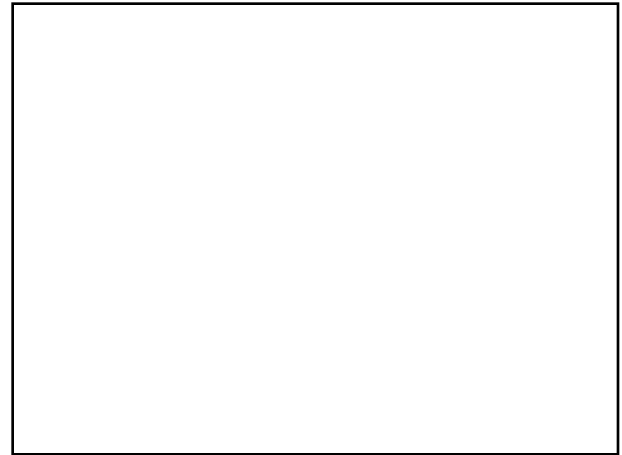


1



2

*Analects*  
2.4

The Master said,

"At fifteen, I set my mind upon learning;

at thirty, I took my place in society;

at forty, I became free of doubts;


at fifty, I understood Heaven's Mandate;

at sixty, my ear was attuned;

at seventy, I could follow my heart's desires without overstepping the bounds of propriety."

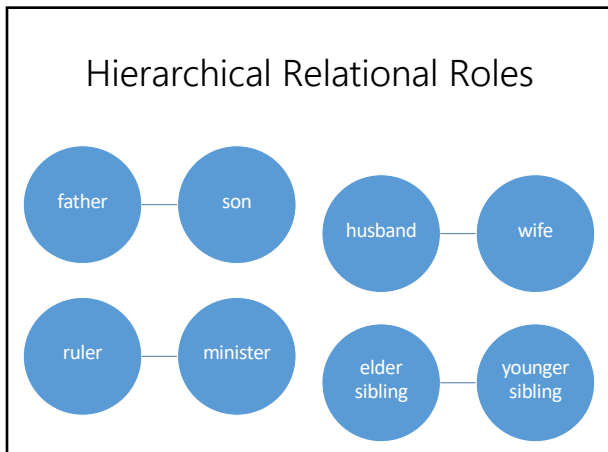
3

Different names for different selves

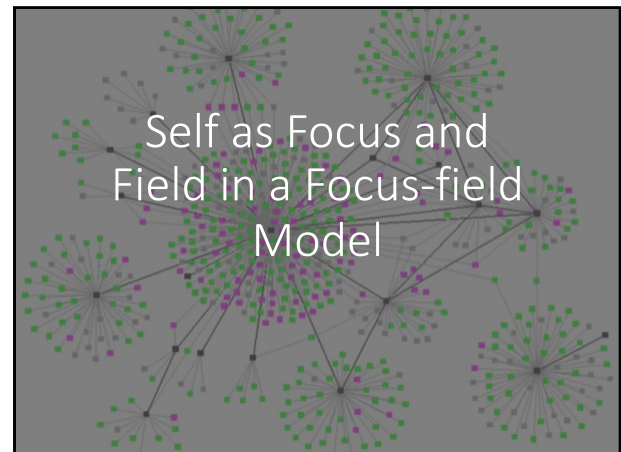


- Kong Qiu = *Formal Name*
- Zhong Ni = *Style Name*
- ... could have others (e.g. *Sobriquet*)

4



5



6



**Unique  
Individual  
(Confucian)**

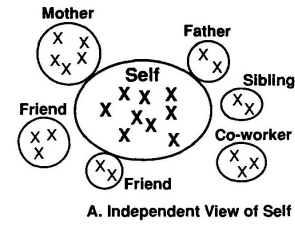
enrichment;  
harmony;  
edification;  
poignancy;  
intensity;  
efficacy



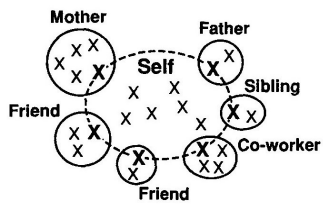
**Autonomous  
Individual  
(Western)**

autonomy;  
independence;  
equality;  
privacy;  
freedom

7



8



9

Do roles require moral  
theories to justify them?  
Or is it roles *all the way  
down?*

Derivative vs Non-Derivative view of roles

10

*Zhuangzi  
Chapter 4*

Kongzi said, "You must fast! Let me explain. Is it easy to do anything with your mind? If you think it is, bright Heaven will not approve."

Yan Hui... "May I ask about fasting of the mind?"

"Unify your *zhi* plans. Do not listen with your ears but listen with your mind. Do not listen with your mind but listen with your *qi*. Listening stops with the ear. The mind stops with signs. *Qi* is empty and waits on external things. Only the Way gathers in emptiness. Emptiness is the fasting of the mind."

11

12

*Zhuangzi*  
Chapter 4

"To stop leaving tracks is easy. Not to walk upon the ground is hard. Its easy to fake what people do. Faking what Heaven does is hard. You've heard of using wings to fly, but not of using no wings to fly. You've heard of using knowledge to know, but not of using no knowledge to know. Look up at the hole in the wall that fills the empty room with light. The blessed stop stopping. Not stopping means galloping while you sit. If you let the ears and the eyes communicate with the inside and banish knowledge outside the mind, then even ghosts and spirits will come to dwell. Why not men?..."

13

*Zhuangzi*  
Chapter 7

Don't make a name for yourself or follow a plan. Don't take responsibility or claim knowledge. Thoroughly embody what can't be exhausted and wander where you can't be seen. Take everything you get from Heaven but don't consider it gain. Just be empty. Perfected people use their minds like mirrors, not welcoming things as they come or escorting them as they go. They respond without keeping, so they can conquer without harm.

14

*Zhuangzi*  
Chapter 13

Duke Huan was reading a book up in his hall. Wheelwright Slab was chiseling a wheel [in the courtyard] below. He put down his hammer and chisel and ascended, asking Duke Huan, "Excuse me. What are you reading?"  
The Duke said, "The words of the sages."  
"Are the sages still around?"  
The Duke said, "They're dead."  
"Then what M'Lord is reading is nothing more than the leftovers of the ancients."  
Duke Huan said, "How dare a wheelwright criticize what We read? If you have an explanation, okay. If not, you die!"

15

*Zhuangzi*  
Chapter 13

Wheelwright Slab said, "Your servant looks at it from the point of view of his own business. When I chisel a wheel, if I hit too softly, it slips and won't bite. If I hit too hard, it jams and won't move. Neither too soft nor too hard—I get it in my hand and respond with my mind. But my mouth cannot put it into words. There is an art to it. But your servant can't show it to his own son, and he can't get it from me. I've done it this way seventy years and am growing old chiseling wheels. The ancients died with what they could not pass down. So what M'Lord is reading can only be their leftovers..."

16

*Zhuangzi*  
Chapter 26

... A trap is for fish: when you've got the fish, you can forget the trap. A snare is for rabbits: when you've got the rabbit, you can forget the snare. Words are for meaning: when you've got the meaning, you can forget the words. Where can I find someone who's forgotten words so I can have a word with him?..."

17

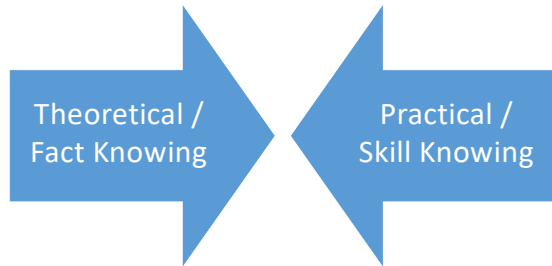
## Two Main Themes

Serious  
Skepticism

Privileged  
Access

18

## Two Types of Knowing



19

### Theoretical Knowing

- rigid
- unresponsive
- limited by arbitrary rules
- blinds us to complexity of the world

### Practical / Skill Knowing

- dynamic
- responsive
- improvisatory
- opens us up to the world

20

- Theoretical knowledge is subject to skeptical reasoning
- Practical knowledge is *free* from skeptical questioning
- Zhuangzi's skepticism is limited to theoretical knowledge, not practical knowledge
  - e.g. Lowly Butcher



Robert Eno

21

Mengzi  
2A2

Mengzi replied, "Gaozi said, 'What you do not get from doctrines, do not seek for in your heart. What you do not get from your heart, do not seek for in the *qi*.'"

'What you do not get from your heart, do not seek for in the *qi*,' is acceptable.

'What you do not get from doctrines, do not seek for in your heart,' is unacceptable.

22

Laozi  
(*Daodejing*)

Chapter 1

A Way that can be followed is not a constant Way.  
A name that can be named is not a constant name.  
Nameless, it is the beginning of Heaven and earth;  
Named, it is the mother of the myriad creatures. And so,  
Always eliminate desires in order to observe its mysteries;  
Always have desires in order to observe its manifestations. These two come forth in unity but diverge in name.  
Their unity is known as an enigma.  
With in this enigma is yet a deeper enigma.  
The gate of all mysteries!

23

24