

DAOISM

1. Context: Seeking to understand the world/reality
 - a. Myths→ from Folk Religion with gods (Shang-Di) to
 - b. Philosophy→Mandate of Heaven/Tian)
 - c. Wisdom—Conforming to WAY/DAO of the universe
 - d. Divination—foretell future thru RITES & ORACLE (bones)
 - e. Books—Yijing/Book of Changes

2. Basic features of Pre-Philosophical worldview
 - a. Organic whole
 - b. Order & Pattern & Regularity
 - c. No Chance
 - d. Energy—qi & yin/yang
 - e. Sage Kings—sources of wisdom
 - f. Unity of nature & human realms; mind & matter; body & spirit
 - g. NONDUALISM

3. Basic Concepts
 - a. Dao—5 senses;
 - i. Path/Way
 - ii. Right way to do things—right is tight; left if loose
 - iii. Linguistic account of things and what to do
 - iv. Right way to live one's life & organize society
 - v. Ultimate metaphysical entity—source of being/doing
 - b. Qi
 - c. Yin/Yang
 - d. 10K→ De

4. Main Issues
 - a. How to rule state—government
 - b. How to conduct oneself—learn from nature (moral epistemology)
 - c. How to do the right thing—human nature & human conduct
 - d. Pragmatic/practical concerns—about how to get along in this world
 - e. Study things to understand answers to questions (like Great Learning)

5. Basic features of Philosophical view
 - a. Metaphysics—events/happenings/processes vs. things/substances

- b. Epistemology—texts and writing and tradition
- c. Ethics—person→action→consequences
- d. Is HP good or bad by “nature”?

6. Lineage & Tradition

- a. Teacher transmits Dao—not innovator (Q: But why if all is new?)
- b. 5 Classics (Texts)—Book of Changes/Book of Odes/Book of History/ Book of Rites/Spring & Autumn Annals—voices of Authority in living GHL
- c. 100 Schools:
 - i. Confucius & Laozi—Spring-Autumn period
 - ii. Mencius, Xunzi, Mozi, Zhuangzi, Hanfeizi—Warring States period
- d. **GOAL**: Truth (what works/helps in the world--pragmatism)

7. Main Views/Competitors

a. Confucius/Confucianism

- i. Family as overriding metaphor/**Xiao**
- ii. Start with ruler and work down
- iii. Great Learning Text—8 steps
- iv. Sage Kings—Yao & Shun
- v. Practical concerns first—livelihood, food, clothing, shelter
- vi. Analects—Cultivate self
- vii. Rites/**Li** & Music
- viii. Ethics & being proper/**Yi**
- ix. From Animal→human existence with Li
- x. Harmony/He→with music
- xi. Role ethics & **Ren**
- xii. Doctrine of the Mean/Zhongyong
- xiii. Kinds of people—sage, superior person, petty person, tyrants/crooks

b. Mohism

- i. Universal love
- ii. No self-interest/Loyalty to all
- iii. Rejects Confucian rituals as impractical—waste of time & resources
- iv. Be simple in clothes & food

c. Legalism

- i. Hanfeizi
- ii. Not love (vs. Mozi)/virtue (vs. Confucius)—but laws & punishments/rewards
- iii. The 2 handles—punishments & rewards

- iv. Times change—so we need new measures
 - v. Ultimate authority in will of ruler vs. will of Heaven
 - vi. HP is egoistic & selfish by nature
- d. Daoism
- i. Individual deliverance from bad situation
 - ii. Seeking harmony with Dao/nature
 - iii. Primitive society ideal with Laozi
 - iv. Daodejing—What is Dao & how live in harmony with it?
 - v. Seeking true freedom—inner tranquility & non-attachment
 - vi. Zhuangzi—Language & reality connection
 - vii. Relativity
 - viii. Three Phases of Daoism:
 - Yang Chu (#1);
 - Lao Tzu (#2)
 - Chuang Tzu (#3)

PHASE 1

1. Yang Chu/Yang Zhu (late 300-400 BC?)
 - a. Early Daoists were recluses/defeatists/individualists
 - b. Sought to purify themselves
 - c. Key ideas:
 - i. Each one for himself—preserve life by escape (#1)
 - ii. Despise things & Value life—preserve life & avoid injury
 - iii. Natural world vs. Human (artificial) world
 - d. The usefulness of the useless
 - e. Things change but the law underlying change is constant/unchanging
 - f. Need to understand law & act accordingly (#2)
 - g. There is unseen element in all things—so seek higher point of view
 - h. Escape through mind to another world & abolish self (#3)

PHASE 2

2. Lao Tzu/Laozi/Lao Dan/ Li Er (?)
 - a. Distinguish text from historical person
 - b. Dao—unnamable & beyond being
 - c. Invariable law of nature—Reversal/Paradox—so aim at mean like C
 - d. Live in accord w/nature—i.e., simplicity = practicing enlightenment

- e. WU WEI & TZU-RAN/Naturalness & Spontaneity vs. Artificiality
- f. DAO (that by which things come to be)→DE (that by which they are what they are)→DE is beyond Good & Evil
- g. Uncarved block→creativity & simplicity of child
- h. Conflict with Confucians—fall from DAO
- i. Avoid desires & too much knowledge
- j. Political Theory—sage ruler—but NOT do—UNDO/WU WEI

PHASE 3

- 3. Chuang Tzu/Zhuangzi (399-295 BC)
 - a. Relativity & Freedom
 - b. Develop DE from DAO
 - c. Nature/Internal vs. Human/External
 - d. Naturalness & Spontaneity vs. Artificial (Human Culture)
 - e. Disperse emotion with reason—life is limited, and so is happiness
 - f. Recognize course of nature & not be affected by it
 - g. Achieve absolute happiness through union with nature/universe/Dao
 - h. Two levels of knowledge:
 - i. Higher—knowing that is not knowing (union with DAO)
 - ii. Lower (concerned with right/wrong)
 - i. Mysticism—beyond distinctions
 - i. As child/ignorant person (having-no knowledge)
 - ii. As one beyond ordinary knowledge (having no-knowledge)

"OLD DAOISM"

- 1. vs. Confucius
- 2. DAO lacks name
- 3. Oppose Institutions/Morals
- 4. Subjective/Individual
- 5. Rejects sage w/Knowledge
- 6. Non-distinction (all same)

"NEW DAOISM"

- 1. Great Sage
- 2. DAO is nothing
- 3. Institutions/Morals (need changes)
- 4. Correct Interpretation
- 5. Sages OK (imitation is bad)
- 6. Specify non-distinction (all equal)