

C&T Notes 11/4

- 5-283- Tarragon, zither (question about the meanings)
 - 3-243- Gods? Beliefs? & unreliable heaven
 - 7-276- Emperor/Ruler?
 - 10- "Wake Me" - Style of poem
 - 12- Section 2- battle metaphor
 - 9 - Section 271- mood of heaven- who decides?
 - 5- Poem 190- repetition
 - 9- 271: Greek idea of hospitality vs. Biblical idea of Christ's return
 - 7-145- format
 - 12-4- sword
1. Tarragon- leaf that tastes funny
 - Zither- either a harp or a flute/something making interesting sound
 2. Same God? "Oh, he shines in Heaven! Who is Zhou?"
 - Correlation between 242&241 "Mighty is God" "King Wen is" on high
 - "Lose your mandate if you lose your virtue"
 3. "Three years we have slaved for you" & "Big rat"- Big meaning important
 - Who is the Big referring to?
 - Idea of death and descending into heaven
 - Imperialism
 4. How is the mandate dealt? "Easy to manipulate"
 - If you win, you have the mandate/ if you lose, you don't have the mandate
 - "In just about everything you do, heaven is showing itself in it"
 - Even if you have the mandate of heaven, you still have to go out and fight the guy
 - Is the charge of Heaven unbiased?
 5. Stanzas are seemingly staying the same
 - "99 bottles of beer" - same kind of thing, sort of a chant
 - A conversation between monitor and feasters
 - Monitor stepping back more and more as time progressed
 - 'Good men are always on their guard'
 6. Waking up drunk on a spring day
 - Maybe a product of his drunkenness
 - Work time is here: spring

- He turns to the bottle to solve his problems
 - Kind of the same as the moonlight poem
 - Sad vs. Happy
 - "Drinking your sorrows away"
 - "With poems like this sometimes you have to put words in the poets mouth in order to find the significance in it"
7. Huns: Nomadic herders
 - More easy to take something from someone than earn it yourself
 - Greek vs. Lebo's idea of the sword
 - Give him upper hand in any situation (wise, crafty)

Mencius (11/9)

Book2. A.2 Doing without expectation

- Reference to analects: Always do without expectation
- Doing something ritually creates habits, thus, how does this not create expectations?
- Do we always behave in ways that we expect to benefit us?
- Forcing situations to meet expectations= disastrous (man pulling corn)

Book6.A.9 Education equality

- “although he is learning along with another man, he will never be equal to him”
- Class distinction in education?
 - Distractions to education not the same across socioeconomic classes
- “within education they are equal, through education they are not”
 - appears to deny natural intelligence
- Different strengths: always inferior to one and superior to another in different categories

Book7.B.14 Ruler's importance

Book5.A.1 Parallel Aristotle

Book1.B.7 Parallel Aristotle

Book6.A.7 Nature vs. Nurture

- Difference in the development of natural endowment
- Do experiences at a young age have a significant influence on “natural aptitude?”
- Endowments of intelligence are initially equal in everyone

Book4.A.18 Son learning from father

- student –teacher relationship

Book6.A.15 How to become great

Book6.A.10 Refusing money/Casting original heart away

Intro: Beginning to study

Book2.A.6 Child and the well

-4 feelings

- Alarm for child in the well is not due to environmental factors, but natural concern for his wellbeing
- Feeling of shame and dislike is the beginning of righteousness
- Everyone has the same emotions, but different capacities to feel?

Book6.A.6

Book6.A.8 Ox Mountain

- Beautiful because of mountain or presence of trees?
 - Are people empathetic or intelligent because of nature or nurture?
- Supports original nature argument
- People are naturally born good but corrupted by their experiences
- Moral decay influenced directly by personal attempt to oppose evil/develop character

11/11 Discussion Notes, "Han Fei-Zi"

Passages

- 4-2- wrong pursuits then valued now
- 2-2- father and son
- 2-2- Confucius considered great sage
- 4-1- private interest vs public welfare
- 8-1- Marquis Zhao
- 11-2- treatment of subordinates
- 9-1- ruler making true self-interest
- 5-2- using law to select people

Discussion

merchants victimized?
Selfish= not wanting the best for the state
ancient kings- why scholars seem to prefer the past
scholars supposedly only care for personal profits
placing importance in less prestigious jobs
Legalism similar to Communism?
Blind obedience (ideally why would it work?)
stump-watching idea
saying Legalism may not be correct always
necessity of restraining subordinates
father and son- why can't the father teach?
Marquis Zhao- why punish both?
Legalism- no question, no innovation
ruler also must serve state
acknowledging self-interest

Cultures and Traditions Class Notes 11/16/09

Passage suggestions

- 15:2 Arrogance
- 36:2 Guo is Criticized directly
- 3:1 You Hulu –“those who help the needy...”
- 4:2 You Hulu tells her that he sold her.
- 26:1 Guilty until proven innocent
- 30-32 Relationships between symbols
- Singing Characters
- Under cover conversation
- 36:2 something Jeff wanted to talk about
- 16:1 Jailer talks about Koang Zhong
- 9:1 Neighbors initiative in finding murderer
- 33:1 K.Z. promises Lou safe passage
- 21-23 Conversation w/Governor
- 3 Translation

Discussion

- 3:1 Common today
- 4:2 Strange way to joke with daughter. Does she ever find out if her dad was joking?
- 9:1 Neighbors didn't go out with any evidence at all
- 26:1 Trying to treat murderer as Law abiding citizen.
- People move beyond legalism into something that is wrong
- 31 More comedic aspect. Break the law to catch a criminal. Chivalry in Chinese culture.
- Use of Characters-Deceitful/or Humorous
- Discussion on thumb screws...

C&T Notes: November 18, 2009

“Acting without Action”: Lao-zi and the *Dao De Jing*

General Discussion Notes:

- The Dao has many characteristics of God (omnipresent); unlike Hebrew God, Dao does not directly interact with people (no voice)
- The way of the Dao can only be understood through introspection; idea can be taught, but not necessarily understood
- The Dao ideal is to bring about harmony among everything; however, does this harmony allow for sustenance/innovation?
- PROBLEM: when individual or group of individuals refuses to “pull their own weight.” Lack of motivation due to no personal success generally results in less productivity.

Important Passages/Themes:

Section 4: The Dao is empty like a bowl

Section 11: The idea of being & nonbeing/balance of the two

Section 15: “I can only describe them arbitrarily.” Suggests vagueness; realistic truth is difficult to find; leaves most of it up to self-interpretation; perhaps he cannot explain entire truth because he doesn’t quite understand it himself???

Sections 17 & 32: Challenges “rule”; Daoism has laissez-faire/go-with-the-flow attitude vs. legalism’s “the law is the law” idea

Section 25: Four great things (including the king), who/what models after whom/what?

Section 34: How do you attain greatness? Suggests one cannot strive to be great; rather one must be innately great

Section 48: The pursuit; less and less pursuing results in non-action (which is good)

Section 56: Profound Identification, “Become one with the dusty world.”

Section 65: knowledge and leadership: People are difficult to govern because they have too much knowledge; suggesting that “ignorance is bliss”; how can a king with knowledge teach his subjects to remain ignorant? Similar to Socrates idea that the more you know, the

more you realize you do not know. IDEA: Good ruler understands the way of the Dao, therefore has knowledge, and passes the way of the Dao to the people.

Section 68 (theme): A good leader will rule from below (his people)

Section 76: “The strong and the great are inferior, while the tender and the weak are superior.” Idea that weak and tender are associated with life.

Section 81: The truth is not beautiful; if it is beautiful, then it is not true

- Page 2, Chapter 2 b. - Relativism
 - Something becomes something because people give it a name or a utility
- Page 6, Chapter 6 c. – praise for affliction/death
 - Death is going with the flow
- Page 5, Chapter 4 – Tree
 - Worthlessness so special?
 - To judge by utility is not judging correctly
 - Yin and yang – good trees exist because bad ones exist and vice versa
 - Plato – need great men to aspire to be
- Page 2, Chapter 2 c. – Three in the Morning
 - Economics – future versus current value (nuts)
 - Make the best out of whatever situation
 - Monkeys=people? Don't anger the people
- Page 4, Chapter 2 h. – Butterfly analogy
 - Transformations
- Page 10, Chapter 16 c. – Days of the ancients
 - Experience versus instruction
 - Past generations don't know about our lives
- Page 11, Chapter 22 – reactions
 - Questions are futile because one will not like the answers regardless

Monday, November 30, 2009

Sun-Zi and the *Art of War*

Kelvin Burzon

Pg. 4.23	-Pretend inferiority, Encourage arrogance
Pg. 6.2	-More an army spreads out, less wealth to go around
Pg. 6.6	-Attacks need speed
Pg. 2.1	-Spirit of comment doesn't match passage
Pg. 9.10	-Use of expendable agent?
Pg. 7-16	-Slaying of the economy
Pg. 2.4	-Bravery

-War is all about deception, especially the part about the agents
-Is he supporting war for expansion?
-a good war is planned out and tactical
-not solely on motivation for expansion
-the Dao justifies the reasons for war
-by this the Dao would not suggest war for expansion
-if you need to go to war, you go to war but get it done quickly

-Opening paragraph: gives a premise on what Sun-Zi is explaining
-Legalism in *The Art of War*
-incorporation of Dao, Confucianism, and Legalism
-but... if it was legalist there could be no room for bending the rules

-pg. 5 #27... Be Adaptable
-No matter how good your plan is, Speed is more important
-“Ingenuity” may mean “New Tactics”
-swiftness may work because speed may be unexpected
-It's all the same moves, “like chess,” but speed is unexpected
-Maybe... he is talking about the importance of ingenuity. “Supernatural Speed”
Cannot be attained, and ingenuity is important to have.
-attack before you get attacked. Speed of attack.

-Expendable agent
-There are flaws to being swift. False attack?
-Skewing the opponent's information gives you the upper hand.
-“manipulators”
-sending men to their deaths is unjust

-Honor during war does not come into play. It is all about achieving victory.
-Confucianism ideas: pg.3 #3; pg.2 #7(Du Mu comment)
-pg.7 #16: fighting for a reason gives armies more strength
-not for annihilation but for victory
-How do you convert enemies into soldiers?
-If they were willing to fight for another, why?
-The territory or kingdom might not be important to each fighter.
Just their own well being.

12-2-09 Du Fu

5:1 luxury and misery—sarcasm

6:2 Daoist?—suicide?

4:1 better to have daughters than sons?

5:2 lack of remorse

8:1 lovely lady—speaking to Li Bo—Connect 5:1 and 8:1

6:1 location

12 exams

Unicorns?

Means of seasons

1. 5:1
 - a. Poetic way of saying people are dying
 - b. Dislike of court comes through here
 - c. Is it sarcasm or divine mandate during emperor is generous passage?
 - i. Hobbesian idea of society appears well leads to emperor appearing well
 - ii. Can't rule out sarcasm, because it is a government critique
2. 6:2
 - a. Why strive for things if you're "chasing the wind"
 - b. Is he just in a mode of complaining?
 - i. Seems to be stuck on finding problems only
 - c. Lamenting death of son due to starvation, not suicide
3. Page 12
 - a. Does it measure competence or memorization?
 - b. Analyzing classics through other perspectives
 - i. Daoist analyzing Confucian texts
 - c. Doesn't mean they'll be good leader
 - i. Maybe need social skills
 - d. Barrier based upon wealth
4. 5:2
 - a. Lack of remorse, didn't talk about his son?
 - b. Du Fu wrote plenty, may have devoted more to their son
5. Unicorns

- a. Why do they get brought up here?
 - b. Pg 4 Unicorn gallery
 - i. Hall of fame
 - c. Just relation to mythical things—i.e. dragons
6. Rebellious after military days?
- a. Was Confucian as soldier?
7. River village
- a. Medicine is brought up why?
 - i. Drugs/herbs unnecessary if you have family
8. 8:1
- a. Seems so devoted to wife until this
 - b.