

■ Chap. 2. Cultivating Oneself (修身)

□ 見善，修然必以自存也；見不善，愀然必以自省也。

■ Cf. the Analects. 7.21(7.22):子曰：「三人行，必有我師焉。擇其善者而從之，其不善者而改之。」

□ The Necessary Environment for Moral Self-Cultivation: Teacher and Friends

■ 故非我而當者，吾師也；是我而當者，吾友也

■ (近其人 in the Chap. 1.)

□ Hypothetical Imperative

■ 扁善之度: (What does goodness mean here?)

■ 以治氣養生，則後彭祖: Longevity

■ 以修身自名，則配堯禹: Fame

■ 宜於時通，利以處窮: Usefulness

■ 禮,信是也。

□ Moral Hierarchy

- 好法而行，士也；
- 篤志而體，君子也；
- 齊明而不竭，聖人也。
- 人無法，則偃偃然； imitation
- 有法而無志其義，則渠渠然； Aspiration
- 依乎法，而又深其類，然後溫溫然。 Completion or perfection:
- The borderline between autonomy and heteronomy

□ Q) What are the differences between 學 and 修身?

■ Chap. 23: Human Nature is Bad (性惡)

□ What is human nature in a general sense?

■ Here, dispositions, inclinations, and instincts

□ Why is it contrasted to “deliberate efforts” (偽)?

□ On what grounds, did Xunzi say human nature is bad?

■ Bad, not evil!

■ Human nature versus deliberate efforts

■ A fondness for profit(好利)→爭奪↔辭讓

■ Feelings of hate and dislike(疾惡)→殘賊↔忠信

■ Desires of the eyes and ears, a fondness for beautiful sights and sounds (耳目之欲,好聲色焉)→淫亂↔禮義文理

■ Analogies

■ Crooked wood- steaming and straightening-becoming straight

■ Blunt metal-honing and grinding-becoming sharp

■ Bad human nature

■ teachers and proper models(師法)-becoming correct in their behavior

■ Ritual and the standards of righteousness (禮義)-become ordered

■ Qs:

■ 1. what is missing?

■ 2. Where did such teachers, proper models, rituals, and the standards of righteousness come from?

□ The origin of the Methods

- In ancient times, the sage-kings(古者聖王): the saviors
- 君子 or 小人: The two paths open to ordinary beings
- Q) What determines it?
 - “I”: It is almost completely contingent on my decision, will, and efforts to become a gentleman or a sage-like being.

□ Disputation Against Mencius

- 孟子曰：「今之學者，其性善。」
- 性偽之分:
 - the division between what one can attain through efforts and what one can't.
 - 凡性者，天之就也，不可學，不可事。: spontaneity
 - → Q)
 - Does this mean that Heaven made human nature bad?
 - See the Chapter 7. Discourse on Heaven

□ Q) The origin of morality

- 問者曰：「人之性惡，則禮義惡生？」
- Answer: 聖人之偽 or 聖人積思慮，習偽

□ Q) Who are the sages? Substantially different from ordinary human beings?

- 故聖人化性而起偽，偽起而生禮義，禮義生而制法度
- 故聖人之所以同於眾，其不異於眾者，性也；所以異而過眾者，偽也。
- Any Question here?
 - Self-contradiction! Why?
 - How could the sages initially motivate themselves to do deliberate efforts?
 - How could the sages initially recognize what are good?

□ People desires to become good because their nature is bad

- 凡人之欲爲善者，爲性惡也。
- Any question about this?!
- Self-contradictory? Why?
 - Where does this desire come from?
 - Can it be acquired from “outside”?
 - **Isn't this desire itself good?**
- Once again!
 - 今人之性，固無禮義，故彊學而求有之也；
 - Q: self-contradictory! why?
 - How can one force oneself to learn and pursue it?
 - Isn't this motivation and will themselves good?
 - 性不知禮義，故思慮而求知之也。
 - Any difference from the former passage?
 - A matter of Knowledge, different from practice

- → Rethinking about Xunzi's thesis that human nature is bad.
 - Q) What did he mean by "badness" (惡), then?
 - Unruliness, disorder, deviance, precariousness, chaos...
 - A Matter of Good/bad or A matter of Perfection(potential)/Imperfection?
 - The narrow boundary of human nature:
 - Not extensively including spontaneous features, but referring to a narrow set of desires and inclinations
 - Seeing from whose perspective?
 - 古者聖人以人之性惡，... 故爲之立君上之執以臨之，明禮義以化之，起法正以治之，重刑罰以禁之，使天下皆出於治，合於善也
 - Providing the ground not only for morality but also for the intervention of political authority
- 問者曰：「禮義積僞者，是人之性，故聖人能生之也。」
(p. 303)
 - Clay-tiles-potter
 - Wood-utensils-craftsman
 - People-good people-sages

□ 「塗之人可以爲禹。」曷謂也？

■ Mencius

■ 仁義法正有可知可能之理

- 可以知仁義法正之質
- 可以能仁義法正之具

■ Q)?

- What are “material for knowing”(質) and “the equipment for practicing”(具)?

□ Fundamental Questions

- Q: (Epistemological) How can one, if one's nature is bad, discern what is right and good and follow them?
- Q: Aren't Deliberate Efforts good?
- Q: Otherwise, how could one pursue goodness deliberately?

■ Chap. 17: Discourse on Heaven (天論)

□ 天人之分: the divide (the respective allotment s) of Heaven and humans

- 不爲而成，不求而得，夫是之謂天職。
- 唯聖人爲不求知天。
 - Why not?
 - Cf. Mencius: 盡心, 知性, 知天命
- The Relation between Heaven and Humans
 - Nature: 天情(Heavenly dispositions), 天官 (Heavenly faculties),
 - Deliberate Efforts: 天君(Heavenly rulers), 天養 (Heavenly nourishment), 天政(Heavenly government)
 - **Innate Moral Capacities?**
 - What is needed more to be good?
 - Knowledge
- The Limit of knowing the Heaven: “A person who is thus is someone who knows what **he** is to do and what **he** is not to do.”(p. 271)

□ What to fear? (or being alert on what?) and to what infuse our intelligence and efforts?

- 星隕木鳴，國人皆恐。曰：是何也？曰：無何也！是天地之變，陰陽之化，物之罕至者也。怪之，可也；而畏之，非也。
- 雩而雨，何也？曰：無何也，猶不雩而雨也。
- 物之已至者，人祆則可畏也
- 故錯人而思天，則失萬物之情。