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The Personality and Psychology of Chen Zi-Ang, a Fiery, Noble Warrior and Martyr (陳子昂烈士之人格心理)

Abstract

From the perspective of psychology, personality refers to the long-term, significant pattern in which a person perceives themselves while responding to others and the world. In the vast majority of situations, a person's experiences at and before age twenty-five, in addition to their reactions to these situations, have a significant impact over their personality and psychology. In the vast majority of cases, the significant sources of these experiences are the substantial impacts of familial circumstances and early professional interactions, in addition to their broader social-historical worlds. Chen Zi-Ang the martyr was in the human realm for forty or forty-one years when counting his actual age. One of the reasonable chronological divisions thus divides according to these years: childhood – age zero to twelve; early adolescence – thirteen to seventeen; late adolescence – eighteen to twenty-one; early adulthood – twenty-two to thirty-four; early middle age – thirty-five until Chen Zi-Ang was “harmed to death” (Du Fu)[1] in prison because of the brutal and ferocious persecution imposed on him. Chen Zi-Ang's personality and psychology was largely stable when he was twenty-five-year-old, when he was in early adulthood. I agree with the scholar and author Wang Zhi-Qing's observation that Chen possessed the characteristics of “fierceness;”[2] he “sometimes further demonstrated a dumbfounding boldness and spicy defiance.”[3] I also agree with this observation of Wu Huai-Dong, another scholar and author: one of Chen's characteristics was his possession of “firmness and ferocity.”[4] As for the personality and psychology of Chen Zi-Ang, I mainly consult these two American psychologists: Dr. Kathy Rae Berenson and Dr. Kathleen Cain, while I also take the advice from these two other American psychologists: Dr. Katherine Bradley and Dr. Daniel McCall. Then, from the perspective of psychology, I thus summarize Chen Zi-Ang's personality and psychology, as well as their formation and development.

As this chapter has detailed, the personality and psychology of Chen Zi-Ang the martyr were highly extraordinary. There were seven important differences between Chen's personality and psychology and those of most people in the past and the present. First, Chen possessed an extraordinary intelligence comprised of the five aforementioned criteria. Second, Chen was very concerned with the welfare of people outside of his private life. Third, outside of his salary-earning obligations and private life, Chen still pursued his exercise of a positive impact on countless people under the Heaven. Fourth, Chen was enthusiastic in various categories of arts. Fifth, Chen was very spiritually and religiously devout; on this aspect, Chen was at least somewhat similar to Joan of Arc (French: Jeanne d'Arc). Sixth, Chen possessed a “firmness and ferocity” (Wu Huai-Dong);[47] he “sometimes further demonstrated a dumbfounding boldness and spicy defiance” (Wang Zhi-Qing).[48] Seventh, these positive qualities of Chen Zi-Ang's personality and psychology were profoundly rooted in cultural-spiritual China.

從心理學角度看，人格指人看待自身、回應他人與世界之長期重大模式。在絕大多數情況下，案主在二十五歲時及此前，有何經歷，又如何回應這些經歷，對案主人格與心理，有重大影響。在絕大多數情況下，這些經歷之重大來源，是家庭環境對案主實際影響、案主早期職業互動、案主所在社會與歷史世界。陳子昂烈士實際在人世間度過四十年，或四十一年。合理分期法之一，如此劃分這些年：童年——零歲至十二歲；青春前期——十三歲至十七歲；青春後期——十八歲至二十一歲；成年前期——二十二歲至三十四歲；中年前期——三十五歲，至陳子昂因受慘烈迫害，「遇害」（杜甫語）[1]獄中。陳子昂在人格與心理方面表現，在其二十五歲時，幾乎全然穩定下來。筆者認同學者文人王志清這些觀察：陳子昂特點之一，是「烈」；[2]陳子昂「有時還表現出讓人瞠目結舌的大膽與潑辣」。[3]筆者亦認同學者文人吳懷東這一觀察：陳子昂有「剛烈」[4]特質。筆者探究陳子昂之人格與心理時，主要請教兩位美國心理學家：凱曦·蕾安·柏瑞森進士（美國英文：Dr. Kathy Rae Berenson；主流華文稱其為博士）、凱思婷·柯琳進士（美國英文：Dr. Kathleen Cain），兼採這兩位美國心理學家所教：凱瑟琳·白德莉進士（美國英文：Dr. Katherine Bradley）、丹禮·梅柯進士（美國英文：Dr. Daniel McCall），再從心理學角度，這般總結陳子昂之人格與

心理，及其成因與發展。

如拙文所深敘，陳子昂烈士之人格心理，非常不凡。陳子昂人格心理，與過去、現在大多數人人格心理之間，有七項重要差異。其一，是陳子昂具前述五項標準，所構成之非凡智能。其二，是陳子昂非常關心私生活以外之人福祉。其三，是在其領薪職責與私生活之外，陳子昂仍然追求對天下萬民施加正面影響。其四，是陳子昂熱衷於各類藝術。其五，是陳子昂在靈性與宗教方面，信仰甚為虔誠。在這點上，陳子昂與貞德至少有些相似。其六，是陳子昂「剛烈」（吳懷東語）、[47]獨立、強勢，「有時還表現出讓人瞠目結舌的大膽與潑辣」（王志清語）。[48]其七，是陳子昂這些人格與心理正面特點，深植於華夏文化與精神之內。

Keywords

Chen Zi-Ang, 陳子昂, Personality and Psychology, 人格心理, Cultural-Spiritual China, 華夏文化與精神, American Psychology, 美國心理學

Disciplines

Chinese Studies | Personality and Social Contexts | Psychology

The Personality and Psychology of Chen Zi-Ang, a Fiery, Noble Warrior and Martyr

From the perspective of psychology, personality refers to the long-term, significant pattern in which a person perceives themselves while responding to others and the world. In the vast majority of situations, a person's experiences at and before age twenty-five, in addition to their reactions to these situations, have a significant impact over their personality and psychology. In the vast majority of cases, the significant sources of these experiences are the substantial impacts of familial circumstances and early professional interactions, in addition to their broader social-historical worlds. Chen Zi-Ang the martyr was in the human realm for forty or forty-one years when counting his actual age. One of the reasonable chronological divisions thus divides according to these years: childhood — age zero to twelve; early adolescence — thirteen to seventeen; late adolescence — eighteen to twenty-one; early adulthood — twenty-two to thirty-four; early middle age — thirty-five until Chen Zi-Ang was “harmed to death” (Du Fu)^[1] in prison because of the brutal and ferocious persecution imposed on him. Chen Zi-Ang's personality and psychology was largely stable when he was twenty-five-year-old, when he was in early adulthood. I agree with the scholar and author Wang Zhi-Qing's observation that Chen possessed the characteristics of “fierceness;”^[2] he “sometimes further demonstrated a dumbfounding boldness and spicy defiance.”^[3] I also agree with this observation of Wu Huai-Dong, another scholar and author: one of Chen's characteristics was his possession of “firmness and ferocity.”^[4] As for the personality and psychology of Chen Zi-Ang, I mainly consult these two American psychologists: Dr. Kathy Rae Berenson and Dr. Kathleen Cain, while I also take the advice from these two other American psychologists: Dr. Katherine Bradley and Dr. Daniel McCall. Then, from the perspective of psychology, I thus summarize Chen Zi-Ang's personality and psychology, as well as their formation and development.

In social and historical worlds having little or no industrialization by the present-day (2023 CE) mainstream worldwide standards — for instance, America prior to some point in late nineteenth century CE and mainland China prior to some point in the 1990s CE — Chen Zi-Ang's father Chen Yuan-Jing demonstrated a considerably rare parenting pattern. Chen Yuan-Jing's extraordinary parenting style was one of the important cornerstones of Chen Zi-Ang's positive impact on countless people under the Heaven. Since matriarchy has gradually changed to patriarchy, in social and historical worlds having little or no industrialization by today's worldwide mainstream standards, the common dynamics of parent-children interactions was approximately so: parents' existence resembled that of monarchs; children's status resembled that of their parents' private properties, especially that of their father's; parents repeatedly ordered children as to how should they act in various aspects; the requirement of children was their unconditional carrying out of all directions, orders, and mandates of their parents, especially their father, regardless of whether the directions, orders, and mandates of their parents, especially their father, were healthy or not and correct or not for everybody. Since in these aforementioned social and historical worlds, the common living dynamics focused all or almost all of one's time and energies on sustaining material survival, while most people had little or no opportunity to respond to their contemporary historical themes, these directions, orders, and mandates often demanded the children to spend their current lives as ordinary people. For instance, in the past, in France and the rest of the world, this long-term direct interactional pattern between Joan of Arc's parents and their children was not rare: for a long term, Joan's parents asked that all Joan's acts be completely consistent with their demands and demanded that Joan spend her current life as an

ordinary village woman; Joan's father claimed that if Joan was to travel with the army, he would ask his sons to kill Joan; if they did not, he would kill Joan himself.^[5] In social and historical worlds having little or no industrialization by today's mainstream worldwide standards, the common living dynamics rarely if ever differentiated between the public realm, the professional career, and the private life; parents and familial elders were the direct, significant sources of professional abilities and skills; one's private relationships with their parents and familial elders were also the significant cornerstones of one's professional career. In these aforementioned social and historical worlds, families sustained their members' material survival as a whole; there were few or no boundaries between family members. In all social and historical worlds having little or no industrialization by today's mainstream worldwide standards, these types of interpersonal interactional patterns was not rare: in medieval England, there were mothers chewed food inside their mouth, then feed their children these food with their fingers;^[6] in their private lives and the public spaces, there were French men and women having their important communicational patterns as waving their fists against each other, screaming, yelling, and roaring, et cetera, while repeatedly throwing their household excrements into such public waters as the Seine.^[7] These negative situations were the frequently-observed chaos in many places around the whole world in eras having little or no industrialization by the present-day mainstream standards, rather than the "unique tradition" or "national character" in any regions.¹

Under such contexts, Chen Yuan-Jing's way of parenting still possessed a series of considerably extraordinary parts. On this aspect, there were at least these three instances. First, with the exception of situations when principles were involved, "As for the education of Chen Zi-Ang, Chen Yuan-Jing's requirements have been relatively open-minded and loose, without asking Chen Zi-Ang to absolutely follow the path set up by his rules. Therefore, Chen Zi-Ang has lived without being bound by his family..." (Wang Xiang, Qiu Fu, and Guo Jie).^[8] Second, Chen Yuan-Jing the father exerted much energy on the direct uplifting, raising, and guidance of Chen Zi-Ang and Chen Zi inside the household. In the past and the present, some fathers have not input such amounts of energy from their hearts on the direct uplifting, raising, and guidance of children inside the household. Third, Chen Yuan-Jing's parenting pattern repeatedly emphasized spiritual and religious devotions, the belief in the Heaven Above, the veneration of ancestors, the development of erudition, the uplifting of a psyche of being "bold, powerful, remarkable, and delicate" as well as "brilliant, glorious, and fierce,"^[9] selfless helping of others, and pursuing the great peace under the Heaven, et cetera. A reasonable inference was that Chen Zi-Ang directly and extensively absorbed the positive qualities of Chen Yuan-Jing's personality and psychology.

¹ In various regions across the world, these negative situations disappear or almost entirely disappear as these six significant evolutions occur. The first is the transformation from a social and historical world having little or no industrialization by today's worldwide mainstream standards to one that is highly industrialized. The second is the establishment and the development of contemporary popular culture on a highly industrialized foundation. The third is the integration into the present-day worldwide theme of information explosion. The fourth is the re-understanding, in-depth appreciation, and in-depth manifestation of the local cultural-spiritual heritages. The fifth is the establishment and the promotion of social, political, legal, economic, and educational rules and resources reflecting the local cultural-spiritual heritages as well as the reasonable needs triggered by this series of evolutions. The sixth is the development and the promotion of the ability to understand other cultural-spiritual lineages as well as their cause-and-effects with a humble heart, while maintaining world peace and promoting multi-directional beneficial developments.

Dr. Chen Yuan-Jing on Confucianist classics (C.E. 626—August 7, 699)^[10] was a medieval^[11] Chinese noble descendant, a “powerful and bold warrior,”^[12] and a political leader. Growing up in the Chen Estate, his father, Chen Bian (no later than C.E. 608—649, or circa 649),^[13] was “well-known for his boldness, confidence, resplendence in gallantry and passion, fortitude and fierceness; his name, renown and integrity have therefore been admired throughout his province and region.”^[14] Analyzing various signs, it seems that Chen Yuan-Jing has valued “boldness, confidence, resplendence in gallantry and passion, fortitude and fierceness” as well as erudition during his middle (aged five to eight) and late childhood (aged nine to twelve). In late adolescence (aged eighteen to twenty-one), Chen Yuan-Jing has already earned massive attention and reverence for this type of act: in 645 or around 645 C.E., a famine hit Shehong. During a single day, Chen Yuan-Jing has distributed ten thousand units of food to save people, without asking for any material repayment.^[15] Later, Chen Yuan-Jing, who has been “surveying numerous books extensively,”^[16] has been recommended to be a candidate for a doctorate with an area of concentration that literally translates as “brilliance over [Confucianist] classics” by the southwestern Chinese government and the public school he has been attending. Moreover, he has arrived in the Eternal Peace City (Chang’an) in northern China, where he has received his doctorate with the area of concentration mentioned above. In 649 or around 649 C.E., he has received the title of “gentleman among the refined literati” conferred by the government.^[17] At approximately this moment, his father has passed away. He has returned to southwestern China to handle his father’s funeral, mourning, et cetera, and to manage the Chen Estate and such wealth as the lands owned by the Chens. He has never actually performed official and officer duties inside the government.^[18] Nevertheless, Chen Yuan-Jing has long been considerably active in the sociopolitical realms. He “has been able to uphold fairness and judge with righteousness, as well as spread and advocate for justice.”^[19] He has attracted numerous farmers who have been coming to and depending on him from the remote and the nearby, to the degree in which it was “as if turtles and fish were migrating to profound waters.”^[20] Often, there have been people experiencing conflicts and disharmonies who did not seek handling from the prefecture and county officials, but asked him instead. Chen Yuan-Jing, too, has repeatedly played this role in the lives of the populace. The frequently-observed situation in Shehong has gradually become “when there were decisions and disputes, [the mass] did not accept the prefecture and county official mandates, but trusted his words.”^[21] Furthermore, Chen Yuan-Jing has been trying his best to form connections with “the powerfully bold and singular,” while attracting massive supporters and followers, to the extent in which it was “as if massive birds were following a phoenix.”^[22] In his contexts, Chen Yuan-Jing has encountered criticisms perceiving him as “ignorant of spiritual profundity, compassion, humility, finesse, while not knowing how to gain [what he had been acquiring] by reverence, yielding, and tolerance,”^[23] while “prefecture and county official leaders have submitted their attacks on him to their superintendents multiple times.”^[24] In C.E. 683, the year he turned fifty-seven in his actual age, Chen Yuan-Jing has retired into his hermitage where he has spent his days in his extensive browsing of books as well as his Daoist religious and spiritual devotions. In C.E. 698 or circa C.E. 698, Chen Yuan-Jing has been “humiliated”^[25] by Duan Jian, mayor of Shehong, who has been “corrupt, greedy, violent, tyrannical, and cruel.”^[26] Chen Yuan-Jing, a “powerful and bold warrior,”^[27] has severely

² I use this resource provided by the Taiwan-based Academia Sinica to convert the passing date of Chen Yuan-Jing as recorded by Chen Zi-Ang from its traditional Chinese calendar date to the CE calendar date: <https://sinocal.sinica.edu.tw/>.

clashed with Duan Jian; nevertheless, Chen Yuan-Jing has passed away peacefully on C.E. August 7, 699. In his actual age, he was seventy-two or seventy-three.

The birth father of Chen Zi — Chen Zi-Ang's cousin — the younger brother of Chen Yuan-Jing, passed away early. Chen Zi-Ang and Chen Zi grew up together in the Chens' Estate, and both were brought up by Chen Yuan-Jing. The series of long-term and mutually beneficial interactions between Chen Zi-Ang and Chen Zi were also able to deepen their self-confidence and self-esteem at a healthy level.

In the preserved materials, during Chen Zi-Ang's late adolescence, early adulthood, and early middle years, there were numerous clear signs indicating that he possessed a high intelligence. To evaluate whether a person possesses a high intelligence, there have been two methodologies that have been relatively reliable. The first is to conduct an in-depth analysis over their performance in one or more reliable quantitative intelligence tests. If such in-depth analysis suggests that this person's intelligence ranks among the top two to five percent over the total population, and this conclusion is relatively reliable, then it can be observed that this person possesses a high intelligence. The second is to observe whether this person matches the following five criteria: the possession of a strong memory on at least some aspects; the conduct of metaphysical thinking and in-depth thinking over big questions; the carrying out of creative activities; the act of thinking in deeply creative ways; as well as the long-term patterning of good performance on the aforementioned four aspects. I have no ability to carry out an in-depth exploration as to what extent Chen Zi-Ang's high intelligence had its source in inheritance from his blood relatives. Nevertheless, through researching and analyzing, my observation is that during Chen Zi-Ang's childhood and early adolescence, his three significant sources of his high intelligence were the circumstances in the Chen Estate and the various extraordinary qualities of his father, in addition to his extraordinary developmental patterns. During Chen Zi-Ang's late adolescence and early adulthood, on the foundation of these three significant sources, for a long time Chen Zi-Ang further carried out extensive beneficial professional activities. Since Chen Zi-Ang has developed his personality characteristics of being independent, forceful, and fervent since his childhood, when carrying out professional activities, the significant qualities manifested by Chen Zi-Ang included but were not limited to these three qualities. High intelligence comprising its five aforementioned criteria was thus one of Chen Zi-Ang's personality and psychological traits.

Near the end of his childhood, Chen Zi-Ang was already inseparable from "a thick religious atmosphere" (Han Li-Zhou).^[28] For instance, there was a Buddhist monastery and a Daoist monastery in the vicinity of the Chens' Estate; Chen Yuan-Jing devotedly followed the Daoist religion. Chen Zi-Ang had "a special reverence" (Wang Zhi-Qing)^[29] toward his father. Chen Zi-Ang actively and frequently imitated his father on various aspects since his childhood. Chen Zi-Ang was a descendant of the nobility; the Chens possessed considerable financial resources. Because of the logic explained by "When one's storehouse and barnhouse become strongly-filled, one understands civility, ceremonies, and rites. When one's clothes and food become abundant, one understands honors, glories, and dishonors" (*The Historical Records*),^[30] out of his instincts, "civility, ceremonies, and rites," "honors, glories, and dishonors," artistic lives, noble and elegant entertainments, et cetera, were some of Chen Zi-Ang's long-term, significant pursuits.

Because of the early passing of his birth mother and uncle, Chen Zi-Ang was psychologically traumatized. Moreover, he had to develop the characteristics of being independent, forceful, and fervent in order to survive such traumas. Also, he was probably already relatively thin and frail. Was there an inheritance element of Chen Zi-Ang's physical illness and pains that tormented him? If there was, the source of inheritance was not from Chen Yuan-Jing. Chen Zi-Ang's birth mother passed away on or before Chen Zi-Ang was around twelve years old in his actual age. As for her physical appearance, there have been considerable uncertainties. However, it would not be surprising if her physical appearance was commonly of a delicate, thin body, a pure and light skin color, a possession of a comparatively wide distance between eyebrows and eyes, relatively thick lips, and a comparatively small jaw, while frequently leaving others the impression of being tender, delicate, fragile, and sweetly attractive. Chen Zi-Ang's stepmother had a special significant connection with the court that was officially recognized. Even in their contemporary socioeconomic upper class, this special significant connection was rare. These signs have pointed toward this significant special connection: in 691 CE, Chen Zi-Ang's stepmother passed away in southwestern China. Through official procedures, Empress Wu Zetian directly participated in her funeral: the Empress issued official instructions on her funeral; dispatched court service personnel to handle her passing; and used court resources to partially supply rituals and events surrounding her passing; offered an escort to transport her coffin to Luoyang, the Holy Capital, and to bury her coffin in northern China. Chen Zi-Ang has directly pointed out that at the time, in the vast majority of situations, "even the favored nobles in the state"^[31] were not offered rites surrounding their passings of this level.

Since Chen Zi-Ang was twenty or twenty-one-year-old in his actual age, or approximately since then, Lu Cangyong began to have direct close interactions with Chen Zi-Ang. Li Cangyong indicated that "Zi-Ang was always emaciated and ill."^[32] Therefore, it was probable that Chen Zi-Ang had the characteristics of being "always emaciated and ill" since his childhood or early adolescence. If so, the relatively weak physical health of Chen Zi-Ang should have increased the stresses he experienced, in addition to his melancholies since Chen had to deepen his personality features of being independent, forceful, and fervent so that he survived through such stresses and internal melancholies.

During his late childhood — when his actual age was nine to twelve — the common dynamics of the social and historical world of Chen Zi-Ang extensively told Chen Zi-Ang and the vast majority of his peers what was good and what was not according to its perceptions. The majority of these peers directly internalized these perceptions of what was good and what was not. Yet Chen Zi-Ang, an extraordinary boy, actively deliberated over whether these perceived "goods" and "not goods" were truly good or not, in addition to why the common dynamics in the social and historical world he was in were so. Near the end of his childhood, as for his personality and psychology, Chen Zi-Ang already had the following experiences and developmental characteristics. Chen Zi-Ang was traumatized, but was independent, forceful, fervent, believing in Confucianism and Daoism; "civility, ceremonies, and rites," "honors, glories, and dishonors," artistic lives, noble and elegant entertainments, et cetera, were some of his long-term, significant pursuits; additionally, he had a significant interest in the cultural-spiritual Chinese archetype of the warrior, as well as the intention to improve the common dynamics in the human realm. The developments of Chen Zi-Ang's personality and psychology in the next developmental step

were, to a large extent, to be decided by his experiences and his reactions to these experiences in his early adolescence.

During his early adolescence, although Chen Zi-Ang has not yet begun to conduct long-term, stable actions based on his rational analysis and contemplations, while manifesting his adolescent rebellion, an important part of his self-image was already a great warrior who sought to follow the Way of Heaven in the Above, and to benefit the countless people on Earth. During his early adolescence, Chen Zi-Ang demonstrated a pattern of “galloping in his warriorship and swift boldness”;^[33] he repeatedly and forcefully interfered with his perceived unfairness. In contrast to the majority of early adolescents, the personality and psychology of Chen Zi-Ang was far more selfless; most early adolescents only or almost exclusively only cared about tasks that the majority around them expected them to complete, in addition to their private lives. Sung Qi asserted that in his late adolescence, Chen “repented while being emotional; painfully, he refined and rectified himself,”^[34] a point that has been implying that during his early adolescence, some of Chen’s acts were often perceived as wrongful in the social and historical world he was in. Regardless of the details of these acts, taking Chen’s pattern of “galloping in his warriorship and swift boldness”^[35] into the consideration, during his early adolescence, relatively speaking, Chen was very uncaring of others’ opinions; naturally, he was unafraid of peer pressure. He was also able — for the long term — to intensely challenge the ways to live that many agreed with in the social and historical world he was in.

During his early adolescence, Chen Zi-Ang “was well-versed at hunting by shooting and *bo* (Traditional Chinese: 博).”^[36] In the social and historical contexts which Chen Zi-Ang was in, *bo* was able to refer to such entertainments as board games, or gambling, or both. If this “hunting and *bo*” only refers to hunting by shooting and such entertainments as board games, then the internal patterns that Chen manifested were being active, spontaneous and relatively forceful, in addition to his appreciation and participation in intellectual entertainments. Emotionally, hunting by shooting has often been risk-taking; this activity has been able to injure or kill animals, which, in fact, has possessed little consistency with the compassionate characteristics of the Daoist religious psyche. In early adolescence, it was relatively easy for many people to act based on impulse rather than rational analysis. From some point during his late adolescence, among the preserved materials, there was never more record of Chen's hunting by shooting. It seemed that Chen began to often act out of his rational analysis and contemplations in his late adolescence.

Concerning gambling, Both Wen Yiduo and Han Li-Zhou have asserted that during his early adolescence, Chen Zi-Ang directly participated in this activity. However, Lu Cangyong’s narrative on this aspect was relatively moderate and indirect: during his early adolescence, Chen “used to follow gamblers.”^[37] Regardless of whether Chen had ever directly gambled; whether the substantial contents of “follow gamblers” involved watching beside or direct participations in gambling, taking Chen’s later experience in which he “repented while being emotional; painfully, he refined and rectified himself”^[38] into considerations, a reasonable inference was that among these “gamblers,” there should be near law-breakers, or law-breakers, or both, when it came to whose contemporary official legal clause titled “gambling over money or objects inside or outside board gaming.”^[39] In Shehong during Chen’s early adolescence, most people had little or no legal awareness. Nevertheless, there was such an official law: with such few exceptions as “no penalty for those who gamble over drinks and food” and “those whose board

gaming involve gambling over money or objects are each to be caned for one hundred times; if the money or the objects are worth a lot, based on each of their identities and involvements, they are to be treated as bandits.”^[40] From the perspective of his contemporary official laws, among these “gamblers,” there were near offenders of laws, or law-breakers who should at least be caned one hundred times, or both. Their contemporary common dynamics was “caning was separately subjected to back, buttocks, and legs... Usually, the hit parts cannot be clothed.”^[41] Meanwhile, the hair of the long-haired who were subjected to these hits was usually yanked by one or more guards.^[42] In Shehong during Chen’s early adolescence, most people had little or no legal awareness. Still, observing from the perspective of his contemporary official laws: in his early adolescence, it should be the case that Chen has spent time closely with near-offenders or criminals guilty of “gambling over money or objects inside or outside board gaming,” or both. The common psychological pattern in early adolescence was to begin to, more or less, develop curiosity and interests in romantic-sexual affairs, to relatively easily act on impulse rather than rational analysis, and to begin to pursue spaces more independent from others. Such pursuits sometimes trigger adolescent rebellions.

Hence, in 677 CE, when Chen Zi-Ang was eighteen years old in his actual age, these characteristics that he has already possessed when being twelve years old were some of his long-term, significant pursuits: “Chen Zi-Ang was traumatized, but was independent, forceful, fervent, believing in Confucianism and Daoism; ‘civility, ceremonies, and rites,’ ‘honors, glories, and dishonors,’ artistic lives, noble and elegant entertainments, et cetera,; additionally, his significant interest in the cultural-spiritual Chinese archetype of the warrior, as well as the intention to improve the common dynamics in the human realm,” have already been repeatedly deepened during Chen Zi-Ang’s early adolescence, and have become important cornerstones of his personality and psychology. On these important cornerstones, during his early adolescence, he repeatedly and forcefully interfered with what he perceived to be unfair in the manner of a young warrior. Although Chen Zi-Ang has not yet begun to conduct long-term, stable actions based on his rational analysis and contemplations, an important part of his self-image was already a great warrior who sought to follow the Way of Heaven and to benefit the countless people on Earth. His personality, psychology, and behavioral pattern already possessed the characteristics of “ferocity” (Wang Zhi-Qing).^[43] The developments of Chen Zi-Ang’s personality and psychology in the next stage (late adolescence and early adulthood) were, to a large extent, to be decided by his experiences and reactions to these experiences in his late adolescence, when he was eighteen, nineteen, twenty, and twenty-one in his actual age.

In late adolescence, Chen began to understand that it was well-matched for him to, as an imperfect person, benefit countless people under the Heaven and to manifest the Confucianist erudition, the Daoist religion, and the archetype of the great warrior through his development and circulation of his literary, intellectual, and erudite attainment. In his late adolescence and the first three years of his early adulthood, Chen Zi-Ang “painstakingly and persistently”^[44] carried out his professional activities as a budding poet, author, and scholar and becoming relatively mature in these fields.

When Chen was twenty five years old, his personality and psychology were largely formed. On the aforementioned foundation, his personality and psychology also had these characteristics: the Almighty Heaven, the ancestral lineage, the Confucianist erudition, the Daoist religion, and the

cultural-spiritual Chinese archetype of the warrior, to a large extent ruled his internal world; through developing and circulating his literary, intellectual, and erudite sophistication, Chen strove to establish a cleansed, tranquil world of great peace under the Heaven, while “throughout his life, he often attempted to struggle against the whole world by himself alone” (Wang Zhi-Qing).^[45] The bravery, fierceness, and sacrifice of Chen Zi-Ang possessed a comparable beauty to the same characteristics of Joan of Arc (French: Jeanne d’Arc) of France.

Given the contents of this chapter in addition to the chapter, “Madam Gao (Late 669—c.700 CE), a Noblewoman Intellectual Who Was Wed to Chen Zi-Ang and Manifested a Sorrowfully Beautiful Romantic Passion with Him,” it is observed that because of his contemporary social-historical world’s impact over him, his birth mother’s early passing causing him to deeply need a mother figures, his aforementioned personality and psychological characteristics and the causes of their formation, Chen Zi-Ang was romantically attracted to modest, lady-like female intellectuals who were well-attained in living arts, and who were elegant, demure, loyal, chaste, pure, tender and beautiful, while being relatively understanding and appreciative of his striving to establish a cleansed, tranquil world of great peace under the Heaven through his manifestations of cultural-spiritual China as a poet, author, and scholar, in addition to offering motherly nursing to his illness-tormented, infirm flesh, playing the role of a mother and a wife, while manifesting a relatively fair ability to think.

Declaring that “I do not care even if I am to be killed ten thousand times,”^[46] for a long term, Chen spread his social, political, judicial and religious creeds that differed from many. Under such contexts, Chen Zi-Ang has never opposed such activities of Empress Wu Zetian as her organization of women’s participation in the production of imperial decrees — an activity that was a former monopoly by the monarch and the high-ranking male officials — her elevation of Shangguan Wan’er to the de facto position of an important female political leader, her public lauding and rewarding of female military accomplishments, et cetera. Shangguan Wan’er, a de facto female prime minister, as a poet and an author, was also positively influenced by Chen Zi-Ang. Moreover, Chen Zi-Ang publicly called for the mass release of court women of low-status.

As this chapter has detailed, the personality and psychology of Chen Zi-Ang the martyr were highly extraordinary. There were seven important differences between Chen’s personality and psychology and those of most people in the past and the present. First, Chen possessed an extraordinary intelligence comprised of the five aforementioned criteria. Second, Chen was very concerned with the welfare of people outside of his private life. Third, outside of his salary-earning obligations and private life, Chen still pursued his exercise of a positive impact on countless people under the Heaven. Fourth, Chen was enthusiastic in various categories of arts. Fifth, Chen was very spiritually and religiously devout; on this aspect, Chen was at least somewhat similar to Joan of Arc (French: Jeanne d’Arc). Sixth, Chen possessed a “firmness and ferocity” (Wu Huai-Dong);^[47] he “sometimes further demonstrated a dumbfounding boldness and spicy defiance” (Wang Zhi-Qing).^[48] Seventh, these positive qualities of Chen Zi-Ang’s personality and psychology were profoundly rooted in cultural-spiritual China.

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Traditional Chinese Original:

陳子昂烈士之人格心理

從心理學角度看，人格指人看待自身、回應他人與世界之長期重大模式。在絕大多數情況下，案主在二十五歲時及此前，有何經歷，又如何回應這些經歷，對案主人格與心理，有重大影響。在絕大多數情況下，這些經歷之重大來源，是家庭環境對案主實際影響、案主早期職業互動、案主所在社會與歷史世界。陳子昂烈士實際在人世間度過四十年，或四十一年。合理分期法之一，如此劃分這些年：童年——零歲至十二歲；青春前期——十三歲至十七歲；青春後期——十八歲至二十一歲；成年前期——二十二歲至三十四歲；中年前期——三十五歲，至陳子昂因受慘烈迫害，「遇害」（杜甫語）^[1]獄中。陳子昂在人格與心理方面表現，在其二十五歲時，幾乎全然穩定下來。筆者認同學者文人王志清這些觀察：陳子昂特點之一，是「烈」；^[2]陳子昂「有時還表現出讓人瞠目結舌的大膽與潑辣」。^[3]筆者亦認同學者文人吳懷東這一觀察：陳子昂有「剛烈」^[4]特質。筆者探究陳子昂之人格與心理時，主要請教兩位美國心理學家：凱曦·蕾安·柏瑞森進士（美國英文：Dr. Kathy Rae Berenson；主流華文稱其為博士）、凱思婷·柯琳進士（美國英文：Dr. Kathleen Cain），兼採這兩位美國心理學家所教：凱瑟琳·白德莉進士（美國英文：Dr. Katherine Bradley）、丹禮·梅柯進士（美國英文：Dr. Daniel McCall），再從心理學角度，這般總結陳子昂之人格與心理，及其成因與發展。

在以今日（公元2023年）主流標準看來，少有或沒有工業化之社會與歷史世界——如公元十九世紀後期之前美國、公元1990年代某時之前中國大陸——，陳子昂之父陳元敬育兒模式，皆相當罕見；陳元敬非凡育兒模式，是陳子昂對天下萬民正面影響之重要基石。在母權主導逐步變成父權主導後，在以今日主流標準看來，少有或沒有工業化之社會與歷史世

界，父母子女之間互動常態，大致如此：父母是君主般存在；兒女地位，仿若父母私產，尤其是父親私產；父母在各個方面，反覆規定兒女如何行事；兒女所受要求，是無條件執行父母——尤其父親——所有指令，不論父母——尤其父親——指令，於所有人而言，究竟是否健康、是對是錯。由於在前述這些社會與歷史世界中，生活常態，是將所有或幾乎所有時間與精力，皆用於維持物質生存，且大多數人少有或沒有機會回應同時期歷史主題，這些涵蓋各方面之指令，常常要求子女作為普通人度過此生。譬如：往昔，在法蘭西與世界其他地區，貞德父母這般與子女長期、直接互動模式，並不少見：長期以來，貞德父母要求貞德一舉一動，全部符合父母要求、要求貞德作為普通村婦度過此生；貞德父親宣稱，倘若貞德隨軍，自己就命令兒子殺死貞德，若兒子不殺，自己就親手殺死貞德。^[5]在以今日主流標準看來，少有或沒有工業化之社會與歷史世界，生活模式常態，是少或不區分公共領域、職業生涯、私生活；父母、家中長輩，就是職業技能直接、重大來源；與父母、家中長輩私人關係，就是職業生涯重大基石。在前述這些社會與歷史世界中，家庭作為整體，維持所有家人物質生存；家人之間少有界限。在所有以今日標準看來，少有或沒有工業化之社會與歷史世界，這類人際互動模式，並不少見：在中世（又稱中古等等）英格蘭，不少母親將食物放入自己口中咀嚼，再用自己手指捏著這些食物，餵自己子女吃下；^[6]在私生活中與公共空間，不少法蘭西男女，以向彼此揮舞拳頭、大吼大叫等等，為重要溝通模式，又反覆將自家排泄物，投入塞納河等等公共水域。^[7]這些負面情況，是以今日主流標準來看，少有或沒有工業化之時代，全世界所有地區之常見亂象，而非任何地區「獨特傳統」或「民族性」。³

在這般背景下，陳元敬育兒模式，仍有一系列相當不凡之處。在這方面，至少有這三個實例。其一，除非涉及原則，「對於陳子昂的教育，陳元敬的要求比較寬鬆，並沒有要求他一定要走自己規定的道路，所以，陳子昂沒有受到家庭的束縛……」（王祥、秋芙、郭杰語）^[8]其二，陳元敬這位父親，在直接撫育、引導陳子昂、陳孜方面，長期以來，在家中出力甚多；在過去與現在，部分父親並不投入這般心力，在家中長期直接撫育、引導子女。其三，陳元敬育兒模式，反覆強調靈性與宗教虔誠、信仰上天、敬奉先祖、發展學問、培養「豪英雄秀」與「光烈」^[9]精神、無私援助他人、追求天下太平，等等。合理推斷，是陳子昂直接、大量吸納陳元敬人格與心理正面特質。

明經及第者陳元敬（公元626年—699年8月7日），^{4[10]}乃中世^[11]華夏（又稱中古中國等等）貴族後裔、「豪俠」、^[12]政治領袖。陳元敬在陳氏林園成長，其父陳辯（不晚於公元608年—649年，或約649年）^[13]「以豪英剛烈著聞，是以名節為州國所服」。^[14]從諸般跡象分析，看來陳元敬在童年中期（五至八歲）與後期（九至十二歲），在人格心理方

³ 在世界各地，社會與歷史自然發展規律，是這些負面情況，隨著這六項重大演進，逐步消失，或幾乎全然消失：其一，是從以今日世界主流標準來看，少有或沒有工業化之社會與歷史世界，成為高度工業化之社會與歷史世界；其二，是在高度工業化基礎上，建立並發展當代流行文化（又稱大眾文化）；其三，是融入這一日世界主題：資訊爆炸；其四，是重新理解、深入欣賞、深入演繹本地文化與精神源流；其五，是建立、推廣反映本地文化與精神源流，及這一系列演進，所觸發之合理需求之社會、政治、法律、經濟、教育規則與資源；其六，是發展、推廣以謙卑之心，理解其他文化與精神源流，及其社會與歷史因果之能力，並盡力維護世界和平、推動多向互益發展。

⁴ 筆者使用臺灣中央研究院這項資源，將陳子昂所錄陳元敬逝世年、月、日，從華夏傳統曆法日期，轉為公元曆法日期：<https://sinocal.sinica.edu.tw/>。

面，已重視「豪英剛烈」與博學。陳元敬在青春後期（十八至二十一歲），已因這類作為，引來廣泛關注與群眾敬重：公元645年或約645年，缺糧情況衝擊射洪，實際十八歲或十九歲之陳元敬，一日散糧萬鍾救民，不求任何物質報償。^[15]其後，在家中與官學，「博覽群書」^[16]之陳元敬，為華夏西南官方與官學，薦為明經功名候選人，「經」指儒學經典；陳元敬前往華北長安，在此明經擢第；在公元649年或約649年，陳元敬獲官府授「文林郎」之銜。^[17]約在此時，陳元敬之父陳辯過世，陳元敬遂返華夏西南，操辦父親後事、為父舉哀、管理陳氏林園及財富——譬如田產——，從未在官府實際任職。^[18]然則，長期以來，陳元敬作為群眾領袖，在社會政治方面相當活躍，「能秉公斷直，伸張正義」。^[19]陳元敬吸引農民，從遠近各方前來歸附，至「若龜魚之赴淵」^[20]程度。常有民眾，在有糾紛與不諧時，不找州縣官府處理，卻主動請求陳元敬處理，陳元敬亦反覆在群眾生活中，扮演這角色。射洪常見情況，漸為民眾「有決訟，不取州縣之命，而信公之言」。^[21]陳元敬又盡其所能，四處結交「豪傑」，同時吸引大批支持者與追隨者，至「如眾鳥之從鳳」程度。^[22]陳元敬在其情境中，受「不知深慈恭懿，敬讓以得」^[23]之抨擊，「州、縣長官也多次上言攻擊」^[24]陳元敬。陳元敬於公元683年——實際五十七歲這年退隱，在博覽群書、道教與靈性虔修中度日。公元698年，或約公元698年，「貪暴殘忍」^[25]之射洪縣令段簡，「辱」^[26]陳元敬。「豪俠」^[27]陳元敬與段簡，發生嚴重衝突，但陳元敬仍於公元699年8月7日平靜過世，實際享年七十二歲或七十三歲。

陳子昂堂弟陳孜生父、陳元敬弟早逝；陳子昂、陳孜共有之重大撫養源，乃陳元敬。陳子昂、陳孜一同在陳氏園林成長。陳子昂、陳孜之間一系列長期互益互動，同樣能深化彼此處於健康程度之自尊自信。

在現存資料中，在陳子昂青春後期、成年前期與中年前期，有大量指向陳子昂具高智能之清晰跡象。判定一人是否具高智能，有兩種較合理之方式。其一，是深析此人在可靠智商測驗中表現。這般深析，若指向此人智商在總人口中，排名前百分之二至前百分之五，而這一結論，又較可靠，則能判定此人具高智能。其二，是觀察此人是否符合以下五個要求：至少在一些方面，記憶力強、從事形而上思考；深入思考大問題、從事創意活動、思維深具創意、在前述四方面，長期表現良好，成為模式。筆者沒有能力探討陳子昂之高智能，究竟在多大程度上，是或不是源於血親遺傳，但藉由研析，筆者曉得：在陳子昂童年與青春前期，其高智能三項重大來源，應是陳氏林園環境、其父陳元敬種種非凡之處、陳子昂非凡發展模式。在陳子昂青春後期與成年前期，陳子昂在這三項重大來源之基礎上，又長期從事大量有益職業活動。由於陳子昂自童年起，就在發展獨立、強勢、熱烈之人格特質，陳子昂從事這些職業活動時，所演繹之重大特點，亦含但不限於這三項特質。由前述五項標準，所構成之高智能，是陳子昂人格與心理主題之一。

陳子昂約在童年結束時，已與「濃厚的宗教氣氛」（韓理州語）^[28]密不可分。譬如，在陳氏林園附近，既有佛寺，又有道觀；陳元敬虔誠信仰道教，而陳子昂對父親有「特殊崇拜」（王志清語），^[29]又從童年開始，主動在各個方面，頻頻模仿父親。陳子昂乃貴族後裔；陳家有相當財力。因「倉廩實而知禮節，衣食足而知榮辱」（《史記》），^[30]陳子昂出於本能，以「禮節」、「榮辱」、藝術化生活、高雅娛樂等等，為部分長期、重大追求對象。

由於生母與叔父早逝，陳子昂有心理創傷，亦不得不發展獨立、強勢、熱烈之特質，以求在這般創傷中生存。此外，陳子昂可能已經瘦弱多病。陳子昂之瘦弱與病痛纏身，是否有遺傳因素？若有，這遺傳源並不在陳元敬處。陳子昂之生母，在陳子昂實際約十二歲時，或此前過世；其形貌有相當不確定性，但結合從心理學角度，最大限度重構之陳子昂形貌來看，其形貌常態，若是嬌體纖瘦、柔膚潔白、雙眉與雙眸間距較寬、雙唇偏厚、下顎偏小等等，且予他人柔弱甜美之感，實不令人驚訝。陳子昂之繼母，與宮廷之間，有獲官方承認之重大特殊關聯；這一重大特殊關聯，縱然在當時社會經濟地位之上層，亦屬罕見。這些跡象，指向這一重大特殊關聯：公元691年，陳子昂之繼母，在華夏西南過世。女皇武則天藉由官方程序，直接參與操辦陳子昂繼母喪事：發佈關於陳子昂繼母喪事之官方指示；派遣宮廷服務人員治喪；動用宮廷資源，發放陳子昂繼母喪事部分用品；護送陳子昂繼母靈柩入神都洛陽，並在華北安葬；陳子昂明指，當時，在絕大多數情況下，「雖國家寵貴」，^[31]亦無這般治喪規格。

從陳子昂實際二十歲時或二十一歲時起，或大約自此時起，盧藏用就在人間與陳子昂密切、直接互動；盧藏用稱「子昂素羸疾。」^[32]所以，陳子昂可能從童年或青春前期，就有「素羸疾」這特點。若如此，陳子昂自幼虛弱之體質，應有加大陳子昂所受壓力，並加深陳子昂內心憂愁；陳子昂只能藉由深化其獨立、強勢、熱烈之人格特點，在這般壓力與內心憂愁中生存。

在陳子昂童年後期——實際九歲至十二歲時——，陳子昂所在社會與歷史世界之常態，大量將其理解中「好」與「不好」，告知陳子昂及其絕大多數同輩。大多數人直接內化這些「好」與「不好」；但陳子昂這個非凡男孩，主動思考這些「好」與「不好」，究竟是否「好」或「不好」；其所在社會與歷史世界之常態，又究竟為何如此。在陳子昂童年結束時，其人格心理，已有這些特質：陳子昂心有創傷，但獨立、強勢、熱烈；陳子昂信仰儒學、道教，以「禮節」、「榮辱」、藝術化生活、高雅娛樂等等，為部分長期、重大追求對象，且對「俠」這華夏文化與精神原型，有重大興趣，又有意改進人間常態。陳子昂之人格與心理，下一步將有何發展，在大程度上，取決於陳子昂在青春前期之經歷，及陳子昂如何回應這些經歷。

在青春前期，陳子昂既不凡又幼稚，有青春期叛逆；陳子昂雖未開始長期、穩定基於理智分析與深思行事，但陳子昂之自我意象重要部分，已是追求上順天道、下濟萬民之大俠。陳子昂在青春前期，有「馳俠使氣」^[33]模式：反覆以「俠」之姿，強勢介入自己視為不公之事。較之於大多數處於青春前期之人，陳子昂之人格與心理，遠遠更加無私；大多數處於青春前期之人，所關心者，是或幾乎全是：自己周圍大多數人，期待自己完成之事；己之私生活。宋祁稱陳子昂在青春後期，「感悔，痛自修飭」；^[34]這暗示陳子昂在青春前期，有些操作，在其所處之社會與歷史世界中，常被視為犯錯。陳子昂這些操作之重大來源，是青春期逆反。無論這些操作細節究竟為何，結合陳子昂「馳俠使氣」^[35]之模式來看，陳子昂在青春前期，相對而言，非常不在意他人看法，自然不怕同儕壓力，且能長期、激烈挑戰其所在社會與歷史世界中，許多人所認同之生活方式。

陳子昂在青春前期，「弋博自如」。^[36]「博」，在陳子昂所在之社會與歷史背景下，能指桌遊一類娛樂、賭博、或二者兼指。此處「弋博」所指，若僅是射獵及桌遊一類娛樂，

則陳子昂展現之內在模式，是行事活躍、主動、較為強勢，欣賞並參與益智娛樂。在情緒方面，射獵常常刺激；這項活動，能殺傷動物；這點其實不甚符合道教精神之慈悲特質。在青春前期，許多人較易於衝動，而非基於理智分析行事。從青春後期某時開始，在現存資料中，再無關於陳子昂射獵之記錄。看來陳子昂常常基於理智分析與深思行事，是從其青春後期某時開始之事。

聞一多與韓理州均稱，在青春前期，陳子昂直接參與賭博。但盧藏用在這方面之陳述，較為溫和而曲折：陳子昂在青春前期，「嘗從博徒。」^[37]無論陳子昂究竟是否直接參與賭博；「從博徒」之實質內容，是旁觀抑或直接參與賭博——，結合陳子昂在其所處之社會與歷史背景下，後來「感悔，痛自修飭」，^[38]合理判斷，乃：這群「博徒」中，應有幾乎觸犯當時官方法律中，「博戲賭財物」^[39]一條者，或「博戲賭財物」者，或兼而有之。在陳子昂青春前期之射洪，大多數人少有或沒有法律意識，但當時有官方法條：除「賭飲食者，不坐」等等少數例外之外，「諸博戲賭財物者，各杖一百；贓重者，各依己分，準盜論」。^[40]從當時官方法律視角看，這些「博徒」中，應有幾乎犯罪者，或至少該被杖一百者，或兼而有之。當時常態，乃「杖刑，背、臀、腿分受……通常被打的部位都不能有衣物」，^[41]且受刑時，長髮受刑人之長髮，通常被衛士揪住。^[42]在當時射洪，大多數人少有或沒有法律意識，但從當時官方法律視角看：在青春前期，陳子昂應曾與幾乎犯「博戲賭財物」罪者，或「博戲賭財物」罪犯，或二者兼有，直接、密切共處。在青春前期，常見心理模式，為：開始對戀情性事，或多或少，有好奇與興趣；較易於衝動，而非基於理智分析行事；開始追求更多獨立空間。這般追求，有時觸發青春期逆反。

陳子昂在公元677年，剛滿十八實歲時，這些十二歲時，已有特質：「心有創傷，但獨立、強勢、熱烈；陳子昂信仰儒學、道教，以『禮節』、『榮辱』、藝術化生活、高雅娛樂等等，為部分長期、重大追求對象，且對『俠』這華夏文化與精神原型，有重大興趣，又有意改進人間常態」，已於青春前期，經反覆深化，成為陳子昂人格與心理之重要基礎。在這些重要基礎上，於其青春前期，陳子昂反覆以少俠之姿，強勢介入自己視為不公之事。陳子昂雖未開始長期、穩定基於理智分析與深思行事，但陳子昂之自我意象重要部分，已是追求上順天道、下濟萬民之大俠。陳子昂之人格、心理、行事模式，已有「烈」（王志清語）^[43]之特質。陳子昂之人格與心理，下一步（在青春後期與成年前期）將有何發展，在大程度上，取決於陳子昂在其青春後期：實際十八歲、十九歲、二十歲、二十一歲時經歷，及陳子昂如何回應這些經歷。

在青春後期，陳子昂開始明白：自己適合藉由發展、傳播文采學問，作為不完美之人，演繹儒學、道教、大俠原型，造福天下萬民。在青春後期與成年前期前三年，陳子昂作為蓓蕾詩人、文人、學者——在這些領域，陳子昂愈發成熟——，「苦節」^[44]從事職業活動。

陳子昂二十五歲時，其在人格與心理方面表現，幾乎全然穩定下來，且在前述基礎上，又有這些特點：皇天、祖源、儒學、道教、俠義，而非任何世俗力量，在大程度上，統治陳子昂內在世界；陳子昂藉由發展與傳播文采學問，致力建立清靜、太平天下，「其一生中常欲以孤身而與天下抗。」（王志清語）^[45]陳子昂之勇烈與犧牲，均與貞德（法文：Jeanne d'Arc）之勇烈與犧牲媲美。

結合本章內容，與〈高氏（公元669年底—約700年）：與陳子昂成婚，並演繹淒美熱戀之貴族女士〉一章內容，可知：由於這些情況：當時社會與歷史世界，在這方面影響陳子昂、陳子昂生母在陳子昂早年過世、陳子昂非常需要母親型人物、陳子昂具有前述人格、心理特質，這些特質又有其前述成因，在戀情方面，吸引陳子昂之女子，乃精通生活藝術、優雅矜持、貞潔柔美、較為理解亦較為欣賞這點：陳子昂作為詩人、文人、學者，藉由演繹華夏文化與精神，致力於建立清靜、太平天下、如母親般精心照護陳子昂病弱之軀、扮演母親、妻子角色，又有較佳思考能力之淑媛、女士。

陳子昂「不顧萬死」，^[46]在社會、政治、宗教、司法方面，長期宣傳與眾不同信條；在這背景下，陳子昂從未反對武則天組織婦女製詔——此前，這項活動長期由君主及男性高官壟斷——、使上官婉兒成為實際女性政要、公開表彰、獎勵女子軍功，等等。實際女相上官婉兒作為詩人、文人，亦受陳子昂正面影響。此外，陳子昂公開呼籲大量釋放宮女。

如拙文所深敘，陳子昂烈士之人格心理，非常不凡。陳子昂人格心理，與過去、現在大多數人人格心理之間，有七項重要差異。其一，是陳子昂具前述五項標準，所構成之非凡智能。其二，是陳子昂非常關心私生活以外之人福祉。其三，是在其領薪職責與私生活之外，陳子昂仍然追求對天下萬民施加正面影響。其四，是陳子昂熱衷於各類藝術。其五，是陳子昂在靈性與宗教方面，信仰甚為虔誠。在這點上，陳子昂與貞德至少有些相似。其六，是陳子昂「剛烈」（吳懷東語）、^[47]獨立、強勢，「有時還表現出讓人瞠目結舌的大膽與潑辣」（王志清語）。^[48]其七，是陳子昂這些人格與心理正面特點，深植於華夏文化與精神之內。

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