

# The *Xunzi* 2

- Polemical Mission 1: Against Mozi, Laozi, and Zhuangzi.
  - *Wei* 僞 (deliberate efforts and constructions) cf. *Wuwei* 無爲: (nonaction or non-striving)
- Polemical Mission 2: Against Mencius
- The Central Philosophical Themes
  - the Human Realm versus the Natural Realm
  - The role of human efforts versus 'tian' (天: Heaven or Nature)
  - → How to achieve values and humanity?
    - Cf. Mencius' strategy to prove that human nature is good: Spontaneity or Naturalness + Human efforts → How to balance it: 揠苗助長
  - Q) On what ground to validate the veracity or trueness of human efforts or human constructions such as rituals?
  - The Implication of the Thesis—Human Nature is bad?
    - The two levels: natural inclination / inborn guidance to right conduct / the potential to achieve moral perfection (such as moral intelligence)
- The Main Goal
  - Order (cf. harmony)
  - By Whom?

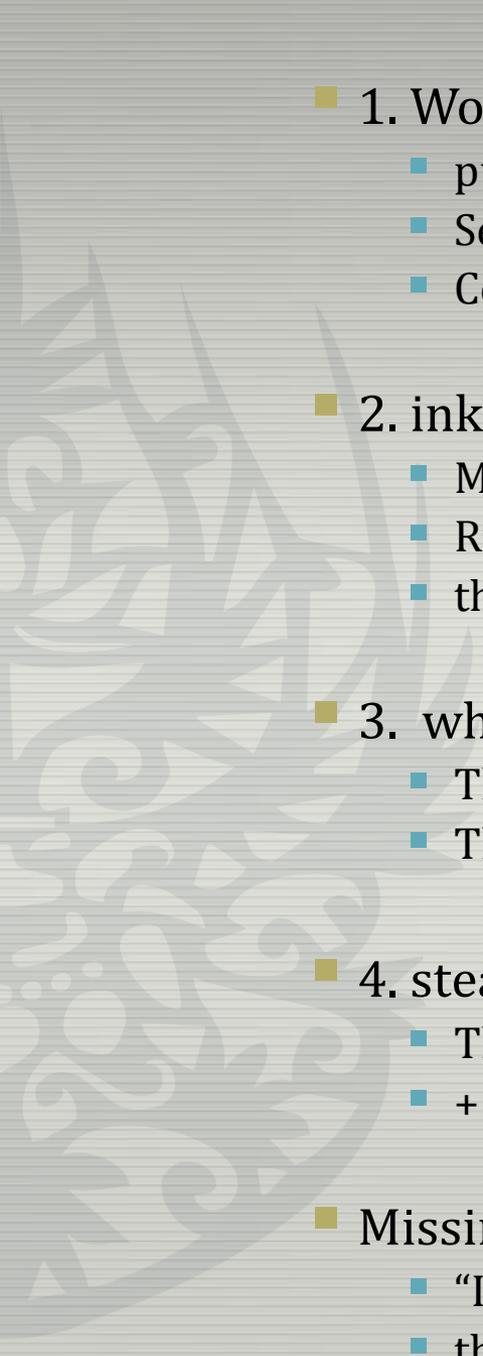
# ■ Chap. 1. An Exhortation to Learning (勸學)

## □ The opening phrase:

- 君子曰：學不可以已。
- 青、取之於藍，而青於藍；冰、水爲之，而寒於水。
- Compared to the *Analects* and the *Mencius*
- Orthodox Confucianism
- Not Xunzi says, but A Third Person
- Why does the Gentleman need to learn?
- What is the meaning of the Gentleman in the *Xunzi*?
- What does learning mean? How to do it?

## □ The Constituents of Learning

- Wood or metal / ink-line, or whetstone/ wheel, straight, or sharp / steaming and bending, straightening, sharpening

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- 1. Wood, metal, or “I 1”:
    - pure materials or potential (to be bent, straightened, or sharpened)
    - See the Gaozi’s argument in Mencius 6A1.
    - Contingent on and determined by the external?
  
  - 2. ink-line or whetstone
    - Method
    - Rules, models, standards, etc:
    - that with which to transform the self
  
  - 3. wheel, straight, or sharp
    - The goal, objective, or result of learning
    - The standard to which I transform myself to conform
  
  - 4. steaming and bending, straightening, sharpening
    - The act of learning
    - + The attitude of learning (一)
  
  - Missing parts:
    - “I 2” as the main agent who practice learning
    - the will and motivation to learn of “I 2”

## □ Learning and Teaching

- Method: How and what to learn?
- 不聞先王之遺言，不知學問之大也
- Classics
- Why “former kings”?
- The consequence of learning? Or the motivation to learn?
  
- 生而同聲，長而異俗，教使之然也
- Teaching
- Inborn qualities (human nature?): malleable
- Who teach? Who are the “former kings”?

## □ The Method of Learning 2

### ■ 吾嘗終日而思矣，不如須臾之所學也

- 思: Personal Pursuit of truths
- 學: → the following sentence

### ■ 君子生非異也，善假於物也。

- 生: inborn qualities or capacities (human nature?)
- What does “things 物” refer to?
  - 先王之遺言
  - The external
  - Compared to the self!
- 假: “Making use of”: → 吾嘗終日而思矣，不如須臾之所學也 → A matter of efficiency or possibility?
- Self-Negation of Inherent Capacities in a sense, not completely

## □ The Ultimate End of Learning

- What to expect from learning?
- 積善成德，而神明自得，聖心備焉。
  - Learning to Become a Sage
  - Becoming a man of perfection
- Not based on the inborn qualities, but as the ultimate consequence of learning
- Any difference from Mencius' argument in terms of the ultimate end?
  - Mencius 4B28:舜人也，我亦人也。
  - About the self or human nature or inborn capacities

## □ The attitude of Learning

- 不舍 & 用心一
- Cf. 學不可以已
- Analects 8.7: 曾子曰：「士不可以不弘毅，任重而道遠。仁以為己任，不亦重乎？死而後已，不亦遠乎？」
- Any difference from Mencius' argument?
  - Sudden / Gradual
  - Self-motivation

## □ The curriculum and procedure of learning

- 學惡乎始？惡乎終？
- Text Based: 其數則始乎誦經，終乎讀禮；
- Purpose Based: 其義(propriety)則始乎爲士，終乎爲聖人。
- 誦經. 書(先王之遺言), 詩, 春秋, 禮樂
- Cf. “近其人”

## □ The effect of learning

- 君子之學也，入乎耳，著乎心，布乎四體，形乎動靜。
- 入乎耳,著乎心:
  - Meaning?
    - External
  - How about Mencius? From what Virtue and Way come from?
  - External vs Internal / Autonomy vs Heteronomy
- 古之學者爲己，今之學者爲人。君子之學也，以美其身；小人之學也，以爲禽犢。(a gift to another person)
  - Same purpose; Different methods

## □ The Proper Order or Priority in Learning

- 1. 近其人:
  - 青、取之於藍，而青於藍；冰、水爲之，而寒於水。
- 2. 隆禮
- Cf. 誦經.

## □ The attitude of Learning (once again!)

- 倫類不通，仁義不一，不足謂善學。學也者，固學一之也。

## □ 德操

- 使目非是無欲見也 → In the Analects?
- Cf. 非禮勿視
- 及至其致好之也，目好之五色: the meaning?
  - Transformation of inborn patterns of inclinations (生)
- 心利之有天下。
  - What is this heart-and-mind, which can be transformed?
  - What to change? 慮
  - What or who change?
    - a moral agent outside the heart-mind
- 德操
  - Cf. Mencius's 不動心 and 浩然之氣: 必有事焉而勿正，心勿忘，勿助長也, :
  - The differences in the Method and Attitude of Learning and Cultivation?

## □ A Mencian Counterargument.

- + the will to learn: steaming and bending / straightening / sharpening
  - Where does it come from, if human nature is bad?
- + the intelligence to choose the right standard:
  - Otherwise, how to know what is good and right to learn?
- “I”: Human Nature, Personal Disposition, Capacities (intelligence, moral sensitivity), Will to Learn
- Contents: What to learn? Or Learn from Whom?
  - Autonomy vs Heteronomy
- Why needed? Deficiencies or Defects
  - How about Mencius?



## □ Learning and Teaching

- Who learn? Who teach?
- The relations to, and the intervention of, Political Authority
  - Politico-moral leadership