

# Emotions-one focus of temperament education, based on Chinese culture

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**Abstract:** Temperament education encompasses a wide range of concepts, focusing particularly on emotions within the context of Chinese culture. This article examines emotions through three key aspects: basic concepts, performance analysis, and intentional management. Understanding the basic concepts of emotions is essential. In Chinese culture, emotions are seen as complex experiences that influence individual behavior and social interactions. The seven emotions and six desires highlight the cultural significance of emotions in shaping human experience and communal harmony. Next, emotion performance analysis explores how emotions manifest in different situations. Traditional Chinese philosophy emphasizes the connection between emotions and moral decisions, underscoring the importance of emotional expression for balance and harmony. By analyzing normal stress responses and their variations, individuals can better understand their emotional patterns and triggers, affecting their relationships and decision-making. Lastly, intentional emotion management involves actively shaping emotional responses to achieve desired outcomes. Techniques like mindfulness and reflection can cultivate emotional awareness and control. This holistic approach enables individuals to navigate challenges more effectively, fostering resilience and well-being, ultimately leading to personal growth and enriched interpersonal relationships. By understanding, analyzing, and managing emotions, one can create a more harmonious and fulfilling life. The article establishes an inner clue of temperament education in the conclusion part to make it more vivid and comprehensive. The limitation of the article is much more theoretical than experimental. That's the future extension of the research expected.

**Keywords:** temperament education; emotions; Chinese culture

## 1. Background

On Teacher's Day last year, one of my students, Shen Liangyu, surprised me with a thoughtful gift: a pair of self-written couplets, beautifully crafted and deeply meaningful. The couplets, which translate in English to "my heart is like a vast ocean, it can hear the tide even across the shore," resonated profoundly with me. This poetic expression not only highlights Shen's talent of observation and generalization ability to a teacher's merits but also encapsulates a wealth of significance rooted in Chinese culture.

In this context, the ocean symbolizes far more than just a body of water; it embodies the essence of life, dreams, passion, broad-mindedness, and resilience. The imagery of the ocean evokes feelings of vastness and depth, suggesting an endless capacity for growth and understanding. It reflects the ability to embrace a multitude of experiences and emotions, mirroring the rich tapestry of human existence. The ocean's strength lies in its ability to withstand storms and adapt to changes, much like the resilience we aspire to cultivate in ourselves and our students.

## **2. Introduction**

Temperament was conceptualized in many ways such as: (1) a child's behavioral style (Thomas, 1977), (2) individual differences in reactivity and self-regulation (Rothbart et al., 1981), (3) inhibited or uninhibited response to novelty (Kagan, 1984), and (4) patterns of emotionality, activity, and sociability (Buss and Plomin, 2014).

### **2.1. Clarification of the definition of temperament in this research**

Temperament is translated to Chinese in two meanings: (1) 气质; (2) 性情.

For the first meaning ‘气质’, it is similar to the theory of four primary temperaments that can be traced back in Ancient Time. Hippocrates, Ancient Greece proposed it, suggesting four bodily humors determine a person's behavior (Ashton, 2018). Hippocrates believed that each organism has its own balance of four vital juices or “humors”: blood, bile, black bile and mucus. These substances determine a person's character, behavior and predisposition to disease. The four main types of temperament proposed by Roman philosopher and physician Galen (II century AD), the ancestor of the typology of temperament, include: Sanguine, Choleric, Phlegmatic and Melancholic (Stelmack and Stalikas, 1991). In world literature, the essence of this concept is defined as innate “basic” properties (features) of the human nervous system that cannot be nurtured. Temperament is believed to be innate, mainly influenced by genetics. It's not uncommon for someone to have temperaments similar to a parent or grandparent. Research shows that 20% to 60% of your temperament is determined by genetics (National Library of Medicine, 2024).

For the second, ‘性情’ means ‘the part of your character that affects your moods and the way you behave’ or ‘the emotional character or state of mind of people or animals, as shown in their behavior’ (Cambridge, 2024). In this research, we mainly focusing on this second meaning of the temperament based on Chinese culture.

In Chinese culture, ‘Temperament’ is a rich concept that encompasses multiple levels of meaning: Emotion, character, nature and ambition.

Emotion refers to various feelings and moods in a person's heart based on the traditional Chinese conception of ‘seven moods and six desires.’ For example, many poems in the ‘Book of Songs’ vividly express people's rich and diverse emotions. In traditional culture, Chinese advocate the moderate expression of emotions, such as “happiness but not overdoing, sorrow but not sadness” (The Analects of Confucius), emphasizing that the expression of emotions should follow certain moral and etiquette norms and be just right.

Character embodies human character traits and moral qualities, such as bravery, cowardice, goodness, evil, perseverance, weakness, etc. Chinese culture attaches great importance to cultivating positive, kind, and upright traits, such as ‘a gentleman is frank and open-minded, and a villain is always calculating, suffering from gains and losses’ (The Analects of Confucius), and broad-mindedness is regarded as an important character trait of a gentleman.

Nature refers to the essential attributes and natural nature that people are born with, such as Mencius's ‘Theory of Sexual Goodness’, which believes that people are born with compassion, shame, resignation, and right and wrong. Taoism emphasizes conforming to natural nature, advocating that people should maintain a pure and

simple nature, and not be burdened by worldly fame or fortune, such as the carefree and natural attitude advocated by Zhuangzi.

Ambition contains people's hobbies and aspirations. The literati have many elegant tastes such as piano, chess, calligraphy and painting, which not only enrich their lives, but also reflect their cultural literacy and spiritual realm. Ambition is also an important embodiment of temperament, such as "A brambling doesn't comprehend the ambition of a big swan" (The Clan of Chen She), which expresses Chen She's pursuit of lofty ambitions and his unwillingness to live an ordinary life.

Therefore, traditional Chinese culture cultivates a gentleman who 'does not like things nor feel sad for himself' in Fan Zhongyan's the Story of Yueyang Tower in Song dynasty, who 'does not change his face even Mount Tai collapses on the top' in Minds written by Su Xun also in Song dynasty and who 'has great tolerance like the sea which is tolerant of all rivers' from Famous Ministers of the Three Kingdoms Prologue with the author's name Yuan Hong, Jin dynasty.

## **2.2. Classification of temperaments**

People's temperament determines how to move through life and engage with other people and situations. Learning more about the temperament style increases a person's self-awareness and gives some insight into why to make specific decisions or exhibit particular behaviors.

### **2.2.1. Immanuel Kant (1724–1804) divided temperament into the following categories (Larrimore, 2001)**

A: Types of Emotional temperament

Bloody: Sensations can be stimulated quickly and intensely, but not deeply and persistently. Carefree and hopeful, a blood-rich person will give everything a great importance at once, but may forget it the next. They are sincere promises but often untrustworthy, and are good social partners, but they are easily sleepy at work and energetic in games.

Black choleric: Feeling insignificant but deeply rooted, attaching great importance to things related to oneself, thinking deeply, not easily making promises, because trustworthiness is precious to it, but the ability to fulfill promises is worrying, and it is not easy to accept happiness, often worried and suspicious.

B: The temperament of the behavior:

Choleric: Burns quickly and easily when lit like a straw fire, and is angry without holding grudges. Its behavior is swift but not long-lasting, it loves face, prefers formal pomp, its dominant lust is a lust for honor, and it likes to act as a commander and command rather than perform its work.

Mucilage: Means no passion rather than inertia. As a weakness, there is a tendency to be inactive, and as a strength, although it is not easy to get excited quickly, it is very persistent after being impressed. Mucous people do not easily fall into anger, they will think about whether they should be angry first, and they can stay calm even in the face of the anger of a choleric person.

**2.2.2. Ivan Petrovich Pavlov (1849–1936) divided temperament into the following four types shown in Table 1 (Humeniuk and Tarkowski, 2023)**

**Table 1.** Temperament classification of Pavlov.

Types	Description	Characteristics
Choleric	Strong but unbalanced (unstoppable)	Strong nervous activity, but the excitatory process is stronger than the inhibitory process, easy to be impulsive, irritable, enthusiastic and energetic, emotional changes are drastic, and the mood changes quickly.
Multi-blooded	Strong, balanced and flexible (active)	strong nervous activity, balanced and rapid transition between excitatory and inhibitory processes, lively and active, quick response, sociable, easy to shift attention, changeable interests, etc.
Mucous	strong and balanced but not flexible (quiet)	strong nervous activity, balance between excitement and inhibition but slow switching, quiet and steady, slow reaction, taciturn, emotions are not easy to be exposed, attention is stable and difficult to transfer, good at patience.
Depressive	Weak (inhibited)	Weak nervous activity, weak excitatory and inhibition processes, timid, sensitive and suspicious, withdrawn, unsociable, profound emotional experience, easy to fluctuate, etc.

Pavlovian temperament type theory is based on the three basic characteristics of intensity, balance, and flexibility of higher neural activity. This classification is simpler. Pavlov's theory of temperament types focuses on the physiological basis (neural activity) to classify temperament, and has little to do with the complex influence of higher mental processes such as human values and self-consciousness on temperament and behavior.

**2.2.3. The best modern model of personality and temperaments: BIG-5 (Myers-Briggs Type Indicator (MBTI)) (Adrian, 1996)**

**Table 2.** 16 personality types of MBTI.

Code	Personality Type	Code	Personality Type	Code	Personality Type	Code	Personality Type
ISTJ	Logistician	ISFJ	Defender	INFJ	Advocate	INTJ	Architect
ISTP	Virtuoso	ISFP	Adventurer	INFP	Mediator	INTP	Architect
ESTP	Entrepreneur	ESFP	Entertainer	ENFP	Campaigner	ENTP	Debater
ESTJ	Executive	ESFJ	Consul	ENFJ	Protagonist	ENTJ	Commander

The MBTI is a personality assessment tool which is based on the theory of mental types by Swiss psychologist Carl Gustav Jung (1875–1961). There are four main dimensions to classify personality types: Extrovert (E) - Introvert (I), Sensation (S) - Intuition (N), Reflection (T) - Emotion (F) and Judgment (J) - Perception (P). The combination of these four dimensions can produce 16 different personality types, such as ISTJ (inspector type), ENFP (motivator type), etc. (Table 2), which are used to understand personal preferences, career planning, and many other aspects.

**2.3. Temperament education**

One successful approach to temperament education can be framed as the journey of nurturing individuals who embody the qualities of the ocean. This endeavor

involves cultivating broad-mindedness and emotional resilience, encouraging students to remain open to experiences and to face challenges with a sense of determination and grace. By fostering these traits, we not only equip students with essential life skills but also instill in them a sense of responsibility toward themselves and others.

To shape this oceanic characteristic, we can start by exploring various aspects of emotions through the lens of Chinese culture. For instance, traditional Chinese teachings emphasize the importance of emotional awareness and expression. By introducing students to concepts such as empathy, gratitude, and forgiveness, we can help them understand the significance of their emotions and how these feelings can enhance their relationships with others. This emotional education lays the foundation for developing strong interpersonal skills, enabling students to connect with their peers on a deeper level.

Temperamental attributes in the educational context have been explored for almost a century (Nasvytienė and Lazdauskas, 2021). The values we seek to instill in our students can be implemented through temperament education. By guiding them to emotional awareness, pondering and gearing to cultivate their qualities reminiscent of the ocean—broad-mindedness and resilience and we empower them to navigate life's challenges with grace and empathy. Ultimately, this journey not only enriches their individual lives but also contributes to creating a more compassionate and harmonious society, reflecting the deeper beauties of what it means to be human.

### **3. Detailed analysis**

The temperate educational system (TES) in this study contains three parts: understanding emotions, analyzing emotions and managing emotions.

#### **3.1. Understanding emotions: People have seven emotions and six desires**

Emotions are fundamental to the human experience, shaping our thoughts, behaviors, and relationships. In traditional Chinese culture, emotions are often categorized into seven main emotions: joy, anger, sadness, fear, love, dislike (or evil), and desire. Additionally, the concept of six desires provides insight into the various longings that motivate human actions. Together, these frameworks offer a rich understanding of how emotions and desires interact and influence our lives.

Understanding these seven emotions and six desires is crucial for personal growth and emotional intelligence. By recognizing and embracing our emotional responses, we can cultivate resilience and improve our relationships. Moreover, understanding the desires that enables us to set meaningful goals and make choices aligned with our values.

The interplay between emotions and desires shapes our experiences and interactions. By exploring the depths of our emotional lives and acknowledging the desires that motivate us, we gain valuable insights into our behavior and well-being. This understanding not only enriches our own lives but also fosters empathy and connection with others, creating a more harmonious society. Embracing the complexity of our emotions and desires ultimately leads to a more fulfilling and balanced life, where we can navigate the challenges of existence with wisdom and grace.

### 3.1.1. Concept of emotion

What is emotion? The online Chinese dictionary explains it as follows: ① Mood: Poor mood ②The experience that arises from a person’s attitude towards things (Online Chinese Dictionary, 2024). The term ‘emotion’ is often used interchangeably, but there is a difference. Emotions are linked to human natural needs and have situational, temporary, and obvious external manifestations; Emotions are linked to human social needs, have stability and persistence, and may not necessarily have obvious external manifestations. The generation of emotions is accompanied by emotional reactions, and the changes in moods are also controlled by emotions. Usually, objects that can satisfy a certain need of a person will evoke positive emotional experiences, such as satisfaction, joy, happiness, etc.; On the contrary, it can lead to negative emotional experiences such as dissatisfaction, sadness, fear, etc.

So, emotions and feelings are closely related. Feelings are the foundation of emotions, and emotions are the manifestation of feelings. The richer a person’s feelings are, the more their emotions may also be. That is why temperament education is an element of human education, and the goal of temperament education cannot be separated from the goal of cultivating “true” people.

### 3.1.2. Seven emotions and six desires

What are the main emotions? How are these emotions generated? This brings up another concept of ‘seven emotions and six desires’ in Chinese culture.

**Table 3.** Seven emotions in Chinese culture.

Emotion	Description	Key Characteristics
Joy	A positive emotional state arising from fulfilling desires or meeting expectations.	Connection, satisfaction
Anger	A response to perceived injustices or frustrations, motivating change or defense.	Conflict, grievance resolution
Sadness	Arises from loss, disappointment, or separation, encouraging reflection and fostering empathy.	Reflection, empathy
Fear	A protective mechanism alerting individuals to potential dangers, preparing for fight or flight.	Caution, alertness
Love	Deep affection and attachment, foundational for relationships and community bonds.	Emotional well-being, cooperation
Hatred	A negative emotional response to something perceived as harmful or unpleasant, helping establish boundaries.	Protection, boundary-setting
Desire	Yearning for something perceived as lacking, driving motivation and ambition.	Motivation, ambition

The seven emotions in **Table 3**, commonly recognized in traditional Chinese thought, are joy, anger, sadness, fear, love, hatred, and desire. Each of these emotions plays a crucial role in how individuals respond to their environments and interact with others.

Collectively known as the Seven Emotions, they highlight the emotional spectrum that individuals navigate throughout their lives. Each emotion serves a distinct purpose and can influence behavior, decision-making, and interpersonal

relationships. For example, joy can foster connection and motivation, while anger may serve as a catalyst for change or self-advocacy.

These emotions are generated through a complex interplay of biological, psychological, and social factors. Biological responses, such as hormonal changes and brain activity, often trigger emotional reactions to stimuli. Psychological aspects, including individual perceptions and past experiences, shape how we interpret and respond to these stimuli. Furthermore, social interactions and cultural contexts play a significant role in how emotions are expressed and managed.

The concept of “six desires” complements the seven emotions, describing specific cravings or longings that humans experience.

**Table 4.** Six desires in Chinese culture.

Sense/Aspect	Description
Eyes	Desire for beauty and aesthetic experiences.
Ears	Desire for pleasant sounds, such as singing of birds or waves and praise.
Nose	Desire for delightful aromas that can evoke memories and emotions.
Tongue	Desire for delicious food, representing the pleasure derived from taste.
Body	Desire for comfort and physical enjoyment, highlighting the importance of physical well-being.
Mind	Desire for intimacy, status, wealth, and affection, reflecting deeper social and existential yearnings.

The Six Desires in **Table 4**, on the other hand, delve into the more tangible yearnings that drive human behavior. They encompass the following: the desire of the eyes for beautiful and exotic objects; the desire of the ears for harmonious sounds and words of praise; the desire of the nose for pleasant aromas; the desire of the tongue for delightful tastes; the desire of the body for comfort and physical enjoyment; and the desire of the mind for sexual fulfillment, fame, fortune, and affection (Yao, 2016). Together, these desires represent a broad spectrum of human aspirations and cravings, illustrating the complexity of our motivations.

The Seven Emotions and Six Desires encompass various emotions and desires in human life. Both traditional and modern cultures believe that the seven emotions and six desires are innate physiological and psychological needs of human beings, which constitute the driving force and foundation of human behavior. So, first of all, we should accept and face our various emotions and desires calmly. Secondly, by understanding our own seven emotions and six desires, we can better comprehend our own behavior and needs. By empathizing with others, we can better understand their behavior and needs, and establish better interpersonal relationships and lifestyles. Thirdly, we can use the knowledge of the seven emotions and six desires to better regulate our emotions and desires, in order to achieve a healthy state of physical and mental balance.

### 3.1.3. Unintentional and intentional emotions

In different fields such as social communication, linguistics, psychology, and philosophy, intentional and unintentional have different meanings and understandings. From a psychological perspective, intentional and unintentional also have different

meanings. Intention refers to the decision or emotion we make after careful consideration; And unintentional refers to the actions or emotions we make or express unconsciously.

Character education is a process of transforming our emotional expression from unintentional to intentional. In our daily lives, we need to carefully consider our actions and emotions to ensure that they are intentional rather than unintentional, in order to better interact and live with others.

### **3.2. Analyzing emotions: Classification of emotional performance**

Emotions are an integral part of the human experience, influencing our thoughts, actions, and interactions. To effectively understand and manage emotions, it is essential to analyze their performance—how they manifest in various situations and how we express them. This analysis can be categorized into several dimensions, allowing us to gain deeper insights into emotional responses and their implications.

Emotions do not exist in a vacuum; they are often triggered by specific events or situations. Analyzing emotional performance involves examining the context in which emotions arise. For instance, a student may feel joy upon receiving praise from a teacher, while the same student may experience fear when facing an impending exam. Identifying these triggers allows individuals to better understand their emotional responses and develop strategies for managing them. This contextual awareness can help in preparing for emotionally charged situations and responding more thoughtfully.

We can analyze sentiment from different latitudes. However, from the perspective of the correspondence between emotions and behaviors, we can divide it into three types: normal stress manifestations, abnormal exaggeration and extraordinary reverse performance.

#### **3.2.1. Normal stress manifestations**

From a psychological point of view, the concept of stress manifests itself in two ways: informational and emotional. In addition, Western psychology understands stress as a negative response to external stimuli. Pressure can be divided into time categories: acute pressure - one-time shock; Chronic stress – long-term exposure to stressors. They manifest themselves most often in communication and influence the formation of a child's personality.

When students do not perform well in exams, they may feel low and sad; When students receive praise from their teachers, they will be happy and laugh; When an individual is insulted or treated unfairly, they will become angry; When faced with unknown or terrifying things, people may feel fear and lose their composure; When people see beautiful things, they envy, praise, and their eyes light up... These are natural emotional reactions of people to related stimuli and normal stress expressions. Stress symptoms are usually unintentional.

#### **3.2.2. Abnormal exaggeration**

Exaggeration is the representation of something as more extreme or dramatic than it is, intentionally or unintentionally. It can be a rhetorical device or figure of speech, used to evoke strong feelings or to create a strong impression (Wikipedia, 2024).



Amplifying achievements, obstacles and problems to seek attention is an everyday occurrence (Goleman, 1996) Inflating the difficulty of achieving a goal after attaining it, can be used to bolster self-esteem (Azar, 2007).

In the arts, exaggerations are used to create emphasis or effect. As a literary device, exaggerations are often used in poetry, and is frequently encountered in casual speech (Merriam-Webster, 2024). Many times the usages of hyperbole describes something as better or worse than it really is. An example of hyperbole is: “The bag weighed a ton” (Mahony, 2003). Hyperbole makes the point that the bag was very heavy, though it probably does not weigh a ton (Brigham Young University, 2014).

Exaggerating is also a type of deception, (Guerrero and Afifi, 2007) as well as a means of malingering—magnifying small injuries or discomforts as an excuse to avoid responsibilities (Rogers, 2008).

When a student’s exam score is not satisfactory, they cry loudly in the classroom; When a teacher gets angry because a student hasn’t done their homework, and even hits or slaps the student; When a three-year-old child recites a Tang poem, the grandmother loudly praises, hugs, and kisses him, saying, “My baby is really a genius; The exaggerated expressions such as “startled bird” and “once bitten by a snake, ten years afraid of the well rope” are all abnormal exaggerations that enhance stimulation and leave a deeper impression on people. They draw attention to the intensity of the feelings involved, whether it’s fear, surprise, or trauma (Zimbardo and McCann, 2022). Exaggerated expressions are mostly unintentional or sometimes intentional.

### **3.2.3. Extraordinary reverse performance**

Extraordinary reverse performance is usually intentional and often appears on extraordinary great figures or in movies and television works, thus becoming classics. The young Kangxi took advantage of the normal mentality of his strong opponents underestimating weak forces, while overcoming his own normal fear of strong opponents. He relied on extremely abnormal calmness and meticulous thinking, except for Aobai when he was only 16 years old; Just before the signing of the Double Tenth Agreement, Li Shaoshi of the Eighth Route Army was shot by the Kuomintang. Zhou Enlai was shocked and angry, but he silently handled the matter without anyone noticing while attending a farewell party. This is just one of countless similar events; Actor Zhang Songwen’s crying is often not hoarse, tearful, or at a loss, or stuffing something into his mouth. In short, his “crying scene” is that he cannot “cry”; Guo Jingjing, known as the “Diving Queen,” has a successful career and a happy love life, but she remains calm and composed, not arrogant or impatient, and retains her true nature. These extraordinary and ordinary reverse expressions have shaped one classic after another.

### **3.3. Managing emotions: “Managing” generates “benefits”**

Emotional management is a critical skill that significantly impacts our well-being and interactions with others. The ability to understand, regulate, and express our emotions effectively can lead to a multitude of benefits, both personally and socially. In a world where emotions often dictate our responses and decisions, mastering emotional management is essential for achieving a balanced and fulfilling life.

Managing emotions is not just about suppressing or ignoring feelings; it is an active process that yields numerous benefits. Enhanced emotional intelligence, improved mental health, better decision-making, stronger relationships, and greater resilience are just a few of the positive outcomes of effective emotional management. By embracing this skill, we empower ourselves to lead richer, more fulfilling lives. Ultimately, the journey of managing our emotions transforms challenges into opportunities for growth, leading us to a deeper understanding of ourselves and more meaningful connections with others.

### **3.3.1. Use normal stress response to output expression**

In daily life, as long as we have a correct view of right and wrong, a healthy worldview, outlook on life, and values, we can freely respond to various external stimuli, obtain smooth emotional expression, maintain a balanced psychological state, and establish normal and harmonious interpersonal relationships.

### **3.3.2. Use exaggerated expressions to increase stimulation**

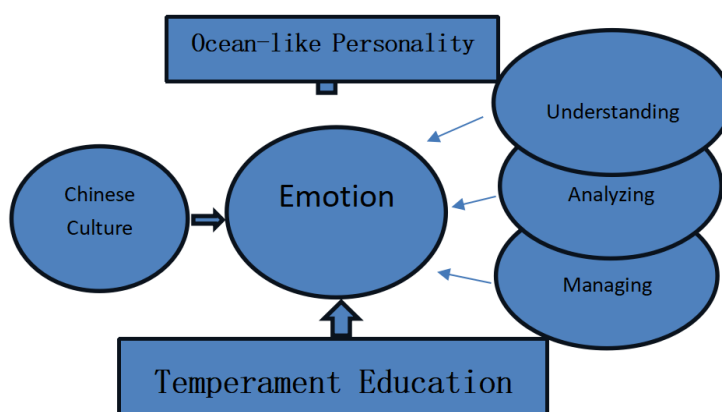
If we want to emphasize something, we can also use exaggerated emotions to stimulate the other person. For example, if a teacher wants to emphasize the importance of “not doing small good things without doing them, and not doing small evil things without doing them”, they can “make a big deal out of it” by appropriately increasing the intensity and duration of emotional output for students’ inconspicuous small mistakes, in order to increase students’ understanding of the depth of “small mistakes continue to make big mistakes” and achieve educational goals.

### **3.3.3. Use extraordinary reverse performance to shape personality**

Personality often appears to be against the norm, against common sense, and against the majority of ordinary people. However, personality is also elusive. Whether one can surpass what the vast majority of people cannot, truly control their own emotions, and even surpass them, is also the key to shaping a distinct personality.

## **4. Results and conclusion**

When we focus on the aspect of emotion to proceed temperament education based on Chinese culture to educate an ocean-like personality of a human being, we can implement three major procedures as to teach the students to understand the emotions to embrace various moods and desires as common things, to analyze and category them to comprehend more clearly about ourselves and others, and at last to practice managing the emotions to grasp the magician of free controlling of them as shown in **Figure 1**.



**Figure 1.** Relationship between temperament education and emotion.

Holding onto the vast ocean—a symbol of depth, resilience, and boundless potential—invites us to cultivate a rich emotional life. The ocean’s vastness represents the capacity to embrace a wide range of feelings and experiences, allowing us to navigate the complexities of existence. When we connect with this metaphor, we recognize that our emotional responses can guide us toward a deeper understanding of ourselves and the world around us. By embracing our emotions as valuable teachers, we can discern between wisdom and foolishness, learning to make choices that align with our true selves.

May we strive to live a truly wise life, one that acknowledges the full spectrum of human emotions while remaining grounded in the teachings of the middle way. Let us embrace the lessons that our feelings offer, recognizing them as mirrors that reflect not only our wisdom but also our growth. By holding onto the vast ocean of our emotional landscape, we can cultivate resilience, empathy, and clarity, enriching our lives and the lives of those around us. In doing so, we embark on a journey toward a more profound understanding of ourselves and the world, where wisdom and compassion guide our paths.

## 5. Discussion

At the beginning of temperament education, we can start with the cognition and management of emotions, cultivate individuals’ ability to express and control their emotions from unintentional to intentional according to different effects, perceive and understand the emotions of others, and intelligently handle various situations and problems encountered. By acquiring these abilities, one will have an additional secret weapon to uphold truth on the path of seeking truth, to embrace and accept oneself and others, to achieve balance and harmony with oneself, others, and society, and to attain great wisdom.

Emperor Xuanzong of Tang said, “Using copper as a mirror can straighten one’s clothes and crowns; using ancient times as a mirror can reveal rise and fall; using people as a mirror can reveal gains and losses.” In my opinion, using emotions as a mirror can reveal wisdom and foolishness. The various states of life are common occurrences, and joy and sorrow are inherent. If one learns the middle way, life will not be full of spring breeze no time.

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