

Prof. Kyoo Lee

## 庄子 (内篇) *Zhuangzi* (Inner Chapters)

Cf. 庄子 (= 莊子 in Traditional Character)

Story-telling – anecdote

Personal – dialogue – interpersonal – impersonal/ engaged & distant

Entertaining – free play

[逍遙遊 - Enjoyment in Untroubled Ease](#)

[齊物論 - The Adjustment of Controversies](#)

[養生主 - Nourishing the Lord of Life](#)

[人間世 - Man in the World, Associated with other Men](#)

[德充符 - The Seal of Virtue Complete](#)

[大宗師 - The Great and Most Honoured Master](#)

[應帝王 - The Normal Course for Rulers and Kings](#)

[逍遙遊 - Enjoyment in Untroubled Ease](#)

Metamorphosis

Relativism

Skepticism

Scalar differences/relativity – cf. bk-alice in wonderland -

Perspectival differences/relativity/limits

[齊物論 - The Adjustment of Controversies](#)

Controversy – against the verse

Butterfly redreaming – interspecies crisis of identity – interspecies transidentity

[養生主 - Nourishing the Lord of Life](#)

Skills – know-how

Dead meat – carcass – life, bring it to – butchering (subtle irony of death and life)

[人間世 - Man in the World, Associated with other Men](#)

Ren Jian – human relationship – shi jian, kong jian

[德充符 - The Seal of Virtue Complete](#)

Defectiveness, physical – disability

Cf. Beauty and the beast

Cf. Christian idea of redemption

Praise of imperfection and incompleteness:

\1. despite lack of leg 2. because of the lack of leg 3. no leg as such

大宗師 - The Great and Most Honoured Master

Animistic Epistemology – what it means to know or not to know – heaven knows

Cf. not mourning the death of his wife bcs of: qi-form-life-deform-qi-form ...

Qi – rice under the air-roof – materiality of breath – feeding

Ancestral

Heaven

應帝王 - The Normal Course for Rulers and Kings

Southern Ocean & Northern Ocean

Seven holes/orifices

All-full died.

Rational justification – happy fish (ch17) – then mourn not ... z is not suppressing or denying grief but sublimating (ch 18)

René Descartes, *Meditationes de prima philosophia* (1641, *Meditations*)

- “Cogito, sum” (I think, I am)

Suppose then that I am dreaming, and that these particulars - that my eyes are open, that I am moving my head and stretching out my hands - are not true. Perhaps, indeed, I do not even have such hands or such a body at all. Nonetheless, it must surely be admitted that the visions which come in sleep are like paintings, which must have been fashioned in the likeness of things that are real, and hence that at least these general kinds of things - eyes, head, hands and the body as a whole - are things which are not imaginary but are real and exist. For even when painters try to create sirens and satyrs with the most extraordinary bodies, they cannot give them natures which are new in all respects; they simply jumble up the limbs of different animals. Or if perhaps they manage to think up something so new that nothing remotely similar has ever been seen before - something which is therefore completely fictitious and unreal - at least the colours used in the composition must be real. By similar reasoning, although these general kinds of things - eyes, head, hands and so on - could be imaginary, it must at least be admitted that certain other even simpler and more universal things are real. These are as it were the real colours from which we form all the images of things, whether true or false, that occur in our thought.

“What Can be Called Into Doubt” (*First Meditation*)

Zhuangzi (莊子) re “Butterfly Dreaming” (夢蝶, mèngdié)

Once Zhuangzi dreamt he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn't know he was Zhuangzi. Suddenly he woke up and there he was, solid and unmistakable Zhuangzi. But he didn't know if he was Zhuangzi who had dreamt he was a butterfly, or a butterfly dreaming he was Zhuangzi. Between Zhuangzi and a butterfly there must be *some* distinction! This is called the Transformation of Things (Ch 2, *emphasis added*).

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- “The story of Zhuangzi and the butterfly must be one of the best known anecdotes in the philosophical literature. It is also, for me at any rate, one of the most annoying: the kind of philosophical whimsy that irritates rather than illuminates. But as is so often the case, it is when we are walking away from philosophical problems that we realize that they point, however unsteadily, to something we cannot entirely dismiss.” (Raymond Tallis)
  - “In a dream, he is a butterfly. What does this mean? It means that he sees the butterfly in his reality as gaze. What are so many figures, so many shapes, so many colors, if not this gratuitous showing, in which is marked for us the primal nature of the essence of the gaze. ... He is a captive butterfly, but captured by nothing, for, in the dream, he is a butterfly for nobody. It is when he is awake that he is Choang-tsu for others, and is caught in their butterfly net.” (Jacques Lacan, “The Split between the Eye and the Gaze”)