thought but in the involvement and pathos of choice.\textsuperscript{21}

Religion

As implied previously religious insight soars higher than all the religious doctrines, creeds, or systems of beliefs, for, religious insight or seeking subjective truth is not a matter for objective analysis but a matter which involves the inward dimensions of the spirituality of man. The cultivation and awareness of spiritual insight must be the ultimate aims of man, the individual.

One in the ministry may acquire a great deal of background and knowledge in theology, but he may lack the spiritual insight essential to genuine religious living. But an uneducated individual who has succeeded in leading a religious life or existing religiously has acquired the art of religious living. One who leads the religious life is one aware of the significance of subjective truth.

In the Oriental religion and philosophical tradition, where truth has never been defined as belonging basically to the intellect, the master is able to discern whether or not a disciple has attained
enlightenment from how he behaves, what kind of a person he has to be, not from hearing him reason about the Sutras. This kind of truth is not a truth of the intellect but of the whole man....

Although Kierkegaard's influence was not felt or marked during the nineteenth century, during contemporary times, his thought and its influence on Western thought have been definitely apparent, for its influence can be felt and seen on art and literature as well as on formalized philosophy. Mayer remarks:

Kierkegaard is significant not so much for systematized theories or speculative depth but for intellectual vigor and religious striving. Like Pascal, he emphasized the importance of the human heart, which he believed to be more important than man's reason.

He sought a major contest or challenge with the Danish Church which he felt, did not uphold the standards of Christ—the members were not living up to spiritual ideals, and the "stereotyped" and "rationalistic" characteristic of formalized religion all needed improvement although the attack might involve much punishment and misery.

The religious thinkers during his time centered their concern greatly on reasoned spiritualism. Miracles were gathered as being beyond proof; he denounced religion based on reason, for it did not exemplify man's innermost spirituality. The religion that is innermost in man is more essential than the external characteristics of religion.

Kierkegaard's major conception, the existence of God,
is not in his view, upholding any religious doctrines and rituals, but stresses the significance of an intimate relationship between the Absolute and man.24

Subjective Truth

Truth, which is objective and external by nature, refers to the objective concerns of man. Objectively speaking, it is easily discernible outwardly, and what we obtain as objective truth is required as a piece of object stored in the intellectual storehouse of knowledge, but inwardly, it is not possessed by the individual. It must be an integral part of our own existence; it must be our very own.

As one of the founders of the Existentialist movement, the basic themes Kierkegaard accentuated were the sources for subsequent Existentialists as well as those contemporary societal critics such as Riesman, Whyte, Mills, etc., who espouse the dangers of mass collectivation or "mass society" which subordinates the individual to the views of the group. Quantification and the great numbers hold precedence over the individual. Truth represents the mass while the individual's qualitative dimension is most often ignored in modern living. "Behind this social observation, of course, lay Kierkegaard's ultimate conviction that Christianity is something that concerns the individual alone; ..."25

One of the basic notions or theories Kierkegaard upheld was the negation of any "a priori metaphysical principles." Any such principle must be subsequent to an awareness of
our existence. "The main function of philosophy, then, is not to give a scientific explanation of the universe and to examine the categories of the physical and natural sciences, but, rather to explore the problems of subjectivity." The fallacy of previous thinking, Kierkegaard considered, had been an overemphasis on "intellectualism," and reason or thought. Kierkegaard contended that the feeling states ranked in priority to thought. Mayer asserts:

The keynote of Kierkegaard is like that of Socrates--"Know thyself."--for in self-knowledge we have an immediate key to the universe. All other knowledge is phenomenal....It makes us vain, gives us false illusions, and makes us complacent. The speculative thinker believes his definitions correspond to reality, but he is laboring under an illusion, for the only finite reality is our existence.26

Ethics

In ethics, again, notions of what constitutes good and bad, the characteristics of morality and immorality are not considered intrinsically valuable, since a theoretical framework for morality is again conceived in the mind, but is not necessarily practiced ethically in actuality. Theoretical ethics does not demand genuine moral living. Ethics in theory remains only as such unless one puts it into practice or incorporates it into real existence. An individual who conceives of morality in theory may not be actually moral in his own existence. "The fundamental choice, says Kierkegaard, is not the choice between rival values of good and bad, but
the choice by which we summon good and bad into existence for ourselves." Otherwise, ethical conceptions are mere conceptions without any actuality. His final emphasis, the religious sphere of existence, should be man's major aim in that the major concern for man should be the quest for "eternal happiness" over and against relative social requirements and expectations. The spiritually inclined person may encounter situations whereby moral adherence may be inadvisable in which case the individual, not with conceitedness, but with "fear and trembling" releases himself from the ethical, for he does not deny the essentials of ethics. The proposition that man is more essential than "the universal" implies the supremacy of the individual over "collective" thought, for the universal fails or is unable to contend with the individual who is the central core of human existence. Barrett interprets Kierkegaard's contention in the latter's breach of ethics:

Where then as an abstract rule it commands something that goes against my deepest self (but it has to be my deepest self, and here-in the fear and trembling or the choice reside), then I feel compelled out of conscience—a religious conscience superior to the ethical—to transcend that rule. I am compelled to make an exception because I myself am an exception; that is, a concrete being whose existence can never be completely subsumed under any universal or even system of universals.27

In actuality, the fact is that Kierkegaard and some others were called upon to make decisions and choices in
unusual situations; thus, we cannot disprove our existential
realities. There are many situations in our daily living or
existence in which the individual encounters occasions not
residing within the realm of right and wrong, but in many
circumstances and instances in which the alternative lies
between two moral rights. Whichever alternative one se-
lects, he will contradict the other's right or good. Many
individuals seek refuge by seeking a universal rule of
ethics, but, sadly, they need to make a choice either way
for ethics which are universally applicable are never com-
pletely possible. The individual, therefore, needs to make
his own choice. Many situations involve rules of conduct;
in those situations, the individual must select an alterna-
tive inwardly, by oneself, leaving the external ethical
rules of conduct aside, for no ethical rules are applicable
to all situations under all circumstances.28

Existential Truth

Most of Kierkegaard's contemporaries were considered to
be highly knowledgeable, but in actuality, he believed they
were unenlightened; yet, despite his critical assessment of
others, he acknowledged his own incapacibilities. Truth is a
consequence of an ongoing search for "subjective awareness"
rather than the establishment of generalized truth.

Formalized, systematized learning, he opposed, but he
contended, also, that social influences are detrimental to
the individual self:
Moreover, Kierkegaard shared Schopenhauer's disgust for society. The wise man, according to Kierkegaard, lives alone, does not bow to the multitude, and is not impressed by public approval. He neither seeks advancement, nor is he attempted by political honor, for solitude is the key to his strivings.29

He was concerned less with the gathering of knowledge than with the basic problems associated with the nature of true existence and the mystery of it all. In contradiction to beliefs among his instructors that scientific advancement will result or enhance a better society, Kierkegaard felt that science would be unable to explain the mysteries of human existence. He disfavored the emphasis placed by science on objectivity rather than on subjectivity. "Kierkegaard, on the other hand, believed in freedom and thought that in the long run science is impotent and cannot explain man's innermost strivings."

The existentialists that followed him denounced conventional philosophy and the manner of thinking associated with it and drew heavily on "intuition" as the basis of all knowledge. Kierkegaard, interprets Mayer, asserts that "generalized abstraction" of knowledge is not meaningful, for it is only the relevance of knowledge to the individual that is significant. Philosophers, a great number of them, tend to be "off course," lacking contact with reality, lacking comprehension of the inward qualities associated with meaningful existence.30
KIERKEGAARDIAN'S FUNDAMENTAL CONVICTIONS

The purpose here will be to present some fundamental conceptions of Kierkegaardian attitude and belief toward the individual and religion; in this respect the implications of being a true Christian. In his view the significance of being a Christian must be considered by both teacher and pupil. Also, his emphasis dwells in the realm of the 'existing individual' and his relationship to God.

The significant Kierkegaardian thought lies in the realization that existence entails three spheres or stages—the aesthetic, ethical and the religious. The process of transition between the various stages involves, as Kierkegaard calls it, the 'leap.' The notion that the individual's opposition or freedom to select these stages of existence and to remain in his present mode or to 'leap' to the next level of existence is significant.

Kierkegaardian theory is contradictory to the extent that he recognizes and accepts Absolute value while insisting, also, that man or the individual creates his own values. This position would negate the notion or proposition that the freedom to select by the individual must not be delimited by Absolute value.

His staunch support for the freedom of the common man is undisputed, but he simultaneously acknowledges the freedom of the "common man" along with Absolute value, implying
that the freedom of the individual is possible in his daily life within the bounds of Absolute value.

Genuine meaning in our lives should not be derived by substitution of relative ends to Absolute value, ends which are less essential than Absolute value. Educationally speaking, this would seem to imply that the recognition of Absolute value is essential in order that we do not spend excessive amount of effort and time by dwelling on trivialities or on relative ends.

The "Leap" Between Stages

The transition between these stages which involves a "Leap" must be preceded by a realization of the present state of existence by the individual himself, an awareness of his present stage of existence. A "leap" into the higher level of existence does not entail a rejection or denial of the preceding stage of existence, but, rather, a "transformation" of the preceding level of existence and involves such renewal.

Despair and Consciousness

In discriminating between the qualitative dimensions of despair and consciousness, the most "decisive," determining characteristic of the self is consciousness, although some may not be conscious of despair and although all despair is consciousness. To the extent that one is conscious of himself, consciousness determines or serves as the basis of the self. The degree to which the self is realized or
acknowledged, the more consciousness one has of one's self. Also, to the extent that one experiences despairs intensely, consciousness increases.

"Unconscious despair" is considered synonymous with man's lack of spirit, one's inability to become aware or conscious of one's self and Kierkegaard contends that "unconscious despair" is the most universal form of despair.31 "Unconscious despair" characterizes one, who, unmindful of his spiritual nature, seems to feel that he is in heavenly bliss. Such a person does not genuinely encounter existence; one is in the greatest despair for he does not even realize he is in despair.

Despair that is conscious has various forms or aspects. These are described by Kierkegaard as:

...the despair of weakness, which includes despair over the earthly or over something earthly, and despair about the eternal or one self, and the despair of willing to be oneself--defiance.32

The person who is dispossessed of something worldly, when a tragedy befalls him, is in despair, despair relating to this world or worldly things. He broods over what occurs but in time becomes unconscious by forgetting his despair gradually.

...the form of despair at not willing to be oneself; or still lower it is despair at not willing to be a self, or the lowest form of all, despair at willing to be another than himself, wishing for a new self. Kierkegaard describes this wishing for a new self as the most ludicrous form of despair....33
Kierkegaard is inclined to feel that there is no significant difference between one who despairs over worldly things and one who despairs over the eternal or despairs over one's self. The latter indicates a weakness, for he is concerned "over his weaknesses," whereas, the other suffers the desperate state of weakness. He takes much pleasure in his own despair and "despairs over his despairs." He activates his weaknesses, and increases the depth of his despair by his realization of his weaknesses. Purity of consciousness is determined and increased by the depth of his despair. He no longer despairs over worldly matters but despairs "over" the "despair about the earthly." The despair over one's self is not usually distinguishable, comparatively speaking, to the form of despair over worldly things.

The intensity of despair, as stated earlier, is dependent on the extent that one is conscious of despair. In this respect, it is 'the devil's despair,'

This is the absurd case of a sheer spirit, of absolute consciousness refusing to acknowledge itself (or the reality of reality) --this is absolute defiance. This is the maximum of despair, whereas the minimum is the state of unconsciousness which does not even know that it is in despair. In defiance despair the eternal self deviates its eternal nature; this self is so insistent on being a self that "in its despairing effort to will to be itself it labors into the direct opposite, it becomes really no self." Kierkegaard characterizes defiance despair as being the most terrible of all forms of despair; yet, paradoxically, it is the despair which is just one step away from faith, which brings with it release from despair.34
The crux of the matter, the significance of Kierkegaard's assertions, reveals the passageway of despair, terminating in a "chasm" with one's inability to attain the highest goal of "absolute 'value'"—thus, the necessity of acting in faith. Sin marks one who denies this alternative of faith, and Kierkegaard considers sin as being despair "before God," states Hetko. "Sin is despair in the face of God, before God, or with the conception of God to be unwilling to be oneself or to insist on being one (without God)."

A DESCRIPTION OF THE REALMS OF EXISTENCE

The three levels of existence in hierarchical order are the aesthetic, the ethical and the religious stages in that order. Although each sphere of existence in this order is superior to the lower state of existence, the ethical person constitutes the ethical and aesthetic dimensions of existence, the religious person constitutes both the ethical as well as the aesthetic levels of existence. Each level of existence characterizes one's profundity of living.

Existence As Represented by Aestheticalm

In this realm of existence one finds happiness as being commensurate with much pleasure; philosophically, one exists in Hedonism, for he derives as much pleasure and happiness in life as possible. This stage is inclusive of those who derive pleasure from body beautiful, physique, those who derive enjoyment from cultivating one's talent and those who
enjoy or take pleasure in "his freedom," those who live the unfanciful life. The present is of prime concern for the aesthetic one, for he dwells in the moment. For him, the present is everything, and he exists for the present with no concern for the "eternal." To Kierkegaard, the person relegates his entire life to "nothingness." Hetko cites Kierkegaard's example of the aesthetic life as being synonymous with a pebble shining over the waves only to sink abruptly. Living in the present is of little significance to Kierkegaard, for it lacks the depth and profundness of eternal living.

The five attitudes and inclinations of aestheticism, as exemplified in Either/Or are:

1) Regard for health as the highest good; the poetic expression for this being that beauty is the highest good; (2) Regard for riches, honor, position, etc., as the highest good; (3) Regard for the development of the talents of the individual; (4) Regard for satisfaction of one's taste for pleasure; (5) Every form of aestheticism expresses despair; the most refined and superior expression of aestheticism is a "thought despair."

Existence As Characterized by the Ethical Realm

Duty and morality are the central themes of the ethical level of existence. Assuming that the individual has succeeded in the "leap" from the aesthetic to the ethical stage, whereas he had existed for the present and for the pleasure related with this lower level of existence, he now considers happiness associated with it, but recognizes and
supports morality and duty. An individual in the ethical stage prefers unity and stability in contrast to impermanence and disunity exemplified by the aesthetes.

The identity of an Absolute being is assumed by those in the ethical sphere, but the relationship between God and the ethicist does not entail a warm, personal communion, intimacy of closeness or affinity with God. One is duty bound to what he is expected to do in the presence of God. Communion with God entails an individualistic and profoundly intimate relationship with God. The ethicist's relation with God is similar to that association with others.

To Hetko, Kierkegaard reveals the significance of ethical living in that it involves a much more intimate relationship than the aesthetic stage, inasmuch as the religious realm is the most superior and the highest or climactical fulfillment of existence. This religious realm is the supreme goal each individual must attain.

The problem encountered in the ethical mode arises when the "general rule of conduct" does not necessarily apply, or when situations arise whereby there may be exceptions. Often much of ethical standards are reflective of the public's desires, standards and expectations. When there is no alternative in the ethical problems encountered, the individual must elevate himself to the religious level. When repentance is needed, one must change himself; his weaknesses can only be improved through uprooting his sinfulness.
Here is an interpretation of Kierkegaard's position:

Sin takes from the ethical its ideality; it places the sinner outside the universe and it is only in relation to the universal that ethics has any real significance. Sin therefore brings the individual into a negative relation with the absolute and salvation is only possible through entering into a positive relation. The individual must forego self-assertiveness must "give up himself" to "become himself." This is done by taking the leap into the religious stage.38

Existence As Represented by the Religious Mode

Hetko interprets Kierkegaard's definition of religion as:

1) A mode of life (For Kierkegaard the significant thing is not to present a system of religious thought, or a "philosophy of religion" but rather a personality in religious existence.
2) Religiosity is an individual and personal matter.
3) The religious man cannot make himself immediately understood.
4) The religious man becomes a "particular individual."
5) Religious existence is essentially suffering.39

The religious state of existence results in conflict between the individual and the world. This means the religious existence entails the complete loyalty and dedication to absolute values and God. Suffering is a necessary and vital element of the religious sphere and not merely a happening by chance.

Suffering is a necessary and significant element of the religious stage as much as pleasure is an essential component of the aesthetic sphere. One suffers not for the
forgiveness that it deserves but suffers knowing his weaknesses or worthlessness of the forgiveness given him by God. The depth and intensity of suffering results in a greater degree of kinship and affinity with God.  

Kierkegaard's conception of the existence of God, Hetko interprets, is that the existence of God cannot be proved through empirical means. Besides, it is not possible to prove God's existence through intellectualization. Kierkegaard considers it an "insult to God" to attempt to prove his existence. He further contends that the procedure of reasoning must begin with existence, not essence. God's existence must be proved through worship and not through intellectualization. The ultimate proof lies in the intimacy of the person to God.

The background of Kierkegaard's concept of religion is his assertion that the existence of God cannot be proved. He tells us that one does not "prove that a stone exists, but something that exists is a stone," and so it is, says Kierkegaard, with the "question" of the existence of God.  

It is, however, an "offense," as Kierkegaard terms it, to man's intellect, to have faith and trust in God whose existence is beyond proof. Essentially, Hetko relates Kierkegaard's major contention and belief, the stress on the existence of the one who has faith in Him.

In essence, Kierkegaard is unconcerned over developing a systematized, philosophical interpretation of God, but
rather concerns himself with: "(1) 'becoming' a Christian himself, and, (2) presenting a mieumatic dialectic as a witness which might challenge the passion of other individuals to be concerned with 'becoming' a Christian." The individual becomes superior to the universal as he, "the particular," is in direct relation to God. However, the individual must travel the road to faith and must depend on himself to achieve the intimate, immediate relationship with "the Absolute."^42

One of Kierkegaard's basic assertions is that the teaching of faith, "an absolute relationship to God" to others is not possible, for "truth" is available to everyone. Kierkegaard's "faith" is "subjective attitude" or inwardness rather than and in contrast to "objective knowledge."^43

The two goals of existence, as observed by Kierkegaard are "eternity, or eternal happiness" and "temporal existence." The latter concerns one's desires. Both goals conflict. The absolute goal, as eternal happiness, or eternal blessedness as he sometimes calls it, is not defined by Kierkegaard according to its nature, but according to the manner in which it is possessed. The important thing is the 'pathos' of the relationship to "eternal happiness." The Kierkegaardian central thesis emphasizes the individual's attainment of the supreme goal, that of attaining "absolute value" or "eternal blessedness." This conception "trans-
forms" the existence of the person in respect to the three levels or stages of existence as specified. The "Absolute Good" is seen as life, the manner of existence, the mode of life over thought. Through the "leap," by means of faith, the affiliation between the individual and the "Absolute Good" is possible. The "leap" requires the transformation of the individual's existence or mode of living. In itself, existence has value; else, the individual does not have any value. There would be no relative values if not for the existence of the individual as those of Absolute values which are linked to the individual. The Absolute values are always there in relation to the individual.

Existence makes values and judgments of values imperative. The various types or forms of categories represent the several modes of existence enumerated earlier, namely, the aesthetic, the ethical and the spiritual or religious modes of existence. "Pathos," as found in these stages, descriptive of existence, is elaborated in the following:

- **esthetic pathos:** that by which the individual deserts oneself for external ideas with enthusiasm—external to his own self.

- **Existential pathos:** that in which the individual transforms his ways of life when an idea is associated with his own existence. If the transformation is incomplete, the pathos is "esthetic" rather than "existential."

- **Ethical pathos:** that in which the individual "actively"
transforms his mode of living and surrenders or relinquishes all to "save" him.

Religious pathos: that in which the individual's form of existence is so greatly transformed that religious pathos corresponds with the "highest good," that is, it corresponds to "eternal happiness" and constitutes existence.

Thus we see outlined Kierkegaard's delineation of the "existential pathos": resignation; suffering; the totality of guilt-consciousness. Kierkegaard tells us that in the proportion that the individual expresses existential pathos, in that "same degree does his pathetic relationship to an eternal happiness increase."44

The significance of resignation was observed earlier as religious existence. However, suffering is, also another vital element in the sense that suffering means 'dying from immediacy,' the negation and denial of values that are relative and finite. Suffering is the measure of the existing individual and the 'absolute telos.' Guilt indicates the individual's association with "eternal happiness" for it reveals the contradiction of disjunction or lack of relationship. Offence is inferred as resulting from the conflict between faith in contrast to reason or "understanding." 'Smart of sympathy' is illustrative of "feeling of fellowship" or comradeship confined to those who are Christians. The feeling of good will and friendship can only prevail amongst Christians, as the Christian who attempts to achieve "eternal happiness," "absolute value" is
incompatible with those who desire relative values, and, thus, remain disjointed from others.

In sum, the individual's "relationship to eternal blessedness" is determined by the inward "quality" of the individual and not an external expression. Inward spirituality is what constitutes 'becoming a Christian.' Kierkegaard's central emphasis places Christianity as a significant, vital element in the daily living of any individual. Kierkegaard asserts that Christianity serves all men irrespective of the select few who contemplate in isolation. "Rather, Christianity for Kierkegaard, is seen as a way of life open to all, in any walk of life--accessible to the intellectual and illiterate alike, rich and poor...."

The responsibility of the true Christian is one who unconditionally devotes himself to God and considers or values absolute values in preference to relative ones. Kierkegaard is not concerned over what a man does or speaks, the merely external expressions of the individual, what matters is "What the individual is," or "is becoming." External expressions are often superficial, farcical and untrue in actuality.45

MARTIN HEIDEGGER

Breisach indicates the difficulties involved in presenting Heidegger's thought and writings in comprehensible English. However, an attempt has been made to do so.
Among those difficulties involved in Heidegger's presentation in a comprehensible manner has been the question of whether he is an Existentialist. However, his Existentialistic characteristic emerges or arises from his attempt to develop an ontology from a descriptive analysis of man. Besides, his basic concern has been directed to man, although his latter concern for the formation of an ontology has made the concern for man become a little weaker.

**Being and being**

He endeavors to surpass or "go beyond" that of the conventional metaphysical awareness by bringing into focus the question of Being, for metaphysicians have been too often concerned with the study of beings in their totality rather than on thought and consideration of "What it really means to 'be'." It serves as the "ground" or foundation from which traditional, conventional metaphysics evolves. Formalized metaphysics have not focused their concern on an analysis of the "ground" from which conventional philosophy evolves. His analysis attempts to link both "Being and being" with Being which serves as the basis of all that man bears. The possibility, however, of man losing himself in the field of "beings" and being unaware of "their common ground, Being," is evident.

The nature of Being can only be explored and experienced by man himself, Heidegger assumes. The "opening" through which man experiences Being is man himself. In
Breisach's terms, "...., so the way to ontology in Heidegger's sense involves the explorations of the dimensions of life...." Man, alone, is the route to reality. Man assumes the unique position or role among other beings in that he, alone, is able to apprehend the significance or interrelationship between Being and being. Man, alone, is touched by his association with Being and, also, only he can inquire into the problem of 'to be.'

What it means 'to be' and Dasein

What it means 'to be' and the meaning of existence or Dasein is a question Heidegger finds has lost its significance within the Western world, but he no longer reiterates the question. However, he desires a revival of the realization of what it means 'to be' or the meaning of man's existence. Heidegger, thus, explores initially the nature of "Being of the being, man." 47

Heidegger's major conceptions evolve from the underlying distinction he draws between beings, the totality of existing things and Being which is meant 'to be.' He assumes that modern man has forgotten or neglected the "Being" of man and have complacently accepted the only beings as such. The ironic situation which Heidegger finds man engulfed in is the latter's unawareness of his entanglement with "Being," thus, his apathetic attitude toward "What it means 'to be'?"

Heidegger accounts for this lack of awareness or
understanding of Being as stemming from or rooted in the conventional Western philosophic thought; a result of the Greeks who disengaged "beings" from "Being." Also, the rise in science, scientific thought, technology with its materialistic consequences have accounted for man's lack of understanding of Being to the point that man has been considered synonymous to things which could be manipulated as objects. The metaphysical emphasis on beings rather than on Being has eventuated in man's myopic condition in reference to the nature of Being.48

Much distinction and significance is drawn by Heidegger, as exemplified in "Being and Time," between "...the basic structure and meaning of the Being we experience by the am of man... and "...the structure and meaning of the Being expressed by the is of things...." The uniqueness of "to be of a man" as distinguished from "to be of things" indicates the advantageous position or relation man has to Being. The novelty of man's relationship to Being can be established by the fact that man, alone, has the capacity to inquire into his own self concerning his personal 'to be.' Being refers solely to man. This 'to be' of man must be a primary concern, for man, alone, has the capacity and does actually question himself concerning "What it means 'to be.'?"

Heidegger offers a descriptive analysis of the various modes or ways of the Being of man, for he insists that
Dasein is comprised of certain "structural principles" inasmuch as "non-Dasein (it is)" has particular "structural principles" usually termed 'categories.' Those "structural principles" pertaining to Dasein are different and conceivable ways for man 'to be.' Heidegger's descriptive analysis contain some of these ways and these provide some of the responses to the basic concern posed by youth today. "Who is man?" or "Who am I?"

**Man's Identity**

The unique nature of the questions implies some hint of response to such question as "Who am I?" in that the inquirer and that which is inquired are the same. The inquirer is capable of posing himself the inquiry of identity and is capable of being the object of inquiry. Also, the inquirer is able to ponder concerning himself; he himself is an "object" of his investigation or inquiry.

Also, the Existential premise that the very nature of such questions as "Who am I?" necessitates or requires a fundamental comprehension of his personal existence, since prior to such an inquiry, one must be aware of his personal existence in order to pose those questions. In order to ask, "Who am I?" he must beforehand realize his own existence; otherwise, such an inquiry could not arise.49

**Dasein**

In Heidegger's view, "Dasein" is perceived in dual aspects. The first aspect assumes the relationship of all
beings to Being while the second aspect pertains to man's existence, and the possibility that man may become aware of his connection with Being as well as his inquiry into "its own being." Heidegger asserts that two qualifications enable man to exist authentically. First, when man becomes himself, genuine existence entails immediate or direct engagement with Being. This experiential insight originates in man's genuine, full human existence, rather than man's experiences with metaphysical speculation, theories or principles or established truth or systematic formulations. Direct experience with Being necessitates or requires the totality of man rather than knowledge through 'pure consciousness.' "Dasein" is, therefore, first like a closed, darkened window." Man attains direct experience with Being only through living authentically. "Only in authentic existence is it opened." Direct experiences with Being is not something superficial one engages in, but that which involves the total person and the most profound experience man gains. Breisach inquires: "Is it surprising then that Heidegger attributes much importance to the analysis of Dasein for man's insight into himself, and for his fundamental ontology?"\textsuperscript{50}

A descriptive analysis of "Dasein" does not imply categorization or seeking that which is definitely permanent in the nature of man, for this attempt is of little significance to man's major concern. The proper, realistic
measure or approach man can utilize is directing one's attention to the various ways of existence, termed the "existentialia," for categorizations are futile expressions of man to acknowledge himself or to attain complete knowledge of himself.

The Duality of Man and Care or Concern

Generally speaking, the tendency of Western philosophy and philosophers to perceive "man as being in the world" is evident. However, the interpretation given by philosophers sees man cognizant of the world which, man, who is aware of the external world, attempts to organize and systematize through an observer's point of view, of detachment and impersonality from that which is observed. In reality, man has not engaged himself in the art of genuine existence. In Heidegger's "being-in-the-world," "Dasein and the world" exist together; they do not exist separately or apart. Man's own analysis can emerge only through a realization of man in his totality as he relates to his world--"the total interdependence of man and his world" must be acknowledged. Man gathers a different perspective toward himself and others as well as things or objects around him with which and with whom he associates. The indifferent attitude toward objects will be dissolved, while the recognition of its usefulness will emerge. In relation to others, man discovers that he is intricately woven into the existence and lives of others. "Care" as a significant and appropriate reality of man is
stressed by Heidegger. Without its emotional suggestiveness, care is meant genuine concern for and acknowledging his relationship to persons and objects. What is of utmost significance is that "Dasein" can involve itself, through care, by examining, studying, investigating, pursuing, exploring Being which characterizes authentic existence.

Logical, objective analysis, Heidegger contends, cannot equal that of the person's intense, in-depth, and profound engagement in his own existence, for logical analysis indicates an encounter with that which is describable, an object, thus, resulting in a duality of the mind rather than the totality of the individual. Logical analysis, also, overlooks the paramount role—"nothingness" so difficult to comprehend. It cannot 'be.' Nothingness is incapable of becoming a thing or something. Much more than its literal definition, Heidegger's "nothingness," as embedded in Being is the force which unfolds Being itself to become.

The phrase can be explained, however as stating that nothing permeates all beings, a fact which appears when it lets them eventually disintegrate as beings. But... also indicates that Being itself came into its own only by virtue of nothingness. As a dynamic force in Being it gives birth to Being...\textsuperscript{51}

The continuous forces of change are inevitable; otherwise, inquiries into "What it actually means to be" would not emerge. However, the threat of extinction activates nothingness within human existence.
"Being-thrown-into-this-world"

"Being-thrown-into-this-world" without options is a reality and actuality we cannot deny, an irrefutable fact of human existence. Man considers it a "challenge" to make the world his very own. More often than not, however, man refuses to accept this opportunity.

Anxiety is synonymous to fear, but the objects of fear and anxiety are not similar in the sense that one is afraid of a specific occurrence or object; whereas, anxiety reveals, displays some experience, usual and fundamental experience of man. In this respect, anxiety corresponds to man in the uncertainty of human existence. In the process of anxiety, man encounters "nothingness" and, thus, paves the way toward genuine existence. To Heidegger, anxiety enables man to seek authentic existence by removing himself from conformity and the busy everyday conventional modes of living.

Inasmuch as the contemporary society reveals conformity and homogenization as well as detached attitudes, Heidegger contends such routine modes of living can occur at any period of history. Excessive conformity and conformity for the sake of doing so inhibits one's freedom of thought, action and expression. In this respect, anxiety assumes a positive action and expression. In this respect, anxiety assumes a positive role in a man's life, for it is one of those fundamental dispositions that grasps man in his
totality, through which man becomes aware of his own alienation, and of potential threat which, thus, liberates one's forces. Anxiety can or may function as a positive force in human existence; its negative connotation is evident, for such experiences are unhappy occasions; man reverts to the routine of living, hence, evading the unpleasant experiences. He negates the possibility of authentic existence and the possibility of apprehending the "ground of his being."

Death

Although man may be able to suppress his anxiety, he cannot possibly avoid or escape "death" which is closely related to anxiety. Many attempt to disregard it and refuses to recognize the central principle of human existence, and the "finitude" of man. Nevertheless, cognizance of the limited nature of human existence is necessary for genuine existence; the recognition, reflection, and taking into account death is continuously evaded by many. Most men conduct themselves in a manner which exemplifies life as being interminable or unending, limitless. To others, death is not a subject for conversation or contemplation, while to others, they seek comfort and consolation by seeking faith in life or world beyond. To Heidegger, death implies a personal experience of the individual. Death, or the recognition of it as a highly personal and relevant matter aids man as he seeks genuine existence. Death makes "nothingness" obvious, relevant and apparent in man's existence.
Time

Time is an essential element in human existence, for man, but to Heidegger, the continuity of time is evident, for the past is not something distant from the present, while the future is embedded in the present by the measure of man's limited nature. Death, as an inevitable future event is an aspect or phase of the present conditions of man.

Past and future represent only the tension experienced in the present between the decisions already acted upon (the past) and those to be made in the face of that ever-present event, death. Only everyday man lives in a tensionless present by forgetting the past, and not caring for the future....

Ethics and Religion

In terms of ethics, Heidegger visualizes man's genuine conduct and existence—existence which transcends the rules of others and morality, but that which emerges from a concern and consideration of Being.

In religion, Heidegger disregards a transcendental or divine power. Although he denies all acclaimed "knowledge" of God as it results or eventuates in characterizing God as a thing, and disfavors religious rituals and practices, he acknowledges the possibility of God or a Supreme Being within or beyond the realm of Being, "the ground of all being." Assuming that Being cannot be analyzed or described, or categorized, as an object, then, Being can only be experienced by man in his own totality—God remains undefinable.
Man experiences God in the totality of his being. To affirm
God is dependent on the purely personal confines of experi-
ence though centered "in the ground where all the experi-
ences of all the human beings meet...."\textsuperscript{53}

The Question of Identity:

The nature of the question of identity as well as its
significance is such that it implies and refers to a defi-
nitely personal human element in contrast to the objective
stance the most prevalent questions imply. For the question
of 'Who is man?' in contrast to that of 'What is man?' pre-
sents an entirely different flavor of man's significance.

'What is man?' reveals a definition of man which is classi-
ifiable and which implies that man is definable, in terms of
objective analysis, description and classification, in the
same manner that objects and things are classifiable or de-
finable. In addition, man is seen and observed from an im-
personalistic, detached perspective. Man is classified to-
gether with other objects "out there in nature...." In con-
trast to this inquiry of man, the type of inquiry which
arises from Existential thought is 'Who is man?' is one
which pertains to a lived reality of "the particular exist-
ting person in history." The question is directed toward
man's inward experiences as contrasted with man as being
somewhere "out there." In addition, such Existential in-
quiries are based on understanding that "To question the
identity and destiny of man is, at the same time, to
question the identity and destiny of this man that I am."
Thus, the inquiries of the youth are dualistic or two-fold in nature— that the fundamental question, 'Who is man?' is, also, intended to mean 'Who am I?'

The fundamental and most crucial assumption man must make in reference to the basic issue posed is that man himself is responsible for "Who he becomes." Man in the past was inclined to attain identity through religious affirmations or identifying oneself with nature, or identifying himself with something greater than himself through nature or God.

In days gone by, man identified himself with nature and a supreme being; in contemporary society, man has discarded these sources of identity and the consequence is the bewilderment of modern man who has no source of identification to enable him to respond to the inquiry "Who is man?"

Within such situational context, man today becomes gradually aware of the capabilities of man to create or establish his own "identity" and "meaning," and of the attending responsibility. Since we are cognizant of the capabilities and responsibilities required by man to create his own identity and meaning, man needs to design "new values". The older "values" are no longer adequate to cope with our changing times and the same is true of the old "meanings and categories."

Heidegger's approach is through an analysis of man's
immediate felt experiences. "Heidegger is convinced that immediate experience is the door to the creative source of Being," thus, concentrating on this theme for consideration and analysis.

Campus Unrest

On college campuses today the question of "personal identity" has been the paramount issue, for the questions the younger generation poses are unique from those posed twenty years ago. In Troutner's views Dewey's pragmatism is an inadequate measure to replace the personal dimension of human experience, for the inquiries posed by youth today relate to the meaning of existence, one of self-identity. He states: "the time has come when we must make a study in depth of the basic philosophical tenets of existential thought." Thus, Troutner begins his publication with a comparison between Heidegger and Dewey. Also, one of the major intents by Troutner is to acquaint the reader to the basic themes underlying the Existential thought of Martin Heidegger as he presents these in *Being and Time*, one of his foundational publications. The format and content is structured in order to contrast Deweyan thought from the Existentialist thought of Martin Heidegger, as these viewpoints relate basically to education.

..., the most persistent question on the campus today is one of identity, meaning, and purpose. This protesting, thinking generation is not asking Dewey's question, "What is man?" The question today is
"Who is man?" or "What is his meaning and destiny?...54

Subjectivity

The Existential contention, also characteristic of Heidegger, seems to contradict the scientific assertion that the analysis of man could be possible through a scientific, objective process, from a detached, impersonal, observer's point of view; nor does he believe it possible to analyze man's existence as an organism which interacts with the environment. In regard to the former argument or contention, that of detached scientific observation and investigation of man, the very nature of the inquiry 'Who is man (Who am I)?' makes utilization of the scientific approach to the analysis of man an extremely difficult approach to the study of man's existence, for the nature of the inquiry requires that the observer and the inquirer coincide with that which is observed. Also, the nature of the question is such that "it is not a scientific question." It is a subjective issue, not an objective one, a deeply inward and profound one. Of particular significance is Heidegger's emphasis and concern for the existing man as being prior to knowledge—that man is a prerequisite to knowledge.

From the Existentialists' point of view, their consideration of the meaning of Being is much more profound or deeply entrenched than a being of entities, a mere descriptive characteristic of objects and human beings. Heidegger's
ontology concerns itself with Being in relation to man rather than being as the totality of existing things.

This, among other things, involves a discussion of the relationship between human existence and Being; thus it is radically different from the traditional ontological perspective of things, that often sees being as equivalent to the mere attribute of existing, and as such, talks of the being of things and men as all of one piece....The major difference is that Dewey keys on an exploration of the process of "transactional events-out there," whereas Heidegger's major concern, at least in Being and Time, is to describe (the process of) lived reality, or human existence as viewed from within....

**Time**

Certain basic or primary assumptions must be held true with Existential assuredness. One is man's comprehension of time through his own existence in time. In his existence, man, also, recognizes the inevitability of the future as well as the past. In actuality, man experiences time Existentially. In actuality, man experiences time not in terms of clock time but in terms of Existential experience--For one, a day may be experienced as a minute, while for others it may reflect a life time.

The transcending nature of man through Existential experience of time reveals itself in man's constant endeavors to foresee his future and efforts to transcend the present. This awareness is revealed in man's realization of his own transcendental possibilities. Although man's tendency is always to project himself into his future, he, also, lives
his past, present and future with a sense of totality and synthesis.

Troutner's synopsis of Heidegger's modes of being, is concluded by an emphatic statement which reveals man's possibilities as well as choices.

... I say that I am a becoming, temporalizing being who understands and is concerned about himself, but who is also at the same time continually transcending himself through projected possibilities. In other words I am, not an object that is closed in upon itself, but I am a becoming being that is open to the future through my awareness of my possibilities. This means I can and must choose.

'Being-in-the-world'

Some of the fundamental principles Heidegger propounds relate to man alone, or man in association with others and man's relations with "things."

A recognition of one's own self requires active involvement, engagement with objects and others, for these make possible the existence of the self. Through others and objects, through 'being-in-the-world,' one does not exist nor is it possible to achieve one's own identity and existence alone. In fact, one's relatives, social institutions and others are integral parts or aspects of oneself. Troutner relates Heidegger's conception of intrapersonal relationships by describing the individual as an "extended self," in Heidegger's terms, 'they-self.' In totality, the "extended self" is more significant than the "single self,"
for the self, alone, is only realized through others and things. One's 'being-in-the-world' encompasses much more than the self, alone, but includes that of others and things. Thus, one relates to others and things. 'Being-with' is implied by the term 'being-in-the-world.'

In some instances, however, the "extended self," neglects himself through irresponsibility while assuming an impersonal attitude toward others. The usual manner of existence requires a concern not for the other but for utilization and the nature of the other's social world. One's estimation of others in large measure, determines the manner in which he relates.

Conversely, one may lose his own self by becoming a member of a group based on utility. Conformity seems to be a simple manner of losing one's own identity by assuming oneself as a functional unit in the group for the sake of becoming an "it." One, thus, disregards responsibility by losing himself among the crowd. "Following the crowd" tends to be a simple mode of living in today's society. Man inclines to forget himself and responsibility--that of choice and possibilities.

A descriptive analysis of one's identity, also, entails the inquiry "Why am I, I?" "Why am I not someone else?" Such inquiry requires a fundamental assumption that one has already been "thrown into a world," unintentionally; nor does one have much to say concerning the family, social, and
the desired environmental, cultural and situational context. However, already there, one has the possibility of choice, possibilities of his own, personal inquiry. These factors are inevitable, but, then, man encounters two alternatives or possibilities—that of becoming one's ownself or becoming a thing, but these alternatives are always there as possible factors in man's existence. Man cannot do with one in its entirety.

Thus far, Troutner illuminates Heidegger's position—that of man as "a becoming, temporalizing, transcending, projecting being with two major modes of being: owned, or disowned." "Disowned," in this respect, means losing one's self to the other, while by "owned" is meant recognizing oneself entirely. The fundamental principle "that I am but also know that I can become" is, in addition, contrasted by man's recognition of his transcending possibilities which implies man's "not-being," for man's finitude is a fact of human existence. Death, for man, is an inevitable fact.58

Heidegger's perspective on "being-in-the-world," is of paramount significance, for it serves as the foundation of all his philosophical work. "Being-in-the-world" precedes all philosophical engagements, for Heidegger concerns himself with human existence as it is actually lived and distinguished between man and non-human beings. Heidegger's concern for human existence is evidenced by his extensive elaboration of death, an inevitable occurrence in human
existence. Troutner mentions that the emphasis on this phase of man's existence is revealed by Heidegger in his numerous passages on death alone, for death is an inescapable part or phase of every man.  

JEAN-PAUL SARTRE

Introduction:

That he is not only the most popular but also the most prolific existentialist writer of our times is undeniable. Of course, the validity of his concepts has been hotly debated within scholarly circles.... To some extent, these criticism are justified, for it seems clear enough that Sartre frequently sees only what he wants to see.

In brief, this contention may be elaborated by the knowledge that Sartre studied phenomenology from Husserl. Briefly stated, objects of perception, though they exist in themselves "independently of human perceptions of them," are perceived in terms of what they claim to see—the "human consciousness" determines what is apprehended. Therefore, a descriptive analysis of what is perceived is possible. Even then, descriptions can only be made from a particular standpoint of a certain individual.

Sartre has exerted much influence in the modern world through his living experiences in World War II, the cold war, and the modern era of devastating possibilities in warfare. Basically, he is a man of the contemporary world and one of keen perception, particularly in reference to the
Most of his writings are characteristic or representative of his intense feeling and responsiveness to social conditions. A man, who has always been aware of the individual's social obligations and involvement, Sartre has been cognizant of the dangers of mass society. In his view the individual's authenticity must be preserved.

Overholt elucidates Sartre's presentations which prove helpful to those who desire a detailed and profound analysis of man and his world. It would prove fruitful even for those who negate his viewpoints to orient themselves to some of his keen insights and perceptions, for these are relevant and are directed to the "individual, groups, institutions and societies."

Overholt asserts that Sartre has not been recognized here in America by educators, etc., for his passages are difficult to comprehend, also, that those who read his writings are passionately involved. Because of the nature of his work, many have refrained from being his advocates. A few writers have incorporated him in their text on Existentialism in general. But a detailed analysis of his work has not been frequent. Though educational terms are not used, many of his concepts relate to education. His chief concepts such as the "for-itself," "in-itself," are some that have relationship to education. He, also, explains how a child reared in a group is converted to a member of the
group. In actuality, he accounts for the total educational scene if one orients himself to his fundamental concepts. The unification of these concepts together into a meaningful whole should prove to be of significance for education.

Finally, it must be admitted that these efforts are based on a faith that Sartrean existentialism is not inimical to the concepts of universal, public, compulsory education. It is further hoped, as a corollary objective, that this faith may be clearly indicated by the results of this study.

SARTRE'S BASIC CONCEPTS

Freedom

'Man is condemned to be free,' is the central thesis of Sartre's philosophy. Man is associated with freedom, but freedom is not something that is possessed or chosen. Freedom is synonymous with man, for he is freedom. Freedom is inevitable as long as there is man. The very condition of human existence entails freedom. Without freedom, man denies his own existence.

In human existence Sartre claims, as Overholt interprets, there is no situation in which there are no choices, options or preferences. Sartre considers the fact of human existence, that there is nothing whereby man is forced to do anything. In each situation or circumstance, the alternatives are possible and evident. Choices or alternatives or preferences go hand in hand with freedom. Alternatives are
imperative and necessary. Freedom exists in actuality; hence, man cannot evade it. "...human existence is freedom." They are synonymous. Man encounters "self-alienation" when he negates the nature of human existence and his freedom, the one inevitability of life. This seems to be Sartre's major concern and his central theme throughout his writings. Acknowledgment of freedom by Sartre is established by asserting the fact that there are no situations in which there are no choices.

A person must constantly encounter interactions whereby he makes decisions himself. The awareness of this burden he faces places much stress and anxiety on the part of the individual. Overholt interprets the fear that arises from this realization to mean "anguish." Fromm's *Escape from Freedom* is a precise and descriptive analysis of man's attempts to evade the necessity or inevitability of freedom.

"All knowledge, Sartre claims, is intuitive and immediate. It comes to be in action and operates from a certain point of view." Therefore, "knowing consciousness" entails an object. This means "consciousness of something." Sartre, according to Overholt, assumes that objects do exist separately from man's consciousness. These objects do "exist" by themselves. The duality of existence thus, encompasses, "consciousness and the objects of consciousness." In simple words, his "world" is that of "minds" and "things." 62

On this basis, his two unique concepts are: The "for-
"in-itself." The "for-itself" represents the consciousness of man while the "in-itself" refers to objects existing in the external world which is perceived by the human mind; however, his major concern seems to be on the phase, "for-itself." The "in-itself" can only be descriptively given from a particular standpoint. In other words, objective, "neutral" view filtered through the mind of any thing or object is impossible, since what is perceived and described is a product of the mind.

The inaccuracy of an objective view of the world is understandable, since "consciousness is positional; it describes from a certain point of view!" "Neutral descriptions" may encourage one to consider and to view others as a part of the world in-itself and that they could be described without a "positional" view of others. Human beings may, also, be seen on the basis of universal laws similar to those of the "in-itself." This erroneous notion would negate freedom and the existence of man. This would deny actuality and would seem to account for Sartre's opposition to authoritarianism which considers man as a "thing," or an object.

In contrast, the nature of "for-itself" is different. "Human consciousness is a realm of existence of a different order." Consciousness is purposeful in nature; that is, his positional point of view determines his consciousness of things out there. "Consciousness aims at the situation
present at any given moment in time. It is posited both temporally and spatially. Overholt states: "The necessary and sufficient condition for such a positing is that consciousness is aware of itself as consciousness of something." In other words, one must recognize his consciousness of that which exists outside of him. Therefore, in essence, Sartre is assuming that a non-positional view of things or objects that "exist independently in-themselves," is impossible, since "consciousness of the world is positional--located in a situation and operative from a particular point of view in time and space.

The dual functions of consciousness can, thus, be assumed in that "the positional consciousness" is unable to reflect on itself, since its function is directed toward the external world, while "the reflective consciousness referring back to itself has the ability to assess itself. "Positional consciousness" is fundamental, basic to the activation of the "reflective consciousness," for it emerges while the positional consciousness transpires." Overholt's example is stated below:

That is to say one must be conscious of a tree, not before, but in order to be conscious of his own consciousness of a tree; one must see the tree in order to be conscious of himself as seeing it. The act must be directed outward in order to make the turning back inside possible....

Consciousness must have an object which implies that the "reflexive consciousness" must, also, be something to
emerge except that the latter is not conscious of something but conscious of his own consciousness. Overholt labels it "pre-reflective cogito" that makes "the cogito" likely.

Overholt states:

Sartre might say, "I think (of the world),... therefore I am (I have become aware of my own existence as consciousness of the world,...

So, for Sartre, consciousness is logically prior to self-consciousness and to the world in-itself. For it is through consciousness that both came to be. Consciousness is human existence, and, as such, is groundless. This is where, according to Sartre, the infinite regress of "whys" must come to rest. Nothing is the cause of consciousness. Consciousness is the cause of its own way of being.64

Facticity

"Facticity" is synonymous to Sartre's interpretation of the world "situation." Human existence occurs within a situational context beyond his control and beyond man's choice. To Sartre, man is in some measure, determined by his situational context. "Any man is necessarily born into a certain society, as a member of some particular social class, in some part of the world, and so on...."

Two aspects of "facticity" need to be elaborated--that of "passions" and that which comprises the situation of the outside world. Sartre claims that emotional attributes of men are of man's own choice. Man selects what he chooses to do. "We have chosen to act in the way we do." Although
habits are stable and resist change, we have not roused ourselves to be what we are. However, "difficulty" and "impossibility" are not the same. Sartre asserts: "What is 'seen' as threatening appears such because of a set of attitudes and these are ultimately under the control of the individual." A teacher may serve to stimulate enthusiasm for a student, while, for another, he may seem fearful. Man's actions are dependent not only on the external circumstances but on the disposition of the individual who grasps the situation or circumstances. His responses may be negative or positive. "There are no passions, Sartre would agree, which exist in their own right and which serve as determinants of human actions."

Also, the external circumstances do not determine the specific behavior of the individual. Man's rationalizations are often justified by indicating the external circumstances as basis for our behavior. "..., nothing in the external world (being-in-itself) constitutes a reason."

"Facticity" and "freedom" are interrelated, for without the former, the latter could not function. The concept of choice must have beforehand an object before choices are operative or before it could be surmounted. But, however, the reverse, also, holds true in that consciousness makes possible the comprehension of facticity, its existence and its definition.

Overholt summarizes Sartre's conceptions by explaining
the fact that "freedom" constitutes the very substance of human existence; "freedom" must be the preface to "human life," for freedom makes it possible for life to be operative. "The freedom of man cannot be separated from the being of a man. Freedom is not a human attribute but rather the raw material of existence. Freedom is existence, and it precedes essence." Freedom is synonymous to consciousness. "We are freedom and without it we would not be! Freedom is complete and absolute; to it we are condemned."

Responsibility: "Freedom" and "responsibility" are both "absolute." Sartre contends that responsibility is all-embracing, inasmuch as freedom is unconditional, unqualified; without freedom, responsibility is meaningless if things are determined for man. Man is not required nor, by necessity need to be responsible, for there is nothing to which man is accountable. However, Sartre's contention is that, since freedom or choice-making is an inevitable fact of human existence, responsibility is associated with freedom or results from freedom. Hence, responsibility is inevitable and all-embracing. "Each man is condemned to be free (to create himself and his world), and, thus, to bear the weight of his whole world on his shoulders. Since his consciousness is the author of all that is for him, he must assume responsibility for himself and his situation." Therefore, responsibility is a "burden" for man. Hence, what one is, is determined by his own personal "project" and choice. He is
Choice makes the existence and meaning of the world possible for man. Thus the for-itself is the author of all, and, far from resigning itself to some sort of predetermined fate, must on the contrary assume the responsibility for everything it produces.

Responsibility is co-extensive and co-existent with freedom. Like freedom, it knows no constraints and there are no boundaries beyond which one may go in order to escape it—....

One of Sartre's basic concepts is "bad faith" wherein anyone neglects, evades or shirks his responsibility which follows from the existence of freedom. Thus, although one attempts to escape from freedom, evading freedom or to deny freedom is futile, for one misunderstands the nature of human existence, or that one misconstrues reality.

There are two aspects of "bad faith." One is that by which the individual attempts to be a thing or object, and the second is when one endeavors to be an object for others. In the prior instance, however, "It can never overcome its own consciousness of itself as acting in this way....This is the first pattern of bad faith,..." In a similar manner, the second form of "bad faith" implies playing the role others expect of him. Here again responsibility is delegated to external forces. Also, in the latter case the individual realizes that he is cognizant of his actions. Sartre refers to it as "bad faith" and "self-deception."

The implication derived from Sartrean's concept of
"bad faith" is to avoid it, for genuine human existence encompasses the absolute, inevitable nature of human existence—that of freedom and responsibility.

Genuine existence requires the recognition of freedom as well as responsibility, avoiding acts of "bad faith."

"EXISTENTIAL PSYCHOANALYSIS"

There are three kinds of basic mental processes and activities of man and these are "...basic desire, original project, and authentic existence." 67

Man's "basic desire" has always been to attempt the unification of both the "for-itself" and the "in-itself." This implies man's endeavors "to become God" in Sartre's interpretations, "to become a being which is fulfilled, yet maintains self-consciousness." Sartre attempts to analyze the nature of all man's desires, which are characteristic of man in general—an "ontological status."

His second concept of the "original project," seems to differentiate it from the "ontological status," in that these projects are results or products of man's actions by which he creates himself. What he is, is a product of his actions. "Therefore, individual projects are projects of doing, making, and having. This entails numerous and various potential projects and are nothing more "...than each man's fundamental choice of himself....Knowledge of projects of different general types furnishes the basic information
necessary to an explanation of human conduct."^{68}

The individual's project is an endeavor to realize some fundamental, basic values he, alone, "appropriates" for himself.

Thus, personal growth is seen as a movement toward a totality in unity; a progressive realization and integration of all the means at hand in everyday life in the light of a transcendent goal. For this reason, no one can consistently act in contradiction to his original project for such behavior would imply and eventually necessitate a change to a different project. If a significant change does occur, it is seen by Sartre as a new project resulting in a different way of life. This is what he calls a radical conversion....^{69}

The particular values the individual upholds are intermediaries (aims) of daily actions which lead to his ultimate goals and values. Sartre draws attention to "patterns of bad faith" rather than to analyze individual's systems of repressed desire and memories. These are consequences of the individual's attempt to evade or deny oneself the necessity for freedom of choice in relation to conduct and values. In many instances, it signifies the individual's refusal to be cognizant of his actions in the past.

The third theme held by Sartre includes the conversion of the individual's "pattern of bad faith" to that of genuine "authentic" existence. "Radical conversion", as defined by Sartre characterizes basically a happening by chance or behavioral change through unforeseen causes; whereas, behavioral modification, explainable through
causation refers to immediate goals. Thus, the conclusion drawn by Overholt directs us to a dual level of behavioral modifications. Those immediate or "intermediate" goals are referred to as "conversion," and those goals which are ultimate in nature, are considered by Sartre as "radical conversion," the modification of one's "original project."

"It is the obvious but ultimately unexplainable change in a man's choice of a way of life and of himself."^{70}

A descriptive analysis of fundamental prerequisites necessary before radical conversion transpires are as follows:

1. Cognizance of "freedom" as a value as well as a reality. An individual may be cognizant of the inevitability of freedom but fail to accept it as a "value" and may act on "bad faith" as a means or measure of escape from freedom. Freedom is an actuality.

2. The awareness of a past which is chosen freely and which is dependent on one's own decision. To perceive the past as such implies the possibility of surpassing it. The individual must be cognizant of the possibility of transcending the past.

3. An awareness of absolute responsibility demands a realization of the effect of his actions and conduct for others as well as for himself. Radical conversion, thus, occurs only when these conditions are met.^{71}

One does not necessarily need to undergo or experience
"radical conversion" before he attains authenticity. The original project need not necessarily be changed in order that one becomes authentic, but he must recognize the fundamental principles of freedom, responsibility, the consequences of it in terms of himself and others. One must always attempt to surpass the limits of human existence.

Existence is comprised of dual levels; first, the attempt to become an "in-itself-for-itself" and second, relying on the associative relations between man's practical level of conduct and the "original project." The former denies man's freedom but in its attempt to deny freedom, the futility of attaining the "in-itself-for-itself" "necessitates" or requires the existence of freedom on the practical level.

Basically, Sartre is insisting that genuine existence is possible if man recognizes the futility of being in-itself while "bad faith" may be avoided on the "practical level." Bad faith can occur if the individual turns to the ontological status from the practical level by assuming a role or becoming an object or thing. On both levels he is in "bad faith."

To Sartre consciousness is comprised of two phases, the reflective and the pre-reflective in which desires occur and are repressed, but Sartre insists that these activities are conscious. The realization of one's desires must be prior to a repression of it—hence, he is conscious of it; if not,
repression would not occur. This is contrary to Freud's notion that such measures are uncontrollable by the individual, for he is unaware of it.

The second phase indicates that behavior is not a response to the various kinds of stimuli one receives; it reveals the individual's basic "internal structure" representative of a fundamental "attitude toward life," but Sartre assumes that these attitudes reveal the individual's goals and aims in life as contrasted to Freud's concept of attitudes that are influenced by early childhood encounter. To Sartre the young child is unaware of, not ready to distinguish himself with the externalities. Thus, the project emerges along with "self-consciousness (the reflective for-itself)"

One can cite the following points as central to Sartre's theory of Existential psychoanalysis.

Man is his project and this is the ultimate key to all of his behavior. He is free to change his behavior and even his project at any time. On the other hand, if he is not to change his project, he must continuously reaffirm it in action. His project is the product of both his own consciousness (realized in action), and his situation—for he must transcend his environment in terms of what it means to him. Hence there is no definition of human nature as such. It is rather a description of the human condition in terms of the materials men use to construct themselves...And each man is what he makes himself to be in his situation.
HUMAN RELATIONSHIPS

The basic hindrance to one's project is others. "The freedom of the other is an anti-thesis to the freedom of any given individual." When both persons confront and look at each other, they recognize the freedom of the other. The obstacles of objects impedes one less than the freedom of others, since the former is less difficult to overcome, to transcend, by utilizing his own freedom. In inter-personal relations and confrontation, the condition is reciprocal. While, according to his project, one assesses the other and attempts to transform the other to a human object or thing, the other person does the same in relation to him. Both realize that both are delimiting one another's freedom. However, to attempt to convert the other to an object, is unrealistic for the inevitability of the freedom of the other must be recognized; otherwise, he acts in "bad faith."

One is a subject among many other subjects. To describe man as precisely as possible, one must consider basic elements of the human condition—that he is one of many subjects, that he is among objects. Man's project is an assumed situation-al relationship. "Individual consciousness, then, is an organization of a situation from its own point of view, and it can only develop by progressively acting on and recognizing its situation." Thus this interpretation seems to be more inclusive than those propounded by the "determinists,"
Another basic concept presented by Sartre is "being-for-others." This concept explains an inter-relationship that exists between persons. One way is to assess others in terms of their qualities, attributes, etc., but the other reciprocates in relation to their projects. This phase of man's being is displayed by the look of others and yet the individual feels accountable, for the other evaluates him in terms of his own attributes. "One recognizes himself in the look of others." In other words, one encounter of both persons result in assessment of the other on the basis of one's personal projects and the other's external attributes or dimensions.

Thus, man's existence is comprised of dual "modes," the "for-itself-for-others." "The for-itself sees itself reflectively in terms of what it realizes others think about it. While these two modes of consciousness often become intermingled in everyday thought, they are in fact separate." They are equally existent and both appear in man's behavior. "For-others" is a manifestation of the look of others.

All these necessary elements in human existence are consequences of man's association with others in a society and that Sartre's theoretical explanation of social interaction results in the certainty of conflict as a necessary element in social interaction. Since one is constantly being assessed by others and, as an object, one may accept
their estimations of himself as being true, or he may reverse the course of action by considering the other as an object or thing; but this is a violation of the freedom of others, for he is protecting his freedom by delimiting the freedom of others. 74

Thus, Sartre insists that a person cannot possess the other's freedom, while he cannot relinquish his own freedom, thus, the inevitability of conflict. One's own "possibilities" are delimited by others, while one cannot be "controlled" by others. Through one's presence the other's "possibilities" are delimited, while one cannot be "controlled" by others. The incompatibility is, then, evident. Freedom cannot be dispossessed or possessed or controlled or delimited by the other and vice versa. A person does not even "possess" his freedom, for he is freedom; the person does not "possess" it.

Under such circumstances behavior is manifested in these ways: that of having the other possess him as an object, to be manipulated and controlled, another behavioral characteristic exhibited may be one's perceiving the other impersonally which may have negative results though he may be unaware of it, for the other is more than what he is perceived as being at a distance. Another characteristic of behavior that may be displayed, the attempt to possess and control others through physical cruelty is termed "sadism."

In sum, Sartre contends that freedom must be recognized
for all men and that though the inevitability of conflicts must be recognized, complete freedom of all individuals can be realized if man is cognizant of his own responsibility within his situation, and if one is aware that freedom is inherent in all persons not only for oneself.  

"SCARCITY"

The Critique of Dialectical Reason which Sartre published in 1960 reflects an extension of Sartre's theories from that of "introspective and metaphysical investigation of man to that of a sociologically centered analysis." The direction of Being and Nothingness seems to reveal the limitations encountered by those aspects of the human condition such as constraint, delimitations of the "for-itself" by objects and others. The independent nature of the "for-itself" has increasingly become delimited through materialism. Thus, Sartre becomes increasingly concerned with the social dimensions of man, and his relations with others as well as man's threat to his own survival.

Although Sartre became an adherent of Marxism, he negated Marxist emphasis on "modes of production" and re-emphasized freedom which serves as the foundation of man's actions and conduct. He asserts the essentiality of the individual in the limelight of history and that Existentialism must be as significant element of Marxism.

Significantly, Overholt cites several basic elements
of Sartre's contemporary versions of social analysis and awareness:

1. That Sartre's modified concerns refer to group action which can and does influence both society as well as the individual, rather than his commitment to Marxism.

2. That "introspective philosophy and metaphysics" despite the accuracy of their study, do not influence the world as it exists in reality.

A significant observation that one may make concerning Sartre's modified perspective of man is that of social implications for radical conversion, that man collectively results in much more influential consequences in radical conversion rather than radical conversion on the basis of an individual conversion which influence society very little. Besides, collectively, unified action is a much more effective means of converting an individual, an influential factor. His concern has been reflected in elevating radical conversion to the group level and he views the delimitations of radical conversion on the group level. The delimitations are attributed to "economic scarcity." 76

The Sartrean conception of "economic scarcity" reflects the Marxist notion of ways of production or economics, but with distinguishing factors by way or in the manner of expression and stress. The fundamental contention underlying Sartre lies in defense of the individual's freedom of action, his functions and judgments he makes within the
context of economic limitations and economic inadequacy which threaten him. Human actions and behavior are not merely the consequences of economic insufficiency, but man's human responses transpiring within the situation of economic insufficiency. Man is the center around which everything else such as economic forces revolves. Despite this claim, man still discovers himself operating within the confines of economic insufficiency which demand that he concern himself to the problem of "need," for survival is of prime importance. Physiological needs or basic human needs, fundamental to human existence, are realities of materialism which man cannot evade. But freedom still prevails, for in fulfilling these basic needs, man selects from various alternatives. The choices are still available inasmuch as it is determined by needs. Some do go further by transcending the fulfillment of needs to attain some other ultimate value or goal, the consequences of which may eventuate in death. Freedom prevails within the confines of fulfilling a need one encounters, for though the number of free choices man may experience is restricted, he will still be able to select among various alternatives the course of action he will assume so that his need may be fulfilled. Man finds his needs by actually living in his world; he, thus, encounters the elements of insufficiency. Though his action to fulfill his needs are confined within the realm of need, his actions influence the realm of need and serves to mediate the
individual, others, and the external world. Thus, the complete human situation is elucidated or illustrated, Sartre believes, within the confines or realm of need.

Not merely is Sartre concerned with economic insufficiency, with the limited nature of man's existence. Competition is inevitable in a world of economic insufficiency. A phase of man's "original project" is a reflection of man's ability to possess and comprehend himself as one whose needs one must attain or fulfill. The nature of our world is such that, insufficiency of essential matter for survival serves as a potent force; but other planets may not be confronted with similar conditions such as insufficiency. History may possibly be based on insufficiency within our world. In addition, there may be other factors to influence history, for lack of sufficiency is in itself an inadequate explanation of history. From primitive societies in which scarcity is apparent, history has not evolved for a great span of time, revealing the fact that insufficiency, alone, is an inadequate base for historical evolvement. These primitive societies have remained "static." The necessary component for historical development must be the actions and judgment designed by man within the confines of insufficiency. Man attempts to surpass the limitations imposed by insufficiency rather than resign himself to the limitations it sets for man.77
THE STRUCTURE OF SOCIETY

The two most basic types of structure rests in what is known as seriality and the "group." For a "series" constitutes a loosely knit aggregation of people detached from each other, loosely organized, and lacking in power or drive toward a particular aim or goal—lacking in purpose. In contrast to the "series," the "group" is characterized or distinguished by the following attributes—tightly knit group, purposeful in nature, whose intent is to activate those who are passive or those who diverge from the group or those who are disinclined to contribute to the group's aim and goals.

To Sartre, the "series" is basically placing people side by side about some "material instrument or symbol" for purposes of identification as well as utilization but lacks the power to unite the individuals assembled. Each person exists in a detached manner separated from others, but collectively considered "as 'others'". No differentiation is made in terms of each person's unique attributes and qualities.

A noticeable attribute of those awaiting a bus is that of detachment and separation, disjointedness among each of the bus riders. Their concern is not for one another; they care less of others, but each person's intent is similar—that of anticipating the arrival of the bus. The bus
assumes the primary role and ties the persons together. Its materialistic nature does not prevent it from becoming a potent force in the lives of these passengers. The bus is recognized by Sartre as "a collective entity." Overholt defines it as: "A collective entity which gathers a series of individuals about itself and holds them there as inert objects alienated from themselves and from one another." The individuals who comprise the passengers are considered as mere passengers with no distinctions in terms of unique qualities and attributes of each person; once they serve these functions as being mere passengers, they are "interchangeable." Distinguishing factors or aspects of each individual are ignored. Each person is "interchangeably expandable," for seats are limited. Each person assumes merely a "numerical position."

The individuals who comprise a series, then, are human beings who are forced to take on an inhuman aspect of identity; that by which they are constituted simply as inert and interchangeable serial objects by their relation to and dependence on a collective entity which is itself a thing.

A collective entity may be seen as an inert entity which gathers a series of individuals about itself and holds them there as inert objects alienated from themselves and from one another....

However, if the passengers protested or demanded some improvement in the bus service, they no longer constitute a seriality. "They would become a group with self-
identification, common purposes, and a hierarchical structure; all of which function to transcend the limits of their serial situation." Furthermore, Overholt assumes: "Thus, the series can hardly be described as a structure. It is, rather, a unity which tends to dispense in apathy, yet is identifiable enough for outsiders to identify the members of the series as such."79

Overholt's interpretation of Sartre's assertions seem to imply that a "collective entity" such as the higher institutions of learning lacks unity and constitutes a loose organization, "a flight into otherness." In the instance of a university student, he lacks the power within the series assembled at the university but comprises a part of the aggregation. If he is unable to meet or fulfill rising academic standards, the attitude is one of apathy and resignation of his failure. He is powerless to protest, since the individual's voice is heard only in the distance. His detachment from others prevents him from attaining power and, thus, deters him from uniting with others to form a group that would be powerful enough to act on the problems at hand. "The power of this seriality, then, is a power which belongs to no one. It dispenses in otherness producing an inertia which is everywhere and nowhere." Overholt proceeds further:

...that seriality is a powerless disunity which colors its members with its own characteristics thereby rendering them
vulnerable to manipulation by things and others. Nevertheless, this vulnerability must be accepted in the light of the individual's free praxis. Thus, for Sartre, seriality may be seen as the various forms of conditioning, but not of any form of ultimate determinism...

The often cited remarks on campus unrest as being instigated by a minority of students, while the majority does not oppose the university, the latter is primarily concerned with attaining an education is observed. Overholt asserts, though, that from a Sartrean point of view such a picture of college unrest does not describe realism, for the majority is a loosely organized, disunited and detached number of individuals identifiable only through their serial status. Hence, the majority, in this instance, does not truly reflect a consensus in support of the university. This Sartrean interpretation may be revealed in the attitude of "campus moderates" who disapprove of the university and its function, but who lack power to act against the institution. But a few exceptions prevail whereby some students actually take action to protest by organizing without their "serial status." However, the "passive majority" can also be potent force which can be activated. Students, however, usually, refrain from taking action and remain within "their serial status" for lack of power, indifference, and fright.

The central theme is that the individual has relinquished much of his freedom by belonging to "serialities." The many limitations man creates overwhelm man; while man
tends to be resigned to it, he may at times tolerate it no longer. This results in surpassing the "serialities" and organizing various aggregations.

In reiteration, insufficiency is the possible source of all historical developments, and man seeks to fulfill his needs through labor, while his aims and intents within the situational confines of insufficiency motivates man to surpass what has been already activated to the future. "He cannot simply be what he is." Nevertheless, two other factors must be considered before there seems to be a sufficient basis for any change. An individual may decide to remain within the confines of the past by simply being in the same manner as he lived in the past, but, also, an individual may decide to undertake a new course of action to modify his living conditions and to risk the change despite the opposition.

At the source of change and of all social structures lies this dialectic between the individual for-itself and the things and others which impose practico-in-erit structures on it. Ultimately, it is the process which produces change and, thus, history....

All of these elements are limited and confirmed within the concerns for scarcity and the basic needs all man must fulfill. This is the basis on which man seeks alternative actions, either "rebellion" or "resignation," "optimism" and the like are displayed. If one's fundamental needs are not sufficiently met, he may decide that rebellion may be
the best alternative, since no other feasible alternatives prevail. If one's needs are sufficiently met, rebellion may be the least likely one selects. He dares to risk himself if faced with a menacing situation; he cannot avert or evade a situation which may mean survival, change or death. In such instances, there may be no alternatives but change. The justification contemporary militants pose is similar to Sartrean explanation of change in people's course of action—that militants claim there are no alternatives remaining except for rebellion.

In answer to the question of how a group emerges with similar objectives, Sartre asserts that the collective entity may be threatening to the individual within the "social structure" if they all conceive of the threat or menace in like manner. Unity is enhanced from the menace externally and internally when members feel the impotency of individual action alone in contrast to the power attained through concerted action. "The situation of common danger and common need makes the members of the collectivity interdependent."82

"THE GROUP"

Sartre's theorizing considers the view that, once the united group attains its goals and intent, the tendency for the group to disintegrate into seriality is likely. Thus, the intent of newly organized groups is to enhance solidarity
by maintaining the individual freedom of each members. This possible disintegration into otherness poses an internal threat through individual manifestations in leaving the group, or in acting as traitors. The internal threat disintegration poses, result in the group's action to administer oaths which insure obedience, loyalty and perpetuation of the group, as well as enhance solidarity through deference against external threats. The individual commits himself or pledges himself in the manner of oath. The oath promotes the perpetuation of the group, but delimits freedom within the group. Oath can be an internal menace in that the betrayer of the group will be chastised. The individual is compelled to conform and to be loyal. Turbulence, disruption and possible extinction enforces the perpetuation of the group. "Such a state of affairs is necessary, Sartre feels because the group is a common praxis, not an organism. If it did not act in this way, it would dissolve...." The positive nature of such terror can be seen in terms of unification rather than terror imposed with the intent of disintegrating the group. The terror of the oath in Sartre's eyes has positive effects; it preserves the common freedom of all, although individual freedom is limited to a degree. The common intent of the group is "freedom" and the individual assumes his role and function which assist in carrying out the group's intention. "Through him, purpose becomes reality and the end is accomplished."
As the football team exemplifies and reflects this Sartrean conception, the group has a common agreement of intention and each individual assumes particular responsibilities. His actions influence the actions of others, while his moves are defensible on the grounds that these assist in the fulfillment or attainment of the goals. "The truth of any individual action lies in the fulfillment of the group's future." Sartre refers to the kind of group whose intent is "common freedom." "The individual is the end and the means. The group itself is not the end; it is only a number of people engaged in an effort to establish and preserve freedom for themselves as a group. It is collective life—for freedom."84

The inspiration Sartre derives from collective action is a collective combat for freedom. Rather than his philosophical perspective on freedom, a more realistic version is inclusive of attaining freedom in its actuality. The freedom that matters in reality is that freedom from the basic human deprivations such as hunger, suppression and the like. Sartre does not neglect the "for-itself," for through collective action, it is preserved, but the "for-itself," alone, lacks the power to produce a desired effect. The "for-itself" in itself lacks the power, and is unable to have an influential effect on the problems of insufficiency. Through group initiative and freedom the "for-itself" becomes an effective force initiating changes.85
Those existing groups which suppress "serialities and groups in fusion" have been established much earlier, and their intent is the preservation of the group as an end in place of freedom. The consequence is that the individual is no longer of importance, but groups whose intent are the maintenance of common freedom are of importance. When, however, the threat is resolved, it becomes imperative that the group preserves itself which results in the institutionalization of the individual. The individual is of no significance. He functions for the group or the institution. The intent of freedom is lost.

Contemporary writers depict the so called "organizational man" who has lost his individual identity. He functions, performs, assumes his role for the institution. This characteristic distinguishes an institution from an "organized group," for the latter is a coalition of individuals who, in common, adheres to an alliance for freedom—a "common freedom" whereas, in the institutional framework, the institution and the individual do not hold common intents. Institutionalization is that of the centralization of power, the concentration of power in the hands of a few. The institution is more rigid than "organized groups," for the aim of the institution and the perpetuation of the essential functions necessary to fulfill the aims assumes top priority over the individual who performs these functions. The individual's freedom is unable to modify the structure and
functions of the institution. He may be rewarded with recognition, but he is not acknowledged for being an unique individual. However, he is resigned to the matter and becomes an object. Besides, some are already born and reared within the context of various institutions.

The individuals within the organized group are cognizant of their functions and operations in relation to the group's common intent. In contrast to the members within such a group, those who belong to institutions do not realize the nature of his operations in relation to the larger institutional aims, the perpetuation of the institution.

SARTRE'S REALM OF THOUGHT

The individual ranks supreme in Sartrean thought. The "self" is a "hole in being"; it refutes the thing or object while refuted in return. The inevitabilities one faces or confronts are mortality and freedom. Since it is freedom itself, it cannot refute itself, nor can it refute the genuine nature of human existence. Although, ironically, death and freedom are certainly undescrivable and unexplainable mysteries of human existence, these are the only inevitabilities in life. Neither may death and freedom both be defined for definitions tend to delimit the conceptions of freedom, and death would lose its meaning and significance if defined and classified as a varied form of existence. In each human condition decision making is a necessity, thus,
freedom cannot be defined in an accurate manner. Similarly, a definition of death is impossible except for the recognition that it marks the individual's cessation and the termination of choice.

The world is one of uncertainty, since man is free; nonetheless, the only certainties the individual recognizes are man's inability to become "unfree" and "immortal." As a result, he is condemned to freedom, to make his own choices in the light of ultimate uncertainty until the day he dies. "It is only then that the meaning of his life can be summed up--because no more choices can be made, except for those made of him by others." Man is a mystery, for his existence is prior to essence. He is describable "after the fact," but cannot be foretold. Essence is distinguished from existence, for essence is the consequence of man's existence. Hence, man is undefinable and unexplainable in terms of his intents and his inherent character or basic constitution--also, the possibility of sudden project conversion enhances the difficulty involved in defining man.

The only describable characteristic in man is freedom, the indispensable character of man, but Sartre concludes that the human situation or condition is describable. This comprises the material or things the "for-itself" uses to create itself. The past actions of an individual and his existing situational context composed of material as well as social forces are describable. "A man's past is his
project up to any given moment in time...." Also, it reflects one's relationship to his world and his behavioral patterns as reflected in the dual relationship of "being-for-itself" as well as "being-for-others." His exemplification of behavior in the past, as "being-for-others," demonstrates a "dialectic process between himself and the others." The delimiting nature of the other in relation to the self must be emphasized, for he represents the opposite of the freedom of the individual. The freedom of others cannot be surpassed. A confrontation of "for-itselfs" or individual freedoms results in conflict. This reflects or exhibits the limited nature of human existence. Relations between men necessitate some relinquishing of freedom by both parties. Freedom may not be owned but may present itself as a threat for others.

Man craves for the ultimately impossible, that of becoming an "in-itself," and turns himself as well as others into human objects or things. Man lowers his self-esteem this way, Sartre declares. Man acts in "bad faith" for he refuses to acknowledge freedom, and he is aware of his weaknesses. Escape from freedom leads to the subordination of one's self to the restraints of one's external forces. One is able, however, to surpass these delimiting "material" and "social" forces of his situation. Acceptance of the existing, prevailing situation may be interpreted as a form of situational conditioning, since one conceives of the
situation as being unalterable. Acceptance is easier than the activation of freedom. Enslavement of the self is simple.

The basic restriction revealed by the physical, material world is insufficiency. It is the most urgent and critical, for it relates directly to man's primary needs. Man is characterized by a "material lack" and his wants reveal this fact. Through labor man acts to fulfill this need or lack. Except for circumstances in which man wishes to uphold "transcendental values" in place of fulfilling his need, he usually attempts to alter matter to fulfill most of his needs. The consequences of following the latter course of action are as follows:

1. Insufficiency results in competitive rivalry whereby the other becomes a menace to one's survival, in addition to the danger to the freedom of the self. The other is considered as a foe.

2. The retaliation of matter occurs. Matter alters man inasmuch as man alters matter. Whenever man mediates matter, "finality" is followed by "counterfinality"—the unforeseen repercussions, for instance, air pollution is a consequence of industrialization.

3. Meaning is embedded in matter when it has been molded by man into such items as instruments and other material makes. Previous man directs contemporary man in the restricted use.
The structural elements of society, namely, some form such as customs, ways of conduct and so forth, reflect societal attempts to satisfy these material needs. Although these function as restraints to man's freedom in some measure, those who created these forces have exerted their own freedom through these creations.

Hence, man invented social groups which comprise the framework or organization of society. These are "the series, the organized group and the institution." The following outline are some features of such organizations:

The Characteristics of a Series:

1. Loosely organized aggregates of people maintained together through a form of collective entity such as a bus.
2. Mere numbers within a series
3. Detached from each other
4. Without personal identity
5. Passivity and inertia
6. Escape into otherness

(The individual need not submissively accept such situations. He may modify it but form an alliance with others resulting in group or concerted action.)

The Descriptions of a Group:

1. The multiplicity of strength rather than the power of a single individual.
2. More effective action.
3. Action based on common desires, needs, intents,
Some Features of the Organized Group:

1. The use of oath to maintain group unity and loyalty. Serves as an internal threat.
2. Common freedom as the end for which the group serves as means.
3. The ultimate aim as the welfare of its individual members.
4. The influence of his actions in the attainment of group goals.
5. The individual relinquishment of some of his freedom.
6. A concerted action or movement for a common cause resulting in effective human relationships.
7. Each individual's significant contribution to the group.
8. Common or group freedom and its effectiveness in instituting radical conversion through common group effort over that of individual effort and individual freedom.
Some Characteristics of the Institution:

1. Rigidity and alienation of ultimate aims and individuals, as a consequence of the enlargement of the group.

2. The emergence of authority.

3. The original, ultimate cause dissolved. Restraint of freedom through oppression.

4. The need to preserve freedom, replaced by the need to perpetuate the group for its own ends as the group develops and becomes larger.

5. The growth of the group resulting in difficulties such as conveyance of purposes, aims, intents or goals.

6. Power vested in an authority, in the centralized few rather than dispersed among all its members.

7. Dictates handed down by the central figure or authority.

8. Preservation and continuance of the functions and practices that comprise a definite pattern of organization.

9. Lack of personal identity, "Institutional Identity" in their roles and functions as well as the offices and positions they fill.
CHAPTER III

SOME BASIC CONCEPTIONS OF EXISTENTIALISM

Kites rise against, not with the wind.

Anon.¹

The many critics of Existentialism support their conten­tion denouncing Existentialism or depreciating it as a

remnant of European culture which is hardly alive, assuming

it is but a vision of anti-conformity and so forth. Others

favor Existentialism as to a great extent. Breisach and

others recognize that both positions have contributed to the

perplexity apparent among Americans. Perhaps one of the

basic causes behind this bafflement is the realization that

the nature of Existentialism is such that its uniqueness is

difficult to perceive.

Breisach comments on it:

Nobody has as yet or will ever put down

"the" tenets of existentialism in a sys-

tematic work of so many volumes, nor will

there be at any time appear an "Existen-
tialist Manifesto" which would nearly spell

out easy-to-grasp maxims. Even the word

existentialism must be used with great cau-
tion, since it refers not to a rigid set of

propositions but rather to a number of themes

which recur in the works of existentialist

writers, themes which resemble neither pre-
scription for cure-alls nor ready-made ex-
planations of all that puzzles man. Instead

108
they dwell on the eternal tensions present in the human condition and shared by men of all ages.

The Existentialist movement have had certain common characteristics, although some were external similarities. Briefly, the external features and similarities are:

1. Most of the Existentialists took prominence on the European Continent.

2. Similar interests in political engagements. Although their engagements have been varied from Sartre and Marxism to Marcel's ethical movement, generally, their sympathies have been based on their philosophical points of view.

3. Some of them have been engaged and have had extensive experiences with the literary field and have been creative in this area. Art has, also, appealed to many of them.

The "internal" similarities are the essential components, concepts and themes as exemplified by the Existentialists.

Rebellion: Rebellion seems to be the first basic similarity. Sanborn indicates:

One common feature is rebellion: rebellion against the apathy and slumber of the intellectuals; rebellion against the insensitivity of colleagues; and rebellion against the inhumanity and the irrelevance of institutions such as the church, the state, and the university....The world around is interpreted as a hostile one,
in which the concrete individual is lost. It is a world that has lost sight of the paradoxical elements of man.  

The Existing Individual:

The basic premise underlying Existential thought is that the individual is of prime importance, often lost in the mass or group conformity. In today's world "I exist" has almost lost its flavor. These societal conditions characterize the realities of living. The crowd often prevents or eludes the individual. Too often, through group conformity, man has lacked authentic existence. Truth lurks within the individual; these philosopher's are primarily concerned with the individual rather than in the external sources in their quest for genuine existence.

That Existential emphasis on existence precedes essence is of significance, for man must exist prior to his formulation of conceptions. "A man can only form the idea of his essence after he exists." He defines or creates essence. This implies an emphasis on current situations rather than in any fixed body of knowledge and permanent aspirations—from the general to the specific, the concrete. For example, the way man perceives time is dependent or rests on his existence in the temporal.

One of the frequently stated concerns or "themes" has been the call for each individual to consider and to become aware of the fact that existence involves undertaking or engagement in unknown risks and involves danger besides
embarking in remarkable experiences—that life and existence constitute that which cannot be fully understood by reason, that which defies explanation. Human existence encourages man to produce meaning rather than leading a meaningless life. Generally speaking, the Existentialists favor a life of man's continual appraisal and responsibility for which he has a unique position in this universe. Although authentic existence has varied interpretations, it generally incorporates a situation or series of events in which interesting or intense conflict of forces are displayed and in which man is the focal point of concern.

With this perspective of life and existence itself, the Existentialists do not advocate but contest "closed systems, secular or religious." These closed systems tend to claim that they are able to explain the mysteries of human existence and have found the resolutions to many human problems. The Existentialists contest these assertions on the grounds that there is no sound, organized thought which can truly, aptly apprehend truth externally as one observes an object. They, also, refute the notion that through organized thought, man is able to attain complete, perfect truth. Existentialists, also, fear the apathetic attitudes which prevail and which prevent man from further inquiry into the nature of his own existence, resulting in complacency whereby genuine existence is ignored and life proceeds in a routinized manner—a meaningless kind of existence—"What the Existentialists
call '...man's estrangement from what he can be.'" Their central concern is "the actually existing individual."\(^5\)

Existentialists' central concern is man, and the unavoidable fact that he exists—that all philosophizing must embark from man himself. One of the contemporary modes of thought which constitutes behavioristic psychology maintains that man is an organism and its modes of adjustment to a "changing environment" and involves Pavlov's conditioning process. This implies that man is gifted with qualities necessary for his survival. The basic aim of man is the fulfillment of his physiological desires. All conceptions of man evolve from mixed habits which have been of benefit to survival, but for the Existentialists, human existence must be perceived in terms of the supremacy of the existing individual who is free and responsible, one who creates his own image, one who also, acknowledges the differences between authentic and inauthentic existence through his lived experiences. Man copes with these aspects of living which constitute the dilemmas of man's existence.

Life's fulfillment and meaningful existence can only be possible through authentic existence, the Existentialists claim, for genuine existence is a necessary force in leading a fulfilling life. The formulations of thought are insufficient for a meaningful existence. Thus, an inauthentic existence poses as a barrier to life's fulfillment; inauthentic existence is symbolic of apathy, impersonality,
disinterests and disengagement. Strangely, these are what the individual's society considers to be normal.

Scientism and Philosophy: A characteristic common to nearly all of the Existentialists, except for Jaspers, is their attack on logic and science. Logic assumes a very limited role in their themes, for the nature of their concerns relate very little to logic:

The common features of the Existentialist movement are to be found primarily within the philosophies—within the questions asked and the answers provided. An outstanding concern relates to the nature and function of philosophy itself. Dissatisfaction with the inherited conceptions of philosophy, along with a growing interest in philosophical method, is one of the major areas of inquiry shared by the movement as a whole.6

The scientific conception of man is not acclaimed by the Existentialists, for it implies the adjustment and conformity deemed necessary in human existence. Breisach asserts that the value attached to adjustment and conformity is greatly prized in the various sciences such as "modern psychology and the social sciences" and has an affirmative connotation. To a degree, even for the Existentialists, conformity is a necessary phase of human life and non-conformity does not imply conformance without justification, or for the mere sake of non-conformance. Conformity for the mere sake of doing so is what the Existentialists decry.7

The importance of science cannot be denied; however, the temporary, provisional nature of scientific knowledge
must be recognized. This implies that knowledge is not characterized by a conception of finality. The expansion and advancement of knowledge indicates this impermanence. The explanations above, also, reveal the nature of genuine truth in that ultimate truth is the active search or quest for "something" which is not fully finalized. In life, one discovers truth in the various phases of human life. Truth is sought through intuition. 8

Philosophy:

Kierkegaard and others followed suit in their assertions that the conventional procedures of philosophizing do not accurately encompass the nature of genuine existence. 9 Despite the fact that most of them were educated under the influence of Hegel's theorizing, most of them were critical of his so called 'system' of philosophy, dialectical in nature--a thesis followed by an anti-thesis, then a synthesis (a resolution of the conflict, surpassed). 10 This was the Hegelian system of arranging and structuring all "knowledge." The criticism advocated by the Existentialists is directed toward Hegel's assumption that human life can be explained away through the systematization of thought--existence, the nature of, can be analyzed through this mode of thought. The individual is subordinated to thought associated with existence, but not existence itself. 11

This is why the contemporary scene appeals to the very thought of Existentialists that scientific as well as
technical advancement have surpassed man's ability to realize himself, his own destiny and reality as well as his own self.

Prior to the prominence of Hegelian thought, Descartes espoused his theory stressing the dualism of mind and body, but these basic criticisms stem from a wider dissatisfaction with the increasing movement in philosophy toward specialization, Sanborn acknowledges. Narrowness or delimitations of philosophizing tends to leave questions unanswered within the realm of philosophy or that the problem has been erroneously phrased. The true task of genuine philosophy is to do the very opposite by challenging themselves with these groping, perplexing questions unanswerable though these may be. To prevent and exclude errors should not be the obsession of philosophers. "They argue...for risk in dealing with the 'large' questions, not for security." These unanswerable issues should be the essence of human thought. The crucial issues in philosophy are often disregarded with an increased concern for scientific expertness and accuracy. The usual challenge that some of the Existentialists pose for the Pragmatist and Logical Positivists is the applicability of philosophy to science and, as a consequence, the diminution of philosophical prominence in Western thought."

As the experimental method becomes overpowering, philosophers feel that they must join the scientists and move with
practical caution. As a result, the philosopher's appetite is diminished; he advances carefully through a world of resolvable problems....

One of the exhilarating and refreshing interpretations of philosophy, thus, lies in the assumption that philosophizing encompasses personal involvement as experienced by the individual.

In many respects, depending on the definitions of practicality, existence is measured in terms of the lived and "real" experiences of man. Practicality in this regard does not imply "practicality or applicability," in the external sense of these terms. "It is the practicality of being engaged with human concerns."

Another fundamental theme voiced by the Existentialists is that the subject and the object of thought must coincide, and must not be separated or detached. The philosopher is himself the subject to which due consideration is given, for the issues he ponders on are his. He is the originator or initiator of the material considered.

Philosophizing, as the Existentialists perceive it is far from completion or finality, for it is always interminable, an on-going process. The task of the philosopher is to constantly seek new ideas and new visions or perspectives, to assess old values and traditions. This implies that any definite resolutions to the problems of philosophy is erroneous. "Its task is to challenge what
is the case, not necessarily to clarify it or to make com-
prehensible." In this respect, the Existentialists oppose
conventional modes of Western philosophy in terms of the
task and responsibility of philosophy, in addition to the
nature of philosophy and the source of philosophy. The
uniqueness of thought, Existential thought, resides in its
highly subjective considerations.  

Is Existential Thought Pessimistic?

Genuine human existence requires an understanding of
the innermost experiences of man; this implies an intuitive
approach, and the central emphasis is the individual's
awareness of himself which is the overture to "subjectivity."

Mayer remarks:

To be deliberately subjective means that we
realize that we construct our own universe
and that our world is different from the
world of anyone else. Self-awareness in
this sense becomes an overture to unique-
ness. It cannot be analyzed; it can only
be grasped in intuitive terms.  

Existentialists assert that man is the central core of
existence and that existence holds precedence over reason,
for reason or rationality cannot adequately deal with the
affective domain of man. Man lives in the specific time,
place and circumstances but is always burdened by "non-
being" and "nothingness."

The critics of Existentialism have labelled it as a
pessimistically oriented philosophy and, in many respects,
it may be argued that, the inevitabilities of human
existence discussed seem to have a negative connotation rather than a positive meaning of human existence. However, the so-called "negative" elements certainly are not insignificant to man's existence, for these are necessary and basic essentials of living the individual encounters. An awareness of what constitutes genuine existence can be beneficial in attaining authentic existence. Breisach remarks that the "overemphasis" on the negative aspects of human existence may be a balancing, counterforce in the manner of thought which excludes a consideration of the inevitable facets of existence such as "despair," "anxiety," "suffering," "death," and the like. Existentialism characterizes a seriousness of thought and their thoughts as revealed are marked by the tone of sincerity, frankness, and candor.17

Existential philosophy and Existential religion are interested in changing man. The aim is the reconstruction of his heart whereby the superficial life is overcome." This point of view reflects some similarity with Eastern thought in which the inner soul must be purified of superficialities through solitary contemplation, although the Eastern philosophy does not concern itself to the presence of God. Mayer draws some parallelism between Zen and Existentialism in his preface to "The Existential Mood" (New Perspectives for Education) in which he elucidates the similarity.

A Western visitor one time asked a Zen master how enlightenment could be achieved.
The Zen master did not reply. It was tea time and so the Zen teacher started to serve the tea. He filled the cup of his visitors and kept on pouring until the tea overflowed and spilled to the floor. Naturally, his visitor was disconcerted because such an act was incompatible with his own view of Oriental courtesy. He asked the Zen master why he had behaved in this manner. The answer was that the visitor's mind was like a cup of tea: it was overflowing with preconceived ideas and perceptions. How could he learn unless the cup was empty?

Formalized philosophizing and Existential philosophizing are differentiated by:

1. Analysis of outstanding ideas versus "self-exploration."
2. "Correctness" versus "suggestiveness."
3. Appeal to "authority" versus one's own quest for authenticity.
4. "Definitions" versus opposition to "definitions."
5. The concern for the "past" versus concern for the "present" and its indecisive qualities.
6. Defies "paradoxes" versus emphasis on "paradoxes."

Critics of Existentialism contend that Existentialism as a philosophy is highly pessimistic, and annihilistic. Mayer, very appropriately interprets nihilism:

Nihilism depends on perspective. To the detached observer it means pure negation; to the existential participant it is like an experience or nirvana, a negation which leads to a more meaningful affirmation.

The similarity of nihilism in definition is inherent in both Oriental and Existential thought.
Traditional education and philosophy impede one's true expression of feelings. Consequently, such modes of thinking tend to favor order, logic and specificity, but are void of the emotional imput necessary for genuine education and genuine philosophy. "Without existential fervor education becomes an exercise in classification, philosophy becomes a worship of authorities and morality becomes tribal conditioning."\textsuperscript{20} (author's underlining)

Considered as a highly "moral philosophy," Mayer describes Existentialism as the individual's engagement, involvement, in his actual existence. Note the emphasis placed by Heidegger on "anguish and death"—he was probably the first to consider the actualities of living and the indispensability of these aspects of existence. Death is an inevitable fact, an indispensible occurrence which each individual must of necessity encounter sooner or later. Mayer cites Jaspers as saying that man encounters certain inevitabilities. I exist but my life ends someday. Even the atheistically inclined Sartre is gravely concerned over the dangers of total destruction of mankind, man's elimination of his ownself. This perspective of our contemporary condition demands a reassessment of the values and goals of modern society today. Despite the prevalent negative attitudes people have toward the term "nihilism," man, by his own course of action, may endanger himself through the total destruction of mankind. Hiroshima is only an indication of
what damaging possibilities we may confront in the future. Heidegger insists that without a genuine concern for what constitutes life, inauthentic existence will be the order of the day. Whether man contemplates on the basic issues of living or ponders over superficialities and insignificant issues, independent of man himself, man can develop and nurture his own uniqueness and integrity if he is aware of it and desires as well as acts on it.

Mayer describes how the Existentialist feels about himself:

I do not want to become an object. I do not want to be a machine. I do not want to live a conventional life. I realize that this experience, this moment is unique and hence I want to explore it to the fullest....I am conscious that I must make awesome choices which involve my total being and that the end may not give me greater certainty but more tormenting and agonizing uncertainty.²¹

The Basic Concerns of Man:

Although the critics have contended that Existentialism is a philosophy depicting an overemphasis on emotionalism and that its accentuation seems to be on changeable moods. Breisach attaches much significance to the Existential emphasis on moods and experiences; those elaborated on represent the fundamental living experiences of man which dwell beneath the superficial existence of man. Existentialism is a highly individualized philosophy interested in the totality of man. Existentialism elucidates the essential
characteristic emotions of man.

Anxiety:

One of the nebulous as well as refutable issues which the Existentialists have not fully clarified are the intended definitions of such terms as "anxiety," for the Existentialists have generally felt the inadequacy of specific definitions or delineations and general categorizations to describe man's existence. A standard definition will not suffice, for these terms are interpreted as reflected in man's innermost experiences which the Existentialists feel cannot be fully and clearly defined, and that those terms are inclusive of personalized meanings. How would such terms be applicable to others? The Existentialists imply a method of "indirect communication" whereby one's personal experiences can serve and guide others so that others can become personally aware of their own experiences. Hence, the preference of Existentialists for indirect communication, which helps man engage in his own experiences and which does not teach in paragraphs. "The experiences of one person are thus not in any way coercive for others but still of value to them."^22

Anxiety, related to contingency, is very likely to be misconstrued because of its prevalent use. The psychological interpretations stem from the notion that man is unable to adjust himself to existing conditions. Anxiety might be construed as the person's inability to adjust, or it implies
non-conformity, to diverge from the norms. The Existentialists conclude that such societal expectations are not very desirable.\textsuperscript{23}

To some anxiety is a necessary imput in human existence from the very nature of the human drama, for we are limited by many circumstances and conditions over which we have no control. Anxiety may be revealed as a reaction against society, institutions and the negative aspects of living. But with the recognition of man's predicament, this realization enables man or the individual to seek faith through communion with God, or to live a truly authentic existence.\textsuperscript{24}

**Contingency:**

One of these experiences the Existentialists elaborate on, asserts Breisach, is the experience known as "contingency"—the weakness, the imperfectability of man; that man is born in a strange world not of his own accord, and experiences certain inevitabilities such as "finitude and death...." Heidegger's thought expressed by the phrase 'being-thrown-into-this-world' reflects man's inevitable lived experiences such as death. A significant and tragic event or occurrence in man's life, death is one event or occurrence in man's life; death is one event which is unavoidable. It occurs. We cannot refute this statement, nor can we dispute the fact that death is an individualized experience. No-one can die for me; I, alone, must do so, not knowing when it will transpire. The realization of
death and the finitude of man enhances, enables one to truly perceive and to experience a fulfilling and meaningful existence. In this respect, death and limited life can be beneficial to man, for life becomes more meaningful and worthwhile through authentic existence.

For the existentialists it is a measure of the superficiality of most modern theories of man that they deemphasize human finitude, mostly by exhortations to live as pleasantly as possible, forgetting everything else, making man act as if he lived on the level of all organisms. The significant result of such misguided attempt is a world marked by a vanishing awareness of what man can be at his best.  

For the Existentialists the "awareness of nothingness" relates to the contingency of man. Nothingness serves and enables men to seek authentic existence rather than as something to be disregarded, to be disposed of because of its undesirable experience. Nothingness beckons the individual to authentic existence.

In despair man, alone, must encounter the predicament he faces, for he is involved himself in the greatest concern which he alone must face. Institutions of various sorts do not provide a sense of security for the individual. He, alone must bear the burden of decision-making and accountability, particularly when life itself is held in question; no one else can assume the challenge this experience poses. It is not a simple task to experience the transition from despair to genuine existence as described by the
Existentialists. 26

Truth and Subjectivity:

One of the most unique explanations of truth, as asserted by the Existentialists, does not encompass truth in the conventional theoretical sense, but that truth resides within the individual and in his approach to living. This approach has been decried by others with much criticism—that truth, as interpreted by the Existentialists and which accounts for "subjective philosophizing" the soundness of which resides within the individual himself negated by the critics.

Truth, as interpreted by the Existentialists, is the individual involvement and relatedness to truth. Truth is not measured or defined in terms of general applicability. It is pertinent to the individual. The Existentialists do not disregard completely general concepts of truth, but that truth, in their estimation, must have a personal touch. This notion does not mean that anything fanciful and whimsical possessed by the individual will suffice as truth. However, they contend that not all aspects of living or existence can be realized through objective knowledge. Truth must have a humanistic dimension, must be of inward concern to the individual. The subject of objective truth is not personally engaged in the search for truth.

..., it still is true that in existentialism that aspect of truth which is most intimately concerned with individual life is heavily
emphasized. The existentialists from Kierkegaard on have always insisted that truth lies not in an all-comprehensive system of thought which is put into print and read by curious but unconcerned readers. Truth, as is implied if one speaks of truth as an individual concern, must be lived in order to become truth.27

On the contemporary scene man has increasingly looked toward objectivity in terms of the subject's role as an impersonal observer who seeks knowledge about objects, an impersonality that considers even himself as an object under consideration. Those things he discovers reside on the surface and such observation does not engage the subject himself inwardly and in depth. The observer only superficially engages himself in his search and is always on the exterior of his search—"...that even when man doubts he merely acts as if he doubted." Besides, he desires possession of truth similar to the possession of an object. But the Existentialists prefer truth which involves the deep engagement of the subject who seeks it. Since this is apparently the case for the Existentialists, there is no assertion that systematized effort will enhance the search for truth. Rather, the Existentialists prefer teaching the search for truth through 'appeal' in place of direct instruction. The personal attachment of truth to the inward personality of the individual does not belong in a systematized approach to truth. To Breisach those who advocate the systematized approach are mainly and usually those who refuse to acknowledge the
nature of their own existence and the actualities associated with existence.

Despite the opposition to a systems approach, Existentialists such as Heidegger and others insist that man can be an excellent source of experience, and that, also, engaging or participating in the genuinely religious undertaking can be stimulating even without regard for ritualistic religious practices. Truth, Existential in nature, must be related to the individual. Truth appropriated by the individual is Existential in nature. "Appropriation" is the process by which one personally attains truth.

The disadvantage of truth, objective in nature, is aptly exposed by Breisach, in that adherents of such knowledge insist and declare that their objective truth is complete and absolute without regard for exceptions to the rule. They tend to be very defensive against any other alternative that may come into view as challenging. Anything or any alternative not validated by scientific proof does not belong in the realm of objective knowledge. Particularly well stated by Breisach is the increasing tendency of the social sciences to measure up to scientific methodology. Those in the social sciences are considered as the "truth" and little deviation is tolerated from the scientific norms. Today "one methodology" or approach to learning is becoming increasingly prominent in the social sciences. He, also, cites clearly the persecution of many who held views
divergent from their leaders. In contrast to this limited approach to truth is the approach advocated by the Existentialists; to them, truth is a highly personal matter. Jaspers comments on how tolerant Existentialists are on such matters. Existentialists do not advocate suppression of all alternatives and divergent views. Organized knowledge tends to foster apathy or inaction, since one conceives of it as being the absolute truth. "Against it the existentialists hold that to know is not enough. Man must be grasped by truth." However, they have not completely denied or demerited rationality, but warn us of the overemphasis on reason.28

Religion:

In the religious realm, the Existentialists disfavor attempts of religious personnel to compel the individual into accepting dogmas and the conventions of the church. Being religious is not construed as upholding religious traditions, nor does it include the mind only. It involves the totality of the individual, man's inward experiences and communion with God—a personal experience or relation with God.29

Dogmatism and tradition in religion, during the Middle Ages, in particular, have restrained original individual thought, for members were expected to accept religious principles. Genuine religiosity involves an emphasis on what life holds for man. Religion is a means of individual
fulfillment and builds confidence in times of need, while orthodox religion enhances group conformity and acceptance of religious principles.\textsuperscript{30}

Religion is only relevant as far as the individual is concerned; being religious is a personal, individual concern. Communion with God can only be realized by the individual. There are no ideal standards whereby man can attain a meaningful religious existence. Coercion into adopting one view of religion, the perpetuation and closed system of religion and thought and favoring finality in attaining religious truth are viewed as negative elements of human existence.

If one conceives of religion as being an individual matter, the diversity of religious attitudes and beliefs should be recognized, for there is no one specific manner by which religious meaningfulness comes into existence. Thus, "to a Buddhist it may be in Nirvana, to a Hindu in Moksha, to a Christian in a concept of a personal deity, to a theologian in an abstract view of God."\textsuperscript{31}

\textbf{Ethics:}

Superficial existence is the most serious evil, man can assume, remark the Existentialists. The position of Nietzsche indicates that "values" established in the past are of little applicability to each novel situation and each unique individual. Genuine values are "created" by the individual as he encounters each situation and values of
others must be perceived in terms of those specific situations involved.

Every choice the individual undertakes involves "creation." There are those individuals who select on the basis of concern for aspects of human existence such as "freedom," "risk," "responsibility," although there are those who seek values of others exist. The individual who creates his selections realizes that the decision he enacts involves his entire existence and cannot be reversed. With this awareness, the choice does not mean irresponsibility or carelessness. The latter implies that one must not seek refuge in restrictive ethical standards.

Even a wonderfully detailed recipe is only a recipe. To make what it describes needs the actions of a cook. And the cook will, despite the most detailed recipe, have to rely on his own decisions and actions, which can lead to unexpected results.32

Some of the common concerns held by the Existentialists are:

1. One's awareness of decision-making or choice rather than merely following the crowd.
2. The recognition of one's individuality.
3. The awareness of one's potentialities.
4. One's deep engagement in "personal inwardness" as a significant element of ethics.33

Creativity—Art and Literature:

Mayer cites the value of poetry as exemplified by
Heidegger. The intellectual individual tends to neglect the significance of universal beauty, for "the artist, especially in literature and poetry, reminds us that what we call reality is unique and immediately apprehended. Through responsiveness to nature, art enables one to develop his own potentialities. Mayer asserts:

For the existential philosopher, art becomes the model for his investigation. Like the artist, the existential thinker sees that experience is all important and that it has various meanings and connotations. His task is to interpret experience and make it more fertile. In doing this he does not set himself up as an infallible judge, rather as a guide to confused humanity.

Human Associations:

The problem of "living together" has been with us for quite sometime and warrants no further elaboration or exploration, but as Breisach indicates: "Western thought has been content with analyzing and describing existing social situations. Such an approach unwittingly has tended to strengthen one of the great dangers of our era, mass conformity."

The accusation that the Existentialists express hostility or display unfavorable attitudes toward social relations among men, cannot be completely denied in Sartre and Kierkegaard. In the latter's conceptions of human relations, emphasis is placed on the personal, inward experiences of man with God. There seems to be no account of relation with others. He maintains that devoting an aspect
of one's life to another is unappealing. Sartre has not objected to interrelations with others, but asserts that the end result or consequence of relationship with others will be "conflict" or friction, while each one considers the other as an object; thus, genuine relations between persons is impossible. However, both Existentialists such as Sartre and Kierkegaard, who perceive human association as conflicting, or as being subordinate to the ultimate relationship with God as proposed by Kierkegaard, have, in large measure, contributed to increased awareness or sensitivity to social conditions and human relations.

The real person is one who is associated with other persons. Authentic or genuine living reflects relationships with others. Buber, thus, amplified the "I and Thou" relationship. Mutual understanding and respect for each other allied with consideration for the freedom and responsibility of the other is a necessary step for effective human relations. Heidegger's position reveals the significance of the individual, alone, as well as his relationship with others.

It is man's responsibility to continuously maintain and establish personal relationships with others. Human interaction cannot be resolved through other means. The implication seems to be that the manner and nature of organizing society must be conducive to and encourage effective social processes among man.
CHAPTER IV

INTRODUCTION TO BUDDHISM

Dewdrop, let me cleanse
In your brief
Sweet waters...
These dark hands of life

Basho

Buddhism's basic beliefs in spiritual freedom in individual self-reliance, in the all-encompassing responsibility of man to man and to himself, and in its realization of the changing and impermanent nature of all existence, are as modern, in many cases as revolutionary, and as valid today as they were when the Buddha first preached and taught his Middle Way over two and one half millenia ago.2

In contemporary society, a society confronted with many crucial dilemmas, some of which have weakened the fabrics of a stable society and many of which have enabled a reawakening of the destiny and identity of man, has been the rising new interest among Westerners in Eastern philosophy and thought in their efforts to secure a more meaningful level of existence. Through such trying times as these and through a comprehensive understanding of Existentialism, difficult and profound, many individuals are seeking some alternatives, measures, or modes of existence which might lead to a promising, meaningful as well as genuine existence.3

133
In his analysis of Buddhism, Humphreys explicates the nature of Buddhism in terms of two perspectives:

1. One's comprehension and realization of the Buddha's teachings.

2. The principles of philosophy and religion which have developed as a consequence of his teaching.

The difficulties involved in describing Buddhism can be substantiated, Humphreys states, by his example of difficulties involved in describing a city. "To describe it is as difficult as describing London." To illustrate what is intended here, Humphreys cites the "parable of the elephant" which Buddha presented to a particular audience in which all who saw the elephant perceived it in terms of ultimate reality—that what they described is factual. Interpretations of Buddhism may vary according to how it is perceived by the writer.

To Humphreys, Buddhism is comprised of a class or group of religions and philosophies all related to each other through similar characteristics. Its subject coverage or content is expansive, deep and includes much more than most other spiritual endeavors. In its initial stages of development, it was characterized by a concern for moral philosophy as well as "mind development and pioneer psychology." The later stages were comprised of "religion, advanced philosophy, mysticism, metaphysics, psychology, magic and ritual; the triple Yoga of India—intellectual, devotional, and the
way of action—and its own unique contribution to human achievement, Zen...." Buddhism has influenced the native culture of each country as exemplified in representations of Buddhist art in China during the T'ang Dynasty. The principle thought of Buddhism is displayed in the Easterner's feelings for nature, other living things, and compassion. 4

One who is disheartened by the many frustrations, disillusionment and anxiety of modern times might find some security in Buddhism "—in the transcending sublimity of the fairyland of its subtle thoughts, in the splendour of its works of art, in the magnificence of its hold over vast populations, and in the determined heroism and quiet refinement of those who are steeped into it." The ultimate value or merit of Buddhism lies in its application to one's daily living. The final assessment must rest in terms of the actual mode of daily living. 5

Buddhism, A Philosophy?

"Philosophy" is a derivative of the Greeks. To the Buddhist, systematic modes of thought specifically concerned about the nature of reality is unrecognized and is considered a useless endeavor. Buddha's concern is basically pronouncing the measures through which man attains salvation (liberation). Thus, often, Buddhistic way or approach to life is considered by Westerners to be "dialectical pragmatism" with a hint of psychology. Strangely, namely in Zen, the objection to intellectualization and particularly logic
is stressed, but in many respects, as the reader of this presentation will discover, although they protest against the process of intellectualization, the attempt will be made to reveal the very logical pragmatic approach to attaining salvation (liberation). Buddha's approach to laying the foundations for Buddhism and to proposing the way to salvation is often termed logical. Matters not pertinent or relevant to attaining salvation are not encouraged. To the Buddha, as well as to all Buddhists, "Suffering" is the most paramount fact of human existence; suffering is unavoidable, but there is an avenue whereby one attains salvation or liberation.

Innumerable misunderstandings would have been avoided if we had seen that the statement of Buddhist writers are not meant to be propositions about the nature of reality, but advice on how to act, statements about modes of behavior, and the experience connected with them.6

Thus, Conze decides Buddhism is pragmatic in its approach for the worth of thought is assessed, measured, in terms of the actualization of such thought and its consequence for qualitative living. By exemplification, Buddha's approach, is manifested in his teachings, primarily the "Four Holy Truths." These truths carefully include procedures to dissolve or discontinue suffering.

Meditation, Contemplation:

The Buddhist emphasis seems to reside in inward actualization through "contemplation" and "mental discipline."
"What one aims at is the control of mental powers by meditating on them." Hence, Buddhism is a mixture, one component of which is known as psychology in the West. To psychology and pragmatism must be added "Dialectics" a belief that proper thinking entails contradictions or opposites. For the Buddhist, "...the ordinary rules of logic are defied in the name of the freedom of the Spirit which transcends them."

Is Buddhism Pessimistic?

The Buddhist perceives the negative aspects of this world. Of interest to the reader is the familiar ring this has to the Westerner who is familiar with or who is deeply engaged in the central focus of Existentialism. Conze relates:

The negative attitude of Buddhist thinkers to this world is obviously bound with the question of the meaning of life and the problem of the destiny of man. However, difficult this problem may be, however unscientific it may be to concern ourselves with it, we must come to a decision on it, because the entire happiness and fruitfulness of our lives depends on the answer....

The Buddhist's perspective of human existence attracts those who are entirely disheartened by the negative aspects of living such as suffering, anxiety, conflict, as well as with themselves and the world, too, and who attempt to transcend these in order to obtain happiness and who are willing to engage themselves in "renunciation."

In reply to the contention that one should seek
happiness transcending his world, the assertion that happiness should be obtained here on earth is a fallacious notion, for the Buddhist perceives much human dissatisfaction in this world. "If increase in physical comfort and earthly satisfactions would make us content, then the inhabitants of the suburbs of London should be immeasurably more radiant and contented than Chinese koolis or Spanish peasants." But such is not the nature of human existence, for we desire those things in life which insure us "complete permanence, ease, complete security." This is never possible in a transitional world.  

Philosophers and psychologists in contemporary thought such as Scheler, Freud, Heidegger and Jaspers concentrate on man's central concern—anxiety which runs parallel to Buddhist thought—"a basic anxiety, a little empty hole from which all other forms of anxiety and unease draw their strength. Conze asserts, "In its pure form, this is experienced only by people with an introspective and philosophic turn of mind, and even then only rarely." At times one's sudden mere realization of his own existence is enough to produce much apprehension and a feeling of loss and insecurity. He further contends that many avoid such instances by keeping with others and by keeping oneself occupied; however, he is a fugitive from the central concern of human existence, anxiety. Reliance on others is man's refusal to recognize the paramount fact of anxiety. Buddhists
insist that anxiety in its primacy, can be overcome by not depending on anything.

"Immortality and Individuality"

Buddhists are inclined to work toward the attainment of immortality, "a deathless life" which contrasts with that of mortality or the preservation of the individual. Mortality, on the other hand, implies a life inescapable from death. Birth implies the ultimate end, death, from the moment we are born. Though man is conscious of the realistic concerns of human existence, man's problem perennially has been how to secure comfort in the period between birth and death. Immortality in contrast to mortality, implies "transcending this individuality." Thus, reliance on things must be lessened, in Buddhist terms, so that immortality which was lost at birth will be reattainable.

Those who regard man as a creature of the earth only, will be inclined to compare this Buddhist yearning for immortality with the snail which leaves its house in order to go on a flying expedition. Those who consider man as an essentially spiritual being will prefer the Buddhist simile of the mountain swans who, when they have left their mountain lake, go from puddle to puddle, without making their home anywhere, until they are back to their true home in the clear waters of the mountain lake.10

Those who contend that such Buddhistic conceptions are unrealistic and do not possess "survival values," have only to peek through the passages of historical events which account for the fact that Buddhism existed through the ages
much longer than all institutions while those empires which were built through power, animosity and rapacity have not perpetuated nor endured through the course of history. Buddhism has existed through history for 2,600 years.\textsuperscript{11}

In essence, Buddha's conceptions of human reality and destiny have much that attracts those in modern times who perceive human conditions as such, for Buddha was primarily concerned with the human predicament, conditions, and realities, in other words, concerned with what characterizes modern living--of despair, anxiety, forlorness, transience, passions and desires, namely, inauthentic existence. He was concerned with measures or means whereby man may attain salvation (liberation). Philosophical deliberations on realities leave little time for man to engage in enlightened living.\textsuperscript{12}

In Buddhism: "A Modern Way of Life and Thought,"

Tabrah describes the essence of Buddhism:

The core of the Buddha's teaching is that spiritual realization is a growth from within, Nibbana, the state of absolute spiritual freedom, of freedom from superstition, from ignorance, and from all illusion, could be achieved through the diligent striving of each person along the hard ethical path of the Buddha's Middle Way until, through intense subjective effort, this intuition, or supreme awakening, or enlightenment occurred.\textsuperscript{13}

The Zen masters contend that when one relies on something or a facet of human existence which impedes, hampers
the individual's freedom through its requirement and imposition on one's life, then the consequences are the enslavement of one's life. Thus, the Zen masters approve Gotama's assertion that one must not enslave himself by relying on anything. Gotama's denial of the permanence of anything; thus, reliance or dependence on things or organized religion, which are not permanent is a fallacious way of approaching security. Both Jesus and Buddha denied the permanence of things, that of changelessness. Men are misguided by their confidence in "things." Thus, Kimpel assumes that Buddha's conviction is unique not only to Eastern culture but to Western civilization—Buddha's statements such as: 'I have surveyed the ocean of samsara, and I have found nothing substantial in it.' Similarly, his convictions held true on any facet of life, for "In flesh and blood there is no permanence." "Wherever one looks, nothing is there substantial. Both Jesus and Buddha believed in the transiency of things."14

A brief passage from Appleton's interpretations of Buddha's beliefs follows:

The Buddha saw equally little hope in the outward ceremonies, the recitation of religious mantras or magical formula, the system of sacrifices prescribed by the Brahmans of his day....Brahmans thought of themselves as above even kings; they were so by birth rather than worth.15

Gotama fancied little the outward religious rituals,
ceremonies, systematic religious practices and assumptions, particularly those advocated by the Brahmans and by the prestigious role these Brahmans usually assumed. In his descriptive analysis of Buddhism, Kimpel accounts for the Indian adherence to "traditions." Gotama, in many instances, was concerned and perplexed by the lack of enlightenment which characterized those who failed to visualize the inefficiency of such customs and conventions. Jesus and Buddha encountered similar situations whereby the Pharisees and the Brahmans valued rituals, the observances of outward actions rather than on the "inward worth of the individual and the consequences of such acts on one's life."

The sorry plight of organized religion is its overemphasis on considerations for external attributes of religion such as established performances, customs and the like, which overshadow and neglect devotion to the more significant aspect of religion Kimpel interprets. This dilemma is a universal occurrence, not only indicative of a specific culture. To Gotama, living religion in one's daily life is the essence of spiritualization.

The denial of religious externalization is representative of Zen's fundamental concerns. What matters most to Zen masters is not the adherence to conventions and ritualistic performances, but to the inward spiritualization as reflected in one's mode of living rather than on external concerns of organized religion. This involves a great
deal of intense "inward discipline." Outward performances for the mere sake of it without any relevance to one's mode of living is considered insignificant. Although Zen belongs to the phase of Buddhism known as Mahayana Buddhism, the Zen masters' denial of institutionalized practices, and the absences from reliance on such practices including those teachings of Buddha, is unique to Zen alone with the confines of Mahayana Buddhism.18

THE BUDDHA

Buddha, the "Enlightened One"

Humphreys identifies Buddha in the following manner:

Who, then, was Gotama, the Buddha? He was a man self-perfected, one who had achieved the mind's Enlightenment. He was the latest of a line of Buddhas, the fourth in the series which guides and guards the cycle of evolution of mankind. By virtue of his office of Samma Sambuddha (Supreme Buddha) he was and is the patron of the Adept, the apex of the hierarchy of self-perfected men from whose ranks the spiritual leaders of mankind are drawn.

Aristocratic by birth, he was at home with all men, high caste Brahmans, kings and princes, philosophers, warriors, merchants, beggars and prostitutes. His compassion was absolute,...19

The root word of the title "Prince Siddhartha" is defined as 'perfected one.' The term 'Buddha' implies 'perfected one,' or 'the enlightened one.' These words are derivatives of the "Sanskrit root" one of the definitions of which is 'awakened,' or 'enlightened.'20 His family name,
according to Humphreys, was "Gotama." In approximation, his date of birth was presumably between 560-563 B.C.  

The Setting:

Buddhism evolved from the rich golden civilization of years gone by—that of the Indian civilization approximately 2,600 years ago. Amongst the many kingdoms representative of the northern region of India was the Sakya clan, today termed Nepal. Kapilavatthu, in the Himalayas. This was the setting of Buddha's birth.

Those who hailed from the aristocratic and wealthy class, were rewarded with the plush and luxury of aristocratic living, the elaborate as well as elegant structures and the scenic atmosphere of lovely public circles.

Within such luxurious setting and fortuitous conditions, Prince Siddhartha was born into the nobility, and to King Suddhodana and Queen Maya Devi, rulers of the Sakya clan. Much celebration ensued. One of the men of reverence prophesied that Prince Siddhartha would become a renowned spiritual leader. Admired as one of wisdom, he was entitled "Sakya Sage or Shakyamuni." Another title by which he was honored was "Prince Siddhartha" or "Lord Buddha."  

Buddha's Life:

The prediction that Buddha would not attain monetary gains or royal recognition disillusioned his father, who attempted to protect him, shelter him from the unpleasantness of this world's reality of suffering, evil, death, pain and
illness, the poor, and so forth. Hence, the young prince grew up in an environment of the most idealistic, royal and elegant conditions, unaware of the realities of human existence. 24 Wedded to a lovely Prince Yasodhara, they rejoiced in the birth of their son Rahula. The initial years of his life were exemplary of his title as Prince. 25

The first half of his life was marked by much elegant, exquisite living, protected by his father from the miseries of human existence, but inevitably he encountered the poor and those who were ill. These problems of human existence distressed and disillusioned him, and, thus, he was no longer concerned with the luxuries of royal living nor of "dancing girls, feasts, and hunt—"and the like—"all these pleasures with which his father tried to distract him—these no longer interested the prince. Sickness, old age, death, starvation, suffering—these were all he could think about." 26

Twenty-six hundred years ago as well as today, the approach to the resolution of human dilemmas resided in much concentration, contemplation, meditation, through the utilization of the mind. This was a measure to resolve the crucial dilemmas of man's existence and prevailed in many of the institutions of higher learning as in various educational centers. Men of all levels of social and economic standings engaged themselves in the contemplation of the trials and tribulations of human existence.

Those who left the comforts of their homes, their
earthly belongings to devote themselves to the philosophical and spiritual aspects of human existence were entitled "holy men." Such was the desire of Prince Siddhartha, and was precisely what his father did not desire for his son. To him "wealth, power, and royal position now seemed to Prince Siddhartha to be fetters. If he were free of them--he would be free to concentrate all his mental and physical energies, and all of his time, on the search for truth."^27

The intellectual climate of India during these days was conducive to much freedom, concern and movement. Public gatherings dealing with such matters drew much attention, attracted the many who assembled to listen to the discussion and refutations of metaphysical and religious speakers. There was much toleration of various philosophical as well as religious avenues to the search for truth and much admiration for the advocates of such approaches. The ideas which were considered and even lauded then are possibly considered as being heretic today. However, there was still much admiration for the Brahmans and their rigid caste system though there existed much deference for the "holy" and the "heretics."^28

Approaches to the Study of Buddhism:

The two approaches Humphreys accepts in consideration of Gotama Buddha and his "Teachings" are two alternatives of comprehending the great spiritual leader and his beliefs. One approach might be the "objective and analytic" view of
the religious leader depicting the historical accounts and movements of Buddhism, while the "subjective and direct" approach involves a recognition and description of Buddha as "the Enlightened One," supreme religious leader of his people. "The former is a critical examination of the body of Buddhism; the latter is an intuitive perception of its life."29

Of significance and concern to Humphreys is the appropriate approach desirable and necessary in familiarizing, orienting the reader to the fundamental beliefs or convictions of Buddha. For him, the objective and analytic approach fails to reveal the genuine spiritual insight obtained through a subjective approach to Buddha as an "Enlightened One." To obtain this revelation of his teaching and Buddha himself necessitates an awareness and recognition of his spiritual enlightenment just as Buddha achieved enlightenment through reliving many lives. In other words, Buddhism should be understood through subjective awareness and spiritual insight.

Objective analysis has its role in the study of Buddhism, in the abolition of religious idolization of superhuman attributes and provides an objective, historical account of the religious leader's teachings. However, Buddha like Jesus recognized for their achievements surpass, transcend, the accounts of history. As such Humphreys contends:
Yet in the end only tears the flower in pieces, and a beautiful legend written as legends usually are, in the shorthand of spiritual symbol, has far more life in it, more power, than a dreary textbook of analysed facts....

The Denial:

Although the first half of his life was devoted to and was concerned with the misery of human existence—"...an anguishing awareness of the pain, impermanence and meaninglessness of human life;...."—the latter half of Buddha's existence was marked by a cure, a remedy for the alleviation of human misery. Through long years of contemplation and dedication, nearly six years, he was even more responsive and perceptive to the ills and evils of mankind. More than ever, he was perplexed by the unavoidability of such miserable aspects of man's existence as illness, death, poverty, hunger, and so forth. He was perplexed by the irony of human misery and, through his determination, he sought the answers to the riddles of human life; he renounced all his earthly possessions and his royalty.

Through the years subsequent to his renunciation of the "sensual pleasures" which involved women at his palace, and from his encounter of human realities and disillusionment, he was awakened with potent force by the spirit of compassion within him; he realized the urgency of seeking salvation for others as well as for himself. Thus, he left his new born child and his beloved wife to seek, to discover
the cause of human ills and the resolutions of these problems for all mankind. He engaged himself in extreme asceticism only to discover the futility of it all and only to realize that asceticism is not the key to the cause of man's suffering, nor the resolution of the dilemmas of man. Through the six years subsequent to his renunciation of all that he possessed, he traveled on the path to enlightenment. During this time he was in his mid-thirties. 33

Buddha's Enlightenment:

Then, on a day which was devoted to intense meditation and contemplation to seek the resolutions to the problems of human existence, Buddha sat beneath a Bo tree near a river, determined to resolve these human perplexities. Suddenly, beneath the magnificent radiance of the full moon, the sudden flash of insight emerged within him. He suddenly realized the approach to enlightenment, and had achieved enlightenment—the sudden insight to the cause and remedy of man's ills occurred. No longer baffled by problems of human existence, no longer perplexed, he achieved inner peace and tranquility. For now he entered "Nirvana," a state of transcendence, surpassing the suffering, and the Karma, through the extinction of desires. To Gotama, Buddhahood could be attained by any individual through the approach set forth by him. 34

Suffering:

One of the fundamental concerns incorporated in his
teachings is, also, the existential problems of man. Gotama claims that life entails much suffering, sorrow and pain. What is more basic is the mode of human existence and man himself which perpetuates the worthlessness, meaninglessness and futility of human life. That suffering is an inevitable fact or principle of man's existence is propounded by Buddha, Buddha's realization of "death" as a fact of human existence, of mortal beings—the inevitability of death. Kimpel cites Snellgrove's assertion that death is the primary and paramount distress encountered by man. There is a striking parallelism between Buddhism and modern thought of human life and the finitude of man, death being a significant factor in man's limitation. Both are concerned with the finitude of human existence.35

Desire:

Gotama contends that human distress is an inevitable fact of human existence; it is unavoidable. Much of human desires are unattainable, never achievable; thus, such conditions lead to much human suffering. "According to Gotama, every desire is, by its nature, insatiable, and this insatiability of desire is the nature of human suffering."36 Thus, his descriptive analysis of man's unhappiness is formulated in terms of the following assertions or propositions as interpreted by modern writers on Buddhism.

The fundamental assumption includes the basic general premise that human existence necessarily entails misery and
human discomfort, and the basic cause or reason for this dilemma is man's insistence or desire of that which is unattainable. Most writers or interpreters of Buddhism claim Buddha's intent and position as that of completely eliminating man's desires in order that suffering may cease, while others diverge from this position. The interpretation that Buddha proposed a complete renunciation of desires seems erroneous, for those desires that can be fulfilled do not eventuate in frustration. However, there seems to be general consensus of Buddha's theory on the foolishness, the absurdity, and the impracticality of man's yearning for things which cannot be fully achieved. "The basic premise of Gotama's philosophy is the folly of trying to satisfy what cannot be satisfied."  

The Westerner's tendency to analyze and classify persons, objects and things is manifested in Kimpel's classification of Buddha as an "empiricist," for Buddha concentrated and dedicated himself to the underlying root of man's experiences. Unlike those concerned with the "self" and the "ego" that distresses, he placed emphasis on suffering itself as a realistic, inevitable occurrence in human existence. "So stated, his philosophy may be classified as a pluralistic phenomenalism"— In other words, there is one phenomenon about which Gotama reflects: it is suffering in itself. However, there are many suffering experiences or "many sufferings" man lives through.
To illustrate the divergent points of view on Buddha's fundamental principles, let us contrast the following authors. Appleton cites the traditional Buddhist beliefs known as the Four Noble Truths:

1. **Dukkha**—often translated by ill, suffering, pain, but these words have too narrowly the sense of physical suffering whereas the term used by the Buddha has a much wider sense, embracing the idea of impermanence, imperfection, frustration, meaninglessness, emptiness and unsubstantiality.

2. **Samudaya** meaning 'uprising,' the cause or origin of **dukkha**, which is desire.

3. **Nirodha**, meaning 'stopping,' the cessation or ending of **dukkha**, through the stopping of desire.

4. **Magga**, meaning 'the way,' which leads to the ending of **dukkha**, the following of the Noble Eightfold Path.41

Appleton claims, William James and T. S. Eliot describe the vanity of human existence, of "meaninglessness," futility, worthlessness of human existence. The youth of today, in many respects, reflect these ideas of the "meaninglessness" of human life. The Buddha was the unique first to insightfully perceive the nature of man's suffering and the vanity of human life and sought the remedies for such predicaments.

In addition, Appleton asserts the Buddhistic approach to salvation (liberation) lies in the ceasing of pain or suffering through the total disregard for that which one desires. "In the second truth he has identified the cause as
craving or desire or thirst which leads to a continuation of the very existence from which man are trying to escape...." (The first concerns the "vanity of human life.")

The utter negation of desires should lead to Nirvana, a very complex term to define precisely. The limitations of language to aptly describe such terms is evident. As Tabrah explicates: 'state of perfect inward peace, accompanied by the conviction of having attained spiritual freedom, a state which words cannot describe....Only he who has experienced it knows what it is....'

Most renowned authorities on Buddhism reveal the misconceptions Westerners derive from such terms as Nirvana. Westerners, in general, consider Buddhism as being annihilationist, since Nirvana seems to imply a sense or attitude of negation or total extinction.

The following passage reveals the Easterner's conception of the term "Nirvana."

What is the goal towards which the stream of life is ever moving? Is it nothing, annihilation, as many non-Buddhist writers affirm? Is it reasonable to suppose that a Buddhist strives for nothing? Is it possible to conceive that the Lord Buddha Shakyamuni spent forty-five years teaching people the road to nothing? How could one speak of nothing as the Highest Truth or the Most Perfect and Excellent Enlightenment? Does not this convey the sense of affirmation rather than negation? The scriptures speak of the joy of Nirvana. But the word Nirvana means a blowing out, a quenching. True, it does, it means the quenching of the hell fire of lust, ill-will, greed, racial and color prejudice.
It is the surrender of all egotistic petuancy. It is the annihilation of ignorance. It is a realization of our oneness with Buddha.44

Secondly, Bahm's insightful version of Buddha's philosophy provides Gotama's theories and teachings in shades of differing perspectives on Buddhism. To Bahm, the central thesis of Buddhism stresses the fundamental fact of human reality—that the desire or craving of that which cannot be achieved or fulfilled is a cause of man's suffering and distress. Hence, to escape from this ill-faring mode of existence, man should strive to disregard desires or wants, that which cannot be fulfilled, though at times it is difficult to perceive what is unattainable; besides, the degree of effort exerted in achieving the aims determines the end result.45

The incessant craving nature of man and its consequences needs elaboration. Man is weak; enticement enslaves man, deceives man, particularly in relation to monetary gains, social status, prestige, distinctions and meritorious recognition, material delights, and so forth. Those who are susceptible to them are considered weaklings.46

The "difficulties" or problems associated with Gotama's fundamental assertions is elaborated by Bahm. First of all, the nature of man himself indicates excessive wants or desires for something more than that which can be fulfilled. The consequence of it all is the perennial existence or
prevalence of suffering as a universal concern or dilemma of human existence. Secondly, one cannot accurately ascertain that which can be fulfilled; one seeks the possibilities that are more attractive to the pursuer; but, then, he may encounter disillusionment if his striving ends in futility. Thirdly, another dilemma is that he who desires to anticipate correctly, engages himself in improving one's skill at prognostication, but this act may, also, result in dissatisfaction or disappointment. Fourthly, the motivational aspect of desire affects, in many instances, one's success in the attainment of his goal. The stronger the desire or urge, the attempt will be greater, resulting in greater possibilities for fulfillment, but the consequence of this action is the possible over-play of desires. Lastly, distress may result as a consequence of excessive desire or wants to cease the yearning and craving for the fulfillment of a desired goal. In addition, the tendency of people to associate their cause of distress with the "objects" of the desire rather than the cause as being the desirer himself, is apparent.

Gotama's personal background exemplified one of his fundamental convictions on the trivialities of the material aspects of living. This was displayed by his negation of inherited royalty as well as the extreme ascetic practices in which he engaged himself for many years to provide man with the path toward enlightenment or liberation. The many
pleasures of royal life, he could perceive easily, but he was discontented with such extravagances. Later, through advice from sages, he was able to detect the cause of man's disillusionment which resides in the cravings of man and man himself rather than that which he wants or seeks. Through ascetic practices he attempted to seek nirvana but in vain. "Hence he learned that not only did excessive desire end in defeat, but excessive desire freedom from desire also ended in frustration." This resulted in the enlightenment of Gotama and, thus, his resolution of the problem resides in adopting "the Middle Way," through the enactment of the "Eight-Fold Path." "...: his middle way is a way between desiring too much and desiring too much stopping of such desiring." Also, Bahm reemphasizes Buddha's fundamental assertion "...that all is suffering (i.e., all are frustrated because they desire more than will be attained), and this holds true regardless of whether all is permanent, all is impermanent, or both, or neither."47

To Bahm, the second and third of the "Four Noble Truths" have often been erroneously interpreted by some writers. Removing desire and the cause of suffering as being desire is erroneous in the sense that inasmuch as Buddha realized that the evil of human existence is desire and that it should be eliminated, he did not contend that "all desire" should be eliminated, for wanting that which can be realized presents no dilemma—disappointment, frustration, or dis-
satisfaction. Bahm assumes that Buddha was concerned with man's resolutions to the problems or desires that result in frustration. The misconception attributed to Buddha's assertions on desire stemming from the interpretations and distinctions between desire and desirousness, or between "chanda" (desiring what, and no more than, will be attained) and tanha (desiring more than will be attained).” Another explanation of this misconception of Buddha's theory on desire lies in the assumption already held by traditional viewers that desire is absolutely evil and the elimination of the craving resolves man's perplexities. The traditionalists were not thoroughly convinced of his Teachings. Furthermore, those who interpret Buddha's conception seem to imply "negativism" more than is necessary, the "negativism" which Buddha disapproved.48

EIGHT-FOLD PATH

Man's actions determine his possibilities of securing liberation—the path that leads to Nirvana and enlightenment or enlightened living. The path designed by Buddha comprises eight phases.

1. "wisdom or understanding"
2. "ethical conduct"
3. "mental discipline"

"Right view" entails much more than a superficial awareness of reality. It is an in-depth comprehension, perception
of human reality, in particular, those fundamental aspects of the Four Noble Truths elaborated on earlier. It requires a deep, profound perception of the realities of human existence. "Knowledge," alone, is inadequate.

"Right Thought" is marked by purification of one's thought from such impure elements such as jealousy and hate, obsessions, false beliefs. It includes serenity, calmness, understanding, compassion; right thought enables the conduct of "right speech" and "right action" leads to the moral conduct essential to enlightened living—that which is characterized by humaneness. This would imply appropriate speech at the appropriate time and place and avoidance of impure speech, and unkind thought.

"Right action" involves humaneness toward all living things avoiding indecent sexual acts, refraining from alcoholism, enhancing the calm, sincere and decent life.

The basic stress underlying "Right livelihood" is refraining from engaging in occupations which injure others. Earning a living must not involve harming others.

Although the nature of such paths leading to enlightened living connotes a negativistic tonal quality, Appleton perceives Buddha's views of the Eightfold Path in an affirmative and pursuing manner which individuals must adhere or uphold if they are determined to attain liberation. However, the process involved is not a simple one.

The third basic phase of enlightened living includes
"mental discipline" continually reemphasized by Gotama. It consists of determined effort of the individual to preclude such evil conditions from arising and to initiate and encourage good and "wholesome" states of mind.

"Right mindfulness" involves cognizance of what really transpires within us internally and externally, and involves complete concentration on an activity or physical process of the body. For example, concentration on the aspects of affective elements and thought or conceptions of the mind and feelings of happiness or sorrow or a single conception of the mind.

The final requirement of mental discipline, Right Meditation is the following:

There are four stages in it: in the first all desires, worries, lustful thoughts, ill-will and doubt are abandoned, and only feelings of goodwill, peace and happiness allowed to remain; in the second, all cerebral activity is stilled, one-pointedness of mind is developed, all discursive thinking ceases and there is a happy sense of ease and joy; in the third stage the joy and happiness are no longer claimed, only the desire to become completely detached and receptive; finally comes the last stage, pure awareness of whatever reality there is, the timeless moment when time seems to stand still, the peace which passes all understanding.49

The modernist finds several obstacles in the path leading to meditative acts. First of all, the nature of Western conditions are not conducive to pure acts of meditation. Secondly, Westerners tend to have a negativistic attitude toward meditation; in addition, the hustle and bustle of
modern living leaves little time for man to engage himself in meditation. Thirdly, enough turbulence and commotion should enhance man to seek refuge in the country. Fourthly, religious advisors who counsel individuals on meditative practices must be available. Despite these impediments these meditations should constitute the crux of human living, for man needs such contemplative acts for wholesome living. 

Meditation is a major feature of Zen. Characteristic of Zen is meditation leading to "Satori," while Zen masters rely heavily on meditation which disregards all analytic thinking. Zen has been advocated by many Westerners. Chapter V is on Zen Buddhism and may enable the reader to understand the fundamental approaches underlying Zen.

The Setting for Gotama's Thoughts:

The historical background of India dates back to the year 1500—1000 B.C. The major spiritual beliefs were those of the Vedas which stressed to a great extent the ritualistic and sacrificial practices of a religion. The Vedas or the scriptures of the Vedic people were comprised of the most important concerns of the people and were conceived as being the oldest religious literature of India. The ritualistic elements of the Vedas includes hymns and the major emphasis seemed to be the performances of sacrifices. Hence, it is essential that the background or source of Gotama's refutation be understood by the reader, since Gotama contends that ritualistic or outward, external religious
observances are futile or inadequate evidences to resolve the many concerns and problems of human living. Observances of ritualism do not resolve the miseries of human existence.

Another characteristic of the Brahmans, incorporated within the Vedic scriptures was ritualism as well as the legends, philosophical, and intuitive insightful reflections. The Aranyakas and the Upanishads comprised the subsequent Vedic writings, and together called the "Vedanta." The Upanishads assumed an influential role in the subsequent Vedic texts. The Upanishads were critical of the ritualistic performances of the "anthropomorphic" characteristics of the Vedic acts thus initiating much reform in the ancient Vedic writings. Gotama pursued further such assessment of the ancient Vedic scriptures.

These concerns are reemphasized in Zen. Also, the Jains joins in with Gotama and the Upanishads in denouncing ritualism and recognizing the importance of man's conduct, his mode of living which leads to salvation or enlightenment.51

Traditions:

An elaboration of Buddha's opposition to ritualism, traditions and outward religious practices was made in the initial phase of the introduction to Buddhism (Chapter 4)--in sum, that man's conduct in life determines man's fate. External religious observations do not insure one's enlightenment. These are mere external features of spiritual
endeavours. In Zen the major concern is the qualitative dimension of living through self-control, training and cultivation. Gotama's philosophy serves as the foundation of Zen Buddhism.

As noted earlier, the Buddha's primary consideration was focused on the nature of human existence as human reality rather than on the "self" or "ego" which experiences disillusionment. To Buddha, "identity" is inconceivable, conceivable only in terms of experiences. This misconception of the "self" in terms of Buddha's interpretation that a "self" exists which endures or bears pain is erroneous. Desire, distress, and so forth are all experiences as far as Buddha's beliefs are concerned. "Suffering" means a series of experiences or a succession of 'impermanent elements' termed "skandhas." Since there are no "identities" they do not endure.

One of Buddha's major emphases was on the impermanence of the self, and the principle of transiency, the impermanence of all things. There is no "permanent self."

"....According to him, life is a sequence of suffering experiences brought about by its ignorance there is a self which desires;...." For Buddha's contention seems to be that all identities are unrealistic, misleading, deceiving and that suffering ordinarily is misleadingly associated with "the self." To Buddha suffering is synonymous with experiences. Inasmuch as he denies some aspects of the Upanishads,
he joins in unison with their assumption that there are no permanent *individual identities or selves*—the unreality of it all; whereas there is one absolute reality—*that of the universality of suffering and that suffering is a fate of human existence.*

The descriptive analysis of Buddhism provided by various writers contains slightly divergent views of Buddhistic theories of non-self or identity. Appleton suggests the conventional Buddhistic interpretation of non-identity may not be the only interpretation of "the self." The sacred writings of Buddhism mention the fallaciousness of the self, but, then, it, also, reveals the significance or paramount feature of the innermost self which needs to be "experienced" and encouraged in men, and if it replaces the intellect, the consequence is the "liberation" of man.

Buddha's lack of commitment on the question of the existence of the "soul" or the denial of the "soul" is manifested in the publication, "The Philosophy of Buddha," by Bahm. He remains reticent throughout his ensuing dialogues on the nature of the soul, for to pursue a debatable question such as no soul or self is irrelevant or ancillary to the primary concern for all men, the nature of human suffering and the alleviation or resolution, the cessation of it.

The most desirous "thing" which men strive for is their own identity based on the false premise or assumption that he exists as an entity. This foolish notion of "self" as an
entity in itself is absurd, and is termed "moha." This no-
tion promotes much misery among men. One of the greater
anxieties and fears of man is the termination, mortality,
death. Since Gotama's fundamental assertion is that there
is no such thing as permanence and identity, to fear or to
be anxious of death, or the cessation of "the self" is
fallacious, illusory or unreal--also, deducing from his
general premise that there is nothing permanent, no thing or
entity in itself; it is, also, delusory to concern oneself
with "the self" in the so-called "world beyond." It is
without foundation or beyond reason--hence, the absurdity of
fear or the cessation of "the self." 55

An interesting facet of Gotama's philosophy, the imper-
manent self, is outlined by Kimpel. Suffering of man should
not be attributed to 'reality.' To Buddha, suffering is a
consequence of the "ignorance" of man. It signifies the un-
enlightened status of man, the ignorance of the impermanence
of things and entities. Therefore, anxiety over death is
stupidity. Awareness of this false conception of the per-
mance of things results in no effort to attain these goals,
since the absurdity of it all is known.

According to Gotama, suffering is within
the control of enlightened life. Understand-
ing how hatred arises, or anger arises, is it-
self liberation from those evils which arise
when it is believed that there are things to
be sought through jealousy and greed; that
there are things to be resisted by hatred;
that there are things to which one can cling,
and thereby be secure. But all of these common responses of life express the tragic mistake of importing distinctions into a flow of experience which, without distinctions, would also be void of all desiring.\textsuperscript{56}

One of the controversial issues in Buddhism is the contradiction between Buddha's assertion of the impermanence of things and "non-identity," and his teaching indicative of the qualitative dimensions of man. His teachings have the quality of liberating or "enlightening" men. The universality of his "ways" is contradictory to the impermanence or "non-identity" of things. "And the way Gotama himself regards the soundness of his teachings, as may be inferred from the years of his teaching activity, cannot be made compatible with the thesis that belief in every distinction is ignorance, or is an expression of ignorance." However, Buddha would not have been concerned about his teachings as a "thing" in itself but would conceive of his teaching as being a valid approach to enlightened living. His teachings are synonymous with one's enlightened living.\textsuperscript{57} The term Dharma implies the entirety of his teachings though its interpretations vary.

Suffering, enlightenment, and so forth in Kimpel's point of view contradicts the very nature of his basic contention that there is no permanent entity or "distinctions." Although these conceptions seem to be conflicting or incompatible, those who revered him in his time as "the enlightened
one," held him in high esteem on the basis of his enlightened living, for he exemplified his teachings.  

Enlightenment:

The essence of enlightenment is enlightened living. The nature of enlightenment is reflected in one's own enlightened living. Enlightenment is not identical to ritualistic performances or outward religious performances or acts. Perhaps the terminology "one's spiritual insight" determines one's possibilities of attaining enlightenment. Buddha's major theory indicates that enlightenment is not achieved through a source; enlightenment is not derived from something, but is the attainment by the individual himself. Gotama's enlightenment must necessarily be "experience." Enlightenment refers to one's liberation from reliance on objects, entities, act on confidence in differentiations. Enlightened living must necessitate distinctionlessness, or conviction in non-distinctions. Enlightenment is Nirvana, free from distinctions. It is experience that is pure, known as tathata.

"Samsara" as an experience involves the converse--the conviction in distinctions, the "self," while Nirvana contradicts "samsara." "Avidya" is a misconception that the identity of things prevails. Enlightenment is the liberation from the misconceptions of recognizing the actualities of entities, or the identity of things. The central emphasis of Buddhism, then, happens to be on "the enlightening
experience" one encounters. 62

The Three Basic Aspects of Reality:

From the indication given in the earlier passages, there may be three fundamental aspects of reality as perceived by Buddha. Tabrah states: "His description of reality perceived intuitively..., has only now—twenty-six hundred years later—been similarly achieved through the empirical physical research of western science." However, Tabrah does not include specific empirical research that confirms this. 63 To Buddha there are three observable facts or events of existence.

Annica—the principle of impermanence of all things.
Dukkha—distress, agony, sorrow of human existence.
Anatta—"no-soul" or "no-self."

Annica:

One of the major theses of Buddha was the impermanence of "all things." All things are constantly changing. Buddha contended "...that matter is without substance." As an example, a rock even though perceived in terms of a solid substance is always changing, the elements that compose it are always in perpetual motion and change. 64 This principle is often called "The Law of Transiency" or "The Law of Change." A simplified explanation of this law or principle, an excerpt from a religious text follows:

This law of change and passing away is to be found everywhere and in everything. Money, position, pleasure, our bodies and
even the world itself is changing, and must
in the end pass away.

We see a beautiful rose bud in the gar­
den, admire its beauty and enjoy its per­
fume. Tomorrow it will become a full blown
rose; again, in a short few hours, petals
will lie upon the ground.

So it is with all the pleasures of life
--we hold them and enjoy them for a short
time and then they pass away.65

Dukkha:

In brief, Appleton asserts that the implication of
Dukkha means much more than mere suffering in reference to
physical illness. It involves the human pain associated
with emotional ailment and frustration. Buddha's philoso­
phy implies that the very nature of human existence is com­
posed of the inevitable elements of suffering.

The problem of suffering of men is attributed by many
adherents of Buddhism, to the nature of suffering experi­
ences of the past, for these determine the nature of pres­
ent misery, suffering and agony.66

Although there seems to be a disputable assumption from
Appleton's point of view, Kimpel clarifies Gotama's views of
the Indian version of Karma and the ritualism associated with
Karma in order to eliminate or to eradicate the influence of
the past experiences on the present. Kimpel claims that, to
Gotama, associating the past experiences to the present ones
is justifiable if the "self" is not identified. This is the
Law of Karma. Buddha denounces the ritualistic tendencies
of the ancient Indians to clear the past experiences from
the present. To Buddha, one's cravings and wants of the past do affect the present misery of man, or man's present conditions, but he refuses to conceive of Karma as an entity or as something to "mythologize" about. The major concern of Gotama is the resolution of the problems of suffering. Liberation from human misery requires the diminution of suffering regardless of the "Law of Karma." Bahm, in his interpretation of Buddhism, assents with Kimpel in that the central concern of Buddha's philosophies is focused on attaining liberation, or enlightenment through the abolition of desires which are the roots of suffering regardless of the existence of Karma.

Buddha's conception of suffering is more deeply ingrained in man, a more profound misery of human life—one that is characteristic or indicative of the deep, innermost conflicts, tensions, anxiety, and the transitory nature of man. Increase in knowledge does not necessarily result in man's greater insight, compassion and wisdom. Scientific and technological advancements can serve as detriments or benefits to mankind.

The "Non-Self Doctrine"

We have described the various interpretations of Buddha's theory of "no-Self." First, the most usual explanation holds specifically the Buddha's denial of "the self," for this assumption is a derivative of his major premise that things are never static, but ever-changing.
There is "no-Self" except for a series of experiences.70

Other varying views of Buddha's thought focus on
Buddha's recognition of "the inner-most self" which seems
desirable.71 Others take issue or question Gotama's reti-
cence on the "self" or the "non-self."72 Does a self really
exist in reality? If Buddha was uncommitted to such issues,
it was attributed to his major focus and concern on human
suffering as experiences and the resolution of these in-
evitable occurrences in human reality.73

Secondly, in reference to Gotama's conception of the
self, the feelings, physical entity, and cognitive processes
do not in themselves constitute "the self." He still de-
nounces the "self" when he refers to the ego which displays
the negative attributes of living, which are tenacious,
domineering, "impermanent"--the shallow, egotistical attri-
butes of this kind of "self." The Buddha, at the same time
recognizes that good conduct, contemplation and reflection
considers the true self as a friend, while the converse
holds true, that immoral conduct reveals the self as an ad-
versary. Thus, Appleton perceives Buddha's conception of
"the self" in terms of a dual dimension--"... a lower Self
to be unmasked, tamed and repudiated, and a true Self to be
loved and developed."74 He interprets others who regard the
study of "the self" as impossible or difficult or an imper-
fest activity, since the subject and object are identical.
Possibly, Gotama was reticent concerning the self, for it
is undescribable, only encountered by "the self."

The credence in a self is a necessary condition for the existence of suffering. When one refers suffering to "myself," reference to "the self" augments suffering and misery.

In Eastern philosophy, the major concern or emphasis focuses on the activation of thought, "a way of life." The inadequacy of mere contemplation and metaphysical speculation is evident, for the Easterner attempts to enforce thought through action. Philosophizing for the mere sake of it is unrealistic and foolish. "A merely theoretical proposition, such as 'there is no ego' would be regarded as utterly sterile and useless. Thought is no more than a tool and its justification lies in its products." The Easterners stress everyday conduct, in their daily lives.

The great contribution of Buddhist 'philosophy' lies in the methods it worked out to impress the truth of not-self on our reluctant minds, it lies in the discipline which the Buddhists imposed upon themselves in order to make this truth into a part of their own being.

THE FOUNDATIONS OF BUDDHISM

A special section in this chapter will be devoted to the foundations of Buddhism as espoused by world's renowned and foremost authority on Buddhism, Daisetz Teritaro Suzuki. Suzuki expounds the essentials of religion, in general, as a prelude to his discussion on Buddhism.

Before I speak about Buddhism, I wish to say a few words about religion in
general. For Buddhism is a religion, and like other religions, is often considered as having no direct contact with life itself, and many think that they get along well without it. Some go further and say that it is mere superstition, and that whether or not heaven or hell exists is no concern of theirs. Some have gone still further, and describe religion as an opiate for the masses, a means used by capitalists and bureaucrats to make the people blindly obey their will. If this is what is thought of Buddhism as a religion, there is no understanding of the role which religion plays or should play in our daily life.

Most individuals assume the primary role of the "sense-intellect" while the spiritual realm lies forgotten; that reality and human existence are measured in terms of what is perceived through the senses and the intellect and that the spiritual domain is irrelevant to the awareness of ultimate reality. Thus, spiritual matters are transferred to others such as the poets and musicians, "visionaries" or dreamers as well as those affiliated with the religious sphere. Conversely, from the spiritual standpoint, what is directly revealed to the "spirit" holds precedence over the sensuous sphere as it is but a reproduction of that which is attained through the spirit. "What is more real, therefore, is the spiritual world and not the sensuous world." To Suzuki, the spiritual world or domain is what each of us desire in the ultimate sense, for we seek to dwell beyond what is apprehended through the intellect, for that which we look for or long for in the ultimate sense, cannot be attended by the intellect alone. We long for that which is ultimately real.
This can only be attained through spiritual insight.

The sensuous world is interpreted through the process of intellectualization or through the intellect. One organizes the world of senses. Comprehending this world of the senses is not a complete understanding or apprehension of reality, which is only recognizable as far as the power of the intellect permits. However, the intellect does not provide for the fulfillment of genuine human existence, for that which we long for, desire or hunger for, eventually lies within the spiritual realm. Many of our frustrations and human dilemmas arise from the inadequacy of intellectualization, for it is incapable of grasping life as we live it spiritually.

In the quest for ultimate truth we approach the religious world, the world in which logic and rationality are no longer primary, for the spiritual realm transcends the intellectual realm, "...for now the real equals the not-real and the true the not true. More concretely stated, water does not flow in the river,..." This statement is a consequence of intellectualization. Despite this startling fact, our daily encounters with our sensual and intellectual world still remain or the "sensual world" still exists. This is the manner in which Zen Buddhists reveal their outlook on this world, through insight or intuition which is difficult to comprehend. To Zen Buddhists, the spiritual realm is a necessary element in our daily lives.
Suzuki cautions us that in actuality the dichotomizing intellect perceives two divisible domains and distinguishes them one from the other; whereas, in reality, the one individual "world" exists.

If the assumption holds that the world is one, indivisible, indistinguishable, and non-discriminative, then, the world of the intellect and sense and the world of the spirit cannot be distinguished or described without intellectualization. But we cannot elude the intellectual force that exists within us. Thus, the world is multiple as the intellect attempts to divide, to become cognizant of it and to distinguish this oneness of reality. The intellect tends to fragment it.

The learned men of Buddhism describe existence in terms of distinguishing the undistinguishable or the differentiation of non-differentiation. To the intellect, the spiritual world is comprised of indiscrimination and indistinction, while the world of the senses is characterized or reveals separation and discrimination. Inasmuch as logic impels us to realize that indiscrimination and differentiation in themselves are meaningless, since the nature of what is perceived is discerned as such by the intellect, thus, in itself, the spiritual world indiscrimination cannot exist and is discernible or exists only through the discriminative world. But the undifferentiated world in Eastern religious circles imply one complete and "absolute" world which exists
in itself, though it is inconceivable through intellectualization.

Cognitively speaking, the division or dualism of the intellectual and the spiritual is justifiable or definable. However, insofar as they are meaningfully interrelated, infiltrated or united, this separation or disjunction is incompatible with our daily experiences in living. Assuming that this world is one, the spiritual and the intellectual world, although attaining their "self-identity," are still one. This is a perplexing as well as confusing statement to make. Thus, in terms of the Eastern religious expression of the differentiation and distinction of non-differentiation and non-distinction which is difficult to comprehend through intellectualization, this may imply that spiritualization cannot be attained through intellectualization, rationality or reasoning powers. In Suzuki's interpretations, he allows for intellectualization insofar as discriminative, distinctions, and their counterparts are concerned, for the conclusions must necessarily be derived through the process of intellectualization. "...for all the talk so far carried on is based on reasoning whereby man attempts to give a consistent explanation of his experience." Suzuki cautions us against the primacy placed on rationality while relegating spiritual aspects of our daily experiences to an insignificant position. Suzuki's contention is that rationality evolves from experience
rather than the converse. Rationality must hold an ancillary position to that of one's lived experience.

Reasoning must conform to life, and when there is something in life which refuses to be dealt with by reason, it is the latter and not the former that is to make a new start. Faith lives and the intellect kills. It is for this reason that religion generally assumes an antagonistic attitude toward reasoning...."79

But intellectualization has its role. "If one truly understood what is meant by non-discrimination discriminated, one would not think of going against intellectualization per se, ...."79

Intellectualization establishes or creates the illusory self as an actuality which is incompatible to spiritual and moral values. For Buddhists as well as those of other religious faith, the egotistical self must be abandoned, for it is the basis for all evils. The essence of Buddhism is to transcend or surpass and go beyond the limits of intellectualization, for it delimits human experiences; transcending the realm of differentiation is necessary for enlightened living.

Suzuki reveals the difficulties (also, revealed in Zen) involved in explicating the Buddhist beliefs on "no-mindness" or "mindlessness," for the terms in the English language are inadequate in clearly defining such meanings. "Unconscious working of the mind"--the quest for, in religious circles of the East, is the "unconsciousness" which refers to the "spir-
"ritual" level wherein analytical reasoning is abandoned or dissolved. The essence of Buddhism is wisdom through transcending the intellect, for spiritual insight is unattainable through analytic thinking.

In sum, the spiritual realm does not exist separately from the intellectual realm. It exists in relation to the world of differentiation and distinctions and retains its non-distinctiveness not apart from it, else it would not be the realm of non-differentiation. The aim of Buddhism is to fuse or to unite these counter parts, to unite "distinction and non-distinction" into one. It must not entail the process of analytical thinking, but must be blended through spiritual encounters.

Simply stated, spiritualization requires that we cast aside, abandon the trivialities and externalities we adorn ourselves with in our daily existence. Much of what man creates for himself is not of value, spiritually speaking. The homes, attires, wealth, position, clothing, etc., are not necessities but an ostensible display of prestige, power and position. These are not necessary or imperative to enlightened living. Spiritual insight cannot be attained through the possession of externals. To disown these trivialities is essential to attaining enlightenment.

The essence of Buddhism entails transcending, surpassing, going above the realm of opposites. Insofar as it is absolute, it remains not distinct from the opposites of
contradictions but remains in the realm of opposites. In Buddhism spiritualism must transcend the realm of the intellect.

The one must be found in the two, with the two, and yet beyond the two, that is to say, non-distinction is in distinction and distinction in non-distinction. To state the point more directly, distinction is non-distinction and non-distinction and non-distinction is distinction....The merging of contradictions, the self-identity of distinction and non-distinction is achieved by faith, which is personal experience, ....

In Christian terms the spiritual encounter may be similar to "divine revelation." It is not attained through intellectualization of rational processes, for spiritual insight transcends the intellect. "God" transcends the intellect and the miseries of human existence primarily emerges from man's inability to transcend the intellect.

Karma:

Though some known authorities on Buddhism question the validity of the assumption that the "Law of Karma" was endorsed by Buddha, Suzuki reveals the role of Karma in Buddhism in the "Law of Cause and Effect." The term Karma is defined as 'action'; thus, human acts are weighed in terms of ethical standards of good and bad, desirable and undesirable. As human beings we are the only ones in which the Karma is inherent. "Human suffering is due to our being bound in Karma, for all of us, as soon as we are born, carry a heavy burden of past Karma, which is, therefore, part of
our very existence...." We possess Karma, for, in contrast to other living things, we have the capability of being aware of our conduct, past and present, as well as prepare and predict—also, aware of our own selves. Usually, man's capacity to foresee the future and plan in accordance with it enables man's liberation from the Karma. Our consciousness of our involvement in Karma is a "spiritual privilege" in that it enables us to surpass Karma, to ascend above the limits of Karma, the consequence of which is the liberation of man. Along with this transcendental and possible liberation, however, man needs to recognize the significance of responsibility and the "struggle" involved—It requires violent strenuous efforts against opposition, with great difficulty or with great effort. Strife is inevitable and a necessary aspect of human life through which one attains enlightenment. He must encounter suffering with courage and, thus, enable himself to surpass the limits of Karma. Karma, if considered or confined within the realm of intellectualization does not permit an urgent consideration of those crucial aspects of human existence.

The human privilege of self-judgment or self appraisement is also the key to self-deliverance. Just because we are conscious of ourselves and know how to evaluate our deeds, we are permitted to have a glimpse into a realm where no such human judgment or evaluation avails, that is, where Karma is merged into no-Karma and no-Karma into Karma.

To put the matter in another form, we can say this: as long as we are human, we cannot escape from Karma, for we are Karma.
and the latter will follow us wherever we go, like our own shadow, but because of this we are able to escape from it, that is, to transcend it....

The efforts or attempts to transcend the Karma are revealed through man's prayers. Man, alone, engages himself in prayer as a consequence of his consciousness of his limitations and powerlessness, and in his desire to transcend his limitations.

...Karma oppresses us all the time, yet all this time we strive to rise above it. This striving, this impulse to transcend Karma, issues directly from our spiritual nature. Prayer, therefore, which is another name for the urge, constitutes the essence of the religious life....

Suzuki contends that the Buddhistic theory of the inevitabilities of suffering, "dukkha," is not pessimistic but depicts actual human existence. In Suzuki's viewpoint, the "spiritual" encounter of pain transcends the sensual experiences. The enslavement of Karma can be dissolved through the realization of the inevitability of it in human living and man's realization that Karma does not penetrate our inner-self which transcends the duality in reality. For in Buddhist terms or philosophy "of self-identity," Karma is no-Karma" and "no-Karma is Karma." The essence of Buddhism is the non-distinction between subject and object. They are "self-identical."

The dangers of intellectualization in Suzuki's terms cannot be minimized although Buddhists do not negate
intellectualization entirely. A slightly divergent view from the advocates of Existentialism is revealed when Suzuki contests the thesis that man's freedom of choice among alternatives is not freedom in its ultimate sense, since choice of alternatives delimits man's freedom to a degree. Freedom, as expressed by Suzuki is freedom without any limitations. It must be unlimited freedom.

Suzuki regards the spiritualists as ones who possess the intellectual as well as the psychological awareness and sensitivity. Only human beings are aware of "consciousness and unconsciousness," let alone aware of his own self. Simply stated, for him enlightenment implies nothing more than a realization of this awareness of man, particularly on the spiritual plane.

Enlightenment is spiritual and not intellectual, it is not of thought, but of spirit. Becoming spiritually conscious of the facts of our everyday experience is not the same as psychologically or intellectually becoming conscious of them. The difference between this spiritual form of consciousness and our ordinary consciousness in the world of sense is not on the same plane of experience; there is something categorically differentiating the one from the other. Cold is felt by the enlightened as well as the ignorant. When a bird sings all hear it, unless one is physically deficient. But the consciousness experienced by the ignorant does not rise above the sensuous plane....

Suzuki cites Pascal's conception of "the thinking reed," but in Suzuki's views, religious "self-consciousness" resides beyond the planes of mere reflection or awareness;
implicit in religious self-awareness is the non-distinction between that which is aware and the object "...of which the spirit is conscious." Consciousness without regard for awareness of an object, in Buddhist terms, is religious self-awareness--"...the identity of subject and object...." This "oneness," its absoluteness, is the basis or foundation for later pluralities. While man involves himself in dualities, pluralities, he has not attained spiritual insight. He must elevate or transcend the world of multiplicities into the spiritual realm devoid of distinctions. When this plane of awareness is achieved, man secures absolute freedom. In Buddhism, freedom devoid of restraints or constraints is necessary. Suzuki insists, despite his critique against intellectualism that the sensual world need not be avoided but must have its foundation in reliance on spiritual sensitivity and awareness.

In sum, the following passage, a significant one in Suzuki's lectures presents an affirmative view of man despite the fact that many consider Buddhism as a pessimistic religion.

It is for this reason that we are far greater than the universe in which we live, for our greatness is not of space but of the spirit. And there is nothing spiritual in the universe apart from human spirituality. The greatness of our world comes from our own greatness, and all about us acquires its greatness only from us humans. And our greatness is realized only when we become spiritually conscious of ourselves and all that goes about us, and by this kind of self-consciousness we achieve emancipation....84
CHAPTER V

ZEN

Ah me! I am one
Who spends his little
Breakfast
Morning-Glory gazing

Basho

In recent years Zen Buddhism as a way of living, as a belief and spiritual endeavor has attracted a great number of Westerners, but perhaps the most striking feature of Zen is the refutation against rationality and the possible dangers inherent in it. For Zen refutes or negates the popular assumption that, through intellectualization, one's apprehension of reality may be expressively stated in a "logical" manner.

In a descriptive account of Zen in which the fundamental assumptions of Zen are stressed, Kimpel underlines the most significant concern of Zen Buddhism—"...that enlightened living is free from distinctions with which most men construct the range of their awareness. Enlightened living, according to Zen masters, is freedom from distinctions which constitute conventional ways of thinking; ...."²

Probably the most paramount feature of Zen, and one
which possibly accounts for its present popularity, is the assertion that "reality" exists prior to man's cognition or man's modes of thinking. Zen is a derivative of Eastern thought of long ago which was based on monism. It contends that the priority of reality is above the distinctive thinking of man. Reality is without distinctions devoid of "men's prejudices." Enlightenment in effect, constitutes living without distinctions, prejudices, and discrimination. Thus, Zen supports Gotama's conviction of enlightened living. Zen emphasizes a way of explaining or accounting for a distinctionless reality. Reality is devoid of "prejudices" or discrimination which constitute men's thinking. The major concern of Zen masters, enlightened living, is one that is free from the enslavement from prejudices, the distorted views of reality so characteristically featured in modern society. It aims at living devoid of all distinctions from which men suffer. Reality is that which is devoid of differentiations and distinctions.

Zen, a Moral Philosophy?

The Zen master's denial of man's prejudices and the dangers apparent from man's attempt to arrive at distinctions may imply a consideration for a "moral philosophy," an outlook in life which implies emancipation from the enslavements of man's own distinctions so evident in society today. Their fundamental premise is that the nature of genuine existence or reality precedes that of human modes
of thinking. Reality is free from the distinctions man attribute to it.

Zen is concerned with enlightened living, "a way of living;" it reflects a way of thinking or belief and serves as the basis of Zen's viewpoints, although Zen refutes systematized modes of thinking or philosophy.

The Limitations of Language:

Zen discourages the reliance on language, for a description of reality, for it has its limitations. To many Zen leaders, Zen cannot be fully revealed or expressed through language. For instance, "enlightenment" is something inexpressible. "Satori" implies a way of living rather than a theoretical construct or speculative philosophy concerning living. Rather, "Satori" is living itself: "Since satori is a type of living which is free from the prejudices in terms of which man thinks, it is not a philosophy about living, but it is rather living which is free from prejudices that are commonly affirmed in philosophies." Zen deemphasizes the authority of language and the confidence, trust and belief man acquires from philosophy or language. "As an approach to reality, it is likewise not a statement, or an articulated philosophy, about reality. A statement, or a set of statements such as constitutes a logically consistent philosophy, is not enlightened living or satori."¹

'No Thought':

Zen maintains the restrictiveness of formal or orderly
thought or rationality in explicating the nature of a reality which is without differentiations or distinctions. Enlightenment does not involve a logical process or procedure, for such logical procedures are characteristic of distinctions while reality is without distinctions. Men may know a great deal regarding reality, but "...they know only what they think, or what they say, about reality. Analysis of reality, is, therefore, an impossibility, according to Zen masters." Thus, they decry language and thought. 4

Monism:

Monism is basic to Buddhistic and Zen thought. The fundamental assumption or premise underlying monism is the notion of reality as being one and inseparable, without distinctions, but man attributes distinctions to such a reality, an impossibility. Although Zen masters disapprove of metaphysics or philosophical approaches to reality, it endorses a prior notion that there exists one distinctionless reality. However, assuming or recognizing such a premise is not conflicting with a formalized discourse about monism or a declaration or a setting forth of expression of words.

Underlying Gotama's affirmation of a distinctionless reality is this monistic assumption. He himself disapproved of formalized thought and speculations and conceived of reality which is distinctionless.

The Zen approach, though dissimilar to formalized thought or philosophizing is metaphysical by the manner in
which man attempts to disclose it. In a sense, Zen is metaphysical, even though it is not theorized formally. Enlightenment is determined by man's qualitative dimensions of living. "It is a nondiscursive response to reality; and, therefore, there is no sound basis for maintaining that this type of response is not also an 'interpretation'." Those who advocate rationality may deny its interpretive capacity as it is exemplified in discourses usually in Western academic circles; however, this disparagement for the Zen approach is precisely food for Zen's assertion that man attributes discrimination to a nondiscriminative reality.  

Inasmuch as Suzuki disapproves of a formalized theoretical analyses of reality, Kimpel reasserts Suzuki's claim that the fundamental understanding of Zen can be coherently and logically presented.

Gotama's conviction is that enlightenment and Buddhahood are devoid or void of all distinctions man ascribes or assigns to reality—such as the "Absolute Self." The non-reliance on things on the basis that there is none is reflected in a "distinctionless experience" which leads to freedom from the delimitations of the human mind and, thus, finally, eventuates in enlightenment.

Though much of Zen is basically a derivative of ancient Indian mode of monistic thinking, part of their convictions reside in the supposition of "plurality," the "identity of things" as they actually exist. This idea was originally
derived from China. Thus, Zen comprises both pluralism or monism even though recognition of distinctions assigned to things is denied, for things are what they are as they actually exist, a recognition of their own identity. "Whether there is one without distinctions, or many which are internal to the one reality, the ideal is basically the same: it is not importing into a reality any distinction which is not its own nature."  

Kimpel in his concluding introductory remarks to Zen, comments that the West can learn or acquire a great deal of knowledge from its deep-rooted philosophical interpretations.

Zen's concern is for a way of human existence in which spiritual experience of "inward experience" or spiritual insight is greatly revered. It is what is termed "enlightenment," fundamentally based on Buddha's spiritual insights. The central theme of Zen as in Buddhism is liberation and spiritual, inward experiences. The basic feature of Zen is enlightenment as preceding that of liberation of man.

Origin:

Zen is a derivative of Gotama's inward experiences but, Zen is, also, rooted in Chinese thought. One of the central theses of Zen is contemplation or meditation, although interpretations of the latter term vary; however, in essence, Zen stresses enlightenment through an approach to living which is actuated and which results in enlightenment. Its emphasis seems to be on the constructive means, ways, or
approaches to living rather than on annihilation, or dec­
nunciation or negation. This approach leads to the central
feature of living itself which constitutes, encompasses or
characterizes enlightenment or enlightened living. Kimpel
relates Suzuki's interpretation of Zen by stating that the
major concern for all Zen Buddhists is the way to achieve
enlightenment. Other concerns, aims and intents are sub-
sidiary in nature. Thus, meditation, would be considered
secondary to their major intent and aim of achieving spir-
ituval insight or enlightenment through living experiences.
Enlightenment as such is a distinctive feature of Chinese
Buddhistic thought in contrast to Indian speculative en-
deavors. "He (Suzuki) therefore, interprets enlighten-
ment, not, as a negation of experience, but rather as an
enrichment of it." 

The first Chinese patriarch of Zen Buddhism,
Bodhidharma, was originally from Southern India and estab-
lished himself in China in approximately 520 A.D. He was
considered as being the first patriarch of Chinese Zen,
whereas, he is accounted for as the 'twenty-eighth patri-
arch' through the course of Buddhist history, although ver-
sions of it vary. To most Buddhists, however, Gotama is
considered as being the first founder of Buddhism inasmuch
as there are others who do not consider him as being the
founder. He is, nonetheless, accorded, acclaimed and ven-
erated as "The Buddha " by Buddhists, while his teachings,
spiritual leadership and awareness of the difficulties experienced in human existence, serve as the foundation of all Buddhism. "What is thus peculiar to Suzuki's interpretation of Zen is an emphasis upon the effect of enlightenment upon the totality of a person's life. Hence, from this point of view, the uniqueness of Zen consists in its insistence upon practice;...." Subsequent to Bodhidharma and his teaching, Hui-neng gave direction to Bodhidharma's teaching and emphases. Following his death, different interpretations arose, the consequence of which was the institution of two schools of Zen thought—one, the Rinzai, and second, the Soto Shu. Again, Rinzai School emphasizes enlightenment through living experiences of man, rather than philosophical or theoretical speculations on the nature of enlightenment. As a matter of fact, enlightenment itself is unexpressible and the inadequacy of language to define the nature of enlightenment is acknowledged. This implies enlightenment and living experiences associated with enlightenment rather than associating thought and language with enlightenment.

The distinctive nature of Zen thought involves enlightening experience as direct experiences with reality. Since "experience" and "reality" are one as established in the earlier versions of monistic beliefs, there is no intermediary factors such as language or thought. In terms of monistic beliefs, there is no consciousness of differentia-
tions in the process of attaining direct experiences with reality or achieving enlightenment. The oneness of reality is a distinctive feature of monistic metaphysics and serves as the foundation of all Buddhism and basis of Gotama's perspectives of living reality. However, one of the basic features peculiar to Zen in contrast to other Buddhist sects is the negation of the Four Noble Truths.

Since Zen Buddhists oppose all forms of distinction, they disfavor the Mahayana adoptions of "images" for Zen contends, enlightened living requires direct experience with reality without any intermediary distinctions.

Another distinctive feature of Zen, in contrast to the other Buddhist sects and divisions comprises satori or enlightenment without references or reliance on deliverance of orderly or logical thought and speculations, but rather perceiving enlightenment in terms of immediate experiences. Suffice to say that Zen, also, does not rely on sacred writings of Buddhism. Zen, therefore, expresses living experiences of man which enables man to attain enlightenment. Zen discourages intermediaries such as deities through which enlightenment might be achieved. Enlightenment implies "a way of living." It is the quality of experience that is acknowledged and greatly stressed. Though Zen is a facet of Mahayana Buddhism in essence it diverges from the practices of Mahayana Buddhism. Enlightenment is Nirvana.

"A Distinctionless Reality":

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One of man's follies is the differentiation or discrimination assigned to reality which, by nature, is distinctionless or without differentiation. Man assigns differentiations to reality which are without distinctions or discriminations. This is known as adhyasa. This indicates or signifies man's "ignorance" of the nature of reality. Distinctions or differentiations attributed to "reality" and "experiences" are man's explanations based on his own judgment or belief. Such distinctions or interpretations of man are termed ahankaras. The notion of the existence of the self, however, is man's explanation of experiences. Since the basic premise of monism recognizes reality which is one and inseparable, differentiation of such reality is folly and absurd. Hence, the self, as a differentiation from experiences, is not possible. The self, which is erroneously construed as such, is merely a series of "experiences." There is no permanent identity of the self; nor is there a Buddha as a permanent person, since reality is distinctionless. Buddhahood requires encounters without distinctions attributed to persons and things; such experiences devoid of any distinctions of persons and things. Enlightenment is indicative of freedom from such absurdities.

The fundamental premise of Zen being the "non-discursive experience" or reality, no formal written or spoken treatise can explain Zen nor explain anything which can be distinguished as such. Thus, Zen disfavors formal treatises
which assumes there are distinctions.

Although this insistence is disturbing to a person who is used to philosophies which presume to clarify everything, including the nature of ultimate reality, the insistence, nevertheless, is understandable, because it is implied or entailed, in the very premise itself that reality is distinctionless, and, therefore, whatever is regarded as "ultimate reality," such as buddhahood, is incapable of being discussed. It is incapable of being discussed, or spoken about, because such discourse consists of making distinctions. But when a reality is without distinctions, then any affirmation about it, which is a distinction, is obviously falsifying a view about such reality. The is the inclination of the unenlightened; whereas an awareness of the folly of speaking about what cannot be grasped by means of distinctions, is one aspect of being enlightened.  

A formalized treatment of anything either orally or in writing reveals what men express and their thoughts associated with it, but this does not ultimately explain the nature of reality as it really exists.

Enlightenment demands experience liberated from all forms of distinctions. 'Prajna' denotes those experiences in which direct reference to reality transpires. Enlightenment involves the fundamental and basic assumption underlying monism and Gotama's belief that reality in its absoluteness is devoid of distinctions. The ideal enlightened way of living, therefore, follows from this distinctionless reality in that it is not attained through ritualistic practices nor through speaking, writing or thinking about enlightenment. Liberation implies an inner realization of a
distinctionless reality, liberation from ignorance and prejudices, for it is not confined to the interpretative view of reality by man. 24

Enlightenment and Experience:

The most basic emphasis in Zen is the equating of enlightenment with Buddhahood and the "nature of Buddhahood." The realization of "one's own nature" implies a negation of the use of language and established religious teaching. "Seeing into one's own nature" enables the attainment of Buddhahood. 25

Formalized and Ascetic Practices:

If experience is assumed to be associated with attaining enlightenment by Zen, then, 'ascetic practices' as well as formalized practices such as meditation as a process by which enlightenment is achieved are not desired. Meditating as a measure of experiencing enlightenment is experience; hence, meditating practices as a means to attaining enlightenment are deemphasized. Immediate experience with enlightenment is what is encouraged in Zen. Any externalities such as methods and ways of attaining enlightenment are discouraged, for experience and enlightenment are one. Also, that which comments about experience is denied, for inner self-realization, enlightenment, is experience itself. Spiritual insight is exemplified experience and nothing else. Enlightened living is synonymous with the Dharma, essential for being a Buddha. In sum, enlightenment is not achieved through
the medium of formalized practices of externalities such as discourses and thinking about enlightenment, but is achieved through one's own inward personal experiences inexpressible through the process of language, for enlightened living is enlightenment itself. Enlightenment is enlightenment and this entails one's inner experiences themselves; there are no externalities for achieving enlightenment.\textsuperscript{26}

The two views of Zen are differentiated in terms of the manner in which enlightenment may be achieved. In one view enlightenment is achieved mainly through the practice of discipline, while the other view upholds "being enlightened" itself without consciousness of "meditation," or "discipline." Experience which is equated or synonymous to enlightenment is, of course, derived from Gotama's fundamental philosophy of reality. Thus, two differing views are exemplified in the two schools of Zen—both Northern and Southern in that order respectively.\textsuperscript{27}

The close of the 10th century was marked by five Zen Buddhist schools of thought; however, today the two primary schools are the Rinzai and Soto Shu. The latter emphasizes and dedicates itself primarily to achieving "immediate enlightenment," thus, discouraging or decrying formalized, institutional practices, and its encouragement of Satori is greatly prized without such practices or activities.

As all 'schools of philosophy' or 'institutions of religion,' these two schools of Zen Buddhists arise by virtue of an
emphasis when the emphasis upon discipline, or meditation or dhyana, is made a primary feature, it differentiates itself from an emphasis upon prajna as an experience of being enlightened, in which there is no awareness of discipline, or no awareness even of meditating....28

Rinzai School of thought advocates some use of practices or activities in order to achieve Satori.29

Identity and Zen Thought

The "Philosophy of Identity"

The theory of identity, as indicative of "metaphysical monism" requires the abolition or negation of all differentiations in reality. In essence, reality is one without differentiations; thus, oneness of the subject and object prevails. As Kimpel elucidates, "Another way of saying this is that what an interpreter regards as other than himself is actually not other than himself, but is himself; and, conversely, he is it...."30 Simply stated, reality is one. "...a reality is what it is, irrespective of a distinction which is asserted by means of a name." A version of "metaphysical monism" implies that prior to a reality construed as differentiated, reality in its oneness prevailed which was devoid of differentiations. Thus, Gotama asserts that the nature of "...whatever is, is what is," in Kimpel's terms. Some texts consider it as the "suchness" of that which is. This point of view is apart from what man ascribes in differentiating the one reality. We should not be mislead by what men think and express about reality. The
mistaken assumption or acknowledgement of the many realities as conceived by man and as reflected in the many words labelling differentiations is revealing of man's lack of awareness. In a real sense, man's own distinctions have no effect on reality as reality actually exists.

An acknowledgement that reality is what it is, and not what it is thought to be by an interpreter who distinguishes reality from what he says of it, is regarded by Gotama, and many of his followers, as enlightenment identified by some Zen Buddhists as Buddha-nature. Buddha-nature, in turn, is what is....

**Identity and Opposites:**

Similar to the Greek Heraclitus and his philosophy, Eastern thought is inclined toward identity in reality, and that distinctions as attributed to reality by men, do not really account for reality. For instance, 'up' and 'down' as perceived by men, is, in actuality, non-existent, but is a distinction attributed or assigned to reality. In many respects, Bodhidharma is the complement of Heraclitus in his views that, there is no distinction between 'non-being and being' but such terms exists in terms of distinctions created by man—an illusion. The oneness of reality is distorted by man's attempt to fragment this reality or perceive reality pluralistically. Reality is escapable from the manner in which man thinks and expresses himself in reference to reality, for analytical procedures are unsuitable, unable to apprehend the true nature of reality which is without
Kimpel discusses several terms associated with the word 'non-mediated experience,'--'direct experience,' 'intuitive immediacy,' 'intuition.' Suzuki, according to Kimpel, defines satori or enlightenment as 'inner perception.' Suzuki contends that a non-distinctive, direct experience with a distinctionless reality, an undistinguished encounter is "...the experience itself." The experience and its 'object' are one, undifferentiated. Thus, "without such a distinction, or mediation, enlightened experience is itself enlightened experience."34

Although Kimpel, in his Introduction to Zen Buddhism classifies Zen as being both pluralistic and monistic, Suzuki's interpretation of reality implies pluralism in nature, the "suchness" of each thing. Hence, knowing it entails being one with that which is known. There is no 'object' as a distinction of the knowable experience, for the latter and the knower must be one. Even a bamboo has an inherent nature all its own, despite and aside from what man attributes to it, for its own nature is "tathata, or its suchness." To Suzuki, there are the many 'ultimates' and 'realities.' Each is characterized by its own nature initially, prior to man's dissection and fragmentation of it. Knowledge of the "suchness" of reality demands an awareness devoid of "concepts," "categories" by which man's explana-
tions are made. Immediate experience with reality is being one with the object itself. In a later chapter, this view will be elaborated.

There are some philosophies in the West which also affirm this same ideal of immediate, or non-mediated, knowing. Bergson's philosophy may well be one of the most widely known of this type of "intuitive knowing." Bergson, for instance speaks of "entering into" reality, rather than remaining external to it. Suzuki speaks in the same way of "see(ing) it immediately, with no reasoning." For a literal-minded person it is bewildering to understand what Suzuki means when he says that "To know the flower is to become a flower." The same meaning, however, is understandable to a person when such immediacy is considered as an ideal of relating one person to another person....

Zen is liberation from all the distinctions made of reality by man. Enlightenment is encounter with the nature of reality itself rather than conceptualizing what comprises its nature. Thus, as an example, assuming a person is unity, indivisible, the "dualistic interpretation" of person--'mind and body' are one, unitary. Zen shuns the separation of an indivisible oneness of reality when men attempt to fragment the oneness of reality into segments. Zen emphasizes the oneness of reality; knowledge of reality ensues only when reality is undifferentiated and when knowledge of the distinctionless reality transpires.

Morality:

Morality in terms of 'good' or 'bad' is not possible, if one conceives of reality as being distinctionless, for
'good' or 'bad' are terms men use to fragment a distinctionless reality. It is inappropriate to ascribe distinctions such as these when in reality the nature of reality is stressed, rather than what men think of it. Thus, though a morally conscious individual may be perplexed by this monistic theory, since he is convinced that what he perceives of reality is reality itself, the logical implications of this premise are significant.

The premise that reality in itself should not be mistaken for what is thought about it, implies that notions such as 'evil,' 'good,' 'holiness,' are categories with which a morally earnest person interprets reality. But as interpretations of reality, they are ascriptions to reality, and, therefore, should not be confused with properties of reality, of which properties a person mistakenly presumes he is acquainted.

ENLIGHTENMENT, THE SUNYATA IDEAL, AND SATORI

Concisely stated, reality is devoid of distinctions or attributes of reality. These do not exemplify the true nature of reality as it is, but are interpretations of man, his explanation, opinions and assessment concerning realities. The nature of reality cannot be apprehended through form, for it is without form. Buddhists equate Nirvana with Buddhahood. To one who believes in the philosophy of Sunyata, the latter indicates liberation from distinctions man creates—the Sunyata view of 'emptiness.'
Monistic Philosophy and The Religious Aspect of Zen:

Zen can be approached through several ways, namely through interpretations from a psychological viewpoint, from the perspective of "epistemology" or "knowledge," or from a spiritual approach, religion. To Suzuki, Zen may be approached from several standpoints—psychologically, ontologically and epistemologically.

Zen's basic emphasis and stress is the oneness of reality. It lacks the characteristics or substances which man attribute to reality. Thus, reality is distinctionless, empty, devoid of properties.

But a man's way of thinking is not ultimate reality; hence, the disparity of what men say about ultimate reality, and ultimate reality about which nothing can be said. Whatever is said about it is, rather, an expression of a point of view about it....

An essential element of religion includes the awareness that reality exists aside from man's conceptualization or ideas about reality. Hence, if reality cannot be identified through what man thinks and says, and if this realization is a basic emphasis in Zen, this might be one, defensible reason accounting for Zen as a religion—'a reverence for Being.' "As such, it would be a religion without an articulated ontology; and yet, an assumed ontology would underlie its speechless reverence for Being."
recognition of man's finitude, his limited potential in appre­hending the true nature of reality which is absolute or ultimate. The limitations of man's expressions concerning reality is Zen's major convictions. Enlightened living is liberation from the chains of enslavement to which man sends himself when he attributes distinctions to a distinctionless reality. For this "ultimate reality" is experience free from distinctions—enlightenment. Living free from differentiations is considered "buddhahood," "nirvana," or "Enlightenment." The final goal or intent sought by Buddhists is Enlightenment which is empty of distinctions in time and space. "Ultimate reality" is perceived in terms of timeless reality, indicative of the spiritual life. 41

Zen, and Timelessness in Reality:

Reality escapes time and is free from transience, since it is what it is endlessly. In the same manner, "buddhahood" is timeless in nature, void of differentiations such as time ascribed by man in his discriminative thinking. "Buddhahood" is imperishable, everlasting. Living which is devoid of time differentiation involves no fear or anxiety of death, since death is construed as an end in regard to time. It is, also, liberation from reliance on "things" and the consequence of losing these; hence, there is no fear of losing life. There is no concern for an end in life. In a similar manner, space classifications are only explanations of reality but not reality itself. "If living is free from
the spatial and temporal categories of thinking in terms of a body, in a place, at a time, living is likewise exempt from an apprehensiveness of an end of a body, or an end of life. 

Though the difficulty of engaging oneself in the laborious task of dismantling himself from the distinctions of time and place, since societal requirements and expectations demand such differentiations, an understanding, admiration and value of such an ideal of a distinctionless reality of time and space as an ideal living may be enhanced by the study of Zen. 

As a religion, Zen provides a way of living in which the anxiety of death is avoided and, thus, "enlightened living" becomes endless beyond time and space. Relinquishment from the concerns for the "self" and the preservation of it results in freedom from the enslavement from the anxiety of death and the termination of the "self."

ZEN, A MORAL PHILOSOPHY?

Zen, a 'Seeing into One's Own Nature':

This is one of the most essential themes in Zen. The consideration of a moral intention is indicative, reflective of a moral ideology, while the terms 'moral,' 'moral end,' 'moral philosophy' are used to adapt Zen to the language of the Western translator.

For the Buddhists "the supreme good" defines and implies
a way of living, enriched and full, and, in essence, enlightened living. Other terms in Buddhism, also, significantly reveal what constitutes enriched living or enlightenment—"satori," "sambodhi." Wisdom is equated with enlightenment, when exclusive of all distinctions. "An entire way of living, rather, is enlightened; and so living itself is identified with wisdom, which is freedom from ignorance...." Enlightenment as liberation from "ignorance," is termed "moksha." The ultimate desired goal in Buddhism is enlightenment or "satori," emancipation from the consciousness of differentiations. "...such emancipation is the moral freedom of enlightenment." Thus, 'supreme good' parallels living devoid of "distinctions." "Enlightened living" is "satori." "Satori" is emancipation from ignorance.

Both Jesus and Gotama insist on the responsibility of the individual. The qualitative dimensions of living must be dependent on the actions and conduct of the individual. If the assumption holds true that qualitative, enriched living is determined by the individual's conduct and acceptance of responsibility, then it is considered within the realm of "moral philosophy." It reflects what course of action man may take to attain that which is considered desirable. In Buddhism "enlightened living" is the ultimate goal. "Enlightenment," "satori," or "nirvana" may be used in a similar fashion, interchangeably. Regardless of whether the "supreme good" is interpreted with reference to such terms,
the paramount feature or concern of Zen is "satori" or "en-lightenment," "nirvana," and this is dependent on the individual--his attempt to fulfill such aims through his own ways and means. This ideal of moral living is distinguished from religion insofar as the latter involves man's reliance on something other than his own potentialities. Religion assists man in his quest for the "supreme desired good," but "enlightened living" discourages religious ritualism. For instance, repeating Buddha's name is not of any help to the individual--but the emphasis is placed on the individual, and his approach, or conduct in living; it requires a sense of "moral responsibility."47

The central thesis of Buddhism is attaining enlightenment. "Satori" is synonymous to the former term.48 Zen affords provisions to pursue 'seeing into one's self-nature' which is the supreme end suggested by Zen.49
CHAPTER VI

THE RELATIONSHIP BETWEEN EXISTENTIALISM

AND BUDDHISM

Dew evaporates
And all our world
Is dew...so dear,
So fresh, so fleeting

Issa

The easiest thing of all is to deceive
one's self; for what a man wishes he
generally believes to be true.

Demosthenes

INTRODUCTION

The concerns of the Existentialists and the Buddhists
are, in many respects similar with a few noticeable ex­
ceptions. In this chapter, these similarities as well as
a few apparent differences will be incorporated.

For the Westerner, who has very little acquaintance or
orientation to Eastern philosophy or for the individual who
has been disconcerted with life, a study and understanding
of Buddhism might broaden his perception and insight into
possible and positive approaches to authentic existence.
Buddhism may enable the reader to combat the challenges
modern experiences in an era of science, technology, urbanization and the like.

If education is to become meaningful to the client concerned, education must be directed and guided by a philosophical view which encourages its clientele to live in a society of changes and challenges. Education must be seen by a philosophical view akin to the humanistic dimension of man, the central core of human existence, man himself.

Probably the most efficacious procedure for the descriptive account of Existentialism and Buddhism may be to introduce and orient the reader initially to the descriptive comparison made by Professor Suzuki on the predominant modes of thinking characteristic of the East and West. Suzuki's initiates his presentation which is a representation and contrast of both East and West particularly exemplified vividly by Tennyson of the West and Basho of the East, both of whom are considered foremost figures in their literary fields.

When I look carefully
I see the nazuna blooming
By the hedge!

Yoku mireba
Nazuna hana saku
Kakine kana

Flower in the crannied wall,
I pluck you out of the crannies;--
Hold you here, root and all, in my hand,
Little flower--but if I could understand
What you are, root and all, and all in all,
I should know what God and man is
To Suzuki the significant difference between the East and West is exemplified or vividly revealed in such refreshing pieces of poetry, the Easterner's closeness or communion with nature; whereas, Suzuki visualizes the Westerner as being estranged from nature. There is no direct, intimate relationship between man and nature except for the advantage obtained from nature. The Easterner is "one" with nature and intimacy with nature is very real. For Basho, even the tiniest, inconspicuous flower adjacent to a worn out hedge in the countryside has meaning and revelation although his experience is beyond expression.

The ranges of the Himalayas may stir in us the feelings of sublime awe; the waves of the Pacific may suggest something of infinity. But when one's mind is poetically or mystically or religiously opened, one feels as Basho did that even in every blade of wild grass there is something really transcending all venal, base human feelings, which lifts one to a realm equal in its splendor to that of the Pure Land. Magnitude in such cases has nothing to do with it. In this respect, the Japanese poet has a specific gift that detects something great in small things, transcending all quantitative measurements.4

Basho leaves the flower alone but grasps at it in a profound sense, so deep, that an exclamatory mark reveals how inexpressible his thoughts and feelings are on the flower, that which is beyond expression, conceptualization. While Basho seems inactive, Tennyson seems active, potent in his analytic mind and physical conduct by plucking the flower, including the roots, relatively unconcerned over its survival.
Though the Westerner conceives of the stupidity revealed in silence and favors forceful and fluent expression, Suzuki insists: "But the silence of the East does not mean just to be dumb and remain wordless or speechless. Silence in many cases is as eloquent as being wordy."\(^5\)

Tennyson questions the flower: 'Do I understand you?' but to Basho curiosity is not reflective of his feelings, for he is deeply engrossed in and experiences the flower. Tennyson's procedure is analytic and indicative of the differentiation between subject and object. He sets himself apart from the flower, from God and man, thus, there seems to be a subject-object relationship. 'If I could understand you, I should know what God and man is.' To Suzuki the Westerner lacks the profundity of feeling but exhibits feelings of superficiality. There is a tendency to see or perceive things purely on an intellectual plane and seeing oneself apart from that which is. Thus, Suzuki, subjectively and interestingly concludes:

...the Western mind is: analytical, discriminative, differential, inductive, individualistic, intellectual, objective, scientific, generalizing, conceptual, schematic, impersonal, legalistic, organizing, power wielding, self-assertive....Against these Western traits those of the East can be characterized as follows: synthetic, totalizing, integrative, non-discriminative, deductive, nonsystematic, dogmatic, intuitive, (rather, affective), nondiscursive, subjective, spiritually individualistic and socially group-minded, etc.\(^6\)

The dangers of intellectualization and mechanization
are presented by Suzuki who equates the machine to the intellect. The intellect serves primarily as a functional aspect or element of living with technology, and is devoid of spiritualization. Hence, much of the creative aspect of living is denied; thus, man becomes a mechanically, productive device. Philosophically, we speak of the concerns of man as being primary, but in reality industrialization and technology remain supreme. Thus, Suzuki's position is similar to those of Eric Fromm and the Existentialists. They reveal the dangers inherent in over-mechanization and industrialization.

From an Easterner's standpoint, Suzuki describes the Western predicaments in today's chaotic era, by enumerating some of the distinct forces in Western civilization which seem to impede development of the qualitative dimension of man.

1. The "person and machine" are incompatible, thus causing "tension."

2. The machine is a consequence of intellectualization.

3. The intellect and objectivity deny "personal responsibility." Freedom is not conceivable nor available through logical conceptualization.

4. Realistically speaking, freedom is not possible, for it is restricted in many ways.

5. Freedom is possible when a "person" is himself and
yet not himself."

6. Speaking of freedom within an objective realm is absurd, for it involves subjectivity. It cannot be defined in an objective manner.

7. Objective analysis cannot determine the nature of existential realities.

Scientism Versus Zen:

Scientism implies or requires an analytical approach to viewing an object, from an objective standpoint. The objective approach or outlook circumvents the object itself, inasmuch as the observer claims it is the objective, accurate account of the object itself. "Because the object we think we have caught is nothing but the sum of abstractions not the object itself." Suzuki claims, "There is, however, another way, which precedes the sciences or comes after them to approach reality. I call it the Zen approach."

Zen's central focus is the inwardness of the object itself and being one with it.

To know the flower is to become the flower, to be the flower, to bloom as the flower, and to enjoy the sunlight as well as the rainfall. When this is done, the flower speaks to me and I know all its secrets, all its joys, all its sufferings; that is, all its life vibrating within itself. Not only that: along with my "knowledge" of the flower I know all the secrets of the universe, which includes all the secrets of my own Self, which has been eluding my pursuit all my life so far, because I divided myself into a duality, the pursuer and the pursued, the object and the shadow. No wonder that I never succeeded in catching my Self, and how exhausting this game was!
Suzuki terms such an approach as either "ante-scientific or metascientific or even antiscientific," or "conative or creative." Rather than separating from reality, Zen endeavors to seek existence as it actually is. In Suzuki's view, science attempts to divide and fragment, while in artistry, creativity prevails. In artistry, the painter or creator must inwardly experience the object to do justice to his painting. Merely observing it is inadequate. The observer in science treats it without depth through objectivity. Thus, even dualistic thought cannot transpire without something that is one preceding it. "I and Thou," are, thus, one. Since science implies a dualistic nature, while the attempts to emphasize the quantitative dimension of living is reflective of science, that which is not quantifiable is abandoned in our modern society.

Suzuki contends, not all persons are born as scientists, but each person has the innate potentialities of artistry. Man has the ability to create his own life and to develop it, but those who are doubtful of genuine existence or meaningful existence, fail to recognize the creativity in life which is inherently possible.  

Zen and the Self:

Zen's posture toward reality is in contrast to the scientific approach, although Zen does not negate science completely. Again, in science, the observer sets himself apart from that which is observed. There is always a distance and
lack of union with the observer and that which is observed. Because subjectivity is avoided by the scientist, he can never reach the innermost recesses of the self, for he can only approximate comprehension of it through his external observance of it, never really experiencing it inwardly. Thus, he can never actually understand the Self no matter how much he strives to do so. Zen promises an approach to reality, an approach to the knowledge of the Self by leading, guiding us through a course of action other than that prescribed by science. The advantage man has over the animal kingdom seems to be the awareness of Self; hence, the study of man involves man's "conscious Self." Science can never "know" the Self if it engages itself in an objective study. The proper study of the Self, to Suzuki and Zen, involves the inward, subjective experiences of the Self.

Perhaps the most appropriate passage which aptly synthesizes the similar convictions, a most significant and central concern of both the Existentialists and the Buddhists, is quoted as follows:

Scientists, including theologians and philosophers like to be objective and avoid being subjective. For they firmly adhere to the view that a statement is true only when it is objectively evaluated or validated and not merely subjectively or personally experienced. They forget the fact that the person invariably lives a personal life and not a conceptually or scientifically defined one. However exactly or objectively or philosophically the definition might have been given, it is not the definition the person lives but
the life itself, and it is this life which is the subject of human study. Objectivity or subjectivity is not the question here. What concerns us most vitally is to discover ourselves, personally, where this life is, how it is lived....

Suzuki does not disfavor the intellect in its entirety, but only insofar as it claims to know absolute reality. Intellect provides direction to reality's whereabouts, but reality is apprehended only through inward experiences. Rationality, reason, intellectualization are purposeful aids in everyday existence, but the nature or dilemmas of human existence cannot be resolved; the inevitabilities of human existence such as life and death, cannot be resolved through intellectualization, for the very nature of human problems and human living demands a subjective approach to encountering reality. The dangers of intellectualization such as mass destruction of mankind cannot be denied or minimized.

Zen, however, we must remember, has no objection whatever to the scientific approach to reality; Zen only desires to tell scientists that theirs is not the only approach but that there is another approach which Zen claims to be more direct, more inward, a more real and personal, which they may call subjective but which is not so in the way they would designate or define.

SPIRITUALIZATION IN MODERN SOCIETY AND PSYCHOANALYSIS

In Western society, intellect has assumed a paramount role in human existence. Its dominance over and manipulation
of nature, its effects on industrialization and technology, the ultimate goal being the quantitative outputs, is apparent. Man is now subservient to objects, things, and manipulated by machines. Whereas, the Greeks were concerned over the "perfection of man," man today values the means of production and the ends of production, in large measure, the concern is over objects. Man today is estranged from his own Self, lacks an awareness of the nature of genuine human existence.

Eastern religion and ideology is exerting a profound influence on Western society, for through Zen it has aided man to understand his existential dimension; for, in essence, rather than being pessimistic, Eastern outlook perceives man from a positive standpoint—that man has the potentiality and the will to attain enlightenment.

WHAT IS "WELL BEING?"

"Wellbeing" implies the fullness of one's own existence, and implies one's ability to respond and sensitize himself to mankind as well as to "nature" affectively. "Well-being" implies one's harmonious relations with everything that exists. One incorporates all into one and yet realizes oneself as an identity, as a unique person. "Well-being" implies a full realization, awakening, enlightenment to the nature of human existence—the pleasures, sorrows, of living.

Man is a "being in nature" while attempting to surpass
nature through his recognition or awareness of his own existence. Those who are unconscious of this central concern are oblivious to genuine living. There are many individuals in modern society who are unconcerned over what should be most significant for man, avoiding such inquiries by their obsessions for monetary gains, social achievement, "power," pleasure, and so forth, to the neglect and unconcern for their own existence. Those who observe the ritualistic observances of religion are often unaware, ignorant of the nature of genuine living.  

EXISTENTIALISM AND BUDDHISM: SIMILARITIES AND LIKENESS

The Existential Concerns:

Both the Existentialists and the Buddhists are seriously concerned with the nature of human existence the approach to authentic living. In this respect, the East and West are alike in their special emphasis and concern for man and man's existence. To those in contemporary society who are perplexed, disheartened and disillusioned with a "meaningless" existence, despite the great advancement in industrialization, urbanization, science, technology, and the like, to those who are saddened and frustrated by the dilemmas, anxiety, despair, suffering of human life, Existentialism and Buddhism may provide deep insights into the problems of human existence. Despite the critic's position
that Buddhism is pessimistic it conveys an outlet or approach to living, thus, leading onward to the attainment of liberation. One might say both Buddhism and Existentialism establish or describe the predicaments of human existence. Buddhism offers an approach for authentic existence and ultimate liberation, rather than an approach to attain salvation. The difference between Western religious and Eastern religious ideologies is that of attaining salvation in Western religion and that of liberation of man from the bondage man establishes through his own action in Eastern religious thought. Liberation from the limited confines of intellectualization, greed, lust for power, prestige, status, prejudice, power, are all reflective of inauthentic existence. Man's basic, fundamental concerns are those emphasized by the Buddhists as well as the Existentialists.

Included in the section on Buddhism, Conze describes the Buddhist's negative conception of reality as the attempt to inquire as the Existentialists do, on "What is the meaning of human existence?" and "What is the destiny of man?" Both East and West, in this respect, attempt to encounter, inquire, bravely, courageously, the primary concern of man and offer resolutions to such an inquiry.13

The Zen masters as well as the Existentialists such as Heidegger concern themselves to the inevitabilities of human existence, in particular death and the existential fact that "I exist." On a greater scale, even those who challenge
existential thought are concerned over the possible destruction of mankind, man himself. Stated in earlier passages, Heidegger insists that modern man's refusal or failure to regard the nature of genuine existence, may result in the converse today. Man, alone, can develop his own uniqueness and integrity by concentrating on the real, basic issues of existence rather than on the superficialities of living.\textsuperscript{14}

**Suffering:**

The impetus placed on man's suffering as a universal phenomenon or occurrence is perceived by both Buddhists and Existentialists. Kierkegaard's special concern for man's suffering is similar to Eastern modes of thought. Gotama was troubled by the worthlessness, emptiness and the futility of human existence. Aware of such conditions of human life, Gotama was determined to seek ways of alleviating it.\textsuperscript{15} "Dukkha," often interpreted as pain, suffering, illness or physical discomfort, has a much broader interpretation in that it reveals man's sense of impermanence, futility, emptiness, insubstantiality, meaninglessness and so forth.\textsuperscript{16}

In addition to man's "suffering" is the realization of the inevitability of death. In Snellgrove's views, this was considered by Buddha as the paramount discomfort of human existence, Kimpel asserts. "That this estimate by Gotama, however, is not peculiar to him may be appreciated when one realizes the prominence of 'the dread of death' in many
contemporary philosophers of existence." The special im-
petus placed on death by the Existentialists reveals the
major concern of man as the Buddhists, also, perceives it
in that Buddha concerned himself to the abolition of fear
and anxiety from such existential inevitabilities. The Ex-
istentialists stress the significant role death assumes in
each individual's life. To Heidegger death is an un-
avoidable, vital aspect of human life, while it is a deeply
personalized experience each individual encounters during
the course of his life. I, alone, must die individually,
but the sudden realization of fulfilling existence is the
consequence of death's inevitability and the recognition of
it by the individual. Man's annihilation of his own self
through total destruction is of grave concern even to
Sartre: "An atheistic existentialist, like Sartre, describes
how life is an interlude in the ocean of nothingness." The Individual and Subjective Truth:
The basic premise underlying Existentialism is that
the individual quite often lost amongst the crowd or in
group conformity. The individual has increasingly become
insignificant—the stature of the individual has diminished.
The fundamental concern for those Existentially inclined is
the primacy of the individual, an individual, free, respon-
sible and creative. Buddhism guides man to lead an authen-
tic life by creating and encouraging a sense of respon-
sibility by transcending superficialities of human life.
Man is the basic concern for both the Existentialist and the Buddha, particularly with respect to the innermost experiences and feelings of man—"subjectivity," the intuitive approach as recommended by the Zen masters. This subjective or intuitive approach refers to inner self-realization and awareness incapable of being intellectually defined.\(^{22}\)

**Anxiety:**

Anxiety, though interpreted in a variety of ways, has a positive connotation to Heidegger, for usually anxiety reveals some profound, fundamental experiences of man. In this respect, anxiety may be interpreted to mean the uncertainty of man's existence. Anxiety acts or serves as a positive force which results in genuine existence when man encounters "nothingness." "Nothingness" serves as a positive force toward authenticity.\(^{23}\)

Contemporary philosophers and psychologists such as Jaspers, Heidegger, Scheler, along with the Buddhists, concern themselves to anxiety. This basic anxiety is experienced by those who are introspectively inclined. Occasionally, one's sudden realization of his existence creates much apprehension and misery. Man attempts to escape or elude many basic issues through reliance on others or by busily engaging oneself in activities.\(^{24}\)

**Subjectivity and Enlightenment or Immediate Experience:**

Among the Existentialists, Kierkegaard concerns himself
with the exploration of "subjectivity." His major emphasis was "self-knowledge," which affords the individual direct experience with reality. Other forms of knowledge remain ancillary to that of subjective knowledge, for genuine "reality" or actuality is man's own personal existence. Kierkegaard's interpretation of faith and truth are synonymous, for the source of knowledge resides in himself. Truth, to be objective in nature, relies on what is claimed, while subjective truth is dependent on how it is "appropriated" or taken hold of, or possessed by the subject. To Sartre, "All knowledge, he claims, is intuitive and immediate. It comes to be in action and operates from a certain point of view."

First, when man becomes himself, genuine existence entails direct engagement with Being. This experiential insight originates in man's genuine, full human existence, rather than man's experiences in metaphysical speculations, theories or principles or established truth, or systematic formulations. Direct experience with Being necessitates, the involvement of man in his totality rather than knowledge of Being through 'pure consciousness.'

Enlightenment and Immediate Experience:

Stated in earlier passages, Kimpel explicates several terms synonymous to 'non-mediated experience,' 'direct experience,' 'intuitive immediacy,' 'intuition.' Suzuki, according to Kimpel, defines "Satori" or enlightenment as
'inner perception.' Suzuki insists that familiarity and awareness of "ultimate reality," "non-distinctive experience," is "the experience itself." The experience and its 'object,' are one, undifferentiated. Thus, "without such a distinction, or mediation, enlightened experience is itself an experience."

The distinctive aspect of Zen is direct experience with reality. Since "experience" and "reality" are one as established or set forth in the original interpretations of monism, no intermediary factors such as thought or language transpires. The process of achieving direct experience or enlightenment is devoid of the process involved in language and thought.

Zen and The Self:

Although Zen does not completely negate scientism, in the event the scientists do not accept their findings as absolute truths, Zen endorses subjectivity. For Suzuki asserts the scientific approach has two possible dangers:

1. The observer sets himself apart from that which is observed.

2. The observer may approximate in his external analysis of the Self, but cannot approach the inward nature of the Self, for he does not experience the Self inwardly. Science can never "know" the Self if it engages itself in objective study. The proper study of the Self, to Suzuki and Zen, in addition to the Existentialists involves the
Reality and Existence Precedes Logic and Intellectualization:

Simply but directly stated, existence is the prerequisite to essence, for man must exist, first of all, before he is capable of conceptualization. Through existence, the individual creates and enables the formation of ideas on his essence. The Existentialist contends that the priority of existence over essence is paramount, for man must exist prior to his definition of his own being. Man must exist prior to his cognition of his own existence. The Existentialists concern themselves with the significance of the existing individual and the moment, here and now.

With clarity Troutner elucidates the nearly universal, common issue voiced by youth today—the problem of personal identity. The nature of such inquiries as "Who am I?" requires a basic understanding of one's own existence and that prior to such an inquiry one is aware of his own existence. Such an inquiry could never arise unless he realized his personal existence. 31

Most people, particularly in Western civilization, regard scientific analysis, reasoning, rationality, the realms of the sense and the intellect as supreme. These are preferred over spiritualism. The assumptions that ultimate reality could be apprehended through intellectualization and that the realm of spiritualism is not relevant to a modern age of industrialization, science and technology, are
commonly held. Thus, matters pertaining to the spirit are relegated to poets or to musicians. From the spiritual or religious perspective, the spiritual world holds precedence, over the domain of senses, for what is perceived through the senses is but a "reproduction" of what is attained through the spirit. Suzuki contends, in the final analysis, man ultimately desires the spiritual world, for we seek to transcend the world of intellectualization. That which we long for in the ultimate sense cannot be apprehended by the intellect alone. This may be grasped only through the medium of spiritual insight. Intellectualization does not grasp reality in its entirety; furthermore, intellectualization does not completely fulfill the aspects of authentic human existence. The desires of man belong to the spiritual domain. The many heart-breaks, disappointments of human existence, the misery of it all, have been attributed to the inadequacy of intellectualization to fulfill, satisfy, to resolve the ultimate concerns of man, for intellectualization fails to grasp our spiritual life.

Our yearnings for ultimate truth lead to the spiritual world in which logic and rationality do not hold precedence. Zen favors apprehension of reality through insight and intuition. Zen incorporates the spiritual realm into our daily lives. Suzuki warns us that the intellect provides us with two divisible realms which are distinguishable from each other (sensual-intellect) which in actuality is only
one ultimate reality, unperceivable through the medium of intellectualization. But we cannot avoid the intellectual force that prevails within us, thus, the consequence of which is a world of divisions and distinctions as well as a pluralistic reality.

Buddhists conceive of reality and human nature in terms of distinguishing the undistinguished and the differentiation of non-differentiation or vice versa. Intellectualization regards the spiritual world as one of indiscrimination and indistinction. Although the intellectual realm is characterized by separation and discrimination, logic impels us to recognize that indistinction and differentiation in themselves are without or devoid of meaning, since the nature of what is observed, perceived, is discerned as such only through intellectualization. Hence, the spiritual world of indiscrimination cannot exist except as discerned through the discriminative world. But ultimate reality is One "absolute" complete, indivisible world, the world that exists in itself despite the inadequacy of the intellect to perceive it.

Conceptualization may justify the dualism one foresees through intellectualization, but since these dualistic realms are interrelated and originally exist as one, this division or fragmentation is incompatible with actual human existence.

Although the difficulty of apprehending the
differentiation and distinction of non-differentiation and non-distinction through intellectualization is apparent, this is not to negate rationality completely, aside from the religious realm, since the approach to reality is, nonetheless, achieved through logical reasoning. We cannot avoid "irrationality" as it is a pattern of thought.

The danger arises when experience is denied in order to put reason foremost, while the fact of life tells us that the latter grows from the former and not vice versa....It is for this reason that religion generally assumes an antagonistic attitude towards reasoning....This attitude on the part of religion is not judicious, ....If one truly understood what is meant by non-discrimination discriminated, one would not think of going against intellectualization per se, for intellectualization is after all the handmaid of religion...  

In sum, the spiritual realm does not exist separated from the intellectual realm, but in relation to it (differentiation and distinction) and, thus, retains its non-distinctiveness. The aim of Buddhism is the unification of the dual realms.

In Christian terms, the spiritual encounter may be similar to "divine revelation." It is not attained through the intellect. "God" transcends the intellect and lies beyond the rationalistic mind. Problems of human existence primarily emerge from man's inability to transcend the intellect, asserts Suzuki.  

Although the influence of Socrates and his modes of thinking on Kierkegaard cannot be determined quantitatively,
Socrates' innermost concerns influences Kierkegaard tremen­dously. They were both concerned with the inward qual­ities of man, and the discovery of wisdom; they regarded theoretical abstractions of man as unessential and that their central concern should be vested in the individual and his personal existence. Theoretical speculations and knowledge on existence and existence as experience are signifi­cantly different. For instance, one who conceives of the nature of reality may not, in actuality, realize what is nor actuate it through living "love." Many accept theoretical knowledge as being sufficient to reveal human existence.

External and objective truth is related to the objec­tive concerns of man. Objective truth is apprehended ex­ternally in a manner similar to storing a piece of the ob­ject in the intellectual storehouse of knowledge, unappre­hended by the individual inwardly. What is grasped spirit­ually, however, must be an integral aspect of our own ex­istence and must be our very own; thus, the objective ap­proach is unable to apprehend spiritual reality in such manner.

Those in the ministry may acquire a thorough knowledge of theology, but may lack the spiritual understanding essen­tial to authentic, religious living. But an uneducated in­dividual may lead a religious life. One who lives authen­tically the religious life, is aware of the need for spirit­ual insight, and subjective truth.
A characteristic of the Existential perspective is Heidegger's stand which contests the scientific claim that analysis of man is enabled through the scientific, rationalistic approach, from a detached, impersonal, observer's point of view. To analyze man's existence from the standpoint of man as an "organism" which interacts with the environment, is, also, futile, for the very nature of man and human existence makes the objective approach incapable of man's analysis, since the inquirer and that which is observed are one. The very nature of the inquiry posed, necessitates a subjective consideration, since it is a subjective question or inquiry. Heidegger acknowledges the existing man as prior to knowledge.34

Subject-Object Dichotomy:

The tendency of modernists to regard others as objects has been clarified by Buber and Sartre through differing perspectives. To Sartre, relations with others conclude in friction, since each considers the other as an object of his concern and utilization. Both recognize the delimitations of each other's freedoms. Thus, behavior may be characterized by attempts to possess the other as an object to be utilized and controlled while behavior may be exhibited in such manner as perceiving the other from a detached, remote and impersonal standpoint.

Perhaps one of the basic concepts proposed by Sartre is "bad faith." It can arise when one attempts to become
an object or functions as an object for others—being what others expect of him. Responsibility is, hence, entrusted, directed or designated to others or to external forces, for he simply assumes or fulfills the role expected of him by others.

Sartre concludes freedom and responsibility, as a consequence of freedom, must be recognized as the inherent nature of all men. Although this provision results in conflict, freedom for all may be realized and actualized providing man becomes cognizant of the responsibility associated with freedom and the realization that freedom is an integral aspect of every man, not merely himself. 35

Man tends to apprehend the external world by his attempts to systematize and organize it through an impersonal observer's perspective. The interrelationship between man and his external world must be perceived. If this is attained, he achieves a different perspective as well as intimacy with objects and others. He must be an "extended self."

To Heidegger, logical analysis cannot truly replace the individual's profound, intense involvement in his own existence, for logical analysis directs the individual to experience which is describable as an object and which eventuates in the duality of the mind. It, also, neglects the positive role "nothingness" assumes in Being. His basic themes are relevant to the question of "identity" so
prevalently posed by youth today. In contrast, 'What is man?' requires a definite conclusion or response arrived at through logical analysis and objectivity. It particularly reveals the notion that man can be explained through a manner similar in nature to that in which objects are processed and defined. Man is perceived through an impersonalistic approach and considered as an object along with others. The nature of the inquiry posed by youth today refers to the individual's inward experiences. Existentialists such as Heidegger contradict the scientific approach in that man can be analyzed through a scientific, objective, remote and impersonal process. Meanwhile, the personalistic inquiries such as those posed by youth today elude the scientific approach to the study of man's existence--they demand a subjective analysis rather than an objective one, one deeply inward and profound, for the nature of the inquiry is subjectively based and necessitates that the inquirer and that which is under consideration coincide. Concisely stated, the inquiry is subjective in nature, one that cannot be responded to through objective description and analysis. The nature of the inquiry, "Who am I?" justifies such a position, for man in this instance is the object of his own inquiry. They are both one and the same.36

The "I-Thou relationship" in preference to the "I-It relationship," is Buber's major proposal for genuine interhuman relationship, although he does not negate the "I-It
relationship" in its entirety. He favors the "I-Thou relationship" above all others, since it is characterized by feelings of closeness, depthness, reciprocity. Achieving the genuine Self involves a reciprocal relation with the other. The "I-It relationship" is marked by utilization, impersonality, and aloofness.

Societal Values and Expectations:

Kierkegaard disfavors social movements, social programs, and the like, for these do very little to improve the inner qualities of man. There seems to him to be an over-emphasis on external expectations—customs, rules regulations, and others. He contests against the "mass society" where power resides in the collective group, while the individual is subordinated and given an inferior status. The collective group symbolizes truth, while the individual's qualitative dimensions are ignored. Spiritual insight can only be attained by the individual, not the group. 38

The contemporary setting characterized by conformity, homogenization, and impersonality may occur during any period of history. Extreme conformity and conformity for the sake of doing so, constrains the individual's thought and action. In this respect, anxiety serves as a positive force on the individual, for it awakens one in his totality and, thus, man becomes aware of his alienation from his ground of Being and aware of the potential dangers in it, thus, releasing one's forces in living. Often some unhappy,
undesirable experiences lead one to inauthentic, routine modes of living without his grasping the "ground of his being." 39

Institutionalization is a process seriously regarded by Sartre, for the negative aspects of this process delimit the individual to an objective, insignificant status, and the perpetuation of the institution for the mere sake of it becomes an obsession while the individual's freedom is restricted through oppressive means. Power is vested in the centralized few rather than dispersed among all of its members. The individuals within merely assume their functional and utilitarian roles as well as the offices and positions they occupy. The basic consequence of institutionalization is the alienation of the individual. 40

The Externals of Living:

There seems to be a greater need or emphasis on the inward experiences of man, for the overemphasis and excessive desires for the external, superficialities of living are evident in modern society. Both the Existentialists and the Buddhists deplore the many superficial, external attributes or facets of living, particularly applicable to our modern age.

Perhaps the most disheartening feature of our modern society is the lack of emphasis on authentic values. Either these have been relegated to an insignificant position in one's life, or else the individual regards intrinsic values
as being unessential to authentic existence. In any event, the extreme tendency of individuals to desire the very external and superficial aspects of living are those denounced to a great extent by the Existentialists and Buddhists. The apparent demand, desire and clamor is for:

1. Social status, prestige, reputation.

2. The external features of life such as material rewards as reflected in monetary gains, exploitation of others merely for one's own benefit, acclaim for conspicuous display of wealth manifested in a beautiful mansion, diamonds, furs, financial investments, and so on which greatly exceed financial need on a subsistence level.

3. Conformity to established social standards as a measure of social acceptance and success.

4. Scientific experimentation, and technology.

To man these days, spiritual need is the least likely to be recognized, for the tendency is to value the external features of living. Man has forgotten the nature of genuine existence, and the nature of he, himself. Love is subordinated to a secondary position; many marriages are based on social status, wealth and position rather than on mutual love, and responsibility. The "I-It" attitude described by Buber exemplifies the common attitudes of modern men toward each other; human relationship is perceived in terms of what utilitarian role the other can assume for the individual. Yet, many are estranged from themselves as well as from
nature, and many unsuccessfully engage in the quest for genuine happiness only to discover the futility of it all. The Existentialists and Buddhists assume that eternal happiness and the search for a meaningful level of existence resides in the innermost dimensions of man.

The insistence by Gotama that there is "vanity" in human living can be most readily seen in our contemporary societal conditions. Why are people so disillusioned today, be they teachers, garbage pickers, mailman, truck drivers and the like? We have many of the material comforts hardly dreamed of, even unheard of by those of long ago, or by those in distant lands. Why are senior citizens of our society cast aside, assigned to institutions away from "it" all? Why are there so many placed in our mental institutions? Why are people, in general, so disheartened with their lives as lived?

Gotama insists that the fallacious assumption which one adopts is that security and genuine existence may be fulfilled or are attainable through "things," customs, traditions, social expectations. This, he says, is the primary cause of man's suffering--man's reliance on things. If Gotama's fundamental assertion holds weight, that everything in life is impermanent, it would be absurd or foolish to desire that which is not impermanent or that which is unattainable. The Zen masters contend that when one relies on some thing or a facet of human life which restricts the
individual's freedom by its requirement and imposition on one's life, the consequences are the enslavement of one's life.\textsuperscript{41} Men are mislead by their confidence in things, by the incessant craving, of those external features of living. Enticement enslaves men, deceives men, usually in response to monetary gains, social standing, prestige, distinctions and meritorious recognition, material delights, social conformity, and the like.\textsuperscript{42}

**Morality and Ethics:**

If the Zen assumption holds true that reality is distinctionless, the terms "good" or "bad" are terms men utilize to segment and to fragment a distinctionless reality. Distinctions such as these are inappropriate when ascribed to a distinctionless reality, for, in actuality, the nature of reality is stressed rather than man's conceptualization of it. The morally inclined individual may seem baffled by such assumptions based on monism, but the logical process involved in monism cannot be disputed, in determining a distinctionless reality although he may assert that what he perceives through the medium of the intellect is reality as it exists.\textsuperscript{43}

Conceptions of morality or immorality is not advocated by Kierkegaard, since morality conceived theoretically through the mind, may not be practiced in actual living. Theoretical morality does not entail nor require the enactment of such theory into practice or actuating it in our
moral living. Theoretical morality remains only as such unless it is actuated in the living experiences of man. One conceives of morality, but, actually, may not be moral in his actual existence. Barrett comments on Kierkegaard's basic notion of ethics: "The fundamental choice, says Kierkegaard, is not the choice between rival values of good and bad, but the choice by which we summon good and bad into existence for ourselves." To Heidegger, genuine existence transcends the usual rules of morality and ethics; it is the existence which emanates "...from a much deeper, creative level, that of Being." We cannot refute the existential realities in which there are many decision situations in human existence, situations not within the realm of established ethical standards, and we know from our very own existential experiences that, in many instances, these existing rules do not apply. In some situations, choice and decision-making involve two alternatives of moral rights. Whichever one he selects, he will be contradicting one of the two alternatives of moral rights. An individual must decide for himself, though he may seek refuge in established moral standards, a universal ethics is not possible. The individual remains as the ultimate determiner of choice. Choice or choices are based on inward experiences, deserting the external ethical standards, for no code of ethics are applicable to all situations under all circumstances.
Religious Practices:

If experience is associated with attaining enlightenment through Zen, this assertion negates formalized religious practices, rituals, as well as ascetic practices. Meditation which is the enlightening experience is acceptable, but meditation as means to enlightenment, and any other means to enlightenment are discouraged in Zen. In addition, explanations about experience are discouraged; hence, inner self-realization, the immediate experience is enlightenment itself. Spiritual insight is the experience itself. In essence, enlightenment is not achieved through formalized practices or externals--discourses and thought about enlightenment. It is achieved through one's own personal, inward experiences.47

Religious insight ranks higher than all the external religious practices and rituals, doctrines, creeds, or systems of beliefs for attaining subjective truth. Religious insight is not a subject for objective analysis. Spiritualism involves the inward dimensions of spirituality. Spiritual insight must be the ultimate intent of the individual.

Kierkegaard's attitude toward Christianity and spiritualism requires a personal communion with God which has little to do with the passive acceptance of religious practices and rituals, or orthodox religious ideas and beliefs. The individual's inward strivings must be encouraged by the Church rather than the reverse. The individual must
personally feel the relevance of religion in his modes of living. 48

Thus, in the ministry, one may acquire a thorough knowledge of theology but may lack the spiritual understanding essential to authentic religious living. But an uneducated man may still lead a religious life. One who leads the religious life authentically, is aware of spiritual insight, and subjective truth. 49

Gotama values little the outward or external, formalized religious practices, systematic beliefs, rituals and the like. The disadvantage of organized religion is its emphasis on religious externals, rituals and the like which neglects and by passes the most significant aspects of religious living. Religion must be actually experienced in our daily lives; religion must be really practiced in living, for spiritualism is a way of life.

Zen advocates similar views, disfavoring external religious practices. Zen's basic aim is man's inward, spiritual experiences revealed in one's mode of living rather in organized religion and its practices. Outward, external religious performances for their own sake, are irrelevant to man's attaining spiritual enlightenment. 50

Limitations of Language:

Zen, as well as Existentialism devalues the power and expressiveness of language, above all, its inadequacy in revealing reality with clarity. Enlightenment is that which
is difficult to define as conveyed through language. To the Zen masters, "Satori" is construed as "a way of life" rather than a theoretical abstraction or speculation or philosophy concerning existence. It is living in itself. Thus, Zen deemphasizes the conclusiveness of philosophy and language. 51
PART TWO

EDUCATIONAL IMPLICATIONS
CHAPTER VII

EDUCATIONAL IMPLICATIONS OF EXISTENTIALISM

All nature is but art unknown...

Thomas Blake

THE EDUCATIONAL SITUATION

Much has been said in educational materials regarding "social adjustment." This is due to the impact and influence of "Progressive education." The student has been considered ancillary to the major social concerns, and the emphasis has been on student cultivation of social skills and talents.

The social and behavioral sciences have exerted a tremendous impact on educators and educational programs. Many fundamental concepts were drawn from these areas and stressed in our educational programs. Some of the concerns of social education are indicative of the emphasis on social spheres of group living—"group dynamics, group process, socio-drama, social promotion, social adjustment, peer group influence, and king of all, human relations...."

Social adjustment is still, to a degree, prevalent as an objective in our educational systems. The objectification
of such group processes reveal the disregard for the distinct human entities within the group processes. While each individual functions for the group, the consequence of which seems to be a "de-personalization" of the student, for they are not regarded as "persons" but as "group functionaries."

The Structure of Knowledge:

Current emphasis has been placed on the structure of knowledge, and pupils are considered to be "organisms" perceiving the structure of knowledge. Again, in this respect, objectification of the student results in the "depersonalization" of the student for he is perceived as a receptor or thing. His personal, subjective response to what he perceives and acquires in learning is, thus, neglected.

The structure of knowledge is based on two justifications:

1. That structure is inherent in all "knowledge."

2. That pupils are living "organisms" who perceive structure. To gain knowledge and comprehension of or skills in, by study, instruction, or experience is primarily the acquisition of the structure of knowledge. To the Existentialists the student's "subjective response" is considered as being more vital than his apprehension of the framework within a subject. The pupils' subjective response to what is taught is of primary insignificance. The emphasis placed on the structure of knowledge rather than in the individual's subjective response is questionable.
The Systems Approach:

The many technological devices that educational systems institutionalize these days such as television, tape recordings, and "teaching systems," a combination of such devices are allied together. These systems degrade the process of learning, for the primary intent is the cultivation of a series of objective performances by the individual in order that he may be able to manage and utilize what he experiences in a specific manner.

Although the advantages of such an approach must not be minimized, the overemphasis on this approach to the exclusion of others must not be ignored.

Perhaps we should applaud these "efficiency-expert" developments in the educational industry. But the danger may be that this whole line of thinking may begin to feed on itself to the point of pre-empting for itself the entirety of what goes on in human learning. All instruction will somehow be thought inadequate if it cannot be analyzed in systematized terms. Just as the sociality principle has taken charge in American education and helped to depersonalize the learning process, so likewise are we now about to witness the ascendancy of the systems principle which would inevitably lead to the further depersonalization of the learning process.2

To the Existentialists, knowledge is profoundly subjective and "personal" and individualistic. "Knowledge becomes knowledge when it is appropriated by the individual."--the taking for one's own realization.

Teaching:

The systems approach to learning as well as the strong
impact of the "behavioral sciences" on education enhance the concept and activities of the social group and group functions, while the "teacher" assumes and functions as the manager of such group activities rather than as the expert in the particular subject content.

Methodology is an inherent characteristic of such approaches in place of the subject to be learned. It denies the focus of concern of the Existentialists—that of the individual and his identity as a unique being. It is a matter of "adjustment" by the student to the social context in which he exists.

In a somewhat similar manner, the child is not the central concern, but he is expected to perceive the various ways through which concepts and understandings may be absorbed, as far as the systems approach is concerned. The student is enticed and lured into "the structure of mathematics and physics." The various ways of presenting or teaching structure lessens or reduces the responsibility of the written and means of presentation. Meanwhile the teacher performs and assumes the role of management to set the operations into movement. In any event, the student remains not as the central concern, but assumes the role of a mere receptor of the multitude of concepts, structures, etc.\(^3\)

The Philosophy of the School:

In reference to the educational situation today, the writer would like to include a perennial problem evident in
many of our schools today. The dilemma is such that:

1. Some educators perceive the philosophy of the school and the educational practice itself dualistically. In other words, educational practices have little meaningful relationship with the philosophy of the school.

2. There seems to be apathetic attitudes among some faculty members in reference to the significance of educational philosophy and the philosophy of their schools. Many of our faculty members fail to realize the relevance of the school's philosophy to educational practice.

3. Many educators fail or neglect the fundamental considerations of all American educational endeavors, the student.

THEORETICAL IMPLICATIONS

The crucial issues today demand a more convincing and pertinent philosophical perspective, one which would enable us to encounter the significant concerns of modern man. Moreover, educational philosophy must be entwined with the realities of the time, for some of the most crucial issues facing American society have been those concerned with man and the nature of man's existence. These issues can not easily be resolved through various traditional philosophical approaches such as pragmatism nor through the various educational theories. Traditional philosophies fail to meet the realities of the times, but incline toward specula-
tion. Educational philosophy can be irrelevant to the concerns for human existence, but the need for a philosophy in education applicable to the realities of man's existence will increasingly be demanded by the society at large. Though some theories in education have been based on metaphysical approaches, some have been concentrated on the social needs and demands of man, but, increasingly, the demands of society in most recent years, for an educational theory applicable to the issues of race, student protest, the alienation of man in modern society, extreme materialistic values, the lack of spiritual values, and so forth. Increasingly, a more meaningful and realistic philosophical approach is expected, for the cultivation and acceptance of societal demands by students in the schools are inadequate in relation to the inward experiences of man. In contesting social ills, the Existentialists look to and value the freedom of the individual.—according to Bowers, "...the existentialist is saying, in effect, that man is totally free to be the kind of person he proposes. The essence he creates is a product of his choices and will vary from individual to individual." Man is inevitably and constantly confronted with decision-making and choice of alternatives large or small. The Existentialists favor the search for meaning in his own existence and not as others define him.¹

Perhaps the most fundamental unique quality of Existentialism is its recognition or awareness of the problems of
human existence, an aspect of human existence resulting in "alienation," a paramount dilemma in current times. For purposes of determining educational goals, an insight into the term "alienation" might prove fruitful. Alienation may be defined as one's meaningless experiences. Also, alienation might mean attributing meaning to something and assuming that one defines it completely in its genuine worth.

When one disregards the present experiences while focusing only on the future or on the past, the individual might be alienated, too. One who considers others as things or objects to be "manipulated" is, also, alienated from his fellowman. Alienation also transpires when one is not responsive to his own environment, while personal alienation occurs when one is oblivious to his desires and convictions.

In sum, Bowers state:

The universals of the human condition—the challenge and responsibility of using one's freedom, the search for the meaning of one's existence, and the problem of alienation—should be the center of attention for those educators who are sincerely concerned with providing learning experiences which contribute to the development of a free and morally responsible being.

Rather than delimiting man by labelling him as a 'rational animal' and, thus, justifying the cultivation of rational powers only while other forces are neglected, the Existentialist's standpoint reveals the cultivation of rational powers provides one with greater amplifications of freedom to select and to become aware of the nature of his
own existence as ascertained inwardly. Besides, freedom, as means to desirable ends implies an awareness of possible alternatives, awareness of intended goals. "Giving the student an awareness of the scope of his own freedom and the enlarged powers of reasoning necessary for its intelligent use should be considered a goal of an educational program." Bowers indicates, however, that our current educational situation reveals the neglect of this basic principle in our schools. It is indicative of the attempts in schools to expect conformity to prescribed standards established by the school as a social institution, and the delimitations or provisions whereby students are encouraged to establish and to select their own inner core of values are apparent. Much of morality taught to students in schools is characterized by instruction in certain moral prescriptions of value. "We have made social and economic efficiency the goal of education, and have ceased to think seriously about the type of education which liberalizes the individual." 

From the Existentialist standpoint, a clear interpretation of culture once apprehended will enable students and teachers to make decisions wisely in terms of their concurrence or protest against these apprehended societal values. Teachers must encourage students to become aware of their own freedom through experiencing and understanding the teacher's own freedom.

Another central objective of Existential education must
be the discovery of one's own identity. The practice has often been to instruct individuals on the nature of their own identity with the consequence of producing conflicts among those who are highly individualistic. If existence and self-identity are the central educational objectives, should not the schools foster such learnings? Such learnings appear to be very rare in contemporary educational settings. Usually, this neglect in educational circles has been attributed to the acceptance or adoption of societal demands and established standards. Societal emphasis in education denies the opportunity for students to recognize their own identity. Bowers claims that the critics of Deweyan philosophy contend that he neglects human existence and, thus, they question whether the educational process he suggests produce such existential learning experiences.

Authentic existence, as expressed by the Existentialists, requires provisions for learning whereby the student is encouraged to develop inwardly his own set of values and make decisions.

Alienation can be in part averted among students by encouraging students to assess critically the basis of societal values. By encouraging an eagerness or desire to learn, with a free outlook, one can lessen the student's alienation from oneself and from his surroundings. The traditionally inclined educator does not favor learning which fosters individual recognition of discovering himself through
"freedom" and "responsibility." Bowers claims that there is an intentional tendency to "indoctrinate" students. Indoctrination may transpire, nonetheless, even though unintentional.

In his interpretation of educational objectives, Fallico asserts:

The objective of this kind of education [existential education] is not to fill the hollowness which is man from the outside, but to help in its self-disclosure so that the agent himself can take his own action. The primary aim of existentialist education is thus the confession of ignorance. The habit of examining one's self and one's purpose; the habit of assuming full responsibility for one's judgment of values and for one's choices in life is all that education can and should give to a man. And this is what existentialist education affirms.

In a "Collaborative Essay" prepared at the New York University Existentialism may be said to focus on three areas of concern:

1. reality
2. knowledge
3. value

1. To the Existentialist, the "present" in its subjectivity is their primary concern, as it arises in the specific situation which one encounters. Instruction involves encouraging students to develop a deep awareness and sensitivity to one's present existence and the experiences involved. Since the past is being transcended continually,
and since knowledge is considered "a living thing," the present cannot be measured fully with respect to the past. Man creates his own history, while the future is influenced by his contemporary living. Education involves the cultivation and development of the student's self-reliance, and the capacity to act according to his own convictions.

2. Knowledge to the existentialist implies the individual's responsibility for it. In this sense the individual determines his own knowledge. Motivation and learning have long been prized by educational theorists and practitioners in promoting effective learning. To the Existentialists, "individual continuity and unity" is derived from the individual's own acts of initiative and creation which results in the individual's initiative to learn. Thus, provisions for self-initiation and self-creation could be enhanced within "the core curriculum" which may be an approach to such desired results.

Confronting the dilemmas of human existence through "self action" is desired. "Today we need to reject superficial escapes from crises and look within ourselves to achieve some of the strength necessary to overcome chaos, a need that could apply just as well to group awareness as well as to individual awareness."\(^{10}\) The betterment of the group may be engendered by analyzing "group intra-relations" subjectively.
In summary, the implications to be drawn from existentialist's theory of knowledge for education indicate that the origin, structure, method and validity of what is learned is dependent on the learner. The stable, secure learner or teacher stands on his own convictions and his freely chosen actions. In accepting responsibility, he no longer remains the puppet whose strings are pulled by authoritarian higher ups.11

3. Freedom is conceived to be the supreme aspect of moral living, for man's decisions, through freedom, determine man's values. "... values are not apart from nor do they exist before action."12 Man's choice through freedom implies "a creative choice." His selection is determined by what he affirms as his value. Freedom implies creativity as well as responsibility.

Educationally speaking, this view suggests the provision of ample opportunities for students to realize themselves within the confines of particular situations, and to realize the implications of their decisions on others. Students should be provided opportunities to realize the impact of their decisions through their actual conduct or behavior. The student, alone, is responsible for what he determines himself to be through his own actions. Group endeavors should not exclude the individual's role within the group if group work is to become meaningful to the individuals who comprise it.13

The Existentialists' view of education must be seen as a process which stimulates or creates an inner realization
of the learner himself as a distinct human being and stimulates a recognition of his own existence in this universe. "To be human is first to exist, and to exist is to be aware of being, to be aware of existing." Thus, inherently, the student must be "aware" of his uniqueness, of the possibility of selecting from various alternatives, and the freedom associated with such possibilities for selection. Through his own selections, the student creates his own conduct and actions, and more significantly, his own existential life. He forms or creates his own destiny and the responsibility inherent in the freedom to create his own self.

The educational intent should be that of creating the individual's realization of his own autonomy, responsibility. This means the creation of his own future, through decision-making, and realizing the significance of his own value judgments. Students who are taught with such intent transcend those who merely acquire mastery of content and engage in intellectualization.

..., the task of education can be stipulated somewhat as follows: to provide the occasions and circumstances for the awakening and intensification of awareness. To be more specific and concrete, education must become an act of discovery.

Let education be the discovery of responsibility! Let learning be the sharp and vivid awakening of the learner to the sense of being personally answerable for his own life.15

This passage suggests the educational approach needed, to engage the student deeply in these educational experiences
in which the role of education is the enhancement of freedom and responsibility. Furthermore, it implies a "personal" engagement in the educational experiences one encounters. Personal management and engagement in educational experiences involves facing conflicting issues of social and moral values, and involvement in what is formally imparted to the student in the classroom. Much of what transpires in the conventional classroom excludes those experiences which the Existentialists claim as significant in creating "personal awareness."

Appropriation in Education:

Knowledge, to the Existentialists, is only "knowledge" when it is "appropriated" by the individual. Morris elucidates:

It can mean simply the personal taking an adoption of something that is available to all. What is taken—ideas, attitudes, points of view—is common property. What is uncommon and really unique is how each of us uses and appropriates these "data" in interpreting this world.16

Again, this assumption reveals the significance of student responsibility in the acquisition of knowledge. As an example, the historical event or occurrence, is an "objective" fact (it actually transpired), but the Existentialists claim that "meaning" is attached to it only by the individual in a subjective manner. "Knowledge is always in part subjective." The importance of knowledge is only recognized when it is meaningfully, subjectively, acquired by the
individual. In other words, what one acquires subjectively in knowledge is of utmost significance in the final analysis. The historical event of "Hiroshima" in relation to the destiny of man is and can only be significantly apprehended by the individual student as he attributes his personal meaning to it.  

Although it may be true that the educator has always found students difficult to understand, there seems to be mounting evidence that this generation of students may take the prize for being the most difficult to understand. In this connection the educator can learn much from the existential philosopher. His analysis of the predicament of modern man as well as his analysis of the structure of existence bear directly on this problem.  

The youthful generation of today are inquiring, contesting, challenging the very nature of the inauthentic existence which is so very much apparent and which characterize much of modern society. They are unwilling to accept what has been imposed on them. They question the inauthenticities, insincerity, the value put on monetary or external gains, and the anonymity of living.

Both the revitalization of Existentialism and current student reflections on college campuses reveal a resurgence of interest in modern man, and a deep concern for the values of a technocratic society in which man evolves as an object. They contend that there is something gravely wrong with human existence today.

Along with the Existentialists, the increase in the
anonymity of modern living is of grave concern to youth today. They are concerned with genuine existence, as well as personal identity. This concern goes beyond awareness and youth are activating themselves, expressing their opinions, and the like.

Authentic existence implies a challenge to man, for authenticity is difficult to achieve. Knowledge of the framework, organization and composition of human existence will enable educators to comprehend the concern of students. For instance, Heidegger includes the inevitabilities of human existence such as "tension, alienation, and death, ... choice, choice entails risk, risk entails anxiety." The resolutions for the dilemmas of human existence are not available to us through science. Today's youth seem to be cognizant of the difficult core, the core of human existence as the inevitabilities of living.

One of the greatest of the Existentialists' concerns has been meeting and confrontation and how we experience the other. For educators, this theme should be of paramount importance. To the Existentialists, "the other" must be perceived as a unique human being rather than as an object; he must be perceived as a distinct subject. Thus, the educator must understand pupils as unique persons rather than as objects. Morris and Troutner enumerate possible reasons for the teacher-object relations. Teachers tend to treat students as objects for purposes of classroom management and
control, for purposes of imparting knowledge to "them," and for purposes of "objective" evaluation.

A better understanding of students would ensue if we comprehend the nature, framework and condition of human existence. It, also, enables instructors to comprehend themselves and their relationships with others, especially, students. One must experience his ownself in his own existential experience if he is able to apprehend the nature of human existence as advocated by the Existentialists, for reasons of substantiation.\(^19\)

Of course, if one is persuaded that an educator is primarily a technician who transmits "knowledge" to students, a better understanding of one's self would make little difference. On the other hand, if one is persuaded that in teaching we not only transmit knowledge but we also transmit ourselves in the form of attitudes and values of which we are largely unaware, then any increase in our self-understanding should at the same time result in an increase in our own effectiveness as teachers.\(^20\)

MORAL EDUCATION

Although there seem to be varied views in ethics, as proposed by Existentialists, in general, there are certain principles upon which most of them concur including those most recent psychologists, and psychoanalysis who are existential in orientation. These are related to "moral education." Although not directly stated, these basic understandings are implied from those major themes established
by those outstanding Existential thinkers.

1. Those who existence is genuine realize the nature of man's freedom and self-reliance. They are able to select or make their own decisions through their own conduct, and thus, determine their own future.

2. Even though the schools are established to uphold societal standards, they should encourage independence of thought and decision-making. To cultivate such desires, goals, and functions of the school, the educational institution must encourage and provide for "free-choice." This involves:

   (a) The development of the potentiality to form decisions rationally, freely.

   (b) Cultivate the tendency and willingness to form judgments.

The second approach seems to be the more significant element in developing the tendency to form decisions, that of cultivating the basic desire to form judgments.

The aim of existentialist education is not simply to help the individual cope with his existence. Its primary purposes is to help him to experience his existence by confronting it with a sense of defined purpose...

A desired end of education should be the cultivation of an outlook or disposition toward life. The knowledgeable man is one who possess the ability to learn and to experience. In essence, he must have a sense of 'educability,' rather than to have the desire to become knowledgeable.
Free choice implies that education must engender appropriation rather than the imparting of knowledge as desirable outcome of education. Existentialists concern themselves with "values" as the guides to knowledge.

3. The Existentialists provide us with a distinction between moral education whereby one is taught morality and that which encourages students to seek and to cultivate the ability to make free decisions and choices. "...it is far more important that a child be taught to be 'moral'--than he be 'right' in the sense of conforming to the established dictates of society." 22

Their perspective on morality is basically founded on the premises of:

a. morality as determined by one's own conduct and course of action and performances as well as choice of acts.

b. conduct as based on one's own choice, or authenticity which is more significant than action which is not chosen, for "good" or "bad" does not reflect the preferences indicated by the individual.

In a general sense, then, existentialism is more concerned with developing the capacity for moral choice than with the moral nature --i.e., the goodness and badness--of the choice made. For the existentialist there can be morality without goodness, but there cannot be goodness without morality. 23

4. "Self-interest" and interest for others are not incompatible. Genuine individuality can be fostered through
social conditions that are conducive to such autonomy, while genuine individuality or authenticity averts abuse of freedom, for freedom implies responsibility.

5. "Free choice" requires an obligation on the part of the individual. The student must be cognizant of the responsibility and significance of disciplining himself. If such educational values are prized, the conventional educational aims will transpire when the "conditions" for self-authenticity are realized. "Self-discipline" from within averts discipline imposed externally.

The fallacy of most educational systems is the attempt to alter students' conduct directly by making children act and state the desired "things" in the hopes of producing an "immediate and observable behavior." However, the most effective means, according to many educators, is the emphasis on those things intrinsically valuable or desirable which would promote the tendency or inclination of students to seek specific alternatives in place of others.

To the child who does not have the capability of selection and perceiving the various alternative courses of action available, much of early childhood education or formal education itself is meaningless in the sense that what is instructed is totally meaningless, incomprehensible. For instance, religious choice, or entrustment, the nature is too profound and difficult for younger students. Much of instruction that transpires in the classroom is imposed on
students who lack the comprehension and the awareness of the significance of what is taught. Oftentimes, the content is misinterpreted.

6. Classroom management must be aligned with moral ideas and procedures, particularly, in reference to discipline in the classroom or classroom control. "Free choice" is not compatible with authoritarianism. Control imposed from without is contradictory to the basic assumption of "free choice." Authoritarianism restricts the student's authenticity.

In sum, the Existentialists contend that principles of moral selection must be instructed through "direct experience" rather than through formalized or direct method of instruction, conveyance or informative presentations.

Certainly one of the great but virtually incomprehensible truths of all times is that which holds that formative moral principles can only be acquired through direct personal experience. Basic moral truths may be communicated verbally, but they can never acquire any full and personal significance in this way. As Kierkegaard has said, genuine moral insight is always a profoundly personal thing which can only be shared with others who have also come to experience it as a profoundly intimate sort of self-discovery.

MARTIN BUBER AND EDUCATION

...it is not too early to intimate that an application of Buber's thinking to education would imply a minimal use of subjects or subject matters which emphasize "unlimited causality," the world-that-is ordered, the world
of use and mere experience, at the expense of directness, mutuality, intensity, those qualities which are necessary for true living, the I-Thou relationship.\textsuperscript{26}

**Buber's Conceptions of Knowledge and Implications for Education:**

Those who conceive of subjects in school as the eternal truth or that which is absolute are considered by Buber to be one who encloses the domain of ideas as a "Thou." Subject or courses are an outgrowth of the relationship between "I" and "Thou."\textsuperscript{27}

Buber perceives the primary importance of man while, in the event of a necessary choice, he would prefer human beings rather than books, for meeting others enhances one's self.\textsuperscript{28} Buber is nonetheless an avid reader.

If Kiner's interpretation of Buber is correct, the "I-It relationship" is also a necessary aspect of education; under the original assumption that one exists not merely in the "present" but in the "past." Courses such as science and mathematics are courses which could be incorporated in the school curriculum.\textsuperscript{29}

Authenticity of 'living truth' points up the need for a genuine, personable, accountable, and total human being who relates to others and "lives the truth." Truth is not incorporated into some systematized body of knowledge. "Man must live the truth."\textsuperscript{30}

The teacher is certainly an influential factor in
providing the kind of "affective" environment wherein each student is enabled to enter the "I-Thou relationship" through meeting with others and through which the student is assisted to gain "trust" in the world of others.

In the classroom truth is manifested in the student's manner of association with others, of accountability and "trust" in others. The process of "meeting" or encountering others and this "trust" emerges from this intimate association. The foundation of education are the personal encounters. 31

Criteria for Education:

Buber seems to be 'the development of the creative power in a child.' He values the "instinct for communion" as being fundamental to education, for the criteria is only through a reciprocal relationship and the manner in which the student associates with "the world," the I-Thou, rather than the "I-It relationship," that the student can harness his own creativity. 32 The teacher as a "facilitator" must assist in the selection and choice of "objects" by which the student can relate to others and the world. 33

Teacher-Student Relationship:

Dialogue characterizes "the relation in education, is one of pure dialogue" because this is a central conception held by Buber, developing trust in "the world" and others is an essential aspect in education--an "inward achievement." The child cultivates trust as he encounters his teacher who
really exists. If the "I-Thou" relationship is put into effect, the relationship between teacher and student must be reciprocal or mutual, although Kiner makes it clear that Buber's conception of the student-teacher relationship is not one of complete mutuality and reciprocity. Kiner asserts, then, that the student-teacher relationship is not the authentic "I-Thou relationship," and cannot include "I-Thou" knowing.

Some basic concerns in education may be inferred from Buber's concepts on "knowledge" and "knowing."

1. The significance of living with others must be emphasized.

2. Content and books are significant as man does not live merely in the present.

3. All fundamental knowledge is based on "an original I-Thou encounter." Thus, the role of the teacher is to assist students "to discover the original I-Thou encounter which has become organized in the It structure of knowledge." Truth is never absolute in books and subjects alone.

5. What is learned must be applicable in authentic living.

6. "Buber's views about "I-Thou" knowledge have unclear implications for education. This is so because Buber views the educational meeting of teacher-pupil to be one
without full mutuality. 37

Since Buber did not adequately elucidate the relationship between "I-Thou" and the "I-It" relationship, little is presented by Buber on the possibility of enhancing the "I-Thou" encounter through the "I-It relationship." Kiner concedes that there are limitations to Buber's explanation on the possible enrichment of "I-Thou" encounters through "I-It knowledge." 28

Ethics:

Briefly stated in Kiner's manner, Buber's approach on ethics can be summarized as follows:

1. There seems to be no absolute "answer."
2. Man must of necessity make a choice in some form or become an object.
3. The inevitability of choice must be recognized.
4. The basis for selection may be that which is "revealed to the individual himself."
5. 'the critical flame that shoots up ever again out of the depths,....' is derived from man's recognition of the basic characteristic inherent within man--that is, the meanings of his own existence. 39

The individual can perform the good by self-affirming himself, by being aware of his direction, and by the use of his potentialities in bringing about the "being-intention"; whereas when the individual does evil, he is directionless and not cognizant of his "being-intention." He has in-
adequately searched his inner being.  

When one is responsible or accountable, he assumes that there is another who relates to him and another whom he addresses. The emergence of a genuine community can only be possible when each individual member is cognizant of others and participating in assuming his responsibility toward others. Buber does not favor those who belong to the group in order to relinquish their obligation and responsibility as a member of the community. Despite the ideal of participation within a group as a societal ideal, individual accountability must not be forgotten nor neglected.  

**Character Education:**

In education, the central concern should be character education; however, teaching ethics should not be encouraged, since the teacher's direct influence may be challenged by the students. The major emphasis should be the student's ability to relate to the others through personal, direct, communication.

The most influential figure is the teacher who consciously imposes upon the child, through his own example of behavior. Problems of "conflicts" assume an important role in forming character if they arise within a wholesome atmosphere. Much is dependent on the teacher attitude of confidence and trust towards students in resolving their problems and issues. Much can be done to encourage students to seek varied alternatives. On the other hand, the teacher
can assist the student in becoming aware of his own responsibility in promoting "order" and "discipline."

Buber conceives of unity of the personal self and "unity of the lived life" as an essential element in authentic existence, for a personal relatedness to others can only ensue from the "meeting" of united individuals. Hence, a moral community must be subsequent to man's unity. Furthermore, the educator must enable the students to seek and to develop unity of self.

Kiner concludes with respect to the educational implications of Buber's thought:

Some of Buber's thought-provoking ethical concepts with reference to education, heretofore pointed out, include his ideas that any subject is ethical not by giving instructions in ethics, if it brings human beings to inter-human encounter or conflict, or leads to a further awareness of self, awakening of interest, a realization of the lack that one possesses in his own being, a search to find the truth, a development of the relationship of trust and confidence between student and student, and teacher and student. But these positive teachings run overshadowed by the problem of distinguishing between delusory and true I-Thou relationships.

1. "Meeting" is educational.

2. In the classroom the teacher must be 'wholly alive,' and should be able to relate to his students. The teacher must encourage students to experience nature and "spiritual beings." Kiner asserts: "Thus, religious and ethical education, in the classroom, should be primarily
3. "Trust" is an essential factor in genuine education. One of the major tasks of the teacher must be to cultivate "confidence" and "trust" in students. A "trusting relationship" must be exhibited between persons particularly between teacher and student, since the teacher is a "representative" of God.46

4. Since Buber asserts that he has no "dogma," absolute truth, or "system," it is implied that education, religious in nature, should be vested in the dialogue rather than on religious persuasion through direct instruction. Content of religions may be studied insofar as such study relates back to the "I-Thou" relationship which the author originally experienced with God.47

Education should not be concerned with "symbols" in themselves. That which is learned for its own sake, as an end in itself is "evil." In religions, rituals may be "evil," but if they relate to original "I-Thou relationship," they are significant aspects of education.48

5. Two kinds of educators are described by Buber. They are "...the funnel and the pump or the sculptor and the gardener." The pumper is one who emphasizes the subject matter and "pumps" it into students; whereas, the gardener feels that "cultivating the soil" properly, will enable the growth of the student. Buber's alternative supports "freedom as communion," to prevail in the classroom, but must
include some aspects of the "given world [refers to subject matter]."

"The religious educator" should lie between the educator who discusses and the educator who lectures. He must be, in Buber's view, one who does not stress "permissiveness" nor lecture to impart the religious and ethical knowledge and values "of a given religious approach." 49

5. The major role of the teacher must be to create an inner need for that which is lacking within the student; to help him develop a sense of direction, to help him cultivate his authenticity, and to help create an awareness of the "great character." 50

Religious issues cannot be taught objectively, since the teacher's mannerisms imply his attitude and feeling on the issue. The mannerism in speaking indicates the teacher's opinions. A teacher who claims to remain neutral can still reflect through his behavior before his students his position on the issues. The manner of the "meeting" itself implies the particular posture in regard to issues.

These observations may imply that Buber would contest that no teaching about religion is possible, for the instruction of concepts involves mere abstractions. One must actually live religion. "One does not teach about God, one meets God. One does not teach about respecting others, one respects others; one meets others." 51

All that the teacher does and exhibits in the classroom
is an exemplification of instructing religion, for education is basically "meeting," and meeting between persons "is a glimpse of God."

IMPLICATIONS FOR EDUCATION

1. Character education calls for education for community. In addition to the authenticity of the individual, his sense of direction, his willingness to risk himself in decision-making, he should relate to others in a personable and meaningful manner.

This implies that the classroom climate must be conducive to student encounters with Thou and through these to develop a sound character which enables him to become a worthwhile member of the community. Religious living entails genuine community living.53

The chief influence on the student is the teacher who, with his authentic self and values intentionally impresses them. The teacher, rather than being dictatorial, must be a facilitator who encourages children in a classroom climate where relatedness and freedom transpire. "He must guide, and yet make it possible that the students do not realize that he is guiding. The teacher is most effective when she, or he, unconsciously lives and meets." Relating to others must be an essential element in classroom teaching. Kiner assumes that this is the fundamental thesis underlying the views of Buber on social relations.54
2. "...that man approach various subjects with worldviews." Buber would question one approach to teaching as being 'objective.' Perhaps approaching these subjects should not be done through certain 'world views.'

Much of the teaching that transpires within a social studies classroom deals with and stresses understanding, working, living with others, and promoting pride in our nation. Much that is taught in social studies concerns the past. Learning about the past is not realistic. As Buber would see it this is ineffective learning, since we must "meet" or actually encounter the other in the present.

Perhaps one finds one of Buber's most significant thoughts (in my estimation) when he recognizes the nature of much hypocrisy among men. People usually use terms such as equality, justice, and so forth, but many do not seem to realistically live them. This is one of the greatest dilemmas man experiences. We must actually enter into peaceful relations if we speak sincerely of "brotherhood." Much of what is uttered today seems hypocritical in terms of ideals and the applicability of these ideals.

3. Buber implies that in order to improve society, we must begin by transforming the people inwardly.

4. School should be composed of "small groups" in which the students can interact with one another. A very small number of students (3-5) is deemed preferable so interaction can transpire actively. "He [the teacher]
interacts with them as individuals, confirming their presence, living wholly with them, selecting the effective world for them, enabling them to hear the voice, and permitting them to develop the attitude of the essential we." Thereafter, the smaller groups would relate to other smaller groups within larger groups. Subsequently, the larger groups, 'levels' would relate with other "levels" on the overall school level. 57

Conclusions:

1. To Buber "persons" are much more important than all the books. Books are ancillary to human beings. The most significant goal of education is the formation of character. Character formation necessitates educating "persons." The major concern, the goal of education, should be persons and the acceptance of their "presence," although subjects may be used to enhance these personal relations.

2. Through social education (properly conceived) man could build a finer world. "Rather it [social education] is designed to help individuals unify themselves, to become true, whole, full, complete human beings who inter-relate with others." 58

3. Buber's central concept of the "dialogical," is stressed. The essential element in living, is the meeting of men.

4. Buber's conception of "I-Thou" encompasses much more than deep, personal relationship; it is, also,
characterized by "a glimpse of the eternal Thou."

Character education and religious education are synonymous, "All education is character education." Thus, all education must, also, be religious education.

5. Fundamentally, Buber's views reflect "communal" relations. Authentic character education is education for community living.\(^{59}\)

6. Buber concerns himself to an overly-scientific society, although he does not negate the role of science, and scientific efforts must have the enhancing powers of "intuition" and "confrontation." Therefore, knowledge begins with an "I-Thou" experience. Buber does not favor the scientific mode of living.\(^{60}\)

SOME SUGGESTIONS FOR INSTRUCTION

1. The teacher must enhance trust.

2. The ideal teacher should be one who fosters affection "responsibility, trust, and confidence," rather than one who serves as a "pump" or a "gardener."

3. Crucial issues should be discussed in the classroom. The teacher must not avoid doing so. Issues of "moral and ethical" nature should be handled and encountered by the students.

4. The Existentialists do not favor relying on specific subjects.

Buber's central thesis is that the subject the schools
should be concerned with is the inter-relations between men. Further, the content of the text, must enhance the meeting between men and not learned for its own sake.  

5. Buber does not propose any specific measures on how the teacher should facilitate the students to experience the "I-Thou relationships."  

"I-Thou relationship" exists in "the present," the "moment." The present may provide us with a surprise for we can never predict or foretell what might transpire. The teacher should encourage an atmosphere of spontaneity in order that the students may relate to Thou and the moment.  

KIERKEGAARDIAN THEMES AND EDUCATION  

Essentially, Kierkegaard's continuing emphasis is on the individual, the existing person. The major concern for Kierkegaard seems to lie in the religious realm of existence and the inward qualities of man. Much may be inferred from his personal life and his writings which may benefit education. Hetko presents several fundamental principles which can be deduced from Kierkegaardian's existential theory and relate to methods of instruction, teacher-pupil relationship, and the inward quality and character of the teacher and his subject matter.  

In brief, some of the major educational ideas to be inferred from Kierkegaardian theory are:  

1. The "maieutic method," and indirect 'communica-
tion' are useful in the realm of 'essential knowledge,' that
is, "ethics and religion."

2. Teacher-pupil relationship should stress the
uniqueness of each individual. Each person's distinctiveness
must be upheld. The teacher's domination over the pupil
must be abandoned and in its place a rapport established
through developing an effective working and personal relation
with the pupil by meeting the pupil at his level.

3. Kierkegaard's concern for teacher-pupil relations
as teacher and pupil approach their subject matter is of
significance, inasmuch as he does not minimize the role of
subject matter and the curriculum. He would probably like
to see both teacher and pupil actively engaged in the search
for truth but like the student is, also, seeks truth. Thus,
the teacher is one who assists in the cultivation of the inner
life of each pupil and his own inner life; therefore,
the quality and character of the teachers is essential to a
sound educational process.

Methodology:

The "maieutic method" is a method of dialogue used to
enable the stimulation of the "reader," and resulting in
self-activation. Rather than forcing a definitive answer
on the reader, in this method, the opposing position is pre-
sented with the expectation that the individual makes the
choice. This does not imply, however, that the teacher has
a position. It, thus, may be inferred from this process
that teaching involves the opening of many possible avenues of thought. The student actively engages in decision-making, by studying each problem and with its possible alternatives, thus providing opportunities for value judgments. The seeking values, are seen as desirable outcomes, for both pupil and teacher are engaged in similar tasks.

Despite the fact that the maieutic method may not necessarily produce predictable results in education, the intent is to stimulate the pupil to activate himself and engage himself in "self-activity." Too often superficial learning takes place through memorization and ready-made answers or responses pupils are expected from pupils. This is not genuine learning in Kierkegaard's sense. Since each individual, in his uniqueness, is respected by Kierkegaard, the maieutic method is not intended to coerce but to encourage students realize themselves fully. An implication of Kierkegaardian theory for education is apparent in the following excerpt by Hetko:

We see in the above statement, as throughout Kierkegaard's thought that true education becomes an individual matter, involving self activity on the part of "the learner" far beyond memorizing from a text or taking notes from a professor. True education, then can be neither "easy" nor short. It is rather, an arduous adventure in existence, continuing at best, throughout the lifetime of the individual, not a short course in sure success ceasing when the student has received a diploma.

Kierkegaard recognizes two forms of communication in-
involved in the instructional process—direct and indirect communication. Direct communication is utilized when the desired result of the instructional process is objective, factual knowledge as for example, in problems involving arithmetic computation. 'Existential' or 'subjective knowledge,' resides within the realm of the ethical and religious stages of existence. "Objective knowledge" calls for the use of "direct communication"; whereas, "subjective knowledge" calls for the use of "indirect communication."

Hetko elaborates further:

Objective knowledge, which we commonly call scientific knowledge, and the objective thinking which deals with this knowledge translates everything in terms of results, and its truth is entirely independent of the knowing subject. Such truth,...can be understood directly and recited by rote. Subjective thinking, however, which deals with ethico-religious truth cannot be learned by rote; it refers to the assimilation of the truth in inwardness and its realization in the personality of the individual.67

Kierkegaard explains two fundamental propositions that comprise "indirect communication." First of all, the distinctive unique personalities and characteristics of teacher and pupil must be recognized. Secondly, communication initiated by the teacher must be expressive and skilfully executed. The varieties of skilful expressions might include the use of sympathy, compassion, incongruity, "dialectics" and the like. The need for educators who are competent in the fields of ethical and religious existence is recognized.
Religious and spiritual insight is an essential part of all education.

Fundamental to the process of "indirect communication" is the recognition that both the teacher and pupil must hold their "personalities" distinctively apart. The responsibility of the teacher requires that he provide ample opportunities for pupils to freely engage themselves in subjective knowledge and subjective experiences. Indirect communication should be used here. The use of direct communication would be inappropriate as it would substitute a "relative relationship," that of the teacher and pupil in place of the "absolute relationship" which should exist between the learner and God. The faith in God may be negated in such situations as the learner may be disheartened by the teacher's character. The distinctiveness of the pupil and teacher is essential and enhancing such distinctions fosters and encourages "inwardness" and "subjectivity." Hetko explicates Kierkegaard's assertion that "the only Person worthy of discipleship is Christ. No human teacher, least of all the one who considers himself a Christian, should aspire to encourage an 'absolute relation' between a pupil and himself; the relation between the teacher and pupil must be a 'relative relation'...."

'The becoming Christian teacher' has proceeded through the stages of existence and dwells within the realm of religious existence. He must "challenge" the inward religious
desires to act, but the imposition of the teacher's convictions, attitudes and his personal attributes on the pupil or learner must be discouraged. The learner must be provided opportunities for own choicemaking, decision-making, and for attaining "his own subjectivity and essence."

The artful teacher must, if he is to establish and maintain sound relations with his learners, attain a clear knowledge of where and at what level the learner exists. This is the basis for developing effective relationships.

The following paragraph provides a glimpse of Kierkegaard's conception of the ideal teacher as interpreted by Hetko:

We see in Kierkegaard a new sort of "lowliness" on the part of the "teacher," a teacher who is willing to forsake any sanctimonious presumptions because of his office in life, a teacher who is willing to relinquish acclaim from the crowd for the sake of winning even one individual to the task of transferring his life in a relationship with Absolute value.

The teacher needs to cultivate 'inwardness' or 'subjectivity' for both characterize the religious existential sphere which marks the highest quality of existence; the realm closest to the awareness of "absolute value." Kierkegaard contends that the individual reigns the highest in terms of "subjectivity." Sin obstructs the individual's communion and responsibility to God, but faith, in contrast to sin, is the complete awareness of the communion with God. His conception of subjective truth refers
not to a body of knowledge but refers to a way of manner of existence. The greatest "task" is attaining subjectivity and thus developing the inward dimensions of the individual. The 'self' as the synthesis of the finite and the infinite--Existence is conceived to be a synthesis of both.

The existing subject is in the process of becoming because he is both temporal and infinite. In other words, the individual is not a "finished product passing through his various life experiences without assimilating them. It is through his experiences that the individual becomes concrete and these experiences become a determining factor in his personality. The individual's reality is constituted in his experiences in existence.73

It is still assumed that God exists and that the paramount factor is "faith in absolute value." Despite Kierkegaard's stress on the individual and his subjective attainments, man is not 'the measure of all things.'74

Kierkegaard's notion of developing 'inwardness' requires removing oneself from the "crowd" and looking into one's self. This is in contrast to the much present day educational emphasis on social group expectations and standards. Educationally speaking, some important considerations are:

(a) The learner is more important than the subject matter.

(b) The qualitative dimensions of the teacher make a significant difference in the quality of education.
EDUCATIONAL IMPLICATIONS OF SARTREAN THEORY

In commenting on Sartre Overholt reflects on some of the pressing educational confrontations of yesterday and today. Most educational intents imply that the function of education is the perpetuation of societal values, standards, expectations, attitudes and beliefs. Formal education is not the entire source of educational experience as much informal teaching and learning, also, occur. The fundamental value or objective of formal education is and always has been the perpetuation of the society or group rather than the freedom of the individual. Sartre's contention would be that formal education is performing "bad faith," and this seems to be the general trend. The situation seems likely to exist in nearly all educational endeavors. (See Overholt's note, p. 171).

Sartre concludes from those studies conducted by social scientists such as Levi-Strass on "pre-literate societies" that children are educated for "social efficiency." This implies that the function of education and societal aims call for a socially useful citizen. The individual must master the standards and expectations required by society. Also, the individual must acquire values commensurate with those of his society. Overholt terms this "a structure of values" similar to societal standards and expectations, for the ultimate objective or function of education is to
perpetuate the society for itself. Man is born within a specific group and is expected to behave and conform accordingly as a member; the aim being the perpetuation of the group. This is the significant situation context within which one finds himself. The educational process through which one obtains such group-determined beliefs and conduct is termed "institutionalization," by Sartre. "It is an anterior future constituted a priori which the individual necessarily internalizes by means of positive acts such as, for example, studying hard, getting good grades,...."

Sartre illuminates the nearly universal expectations and aims that parents, instructors, and others expect from their children— that of becoming a part of the whole. The procedure can be explained using concepts of Sartre's such as institutionalization, and the oath. Sartre's aspiration may be that individual will come to recognize such instances in his own experiences.

To Sartre learning is interpreted as outward responses, that meet expectations and conform to anticipated conduct. What the child is expected to grasp and what he does, in fact, grasp when teaching is successful, is a role of some sort; that is, a structure of relationships under which sense data, and, in turn, overt behavior can be ordered. It is a set of structural relationships of concepts which extends into his new experiences and through cognizance of which he is enabled to respond correctly.

Mental process are directed at the understanding of "structure." The language structure and grammar are
examples of the kind of structural process the mind experiences. Sentence structure signify rules of grammar [man's freedom to create], though these were originated by human beings. Hence, it illustrates "freedom" [the limitations made on freedom by man himself] and "practico-inert." One who recognizes and applies such rules is the pride of teachers and parents. Such explanations might prove fruitful in determining what eventuates within the classroom.

If mental process is the free grasping of structural relationships, those who readily acquire and apply rules of conduct are within expected norms, but the converse may hold true. If Sartre's idea holds true, namely, the free nature of mental process, the child should not be expected to react only in the desired or anticipated manner. The deviant is, also, possible and is defensible on Sartre's grounds. Hence, children do not necessarily learn according to expectations. Sartre's theoretical explanation might explain the nature of the educational process as being the instruction of recitations, "memorization," "drills" in patterns and relationships through which the mind grasps structural relationships. It is a method of "conditioning" the student's outward responses. "...they [educational processes] constitute the first line of defense against the freedom of the individual!" 80 Using Sartrean thought as a major basis for analyzing the existing educational activity, one concludes that much of what transpires in our schools today,
particularly in instruction and methodology, is aimed at the process of "institutionalization"—Instruction lies in teaching structural relationships and conduct or behavior in accordance with societal expectations. The teacher, a part of society, is considered as an institutional representative actively supporting the existing conditions of society. He does not attack nor challenge existing conditions and his obligation is the maintenance of prevailing social conditions. In this respect, the school negates or denies freedom and the authenticity of the individual. Education and the educational system "...are among the things and the others (to which Sartre has referred) that utilizes the freedom of the individual as the means by which to mold him into a forged tool...."81

Morality and Ethics:

Sartre seems to have neglected the field of ethics and morality; these are not discussed in his writings. This may be attributed to the fact that morality reflects "bad faith." Logically speaking, his fundamental theoretical assumptions seem to deny any systematic notion of ethics or morality.82

One creates his essence and his world through his consciousness through which one selects his ownself through action and determines his own values. Hence, the person's project precedes any system of moral standards, for each individual's morality is dependent on the nature of each person's project. Morality must be interpreted in relation to
how one perceives himself in the pursuit of his goal. Since each individual pursues his own goal, there are many moralities for there are many men. Every man is moral, then, insofar as each selects his values in contrast to what he does not value. Therefore, the foundation of morality is the individual's own project. Morality and projects are related.

In review, then, men are moral since each determines morality through his own choice of what is good. The very nature of man which is freedom requires the morality of man. The relativity of such moral concepts as Sartre's are inadequate to establish some set or code of ethical standards and to determine the preference for certain values rather than others. In essence, Sartre relies on individual morality dependent on the individual's own project. Ethical standards or the conduct of society should have no relation to individual morality. Determining immorality or morality is dependent only in relation to societal expectations and standards. The immoral actions or conduct of man are determined to be contrary to societal demands and values, only because those values are preferred by a majority of other men in contrast to his values. Standards of morality and immorality are determined by society or others. Immorality is based on the standards and expectations set forth by society when the societal values are incompatible or incongruent to the individual's values.
One of Sartre's fundamental concepts is that there are no absolute standards of morality which exist externally. "There is no God. There are no absolutes existing independently of human consciousness, and there is no predetermined human nature...." One decides on his own standards of morality in respect to his own goals and aspirations. Much of what characterizes individuals who adopt societal, or external moral standards is that they are superficially inclined, seek a simple way out of any dilemma by advocating standards not existing within themselves and which do not require much responsibility on the part of the individual. By conforming to external standards, one becomes "inauthentic" or one initiates "bad faith." Freedom and the lack of "Independent Absolutes" implies that are no absolute standards whereby one and others can assess themselves. Those who conform to external standards are in "bad faith."

Sartre perceives human beings as being incompatible, since one individual's freedom curtails the freedom of others. One cannot truly grasp the innermost feelings of the other; the association is merely that of "subject-object relationship." Also, one can not take hold of another's freedom, since the other is freedom. He exists--hence the possible menace the one's freedom has over another's freedom and, friction or strife are inevitable. "Bad faith" is an outgrowth of three dimensions of behavior--"dominance, subordination, or indifference."
In deliberation of Sartre's theory of morality, if there are no evident ultimate values, then ethics are impossible. If the individual and each individual is free to determine his own ethics, then the uselessness of ethics becomes evident.

Sartre may seem to be in "bad faith," too, if what he conceives as being 'good or bad,' is based or determined by moral choices of society, but Sartre seems to imply according to Overholt that 'good' and 'bad,' in his estimation, represent truth or reality or facts. To Sartre "freedom" is interpreted to be a fact and the truth and that which negates freedom is false and untruth. Thus, evading freedom is not truth. However, Sartre, in Overholt's view, does not seem to imply that "prescription" should necessarily follow a "descriptive" analysis of actual human existence. Although he (Sartre) conceives of the absoluteness of freedom as such, he does not logically infer that man should advocate freedom as a supreme value on the hierarchical plane of values. One who negates his own freedom is free to do so, for "Everyone is free to deny his freedom and live in bad faith if he chooses....The real weight of Sartre's argument lies in the fact that man may choose to deny his freedom and in so doing, he is in reality actualizing it." Thus, it does seem that freedom requires decision-making, choice making. Though "freedom" need not be considered as top priority for an individual, if one assents and confirms the
significance of freedom as being absolute, he is cognizant of its real significance and he seeks an open future. All values are subsequent to the existence of freedom. These prescriptions (values) may follow from freedom, but "prescriptions" that hold freedom as the highest priority do not necessarily follow. Inasmuch as freedom does require particular prescriptions, it can be held as the most significant of all values, considered and valued as being absolute. "In this sense, the good corresponds to facts, while evil is that which is factually false." Thus, freedom must be, through its absoluteness, considered as "an open concept." No authoritative rules or directions follow from such assumptions. In sum, then, Sartre emphasizes the significance of the collective fight for freedom and the eradication of the institutionalization, estrangement that characterizes much of modern society.

Sartre describes a possible "new philosophy of freedom." He hopes, thus, to transcend both Existentialism and Marxism while these both serve as stepping stones. "The function of existentialism is to keep the realization and actualization of human freedom alive in the world. And the function of Marxism is to show man how to overcome the context of economic scarcity. After that comes the open future!"
SARTREAN EDUCATIONAL OBJECTIVES

The fundamental concept of freedom implies that educational objectives should hold freedom as the basic aim of all educational institutions. To Sartre, there exists only one rather than many educational objectives and freedom as such must be "complete, open-ended, and undefined...." Educational objectives other than that of freedom must be acknowledged as being secondary to the objective of freedom. From freedom as an objective it follows that individual responsibility is a necessary concomitant of freedom. The acceptance of the responsibility which freedom requires must be realized and actuated by teachers and students alike. When one relinquishes freedom, one often advocates authoritarianism. Other objectives of education which are outside the province of freedom and responsibility are objectives of "bad faith." Overholt asserts that Sartre would not approve such educational ideas as the following:

1. Mere theoretical propositions of creativity which do not transpire in actuality.

2. Emphasis upon social adjustment rather than developing the individual to his fullest potential.

3. Vocational education to fulfill the needs of society.

4. Homogenizing individuals to form one national group.
Efforts such as these shape the individual in terms of established standards of society. Objectives of education should not include these, since these all curtail man's freedom in some way or another. Expecting students to be responsible must mean acceptance of freedom as an absolute objective. Requiring "complete responsibility" assumes that "complete freedom" is the primary objective in education.\(^\text{88}\)

Responsibility entails an authentic mode of living, for it is living in "good faith"—complete sincerity with oneself as well as others demand that freedom and responsibility be of primary significance. Other values require dependence and conformity, inauthenticity, for these other values restrict and delimit one's freedom. Responsibility is an inevitable, unavoidable, concomitant of freedom. Authenticity implies ultimate freedom as the sole objective of education, for responsibility ensues from freedom and responsibility necessitates authenticity. Each is interrelated.

From Sartre's viewpoint on social relations, one must be cognizant of two levels of thought—the "ontological" and the "practical." To attain "good faith" is very difficult, since human relations necessarily result in confrontation and friction and the delimiting of one another's freedom. Hence, the relationship between student and teacher cannot be thoroughly successful. The inner self of the other cannot be completely grasped, and most behaviors exhibit such characteristics as subjugation, the acquisition of power,
and unconcern. No matter how concerned and freedom-loving the instructor intends to be, he necessarily invokes some restrictions on student's freedom. The instructional process requires concentration on specific considerations and, thus, constrict the range of possibilities in which the student may be engaged. Conversely, students delimit the teacher's possibilities. The relationship simply cannot be completely successful. Neither should it be so, for if relationship between teacher and student is absolute, immediate and straightforward, in place of the "dialectical, reciprocal," relationship without closure, the restrictive nature of the former type of relationship would be evident. Although education may have freedom as its fundamental or paramount objective, on the "ontological level," it still exists in "bad faith," and this is the only alternative remaining on the practical level. Overholt points out the Sartrean emphasis on education at the practical level. 89

Existential psychoanalyses, as interpreted by Sartre, provides additional support to his position that one selects for himself continuously and is ultimately defined in terms of his original projects and the possible transcendence of this in a climate wherein freedom is accepted, fostered and guaranteed. Within this framework, educational ideals must be revealed through the fostering of student's creativity and potentialities, a constantly designed growth directed by the student himself. Life is a continuously
creative, actualizing process; never ending and always transcending its present limits. By becoming cognizant of self in relation to his project, one realizes the nature of human freedom and human responsibility as well as the range of his responsibilities in respect to himself and to his world. One engenders the recognition of himself within the situational context in which he exists, selecting the kind of relationship to the world he will favor.⁹⁰

The most basic source of vice is "scarcity" in Sartre's terms, for scarcity is the source from which all other vices emanate. His convictions on scarcity are conceived at the practical level, for economic scarcity is the base of all evils within the practical realm of this world. Sartre is convinced "scarcity" contradicts freedom: Scarcity results in conflict, exploitation, alienation, oppression of minorities, and violence—all. This realistic outlook of Sartre on the concept of scarcity as being the greatest evil on the practical level places "metaphysical evil" in a secondary position.⁹¹

Freedom and evil, in the theoretical sense, are subordinate to "practical evil and freedom." "Practical freedom" contradicts scarcity; scarcity has freedom as its opposition, and for the benefit of freedom, scarcity should be eliminated. This freedom, practical in nature, should be freedom from "material" insufficiency. Overholt assumes that for Sartre the basic objective of education should be
"practical freedom" and those objectives other than "practical freedom" condone those "evils" which preserve the existing conditions of society. Those objectives of education whereby "socializations" of the student transpires, support the conditions of economic insufficiency and the evils derived from it, for these objectives advocate the status quo. The common educational aspiration, that of theoretical and speculative detachment, impede the realization that economic scarcity must be resolved or eliminated. Through such aspirations men tend to "accept" or become accustomed to existing alongside those "practical evils." Certainly, if anything can be done, to eradicate many of our social issues, existing and pressing as they are today, and, if these actions can be considered "good," the "evil" presupposes an objective that advocate elimination of the economic issue of scarcity.

Sartre, in Overholt's interpretations, endorses "practical freedom" as the most desirable and feasible form to resolve many of our social problems, for human existence as well as education requires "practical freedom" as its objective in order to eradicate the economic evils of insufficiency. Assuming that education enhances the improvement of material living of man, we can state conclusively that education must seek practical freedom as the major objective, conceived in terms of the material welfare of all, and conceived as an ultimate value for everyone. 92
Inauthenticity lies in man who behaves as a "thing" and when he serves the other as a thing. He may function for the institution itself, for its own sake. Often the preservation of the institution, the organization of the institution itself or the "group" itself becomes an obsession, resulting sometimes in death and much sacrifice. Most significant of all is the lack of awareness that the individual has lost his identifiable attributes, living for society and others. He relinquishes his opportunity to actualize himself in terms of his own goals and desires. In essence, he lives in "bad faith" and refuses to acknowledge the reality of human existence and the possible realization of his self-identity and self-actualization. He is estranged from himself and from others. Within the existing conditions of insufficiency, he is involved in competitiveness, friction, taking advantage of others for his own advantage, suppression, and terrorism.

History has been accounted for by Sartre, as the written record of men's own "free" actions and man's attempts to attain material needs by selecting his own conduct and behavior within the context of economic insufficiency. In so doing he institutes such "practico-inert standards" and established modes of doing things which satisfy his material needs and desires through ways which delimit the material fulfillment for the general welfare. Material fulfillment is confined to the competitively inclined, to the select
few, or to those who survive successfully in the competitive situation.

Most ideals of man have been, thus far in the course of history, devoted to, and focused on adjustment to or attainment within the confines of economic insufficiency rather than on abolishing the situation of insufficiency, or surpassing it. Many of our social dilemmas refer back to our own stupidity or lack of awareness of one "transcendental value," that of practical freedom along with responsibility that accompanies it. A consequence of the acceptance of these two basic principles of human existence is that, "social responsibility" ensues. The ultimate goal for man is "practical freedom" for all men; in addition, this goal serves as the only desirable, feasible or workable goal for those individuals who are dissatisfied with the status quo or the existing conditions.

The educational implications seem to be that "practical freedom" is the overall highest objective education should pursue along with the recognition that this objective requires a full realization on the part of teachers and students of their own awareness, responsibility, and personal involvement, expressed in their own unique way, in their common attempts to strive for the general welfare, for the eradication of practical evils and to obtain practical freedom for all men.93
EDUCATIONAL METHODOLOGY

The implications of his emphasis on "common freedom" seems to be obvious in terms of methodology. The contention is that no methodology should shape the student into established standards and designs except for those methodologies which accommodate complete utilization of freedom by the student and "common freedom" along with the recognition of responsibility. Such methods must be "open-ended" and not closed and there must be no such thing as "absolutes" in education. This, applies to the teaching process itself, for the only absolutes are freedom and responsibility; students must be lead away from acting in "bad faith." Those who fail should be those who neglect freedom and responsibility by avoiding decision-making and not engaging in it. Those who simply repeat what has been taught do not have individuality. Thus, it is implied that proper teaching would have to be characterized by a teacher-student relationship which is dialectical in nature...." This implies that teachers are aspects of the students' factual existence. From the teacher's standpoint, the student emerges as one factor in his factual existence. Hence, the relationship should be based on reciprocity--one of mutuality. 94

The teacher must live up to his convictions and present his beliefs openly. This implies "taking a stand," particularly on controversial issues, and being willing to lead
an authentic life. If the teacher expects authenticity in the lives of children, he must himself exemplify self-actualization, self-awareness, and creativity. Decision-making is a significant element in education, and in authentic human existence.

Those instructional methods which tend or are inclined toward pre-established, pre-determined specifications and "answers" impede the student's inherent right to actualize himself in his own unique way and by his own educational experiences to learn to make decisions through considerations of all possible alternatives. They impede to his assuming and being socially responsible, in respect to his relations with other students.\(^95\)

The methodological approach or process should be concerned with the self-growth of each student, providing him with an opportunity "to create his own essence," opportunities to become cognizant of his own projects, and the possibility of altering one's project, and an awareness that the student creates his own essence, and thus determines himself.

Methodology should be designed in terms of the situation and its "dialectical nature." Provisions must be made for self-analysis by students through interrelations with others and within a "simulated" educational situation which should closely resemble the real situations students experience. Openness and sincerity must be encouraged despite
possible unpleasant moments. The student must be confronted with the actual conditions which exist. Overindulgent teachers may have a negative effect on students for they may be permitted to shy away from the inevitabilities of life.96

The classroom situation must closely resemble the real life situations which students experience so that learning can be most meaningful and effective for students. The concept of "scarcity" should be included as an important consideration. The student needs to become cognizant of both short term and long-term implications as he aims at fulfillment of his material and "psychological" desires.

Students should become aware of the nature of institutionalization, the process of becoming institutionalized, what it means when one relinquishes his self-identity, what the negative effects of living as an object are and the various aspects or nature of conformity. Provisions should be made for students to grasp or apprehend the workings of groups, and the nature of their organizational process. They should explore the means to achieve "common practical freedom" with the ultimate intent of attaining common freedom. Students should study and explore the relationship between the individual, his self-project and those group goals and intents such as "common freedom and responsibility." The nature of an appropriate methodology is "a process of existential interaction and analysis operating within the context of artificially constructed situations." Learning
experiences and activities provided should incorporate group interrelations among students and individuals, activities dealing with group formation, and individual projects aimed at self-growth and genuine living on the individual and group levels.

Learning experiences within the classroom, must provide students with genuine opportunity for them to explore actual life conditions and the decision-making it requires. Provisions and opportunities for selection, or choice making should prevail in all classrooms, comparable to that which exist in actual living conditions. Genuine instruction requires the inclusion of those realistic conditions in which the teacher assists the student to acknowledge realities despite the accompaniment of disappointment. The atmosphere of reciprocal relationship among teacher and student should of course, prevail.

In sum, methods that lead to a valuation of freedom and individual responsibility should be highly encouraged. Hence, no specifically defined methodology is recommended. The feasibility of any methodology must be determined in accordance with its appropriateness to the ultimate aim of freedom and responsibility. Methodology needs to be adapted to the individual student in terms of his needs and aspirations as reflected in his endeavors to actualize and to create himself. What is significant is the fact that educational imperatives should be solely based on the freedom of
the student. This freedom should be considered as supreme.

THE CURRICULUM

One of the thought-provoking issues within the realm of curriculum is that of the incompatibility of pre-determined sources for the curriculum and the Sartrean interpretation of human existence—that existence precedes essence in the sense that man creates his own self, implying that the students should not be imposed by pre-established subject matter content. What claims can be made for the pre-determined coursework or curriculum? If the assumption holds true that children are free to determine their course of action and free to select their own alternatives, to define their work in their own terms, the incompatability of pre-established subjects, concepts, fundamentals and the like, should be apparent. Thus, Sartrean ideal seems to conflict with public educational systems.

Sartrean philosophy tends to aim at common, "practical freedom" as an ultimate value, which we should actually strive for through action. Too often history has evolved through disregard for the human elements of freedom and responsibility, the consequence of which is so often evident in the "practical evils" we confront so often in our society today. Sartre's views tend to be positivistic in the sense that he has hopes and aspirations for man to improve his lot. To Sartre, the supreme value of freedom should not be
underestimated and that it, alone, enables man to surpass his existing conditions. In a very real sense, it is the imposition of freedom that he recommends to all men. A call to initiative, "practical freedom" can become an actuality. Hence, the nature of a curriculum which nurtures and encourages the growth and development of freedom seems desirable as a curriculum objective. In this sense curriculum is not predetermined.

The major emphasis in subject matter, then, must be freedom. The choice of subjects should be the result of consequence of the concern for freedom and should be subjects which can be utilized to perpetuate the concentration on freedom. In this respect, the basic skills of reading, writing are aids to the realization of freedom.

Overholt assumes that the Sartrean theory implies or reflects the type of curriculum most desired—that of the core program with freedom as its central theme, where freedom must always be considered open and undefinable. What is provided within the curriculum in terms of "constraints" or limitations to freedom and those ingredients of freedom which are also cannot define freedom in its totality, but these together will enhance the student's responsiveness and awareness of freedom.

The fundamental concern of all education must be the student—the concern for content and subject matter, for the perpetuation of society, for absolute principles and
formulations must remain secondary or irrelevant. Hence, the welfare of each student as well as his freedom and responsibility must rank supreme. Sartrean's curriculum necessitates active self-involvement, self-creation, choosing among various alternatives, and decision-making with their possible repercussions as these affect himself and others.

The negative and conflicting aspects of human relations as seen by Sartre should be presented as well as the reciprocal nature of such relationships. The preservation of each individual needs to be acknowledged; in addition, the curriculum should be characterized by "interaction" and "integrations." In summation, such a curriculum calls for the integration of courses and interactive process between the teacher and student.100

Perhaps the most significant emphasis seems to be upon the individual himself—seldom has this emphasis been characterized school curriculums. To learn freedom necessitates a recognition and understanding of oneself, for the awareness of self is basic and essential to knowledge of freedom. Self-analysis must assume a central place within the curriculum; provisions for "introspection" must be enhanced and encouraged. Furthermore, activities and learning experiences should be provided in which students are encouraged to contemplate on their own experiences, to progress individually, to interact or relate to others, to analyze their own projects and consider the possibilities of radical
conversions.

The concept of insufficiency or "scarcity" calls for a careful analysis and study of economics, a study of the context of scarcity, and a study of possibilities for eliminating it. This would include the distribution and production of goods, the nature of man's attempts to combat insufficiency, and an examination of the contemporary societal conditions in relation to "scarcity."^1^1

Thus, the histories of the rise of agriculture, feudalism, guilds, colonialism, industrialization, and electronic technology are suggested, among others, as appropriate subjects for study. As a result of these studies, student should become cognizant of the various ways in which economic modes of production come to be reflected in the ideals and practices of such institutions as the religious, social, political, or educational—as well as in the structures of economic systems. And, they should be led to recognize the all too frequent results: competition, class differences, economic exploitation and the like, as well as the more encouraging aspects of man's economic struggles.^2^2

Students might define "work" as the effort of man to attain satisfaction by fulfilling his individual material or economic needs within the situational confines of economic scarcity.

A necessary function of social studies would be providing learning experiences in which students become familiar with the nature and historical development of various social institutions. These are appropriate areas of concern within the social studies classroom. Some specific recommen-
dations for areas of study follow:

1. The analysis of seriality and the institution.
2. The nature of the social structure.
3. Issues and concerns of oppressed minorities in one's own locality or in the larger communities of man.
4. The nature of social classes and their relationships.
5. The historical background of "class struggles."
6. The historical background of education as a social agency and as a means of preserving a society's cultural antecedents.
7. The role of education in producing "useful" citizens.
8. The historical background of "revolution" and "social reform" or the improvement of society in terms of the common good.
9. The nature of group action for the cause of freedom.
10. The character of the authentic efforts of suppressed groups. 103

In general an educational program based on Sartrean theory would call for:

1. A curriculum that "frees" or "liberates" through self-actualization.
2. An emphasis upon general education.
3. An emphasis upon creativity.
The natural and social sciences as well as the vocational training are considered as "peripheral" subjects and not as the central concern for education. The central theme is freedom, and to be more precise, "common practical freedom." The curriculum would be fashioned in a way similar to the core curriculum in which all subject areas contribute to awareness and comprehension. The major concern still would be the child. Related areas of study could be self-analysis, responsibility, human relations, economics, training in "marketable skills" based on the desires of the student rather than on the needs and demands of society, the analysis of class conflicts in history, the nature of class structure, suppressed minority groups, and history with emphasis on social improvement, and change through revolution. The fundamental three R's would enable students to understand the preceding ideas and content.

In addition, the fine arts do assume a role in Sartre's concepts—"...the fine arts might be a possibility which definitely should be included in a Sartrean based curriculum." Such processes encourage the creation of the self, a central thesis of Sartre, as well as the fact that these processes increase "existential" awareness by pupils.

In his concluding statements, Overholt summarizes Sartre's points of view in relation to education:

For Sartre there are not forces either external or internal which inevitably push or pull men in particular directions. To him,
and to any theory of education based on his views, it is essential that to insist that both knowledge and the self are created by each individual....

In contrast to such beliefs, most of our educational systems seem to be geared to the concern for the perpetuation of society and the institution itself rather than for the individual. The student is expected to become a useful member of society through the process of institutionalization. The individual usually conforms to such societal wishes.

In respect to Sartre's assertions and in contrast to other educational theories, Overholt assumes that educational functions should not specifically pertain to scientific and professional endeavours, but rather the cultivation of the creative individual, for the individual creates himself by means of appropriation. Selecting alternatives, is an inward undertaking, can only be personally comprehended. This grows out of the fundamental contention that, since each individual is free, no one can pre-determine the life of a student.

EDUCATIONAL IMPLICATIONS OF MARTIN HEIDEGGER

An adequate educational perspective, for Heidegger must encompass man's subjectivity in addition to objectivity with its analytic, scientific approach. Education for him must concern itself with the inwardness of man, for this
characterizes the uniqueness and significance of man. "But there is a significant difference between seeing education primarily in terms of the becoming of a person; between seeing education in terms of the person's lived reality...." He reports.

Too often, education has focused on helping individuals secure a fulfilling life through the use of what might be termed the "scientific approach" in efforts to control his environment. The dilemma, man encounters, however, is that he has lost his own unique self, his own soul in pursuing education from this base.

The significance of Heidegger's philosophy for education is clarified in Troutner's statement:

Heidegger, on the other hand, can and does ask this question. This fact is of fundamental importance to education: seeing each child as a "being-in-the-world" is a more appropriate educational frame of reference for man's purposes than is seeing his behavior in terms of a transactional event out-there. This is clearly the case when an educational choice must be made, as is increasingly the case these days, between the alternative goals of "personal growth" and the "transmission of knowledge."

Perhaps the most pressing refutation posed by students and youth alike in contemporary society is that much that transpires within educational systems is trite and irrelevant. They see it as not applicable to their present living experiences. Much of what transpires within educational institutions is based on a systematic organization of specific
content and knowledge. Many youth contend that the ultimate objective in education should center on their lives as experienced at the present. "The existential thinker has provided us, for the first time in the history of Western thought, with a philosophical description, complete with new concepts, of the here and now of life as it is lived."

The Existential perspective, therefore, demonstrates what is seemingly lacking in our conventional educational perspective—that of conceiving education in terms of man's genuine human existence and the realities this requires—the realities of actual human living. With Existential concepts such as "lived reality," educators are provided with philosophical constructs to develop much keener insight into authentic educational aims. Thus, aims can respond to the demands of the younger generation who seek much more than the acquisition of knowledge.

Troutner's position tends to favor Heidegger's thought that educational intent based on Heidegger's theory of 'being-in-the-world' in terms of the growth of each student is more significant than the transmission or acquisition of knowledge. For him, "logically, ontologically, and phenomenally..." "Cognitive knowledge" ensues from the "preconceptual understanding of himself." Hence, formalized, theoretical and specific knowledge are not primary concerns but ancillary to the fundamental "precognitive" comprehension of oneself and the world.
This position is explicated more fully in the following passage:

I am a being-in-the-world who is concerned with other people and things. I know that I am, I know that I can be, but I also know that I cannot be. Moreover, this primordial understanding or "knowing" is the basic axis of lived reality whereas the abstract, cognitive, academic "knowing about" is derived and secondary....

Education, of course, needs objective science and public knowledge made possible through experience as method; but at the same time it needs to know who is man and where he fits into the scheme of things both metaphysically and epistemologically. More importantly, we need to know that it is not science or public knowledge or even generic man, but it is each individual who is ultimately responsible for this man-made world in which we live; for man is the site that illuminates as well as creates the world.

INSTRUCTIONAL PROCESS

The fundamental assumption Williams holds in relation to education is Existential in nature. It serves as a good example of the application of the Existential perspective to the instructional process. He asserts that: "Education is the development and/or evolution of knowledge and abilities that enable one to perceive meaning fully in which one actually lives." The student is a distinct person, or individual, who comprises a group, yet retains his identity as a person, autonomous in his own right. Such an implication flows logically from Williams' position.
Theories of "social adjustment" tend to squelch the individual. However, the individuals who comprise society alter the course of the world and society is, finally, subsequent to the individual self.

There are several assumptions underlying Williams' interpretations:

1. A great many adults, instructors and guardians, parents alike foster the assumption that education provides children with skills, knowledge not related to reality. Such individuals question of student protests, for what transpires in schools many times are irrelevant to the issues, demands, and the situational context within which the student-individual exists.

2. The educator's responsibility must be one of encouraging the student to realize himself and to honor or respect the individual's solitary and forlorn existence. Creativity and realization surpass the value placed in happiness, for the sake of happiness.

3. Existentialism concerns itself with the "becoming" of every person or individual. Thus, the educator (instructors, guidance personnel, administrators) must engender within their own individual selves autonomy, self-reliance, self-direction, self-assertion, individuality and awareness of their own novelty, and distinctiveness. Each educator must honor his own self and what he considers intrinsically as being worthwhile, desirable and important.
4. If the logic behind the assumption that "sick" individuals emerge from "sick" surroundings, then, the logical conclusion would be that "healthy" individuals aid in forming "healthy" environment.

The Socratic method:

The Socratic method has a direct relationship to Existentialist perspective. This form of inquiry, or posing questions, the answers to some of which are not known, enables direct personal exploration. In large measure, the responses are dependent on how something is perceived by the individual, the manner in which the student reacts or sensitizes himself to such inquiries and the manner in which the "individual" appraises, evaluates his Existential contexts. In addition, such provisions promote the student's realization of the requirement of selecting the responses to such inquiries in his own existence. The realization and acceptance of the responsibility for choice-making is indicative of maturity and his willingness and preparation to engage in acts of adulthood. He realizes that such personal acts are creative in terms of his own selection. These responses are personally, exclusively "his," measured in terms of his subjective realization. In sum, he is appreciative, cognizant of himself as a "free person" and the necessity of authentic, genuine existence.

Bowers adds this support for the relationship that obtains between the Socratic method and Existentialism.
Subject matter is the grindstone upon which the student hones his intellect and refines his standards of taste. But it cannot be dispensed only through the method of telling and listening. The existentialist favors the Socratic method whereby the teacher draws the information from the student by means of skillful questioning. This method, which actively involves both teacher and student, has the advantage of causing the student to see meanings and relationships for himself; thus he begins to organize his own body of knowledge. Moreover, it should teach him to discriminate between a significant and trivial question; his ability to cope with basic existential problems will depend upon his skill in raising important questions.115

The Curriculum:

The Existentialists perceive knowledge, subject matter and the like, as that which is meaningfully appropriated by the student, the individual. He determines which knowledge (factual) is significant on the basis of his personal meaning ascribed to such knowledge. Through selection that which is acquired becomes personally relevant and meaningful. What is significant for the Existentialists is reflected in this assertion:

The curriculum is not there to be mastered (as the traditionalist would say), nor is it there to be experienced (as the Experimentalist might say). It is there to be chosen. The subject matters and experiences in a curriculum shall be merely available; to be learned. They must first be opted for, sought out, and appropriated by the student.116

What subject matters seem to be most relevant to such Existential concerns in education, if there are some
accessible within the already existing views of curriculum? Are there possibilities of furthering the personal acquisition of knowledge within the existing curricula?

Morris proposes two alternatives: For one thing, the "arts" within the curriculum—personal, subjective, creative experiences in such areas as "music, the dance, the drama, creative writing, painting, and the plastic arts...." In such already existing areas, learning experiences are being initiated and provided for students' personal creativity. What the student creates is not a matter of comparison between the qualitative works of art and that which the pupil originates. The latter is more significant in terms of the authenticity reflected in the individual's creation. Also, the incentive or desire to create is one of free, personal expression of the student's life rather than one of display.

The second, more vital area in curriculum where the learning experiences provided might enhance the possibilities of self-awareness, involves history and literature.

The history of the past serves to enlighten mankind in the present. It provides possible alternatives to managing the present course of events in relation to what is desired in the future. "For the past to live, it must in one way or another awaken possibilities for things to come, the region out ahead where human projects are worked out is a typical expression of this view of the potential of history." 117

In a similar manner, literature affords opportunities
and experiences for the student in the selection of varying alternatives and the possible course of action. One might engage himself in that which would affect his own destiny particularly when conventional ways of resolving the problem are not accessible.

Tragedy as manifested in some of today's drama is an excellent source for creating inner awareness and a realization of the challenge of human existence and the search for meaningful existence in a cruel world. Drama seems, therefore, to be an excellent source for revealing the nature of genuine human existence in the Existential perspective on curriculum.

For the contemporary, modern student of literature, such works as On the Beach, Hiroshima, Fail-Safe, may provide fuel for existential inquiry into man's destiny and the possible alternatives for the resolution of the possible destructive powers of man. The Existentialists encourage such inquiries to foster awareness of human existence as lived, and to encourage the realization of the finitude of man as well as death. In other words, students should be concerned with the inevitabilities of living. The emphasis placed on death by Heidegger and the concern Sartre has for the total destruction of mankind are examples of Existential undergirding along this dimension.

Concern for ethical issues should be encouraged in the classroom, although conventionally-oriented educational
systems tend to prohibit or exclude student's involvement in such matters.

The emphasis on "group" thought and action often snuffs out the realization of self-determinism and the need for personal decision-making, particularly in the ethical sphere.\textsuperscript{118}

**The Arts:** To the Existentialists, art should not be manifested in representation but should be revealed through self-creation. Most obvious is the tendency in many conventional classrooms toward rigid adherence to already established art expectations, or external standards. From an Existentialist perspective the student should be encouraged to establish his standards in the process of creative acts. Much of what may eventuate is possibly, therefore, unanticipated by the educator.

Students who are inclined to express themselves more effectively in the literary arts, may be provided ample opportunities in which student engages himself in the act of creating such writings as a brief story, poetry, and the like. Furthermore, the insightful teacher must be alert by fostering creative expressions among those who are inclined toward creative writings.

Those who are dramatically inclined may be afforded outlets wherein one reveals his personal involvement while assuming the "role" he has been assigned.

**History:** History retains its significance in relation to
the present, and how contemporary man interprets the historical past. Man today "creates" meaning of the past, while man today interprets the past.

To the individual, history becomes meaningful to the extent that it is appropriated personally, until one interprets what transpired. Thus, personal involvement in historical accounts is imperative for the Existentialist.

Religion: With the rapid advancement in science and technology and with man's increasing success in controlling nature and his environment, the deemphasis on religion and the religious influence is obvious. Religion is seemingly no longer considered relevant in today's society. Man can exist without it. But despite these conditions and reflections of contemporary human existence, the perennial inquiry into the significance of one's own existence prevails. In this respect, Existentialism serves as the foundation, or basis, for religion, and this base has implications for educational practice.

...all men share in the need for recognition, a need that is religious in character....

The existential need for recognition belongs to all men. And if education belongs to all men, then the school is obligated to pay attention to that need.120

The implications for education from such statements seem obvious. The quest for a meaningful existence can be the theme of student's existential inquiry.
Existential Implications for Counseling:

The fundamental assumption underlying counseling based on Existential concerns is that the counselee is a distinct, "unique" individual. The task of the counselor must be to orient himself to the counselor's immediate present as the counselee experiences it. The "world" perceived by the counselee is unique except for the similarity among the counselee and others, who seek assistance.

The intent of all counseling should be the discovery and explication of one's own distinctive nature. He must be perceived as a unique being, distinct from the others. The counselee's concern must be of great significance to the counselor, since the person experiences his own concern not that of others, his frustrations and other personal difficulties; to consider him as no different from others reduces the "client" to an objective status rather than the humanization of the "client."

"The counselor, in the encounter, gleans a picture of the clients "being-in-the-world" as it is illuminated in the mutual sharing between client and counselor...."--the reciprocal relationship as the counselor dwells within the counselee's existing world." The counselee is not perceived by the counselor merely in terms of "just another person with a problem...."121

One of the fundamental principles of counseling in regard to dialogue between the counselor and the counselee
should be one in which the counselor approaches the latter through a dialogue "with" the "client" rather than speaking "to" the seekers of assistance. The counselor-counselee association should be existential in nature.

It is existential in the sense that two beings are meeting for the purpose of gaining a greater awareness of the client's world as he experiences it. The relationship is a human one where the client is free to explore that which he feels is important.122

The counselor engages himself with the counselee in his search for inquiry. The counselor's major concern must be vested in the counselee's present experiences and not those of the past. He must be concerned for the "client" and the latter's present concerns.

The aim of counseling is to provide the counselee with possibilities of developing, cultivating the individual's capabilities and employ that which is primarily "human within himself...."123

The Counselor:

The recognition that the counselee must be "human" implies, obviously, the necessity for the counselor to be "human," understanding the counselee as a human being. His relationship with the counselee must be one of "humanness." "He can not view the client as an object to be manipulated, exploited, and explored. If the counselor views the client as an object, how can he expect the client not to view himself as an object, the Existentialist asks.
The counselor must be undisturbed with his personal emotions in order that he may assist his counselee to be at ease with his own emotions. This provides possibilities for the close mutual association and characterizes a most "human relationship" the counselee has encountered.124

One of the expectations of effective counseling is the creation of a "more human" individual. "The client has gone through a process, even in short-term counseling, of discovering new possibilities for action and has illuminated some of the darkness of his existence."125 In such directions are the major implications of Existentialism for improved guidance and counseling procedures.

EXISTENTIAL ART

Literary works of art as influenced by Existential themes reveal an "appeal" by the Existentialists to become conscious of the reader's own freedom. Some of the recurrent themes of the Existentialists should provide helpful insights to educators.

Because the Existentialists disfavor any systematized approach to knowledge, they tend to initiate the subjective awareness of the audience or "reader" in a manner to activate, to assess his perspective in life. They favor the encouragement of the "reader" to become conscious of his own "authenticity." Rather than to inform, the underlying purpose is to calm, to satisfy, or to lessen pain, in eliciting
from the audience an Existential awareness or living or ex-
istence. Also, works of art provide the reader with op-
portunities to discern the absurd, foolish and ridiculous
aspects of human existence. These may, in turn, enable him
to revitalize living. These outcomes are expressed in the
following passage:

This, again, is what encounters with
works of art may make possible; and Camus,
Sartre, and other Existentialists can talk
of the artistic function being one of "lib-
eration," setting man free to learn and be
creating himself as he creates. Art, the
artist--as the Existentialist views him--
presents rather than represents....

The works of art are autonomous and "exist" as free and
autonomous "essence." The "reader" appropriated it by way
of his own imagination. This contradicts the works of art
which display a "representation" of the situational con-
text or what the author has in mind.

The literary sphere exists in the "here and now." As
a consequence, one may say:

When, however, a book is taken up and
read, the reader lends to its substance
some of his own distinctive life; and what
was simply there becomes a meaningful event.
Encouraging it in his own distinctive way,
the reader discovers that the enactments
of the work are understood when they tap...
some realm of his own consciousness. They
refer, in other words, not to something ex-
ternal to themselves--but to the reader's
subjectivity; and this is how their meanings
emerge.

Very evident is the significant Existential emphasis on
the specific context of history in which man exists and to
which literary works of art refers. The Existentialists favor the "reader's" experience with such works of art to stimulate man to encounter man within the present structure of human existence. The emphasis is placed on the current, contemporary situation of man, and man's possible alternatives within such situational context of the present.

Among them is the theme of crises and the kinds of dislocations which cause nausea and despair but which, at once, intensify confrontation. Most often, the crises is one bound to our historical moment: It is, in one dimension or another, the crises of belief associated with "the scientific revolution, "technological advance, the proliferation of cities with all their consequences for individual life....

These experiences elicited by the Existentialists provide opportunities for the reader to sensitize himself to the contemporary situations man experiences and provide opportunities for developing an awareness of the authentic self.

Along with Existential experiences, interest is concentrated on autonomy, liberation and "identity," and the possible alternatives for selection.

In resume, the literary works enable the individual to confront himself and his own experiences ("the reader") through involving himself in the plot. Such an Existential approach can free the reader to discover himself.
EXISTENTIAL THEMES AND THE INSTRUCTION
OF LITERATURE

The contributions Existentialists provide the educator, particularly in relation to instructional process involved in the teaching literature, are many and varied. Certain of these bear a closer examination.

A primary concern is with an emphasis on the individual as the most significant factor in education. This perspective prefers the individual as a central focal point in place of institutions, assemblages, and the like.

Through a inward subjective process of self-realization, the Existentialists favor developing an "attitude of freedom and responsibility." Existentialism is primarily a humane avenue or approach to man's existence and the concerns associated with his existence. Existentialism provides an opportunity for the individual to free himself from the bonds of systematization and mechanization, free to create his own "values" and authentic existence.

Existentialism emphasizes the dilemmas of man's existence, and, also, hopes for man's courage, ability, and realization to transcend such limitations through responsibility of the person himself.

The teacher of literature from this perspective must elicit student attitudes of "freedom of choice." The rationale behind such an assumption is the recognition and
knowledge that all individuals differ and that the uniqueness of each individual must be recognized. Constraints to individuality results in the negation of the individual as a human being.

Existentialists tend to disfavor the refusal of educators and "parents" to protect children from those themes which can only be acquired through provisions for experiences in which one is provided understanding, perceptivity of self-discovery. Thus, the "teacher" must provide this type of teaching-learning atmosphere.

Values are dependent on man's choice of action. Intellectualization provides abstract values which the Existentialists refute. To the Existentialists, the goodness and badness of values are both determined by measure of in-authentic conformity to established standards, values, (conformity), or of authentic, free choice and self-initiation of values. This value position requires personal responsibility for choice-making and the selection of alternatives. If values are dependent on selection and choice, then choice requires freedom. In this respect the author, similar to the reader, must be allowed freedom and authenticity to express himself. 129

Provisions for Individual Assessment and Values:

The student must be provided opportunities to seek truth through self-knowledge.
Self-Engagement:

Teacher must provide opportunities for the students to engage themselves independently in his literary activities. Subject becomes more relevant to the student provided they have become involved in the discovery of "knowledge." Through creative activities, the students discover themselves and their inner life. This comes from or is derived from the central concern which is man.

'Becoming':

Life is a process of 'becoming.' It is never completely unraveled. Man attempts to continuously strive to "transcend" himself. Life is never static, certain. The inconsistencies of living are existentially encountered as one lives. Existence can be measured only in terms of "living" it, always, incompletely revealed or partially revealed.

Individual Responsibility:

What one, the student in this respect, acquires in respect to knowledge, is dependent on his own moves and conduct. He acquires this knowledge and organizes it through his authentic study. Authenticity is dependent, therefore, on his personal enactments and operations.

Although societies, in general, have encouraged conformity and reliance on authorities, the student must be encouraged to cultivate self-realization and self-initiative. Also, the awareness of responsibility and avoidance of self-complacency must be fostered.
Comprehending the Realities Inherent in Human Existence:

An awareness of the "Human Condition" must be fostered among students. The following passage emphasizes this implication:

Literature reveals that man is capable of infinite possibilities—creative, contemplative, cooperative—but his tragic limitations come from both himself and fate. If man tries to discover his human situation, his existence honestly, soberly, clearly, and heroically, he can gain ecstasy and peace, pain and quiet, panic and pain, ecstasy and pain.

Courageous Confrontation of Life:

Existentialism, an outlook toward life, and its concern for the person himself as reflected in literary works of art reveals the tragedies and misfortunes of human existence in a manner of courage. Also, the termination of life is something insurmountable for every man, an event which requires a great deal of courage.

The courageous Existentialist conceives of the finitude of man, his courageousness, and the requisites for living with persons—the essential aspect of living being existence with others.

'Being-at Home':

The end result desired by the Existentialists from the outcomes of the previously-preferred attitudes is the individual who clearly realizes himself, the situational context within which he exists, realizes his responsibility and choice, the condition of being human, and the conflict,
challenges and limitations, dilemmas confronting man, that which man inevitably must experience through the course of his existence.

Students in literature must be instructed to have insights concerning the contradictions that exist in human living. Thus, the student recognizes the divergent point of view held by others and avoids dogmatism. The existential individual is able to cope with the saddening aspects of human life, accepts the "best" in life if provided such experiences.

Avenue to the Instruction of Literature:

For this investigator, education's basic components are: the student, the teacher, and the material studied. The instructional transaction should be mutual. The implications of the Existential perspective support such mutual transactions.

Such an approach would deny the socially-oriented or "problem-centered methodology," which tends to make the individual ancillary to the fundamental concern for societal values, expectations and societal responsibilities.

Thus, the avenue to learning advocated by the Existentialists confirms the assumption that the individual, alone, remains responsible in acquiring the values and value responses the existential self discovers, rather than the acceptance of those imposed on him.

By orienting students to the nature of individualistic
writings and the writer, the teacher furthers the cultivation of personal insights, personal responsibilities, and personal creations of existence and that which he desires, holds worthwhile. Such a procedure provides the student with new assessments of his situational contexts. Those literary works which reveal the meaning and profundity of human existence, the greatest in relation to the problem, concerns, and needs of the individual student. 133

Developmental Level:

The "level" on which the students should be introduced to Existentialism is a central question in any explication of the implications of Existentialism. Morris claims that early adolescence is when youth finally establishes an awareness of himself. Along with this recognition, comes the awareness of personal responsibility and the realization of human existence. This suggests, therefore, a possible developmental level.

Although the instructor must not avail himself of only one approach, the Existential attitudes could be emphasized on a graduated level depending on the maturity and potential of each student. Elementary literary writings could serve as resources for the younger student, while more difficult selections are recommended for older pupils. Contrary to the "classical approach," the Existential will recommend individualized readings, various "approaches," subject matter "integration," and other flexible organizational schemes.
In sum, the instructor must use a varied, eclectic approach for his major concern must be the development and encouragement of the individual's personal insights and realization. The "approaches" and the content, however, must be relevant to the student's personal, existential condition. These must encourage meaning for the student's personal life in contrast to a procedure which centers on assessing the existence of others.  

Classroom Surroundings, Atmosphere:

Rather than formalized approach to learning, fostering individual initiative, or discovery, requires a much closer relationship between student and teacher. Inevitably, such a relationship requires that the groups involved be of such a size as to permit this. The informal surrounds are conducive to humanistic learning, while the teacher-student relationship should be personable. In essence, that of informalness conducive to "freedom" should be enhanced.

The Teacher:

A teacher in the Existentialistic perspective must place considerable emphasis on humanistic elements of learning and prize greatly the "feeling states." Life must be filled with adventure and "excitement" for him and his pupils. He would need to be frank and sincere, charming and freedom-living, and always reflective of existing conditions, if he were to be "true" to this perspective.

In essence, "knowledge in a field" is a trait secondary
to the existential teacher. Rather, the instructor is significant for "what he is." He must, therefore, endorse individual self-reflection of students while responding in a sensitive, thoughtful and sincere manner. The teacher's stand on certain issues must not hamper the independent views and thoughts of students.

Personal involvement in books of their choice and interest should be fostered. Individualized projects of all kinds would, therefore, represent desirable teaching procedures.

The Existentialist and the Socratic approach are in line with the assertion that the subject and the curriculum do not exist for their own sake or that intent of education should be the development of "mental discipline." These exist in relation to the enhancement of personal realization and development by personal experiences of the student. 136

Selection of Topics:

Since the Existentialists do not support the use of prescriptive methods in assigning specific types of work, the student must be liberated from such inflexibilities to insure a maximum relationship between the student and the literature. The freedom to engage in self-exploration or inquiry should be encouraged.

One might ask: What would be the nature of the work assigned? The instructor teaching with an Existentialistic perspective might suggest broad areas within which each
student be permitted to encounter particular areas of his special interest. A suggested approach to written reports in the student engagement in a general phase of interest, narrowing it to a specialized topic is that area from which it may be organized and written. Exchange of ideas among students should be instituted.

Readings must be relevant and pertinent to the lives of the students, thereby freedom to read books of their own interest should be encouraged.137

**Personal Assessment:**

What evaluative procedures may be utilized? The personal reactions and responses of literary work are much more significant than expected critical analysis. The written, personal reaction of the student upon his encounter with his readings will be considered, while personal projects or activities reflect his comprehension of the personage under-study and consideration.

This approach would evoke student interest which furthers one's involvement in what he reads, while minimizing the emphasis placed on reading for recall only. This enhances stimulating oral and written expressions, personal "insights" so essential to self-fulfilling individual. The personal assessments of himself may be revealed in his examination in relation to his matters of personal concern.138

**Preferable Existential Writings:**

Literature, Existential in nature, should be given
predominant attention, since such literature is concerned with the problems of man's existence. Existential literature provides opportunities for reflections on the situational context rather than literature that dwells primarily on character--"...this literature takes a firm stand in the present and faces toward the future."139

Literary works influenced by the Existentialists should be encouraged.

The conflict as depicted in the Existential writings indicates the content and friction between societal values and the individual's own values. "....The purpose of such a character is to reveal the difference between an individual's attitude toward values and life as opposed to those of a society which needs to reconsider its values."140

The "settings" are usually relevant to current, present times or the situational context is similar to the present one.141

Central to the writings is the theme of freedom. The following passage documents this position:

A great deal of flexibility and eclecticism is apparent among these authors, and teaching their works would often require considerable tolerance among both the readers and the community in which they were presented. This need for tolerance would stem from the challenge the existentialist offers to the status-quo in terms of themes, type of character, dialogue and situation through which the theme is presented.

The existentialist's attitude toward approach is not a new one. His effort
is focused on life and the student instead of a subject matter. By his putting first things first, he feels that he can create more interest and thus obtain greater and more enduring results.

The Student and His Relation to Literature:

Each pupil must be encouraged to engage himself personally in what he acquires. Thus, the original writings of others can be apprehended through the student's own, personal involvement as an author. Enhancement of the opportunity to express himself in relation to his own living to the added insights of others and to the desire for publishing his writings should be fostered, nourished.

Student and the Group:

The critical assessment of Existentialism which asserts that it neglects the vitality and value of the group can be challenged. The Existentialist perspective contends that the individual who realizes himself may be more effective in living with others, though he may not be in complete agreement with the others. The self-fulfilled individual may be more capable of "meaningful group activity," since he transcends group conformity for the sake of it due to ignorance of social acceptance.

One who serves, or assumes the role of leadership must be one not necessarily qualified in group dynamics but a leader "capable and understanding." Leadership requires a recognition and activation of his own personal freedom, responsibility, and a recognition of the nature of human
existence and sincerity. Directing others in terms of his own desires tends to be eliminated and consideration toward oneself and others becomes vital and a directive force in human relations.

In essence, Existentialism favors those students most aware of human conditions and creativity, and to those who realize their potentialities for self-reliance, and self-fulfillment. This statement serves as a good, overall summary of the many educational implications of what this investigator has called the Existentialist perspective.
CHAPTER VIII

BUDDHISM AND EDUCATION

Thus too my lovely life
must end, another
flower...
To fall and float away

Onitsura¹

Two qualifications must be made before proceeding with an interpretation of the implications of Buddhism for education. First, there will be similarities between Existential and Buddhistic thought on education; although some differences such as the treatment of "freedom" will be apparent, these similarities will make it difficult, if not impossible to explicate sharp contrasts between the two perspectives.

Secondly, specific references on Buddhism and education are very few in number. However, under the assumption that "All is one and one is all," it is logical to assume that Buddhist thought and education are one.²

Probably the source which provides significant Buddhistic implications for education is "Bushido" written by Nitobe. There seems to be an increasing demand for this reference, the introductory passage reveals. Though

334
Buddhism exerted much influence on the samurai of Japan's feudalistic era, its impact on the latter and on twentieth century Japanese, is still prominent and alive in their "culture," namely, in their customs and traditions and even on education up to the present time.³

Perhaps a brief historical version of "Bushido" would provide us with some insights for education, and a keener realization of possible implications for contemporary education.

There have been varied interpretations or definitions of the term "Bushido," but probably the most prevalent definition is that of "...the code of conduct of the samurai, ...." The samurais were the elite "warrior class" which flourished under the Tokukagawa reign, but originating during the twelfth century.⁴

Although Buddhism did not contribute solely to the creation of the Bushido, its impact on the training of the samurai is notable. Perhaps the major aim of the education of the samurai dealt with character development--of dauntlessness, chivalry, aesthetic appreciation and creation as well as "action," for a samurai was essentially a man of action."

A significant point to consider is the subordinate role the intellect assumed, the ultimate end being moral and character development.
The first point to observe in knightly pedagogics was to build up character, leaving in the shade the subtler faculties of prudence, intelligence and dialectics....

The writer meant thereby that knowledge becomes really such only when it is assimilated in the mind of the learner and shows in his character. An intellectual specialist was considered subordinate to ethical emotion....

Thus, the intellect was ancillary to the high regard for wisdom which was thought to transcend the intellect. Knowledge in itself and for the mere sake of it is viewed as frivolous.

Although the aesthetics and the rendering of tenderness, gentleness and affection were greatly treasured and stressed in the curriculum, the samurai was supposedly a "man of action." To bolster one's audacity, religion served the samurai, but, otherwise, it relegated religion to the church.

Within the intellectual curriculum, philosophy and literature were the major components. The final objective, or intent, was not that of cultivating the intellect nor the search or discovery of "objective truth," but for the purposes of leisurely occupation and for assisting or cultivating one's character, or for explanatory aids in military or political issues.

Thus, the curriculum consisted mainly of:

fencing, archery, jiuJitsu*
yawara, horsemanship, the use of the spear, tactics, calligraphy, ethics, literature, and history.6

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*(often misspelled)
Reference to caligraphy must be specifically made, for it was greatly emphasized. Beautiful handwriting is symbolic of a work of art, while it defined and, also, represented one's "character." Despite such emphasis, surprisingly, mathematics was never instituted within the samurai's curriculum, for the fundamental education of the samurai was not in line with computations.

Money was never highly regarded. Greed, lust for money, gaining money; hence, being thrifty was not being economical but for the purposes of refraining from economic exploitations. Even "luxury was thought the greatest menace to manhood and severest simplicity was required of the warrior class,...." 7

Obviously, the most significant aspect of education for the samurai, was the cultivation and development of character. "Very few abstract subjects troubled the mind of the young, the chief aim of their education being, as I have said, decision of character. People whose minds were simply stored with information found no great admirers." 8

The aim of education being the development of character rather than the cultivation of the intellect, the role of the instructor as a person with good character was particularly important. Thus, to this day, the educator (or education) is a greatly respected or venerated professional (or profession) in Japan. An educator in this sense must possess the qualitative dimensions of character.
Of particular interest and value to those who have gained deeper insights, deeper comprehension of Buddhism and Existentialism, is the noteworthy stress on intrinsic values. In the example of those who advocated "Bushido," services such as education, wherein "soul development" and character development is greatly acclaimed, and wherein the quantitative measurement cannot specifically be made, monetary compensation was denied. Monetary payments applied only to those functions and services measurable quantitatively. Thus, monetary payments were not enacted because spiritual and educational functions were meaningless or valueless, but because such assistance was "invaluable." These were not measurable in terms of quantification. However, offerings were given by students at certain periods of the year. The following passage discusses this practice:

The present system of paying for every sort of service was not in vogue among the adherents of Bushido. It believed in a service which can be rendered only without money and without price. Spiritual service, be it of priest or teacher, was not to be repaid in gold or silver, not because it was valueless but because it was invaluable. Here the non-arithmetical honour-instinct of Bushido taught a truer lesson than modern Political Economy; for wages and salaries can be paid only for services whose results are definite, tangible, and measurable, whereas the best service done in education,—namely, in soul development..., is not definite, tangible, or measurable....

Perhaps this passage provides us with keener insights on the nature of education, then, and the applicability of
such values to modern education. These might be delineated as follows:

1. Character development and subjective qualities.
2. Externalities replaced through intrinsic subjective values.
3. Courage and audacity.
4. Intellectual subordination.
5. Curricular emphasis on creative arts rather than computation, science and the like.

The "Bushido" has left an imprint on Japanese education and society even to this day, and although "Bushido" has been influenced by not only Buddhism, but by Confucianism, it has nonetheless, been Japanese education.

From what has been stated and elaborated in the preceding chapters, some implications may be deduced from Buddhistic thought. Such deductions are made at this point.

From Suzuki's interpretation of the essence of living, our anxieties and frustrations in human existence reside in the over-acclaim for materialistic and objective means to ends which eventuate in ends rather than in means to an authentic existence. Such is the crises experienced by individuals living in modern society. Spiritualization is regarded as being ancillary to the major concern and an over-emphasis tends to be placed on science and innovations or experimentation.

Suzuki does not completely deny scienticism and
intellectualism, but considers the spiritual realm as being more significant in relation to human existence. Educationally speaking, Suzuki would assess our educational programs as being highly scientifically and intellectually inclined and that modern education dedicates itself to much that seems insignificant for the enhancement of the student's authentic existence. If education aims to encourage boys and girls to an inward spiritualization and self-assessment, self-awareness, the school must disregard many of the "trivialities" that constitute and predominate our educational systems. Also, the prevalent attitudes and motives as well as values espoused by parents, and educators alike signify the values placed on achievement in cultivating the intellect, obtaining the best grades, preparing students to enroll in higher institutions, as social pressures increase on each student, seeking education to prepare students for financially rewarding occupations, attending higher institutions for prestigious reasons and so forth.

Constructing the school's philosophy in which the major responsibility vested in the school is the student, is a mere writing on paper, a philosophy in education not actuated. Within the curriculum and course content, much emphasis has been placed on memorizations and abstractions, and repetition of what was acquired. There seems to be an overemphasis on scientifically-inclined courses and mathematics. Music, art and literature are usually regarded as
being secondary in importance. It takes students hardly any effort to realize the social pressures apparent by enrolling in college preparatory courses, while those who register in the humanistic and creative areas are regarded as "dummies." Intelligence scores are highly regarded, while the character development of each student is disregarded. Much of what transpires within our school resembles authoritarianism. Standards and expectations predominate on the school scene, while the student is seen as an object to be manipulated by others. Such would be an analysis of the contemporary scene from the Buddhistic perspective.

Some of the school's external concerns reside in such activities as the following which tend to deny the major values of Buddhism:

1. Rigid and prescriptive curriculum.
2. Prerequisites
3. Rigid time schedules.
4. Deemphasis on creative arts and areas wherein students may cultivate and utilize their creative talents. (As Suzuki claims, every person "creates" his own life and destiny.11)
5. Intelligence and other standardized tests and measurements.
6. Academic achievement in terms of "objective truth."
7. Acclaim for those who are intellectually inclined.
8. Emphasis on grades.
Perhaps one of the major emphasis in Buddhism is the call for humanism in the public schools today. This is a far cry from the educational intent of "mass production and quantification," a high regard for objective knowledge. It is a call for a more humane educational program based on wisdom and compassion for students. Most figures of Buddha reveal his hands which symbolizes wisdom and compassion, the essence of Buddhism. It is a call for a consideration of students as persons rather than as objects, for wisdom transcends the intellectual realm, surpasses it.

The basic, or major, premise underlying Buddhism is the Oneness of reality—ultimate reality is indivisible, inseparable. This implies that reality is all one and that man's attempt to fragment it is foolish, absurd and hazardous. This, also, implies complete altruism and compassion (see Zen and foundations of Buddhism). Since we are all one, more commonly stated, all living things are one. Reality is all one, and to fragment is the work of the intellect.

The implication for education is significant in that Buddhism asserts that all individuals engaged in the educational enterprise are all one. To conceive of students as objects, while attempting to disregard subjective truth by the replacement of objective truth would deny this basic tenent.

Both Existentialism and Buddhism encourage educational systems to place impetus on the subjective realm of human
existence. It is not a question of preparing students for the externalities of living, but the cultivation of subjectivity and self-knowledge. This is not to deny the role of science and mathematics in our curriculum. However, the self-evident, inevitable questions significant to each individual are existential in nature.

Perhaps the adherents of Existential theory, would contend that the major concern that schools should foster is the student's own awareness of the actualities of human existence such as suffering, misery, birth, death, joys and sorrows. These, they see as unavoidable aspects of human existence. Much of our educational programs have tended to be based on externalities with little regard for character development which Orientals consider a significant function of education. The samurai reveals that great stress is placed on cultivating fine character as the educational program. The Buddhistic approach, in reality, is a positive approach with the assumption that man (in this instance, the student) has the capacity to transcend the miseries and perplexities of human existence.

The affective tends to be reflected in Oriental art, literature, movies and theatricals where the human realities are vividly and profoundly portrayed. They often depict the anxieties, frustrations, and possible alternatives or death with such clarity and profoundness. Oftentimes, indeed, it would seem that the mode of such works of art are not repre-
sentations of human existence but "reality" itself. Some of these activities could be incorporated within the school programs.

Needless to say, the most significant contribution Buddhism affords any school is the fundamental assumption of Buddha—that this universe is constantly changing, and that everything is transitional. This fact is commonly portrayed in Oriental poetry and literature. All things are altered and someday ends. Most significantly, the schools and educators involved must be cognizant of the transitional, impermanent nature of human existence. Traditionally inclined educational systems must constantly reassess their values in relation to the situational context. Traditional and rigid systems of thought should be reappraised. The schools must be receptive to change. Also, the students should be encouraged to realize this principle of change.

Both Existentialism and Buddhism describe the predicaments of human existence, but Buddhism offers perhaps more clearly alternatives to authentic existence and ultimate liberation. Easterners maintain the need for the liberation of man from the bondage he himself has created, liberation from the limitations of intellectualization, lust for power, greed, prejudice, prestige, status and materialistic gains at the expense or exploitations of others.

Particularly relevant to education is the crisis on racism. This crisis is due, in part, to man's failure to
discern and recognize the folly of human thought—that of
discrimination, prejudice, distinctions attributed to people
of varying religions, racial extractions, while in reality,
to Buddhists, we are all One, indivisible. To divide is in-
congruent with the reality as is. Many educational issues
can be met through an inner realization of man's absurdity
in creating such crises within the educational systems. To
cope with such crises the attitudes and actions of educators
must reflect compassion and understanding—oneness with stu-
dents and colleagues alike. To a Western educator, this may
seem absurd, but the "Oneness" of this universe must be ap-
preciated in order to perpetuate altruism in the schools as
well as fostering it.

To Dogen, one of the spiritual figures in Zen, others
exist only in reference to "other selves." It is distinc-
tively definable in terms of I and you or I-Thou. But ul-
timately, the meaning of oneness—that "one's self" is si-
multaneously "other selves." This is characteristic of
"Buddha-nature" or "Nirvana." Compassion must be revealed
through the Oneness of "other selves" and "one self." Striv-
ing to aid others should be valued, while helping one's own-
self should be secondary in importance; in the meantime, one
achieves self-identity by doing so.¹²

Racial prejudice and discrimination can be attributed
to the intent and desire of man to formulate distinctions,
which, in actuality do not truly exist. As in "death,"

"race," and other similar terms represent conceptions of the mind, useable for purposes of anthropological classification and categorization, but detrimental to the individual's liberation. The educator must initiate such inner realizations through altering his own distinctive attitudes and beliefs—that reality, in its absoluteness, fullness, is one without distinctions. It is man's differentiations that result in unnecessary frustrations. The qualitative dimensions of the student must be fostered and respected, rather than appraising students on the basis of acquired objective knowledge. Discrimination and prejudice based on distinctions are not the function of the school. Nor, should the assessment of students and others be on the basis of external evidence. Distinctive thinking is the antithesis of Zen and an aspect of Eastern thought. The vital role of education is obvious. The educator exemplifies through his own attitudes and beliefs, the Oneness of reality; those involved in education are all one.

Freedom, as interpreted by Suzuki, is liberation from the evils derived from man's process of conceptualization. One is never completely free in human existence as he relates to others. Freedom, intellectually speaking, is restricted by its very nature. Freedom is delimited within our interactions with others. Also, an individual is unable to be completely free from some of his own actions. Living in a restricted "world," we can assume that man is hardly
completely free. (Chapter 4 and 5)

Sartre contends man is freedom. To deny this is, for him, acting in "bad faith." But, then, human interaction is incompatible, since each man tends to negate the other's freedom.

Suzuki's interpretation of freedom, in line with Buddhism, associates freedom with the individual's distinctions and discriminations. Man is really free when he liberates himself from the restrictive realm of conceptualization. Only, then, is man free. (See Chapters 4 and 5)

Thus, in education, also, those engaged in the educational process must conceive of freedom as avoidance, elimination of distinctive modes of thought. This position does not imply a complete negation of intellectualization, but the task of educators must be synthesizing, unifying our educational programs, endeavors and pursuits rather than fragmenting these.

Particularly in Zen, the burden of responsibility for attaining liberation resides in the individual, or the student, from the enslavement he incurs on himself, for the individual attains enlightenment only through inner self-realization. There is no external God or deity who may provide him salvation, for liberation is dependent on the individual.

A common attitude, often characteristic of educators, is that of a subject-object relationship. Students are perceived by teachers in terms of manageable or controllable
entities or uncontrollable, unmanageable entities within the classroom. They are, therefore, often manipulated as objects.

Educators must be inspirational, devoted, compassionate. Those who encourage in students the need for self-exploration and realization, must assess themselves realistically, in these same respects. In essence, the educator must be one with everyone involved in the educational process.

The Buddha, similar to the Existentialists, had little regard for the externals of living. This perspective is particularly pertinent to contemporary education which nurtures countless, structural innovations, and modifications of external features of education. Such external modifications rarely affect the inward dimensions of the students. Hence, within educational systems, those activities and learning experiences which are external phases of the educational process, and those remote from the student's inward experiences must be de-emphasized. All learning experiences must be relevant to the inward experiences of the student.

Concern for learning experiences which encourage the individual's appropriation of ideas and activities need to be emphasized. Activities and individual engagements in acts of creativity should be highly favored and nurtured. Independent study and other learning activities which promote student's creativity should be instituted. Students should be impressed with the value of individual creation.
All human beings have the artistic potentiality, for living is creation. Man creates life, for he has the sources available within him.  

Specifically, in art and literature, Buddhism, as in Existentialism, affirm the aesthetics, creativity, and the like with its depthness, and profundity symbolic of Oriental art, literature, and religion, so enthusiastically incorporated within theatricals wherein the human realities are so vividly and profoundly portrayed and which depict the anxieties, frustrations, and possible alternatives or death with such clarity, that oftentimes the mood of such works of art are not representations of human existence, not merely replicas, but reality itself.

Poetry or all works of art should not be observed from an impersonal, detached viewpoint; as Suzuki reveals, such works must be subjectively approached as they relate to the inward experiences of the individual.

The recent educational reforms, particularly in the realm of social studies are inclined toward the scientific approach. This scientific approach is also apparent in other areas of education. Quite extensively proposed is the "inductive approach" or "inquiry approach." For instance, using this approach, the teacher devotes his time extensively to procedures involved in discovering the origin of a specific "haiku"—What country does it represent? The class project involves several days of elaborate self-discovery on
the answer to this problem. Inquiries such as these are of lesser significance than inquiries on the nature of the student's very being and the student's experiences in relation to the poet's inner experiences.¹⁴

Educationally speaking, citing the "Haiku" once more, its power/influence is gradually taking hold in the West, slowly being absorbed by the West. Yet, the profound in-depth meaning is difficult to discern by the Westerner. Based on a seventeen syllable structure, composing a seventeen syllable "Haiku" is elementary. However, the "Haiku" cannot be measured quantitatively but only through subjectivity. Many English programs in modern American public schools incorporate the "Haiku" in the student's learning experiences. Yet, genuine "Haiku"; its composition may not be stressed. In effect, it comes to be defined only in terms of structure. Most of the qualitative "Haikus" reveal a deep, profound sense of meaning which is very difficult to apprehend, particularly if it is done through intellectualization rather than through subjectivity.

There may be no specific, objective procedure or approach to encourage the student's subjective awareness of himself or of reality. However, elusive it may be, this awareness may be nurtured through the teacher's concern for the subjective dimensions of man or through his subjective inclinations.

All creative endeavors or school activities whereby the
student is able to experience himself in totality through his own creations—art, music, literature, landscaping—should be fostered.

The inevitabilities such as death need not be avoided in the classroom. What does it mean to have man totally destroyed through conflict? What implications may be drawn from the incident at Hiroshima as far as personal involvement is concerned? What does the future hold for man? These are typical concerns that help students confront such inevitabilities.

Pleasant, creative endeavors, activities could be incorporated in school projects. Such was the case in one of our schools whereby the Future Farmers of America engaged themselves in school landscaping by creating a Japanese garden and landscaping, while the custodians and the boys managed and maintained the grounds.

Possible Implications for Counseling:

Much of what is recommended in Zen is relevant to psychoanalyst. Such insights from psychoanalysis may provide the counselor with added hints and insights into his approach to working with students.

An interesting development in psychoanalysis as presented by Fromm reveals some of the insights derived from Zen. Particularly interesting to those engaged in assisting others, is the role of the psychoanalysts, not as a detached observer in relation to his patient, not only one who
displays sympathy, understanding and love toward his pa­
tient, nor being a "participant" in the patient's self­
exploration. Instead there is the picture of one being di­
rectly experiencing the inwardness of the patient, thus,
dissolving the subject-object distance and remoteness as in
the past.

This principle is similar to Zen's negation of the
subject-object dichotomy. Unless the psychoanalyst really
dwell "inside" the patient's world, and unless he witnesses
the patient's experiences by encountering it himself, he
might acquire a great deal of information "about" the pa­
tient, "Intellectual" in nature, but never really acquire a
genuine understanding of his client nor express to his pa­
tient that such is the case. Much of the success involved
in psychoanalysis is dependent on how sensitive, how deeply
the psychoanalyst has penetrated the patient's world and ex­
perienced the latter's experiences.

Thus, the "analyst" becomes the patient, but at the
same time, retains his identity.

Inasmuch as the psychoanalyst becomes one with the pa­
tient, he must, nonetheless, relay to the patient that his
"cure" is dependent on himself. No other can do it although
the "analyst" will be of assistance.

The conclusion may be drawn that the counselor who is
detached, remote from the student's world of reality, also,
the counselor who assumes a superior role to that of the
student designates the student to a subordinate role will not be able to work with students successfully. This, Buddhist-like perspective, also, applies to teachers, for in Zen, these distinctions should be avoided. The counselor must be able to "experience" the world of the student as the latter experiences it and perceives it. In other words, the counselor must be the student from a subjective standpoint. Thus, Zen penetrates beyond the realm of empathy, but encroaches the Oneness of reality.\textsuperscript{15}
CHAPTER IX

FINALE

A saddening world:
   Flowers whose sweet
   Blooms must fall...
As we too, alas...

Issa

Love is not a substitute for living,
it is an amplification.

Rod McKuen

Human miseries are very often attributable to the actions and conduct of man, the failure of man to perceive the fallibilities of distinctions and discriminations and the folly of concerning himself with the trivialities of human existence. The overemphasis on external features of existence and the disregard for the humane aspects of living leave man forlorn amidst all the comforts of contemporary living. One might ask in view of this situation: What does it really mean to exist?

It has been explicated in this study that Buddhism and Existentialism are similar appeals to the need for a more humanistic form of education. Indeed, the very nature of their clientele demands such. Much of what transpires in
education is demonstrably trivial and superficial. Relevance to the actual living of the individual student is difficult to find in our conventional wisdom regarding what is right and effective in schooling.

Perhaps the greatest contribution Buddhist thought offers to both twentieth-century man and to the educator are the following fundamental propositions:

1. "A distinctionless reality," the Oneness of this universe.

2. Enlightenment or "satori,"—the mode of living liberated from the constraints man imposes on himself.

3. Each individual has the capacity to illuminate his inner self.

This investigation has documented these propositions.

Also, there is ample evidence, as shown in both the analysis and synthesis undertaken in the study reported here that existential thought and voices are being raised to transcend the limitations set forth by a technological society. This movement is a clear indication, "a voice in the darkness, a knock at the door," a call for a humanistic approach to living.

Much progress has been made in upgrading educational research and experimentation. But, always, the implications of this study should remind those so involved that the student really "exists." Unlike laboratory experiments, however, students cannot be precisely measured nor expected to
perform in a desired manner. It is the position taken here at the conclusion of this investigation, that education must endeavor to stimulate an awareness of the significance of subjectivity and the meaning of authentic existence. Experimental efforts must develop new modes of inquiry to recognize these larger dimensions.

Furthermore, our educational institutions must concern themselves with what is most essential to the educational enterprise—namely, democratic value systems. If our educational institutions reflect the ideals of democracy in which the individual student is respected, then, it is possible for each individual within the classroom to ultimately become democratic in the full sense of that term.

Priority must be given to fostering the character of each teacher so that he becomes the preceptor who serves or exemplifies the subjective concerns relevant to all. The development of such models requires a more subjective realization by all those participants involved in the educational program. Such participation is crucial if education is to become meaningful, inspiring, relevant and stimulating.

Too often concerns have been vested in "objective" truth, rather than in subjectivity. This study clearly supports the principle that considerations of the inevitabilities of human existence should be encouraged in the classroom or curriculum. Such a recognition of "existential content" clearly implies drawing on subjective reality as well
as the conventional "objective" reality as a base for educational decision-making. Education, as a consequence, will become meaningful and relevant to the student's life.

Buddhism and Existentialism are related modes of thought which clearly broaden the horizons for education. Concisely stated, this investigation of their relationships and the explication of the implications for education supports the dictum: let us humanize our schools! Throughout the study, many specific directions have been identified for this humanizing undertaking. Inasmuch as this was seen as a heuristic endeavor it is clear at its conclusion that much work remains to be done in both the conceptual realm and in actual theaters of operation—the schools themselves.
NOTES

PART ONE

Chapter I


4 Ibid., p. xvi.


9 Barrett, Zen Buddhism, p. xvi.


11 Ibid., p. 81.

358
Chapter II


3. Ibid., p. 5.

4. Ibid., pp. 2, 5.


7. Ibid., pp. 22.


11 Ibid., citing Buber, I and Thou, p. 111.

12 Ibid., citing Buber, Between Man and Man, p. 35.


15 Ibid., p. 37, citing Buber, I and Thou, pp. 13-34.


17 Ibid., pp. 42-47, 27, citing Diamond, Martin Buber: Jewish Existentialist, p. 3.


19 Ibid., p. 27.

20 Ibid., pp. 30-31.


22 Ibid., pp. 170-171.

23 Ibid., p. 45.

24 Ibid., pp. 46-47, 51, 49.


28 Ibid., p. 168.

29 Mayer, New Perspective for Education, p. 49.

30 Ibid., pp. 51-52.

32 Ibid., pp. 32, 34.

33 Ibid., p. 36.


38 Ibid., pp. 56-57.

39 Ibid., pp. 57-58.

40 Ibid., p. 58.

41 Ibid., pp. 60-61, citing Kierkegaard, (Johannes Climacus), Philosophical Fragments or A Fragment of Philosophy, trans. by David F. Swenson (Princeton, New Jersey: Princeton University Press, 1936), pp. 31-32.


43 Ibid., p. 85.


48 Ibid., p. 34. See nn 21-23, explanatory notes elaborating on Heidegger's analysis of the Western predicament, and emphasis on "beings" rather than on "Being."


50 Breisach, Modern Existentialism, p. 83.

51 Ibid., pp. 83-86.

52 Ibid., pp. 87-91.

53 Ibid., p. 92.


55 Ibid., pp. 126-30, 132.

56 Ibid., p. 142.

57 Ibid., p. 143. Refers to nn 44-45, Calvin O. Schrag, Existence and Freedom and Martin Heidegger, Division I, Part IV, Being and Time.


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64 Ibid., p. 21, citing Sartre, Being and Nothingness, pp. lv.

65 Ibid., pp. 24, 26-27, citing Sartre, Being and Nothingness, p. 424.

66 Ibid., pp. 28, 30-34.

67 Ibid., pp. 37, 39, 41, 48.


70 Ibid., pp. 58-59.


72 Ibid., pp. 62, 64, 69, 70.


74 Ibid., pp. 75-77.

75 Ibid., pp. 79, 80-81, citing Sartre, Being and Nothingness, pp. 341-388, 267 in nn 4 and 6.

77Ibid., pp. 87-89, 90-92, citing Cumming, Jean-Paul Sartre, pp. 415-16, 451-52 in nn 4 and 5.

78Ibid., pp. 103-106, citing Cumming, Jean-Paul Sartre, p. 461.

79Ibid., p. 107.

80Ibid., pp. 112-114, citing Cumming, pp. 464-65, 465, 468 in nn 4, 5, 6.


82Ibid., pp. 117-119, 120.


84Ibid., pp. 136-40.


86Ibid., pp. 144-48, 153.

87Ibid., pp. 155-57.

88Ibid., p. 158.

89Ibid., pp. 159-68.

Chapter III


4Ibid., pp. 18-19.

5Breisach, Modern Existentialism, pp. 4-6.

6Ibid., pp. 188-89; Sanborn, Existentialism, p. 20.
7 Ibid., p. 190.


10 Ibid., p. 21.


12 Ibid., pp. 22-24.

13 Ibid.


15 Ibid.

16 Mayer, New Perspectives for Education, p. 4.

17 Ibid., p. 4; Breisach, Modern Existentialism, pp. 135, 186.

18 Ibid., pp. 30, 109.

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