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There is much to suggest that when human beings acquired the power of conscious attention and rational thought they became so fascinated with these new tools that they felt all else like chickens hypnotized with their beaks to a chalk line. Our total sensitivity became identified with these partial functions so that we lost the ability to feel nature from the inside and more, to feel the seamless unity ourselves and the world. Our philosophy of action falls into the alternatives of voluntarism and determinism, freedom and fate, because we have no sense of the wholeness of the endless that end of the identity of its actions and ours. To Freud said: "Gradually this ego includes everything, later it detaches itself from the external world. The ego feeling we are aware of thus now only a shrunken vestige of a part more extensive feeling — a feeling which embraced the universe and expressed an inseparable connection of the ego with the external world."
Soul

(What is what warrants Freudian’s identity trip)

Lao-Tzu — “Man when living is soft and tender; when dead he is hard and tough. All animals and plants are tender and fragile; when dead they become withered and dry. Therefore it is said: the hard and tough are the parts of death; the soft and tender are the parts of life. This is the reason why the Soldier when they are too tough cannot carry the day; this tree when it is too tough will break. The position of the strong and great is low, and the position of the weak and tender is high.

Ch’u Ta-kao — p. 89. LXXVI: The integrity of personality is for both oppressed: the faith of self-sacrifice than the shattering anxiety of self-preservation.

106. He who knows the masculine and yet keeps the feminine will become a channel drawing all the soul towards it; being a channel for the world, he will not be severed from the eternal virtue and then he can return again to the state of infancy (i.e. to spontaneity.) XXVIII. Ch’u Ta-kao p. 38