

# “I” as Relating: The Self-Undoing of Metaphysical Foundations

**Abstract :** This paper challenges a persistent assumption in mainstream philosophy: that the self must be conceived as a substantial entity or an ultimate metaphysical ground. To move beyond this impasse, it constructs a new model through a rigorous synthesis of three seminal Chinese concepts: Confucian relational actuality (you), Daoist generative negativity (wu), and Buddhist empty openness (kong). From this synthesis emerges a central thesis: the “I” is most fundamentally not a being but the active process of relating itself (“I” as Relating).

This redefinition triggers a metaphysical self-undoing, dissolving the quest for a foundational subject. The argument culminates not in abstraction, but in a decisive turn to immediate present-moment awareness—the very site where this non-substantial self enacts its freedom. The essay’s radical 300-word classical form performs its philosophy, embodying the disciplined, present-focused cognition it advocates.

**Keywords:** Self; Metaphysics; Relational Self; Comparative Philosophy; Confucianism; Daoism; Buddhism; Phenomenology of Presence; Classical Chinese Philosophy

## 自我存在与消解： 论儒“有”、道“无”、佛“空”

大千我在，对空而存。

空不自空，存不自存。

相对而生，即存即空。

相对既在，对谁而存？  
相对相对，是名非对。  
相对为存，非对即空。  
无非对即无对，无空亦无存。

我既对空，我即偏有。  
我即相对，相对偏有。  
以我为有，同入虚无。

无为真空，以对全有。  
既无全有，何来真空？  
偏有为存，对空不真，  
以偏概全，以存论真，  
纵谷迷津，辨我方清。

我是存，是空，是相对。  
我非存，非空，亦非对。  
我既已存，空存确在。  
何空何存，因我而成。

即空而自由，即有而担当。  
即空即存处，无寄无藏中。  
无空亦无存，是谓大逍遥。

逍遥非知解，当下一念彰。  
念迷觉醒时，念觉境即转。  
念知即是行，非学亦非得。  
即物即分明，分明在当下。

文本非文，因汝成文。

汝在当下，文即非文。

凡尘 (Mundane Dust)

乙巳年戊子月癸酉日 (December 30, 2025)