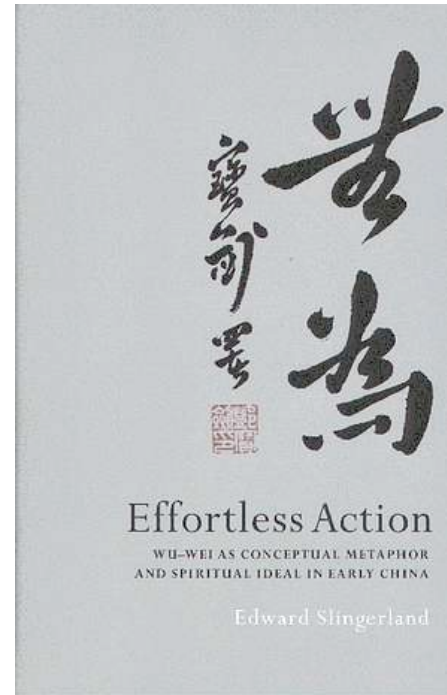


Edward Slingerland

Associate Professor of [Asian Studies Canada Research Chair](#) in Chinese Thought and Embodied Cognition. B.A. from Stanford in Asian Languages (Chinese), an M.A. from UC Berkeley in East Asian Languages (classical Chinese), and a Ph.D. in Religious Studies from Stanford University.

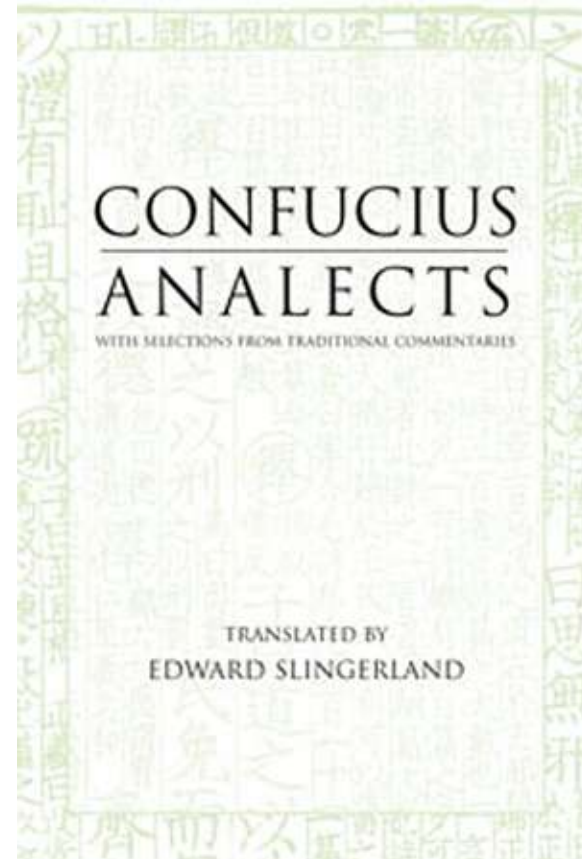
**Effortless Action:
Wu-wei as
Conceptual
Metaphor and
Spiritual Ideal in
Early China, Oxford
University Press
2003.**



Analects of Confucius.

Hackett Publishing
Company, 2003.

Complete translation
with running traditional
commentary,
extensive glossary,
index, and annotated
bibliography

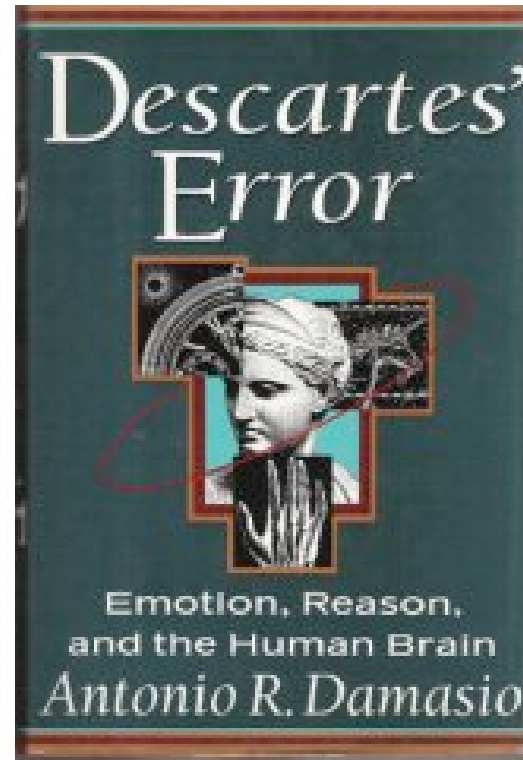


**Thinking with the Body:
Somatic Marking and
Blending Jujitsu in Early**

Edward Slingerland

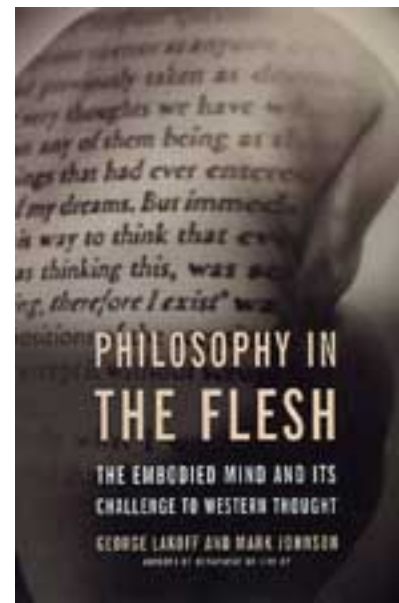
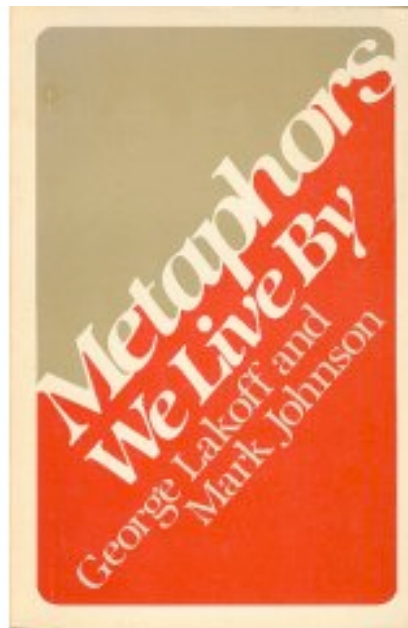
University of British Columbia

Antonio Damasio



Conceptual metaphor theory

George Lakoff and Mark Johnson



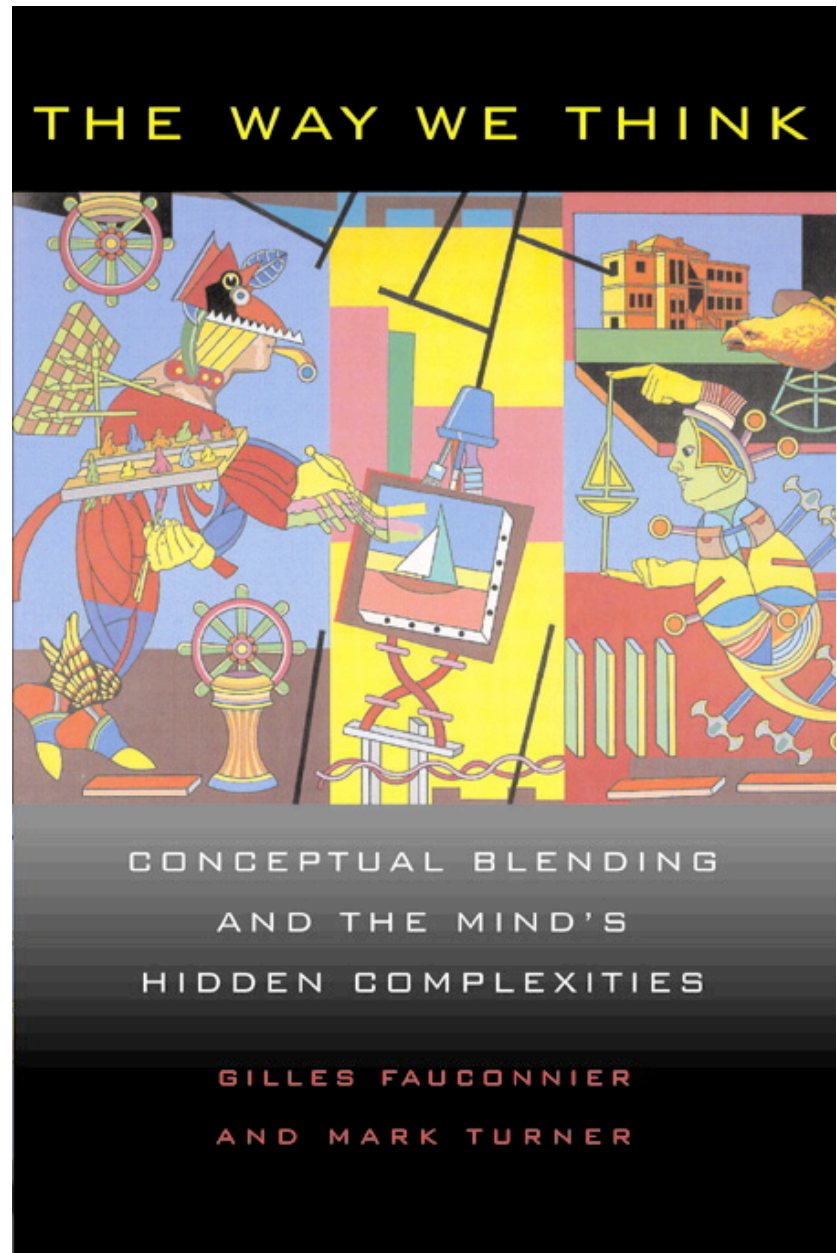
Source → Target Mapping

Morality as Accounting (Rights as I.O.U's)

<u>Financial Domain</u>		<u>Moral Domain</u>
Wealth	→	Well-being
Payments	→	Actions that increase well-being
Debts	→	Duties
I.O.U.'s	→	Rights
Debtor	→	Person with duties
Creditor	→	Person with rights
Inexhaustible credit	→	Inalienable rights
Contract	→	Exchange of rights

Blending Theory

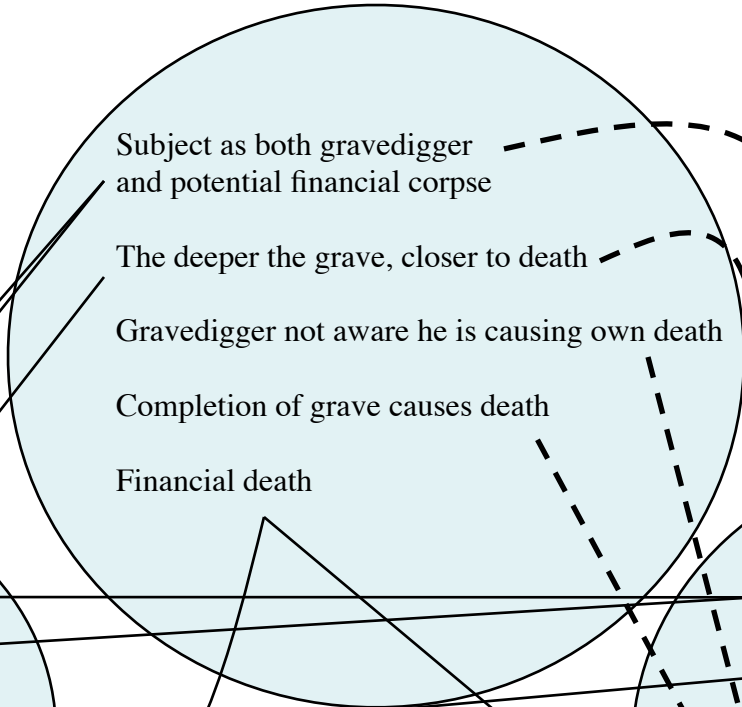
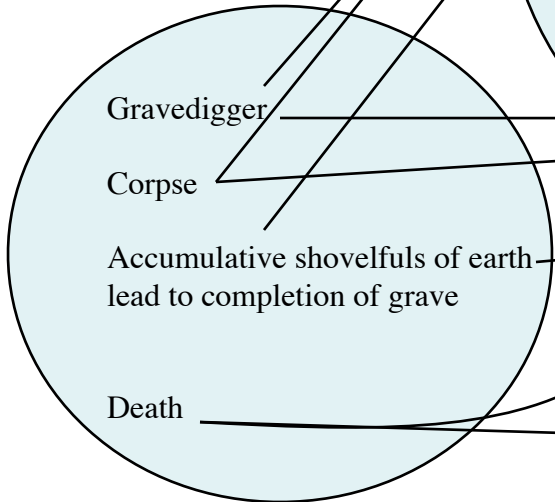
Gilles Fauconnier &
Mark Turner



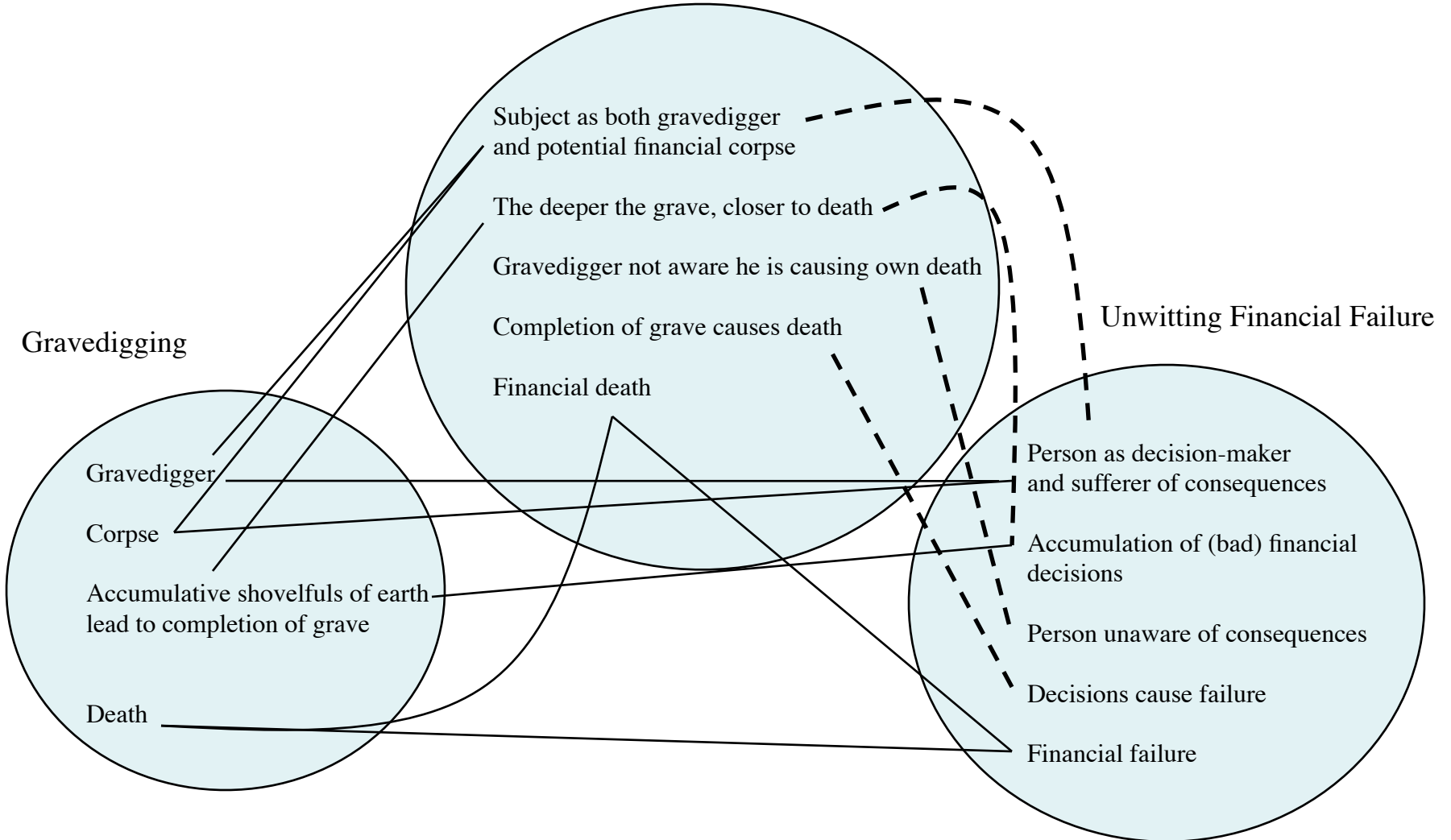
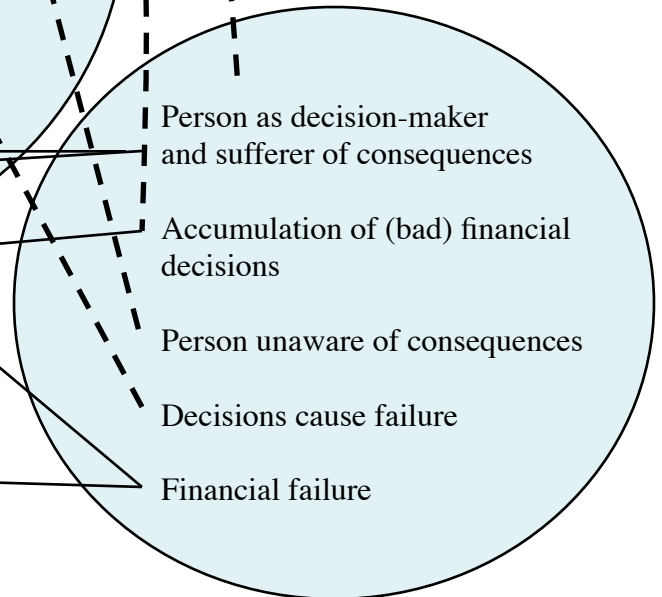
Digging a Financial Grave

Blend: Digging a Financial Grave

Gravedigging

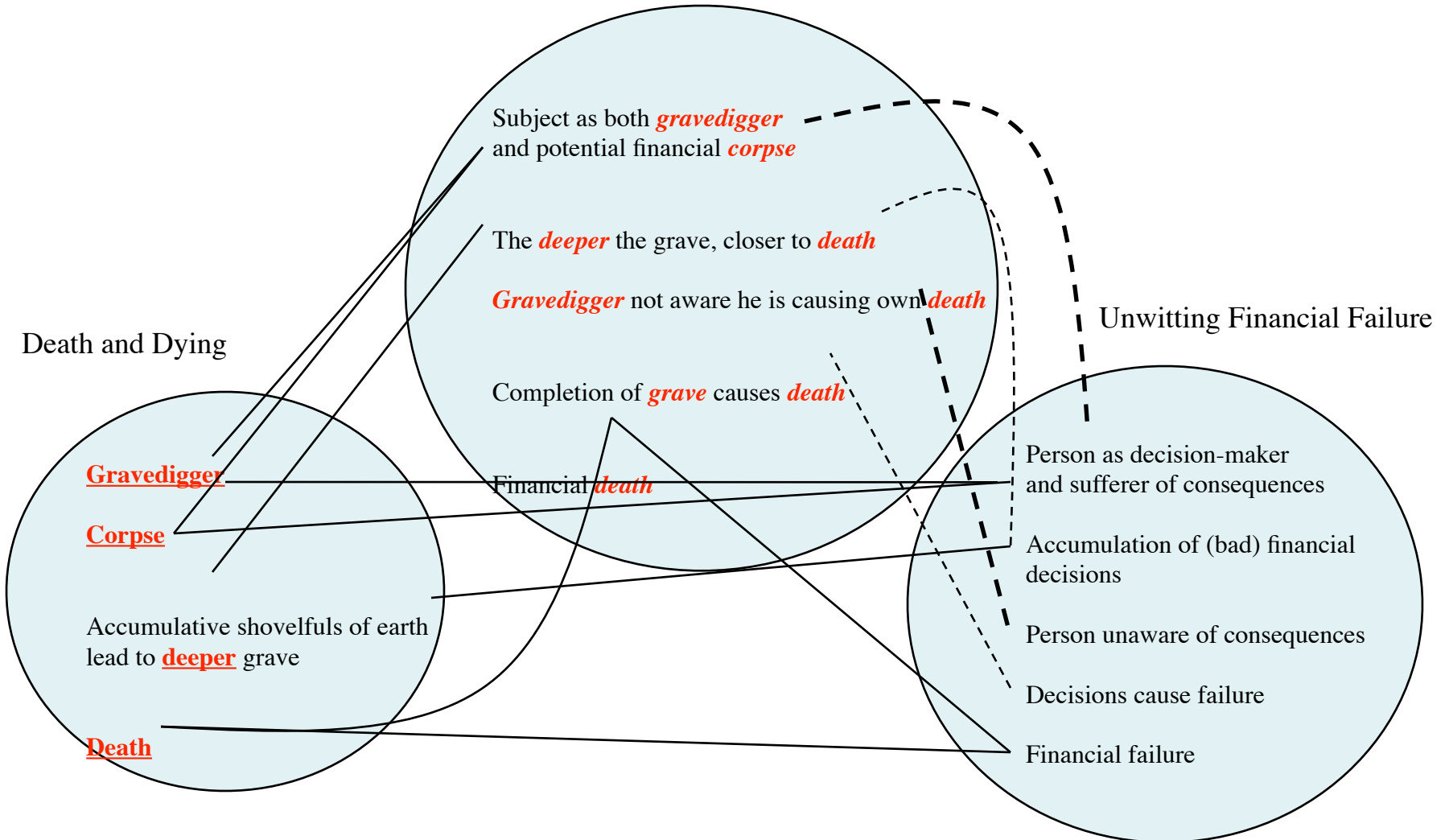


Unwitting Financial Failure



Digging a Financial Grave (normative implications)

Blend: Digging a Financial Grave



Metaphors/Blends and Politics

George Lakoff, *Moral Politics* (1996)

— — —, *Don't Think of an Elephant!* (2004)

Seana Coulson, *Semantic Leaps* (2001)

Francis Beer & Christ'l De Landtsheer (eds.),
Metaphorical World Politics (2004)

The *Mencius*

4th century BCE Confucian text

Points:

- see how he's using blending to recruit somatic markers in moral debate
- see how blends get built up and altered during the course of a conversation
- (interesting general) get a short intro to Mencius' emotion-based ethics

Mohism

ethics based on:

- logical argumentation
- conscious adherence to “impartial caring”
- repression of natural, selfish tendencies
- strongly “voluntaristic”

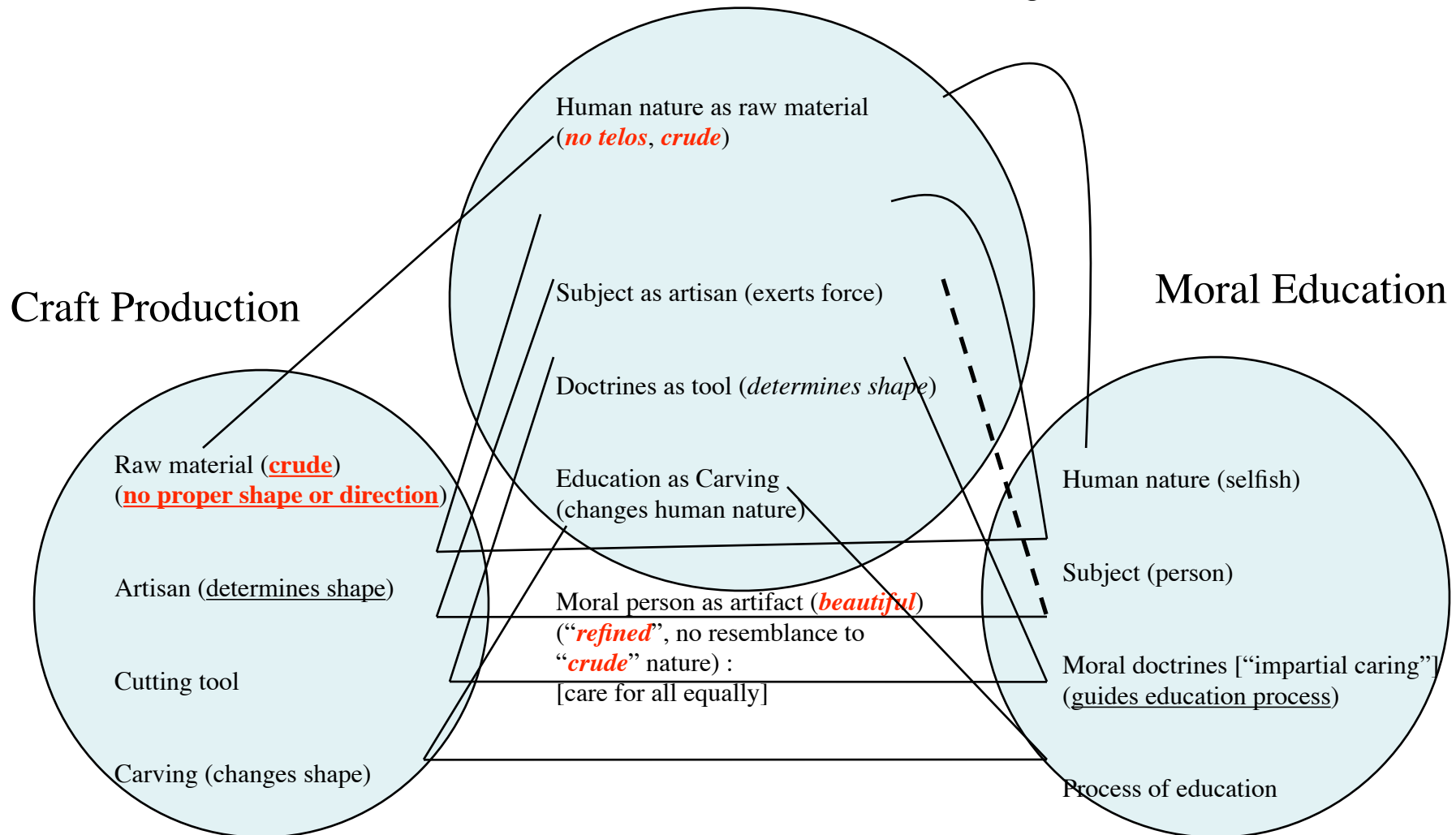
Mencius 6:A:1 Gaozi's initial blend

告子曰：「性，猶杞柳也；義，猶柷棬也。以人性為仁義，猶以杞柳為柷棬。」

Gaozi said, “Human nature is like the *qi* 杞 willow. Morality is like cups and bowls. To make morality (*renyi* 仁義) out of human nature is like making cups and bowls out of the willow tree.”

Mencius 6:A:1 Gaozi's initial blend

Blend: Moral Education as Carving

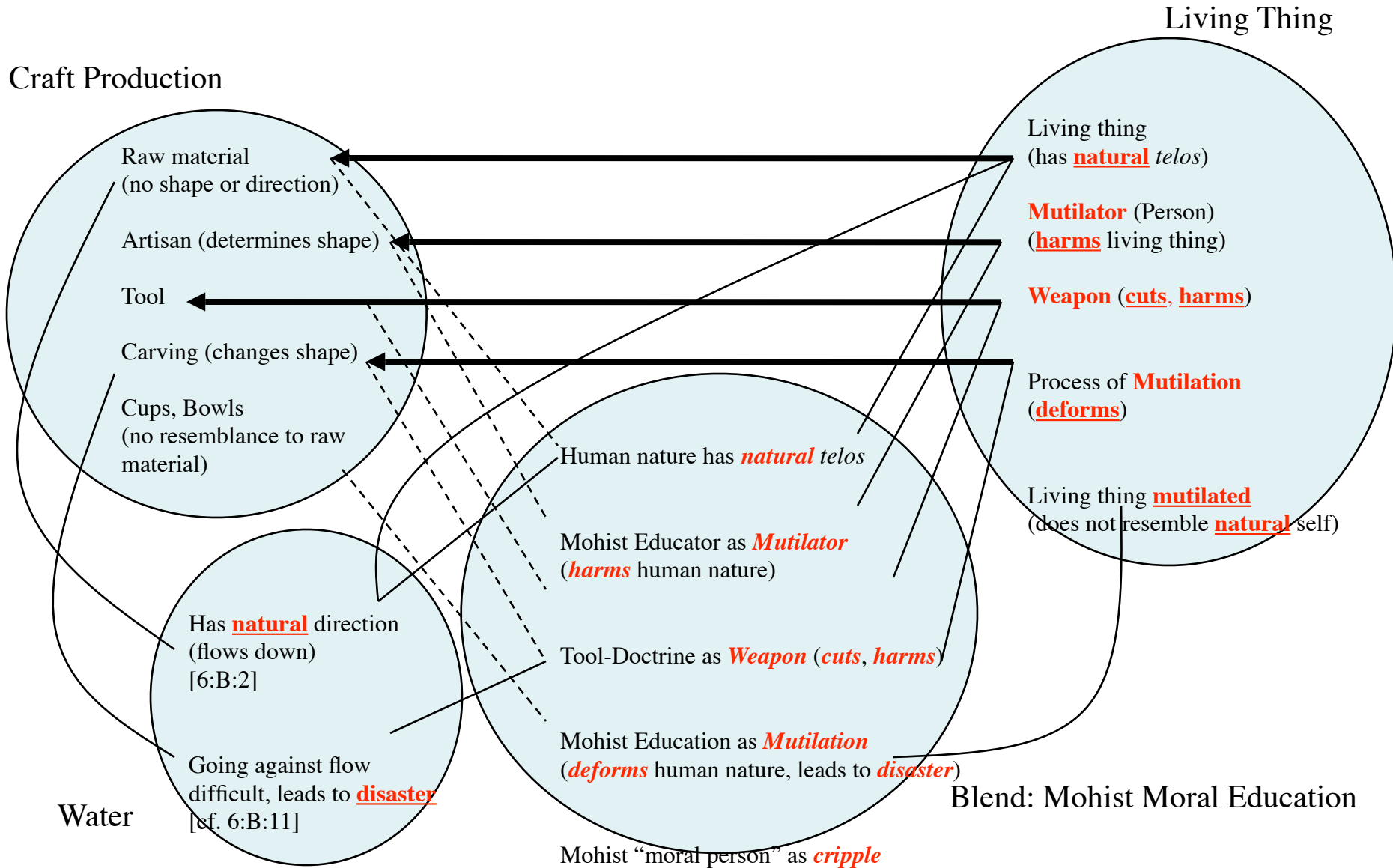


Mencius 6:A:1 Mencius's response

孟子曰：「子能順杞柳之性而以為柶椀乎？將戕賊杞柳而後以為柶椀也？如將戕賊杞柳而以為柶椀，則亦將戕賊人以為仁義與？率天下之人而禍仁義者，必子之言夫！」

Mencius replied, “Can you follow (*shun* 順; lit. flow with) the nature of the willow in making your cups and bowls? Or is it in fact the case that you will have to mutilate (*qiang'zei* 戕賊) the willow before you can make it into cups and bowls? If you have to mutilate the willow to make it into cups and bowls, must you then also mutilate people to make them moral? Misleading the people of the world into bringing disaster upon morality—surely this describes the effects of your teaching!”

Mencius 6:A:1 Mencius's response



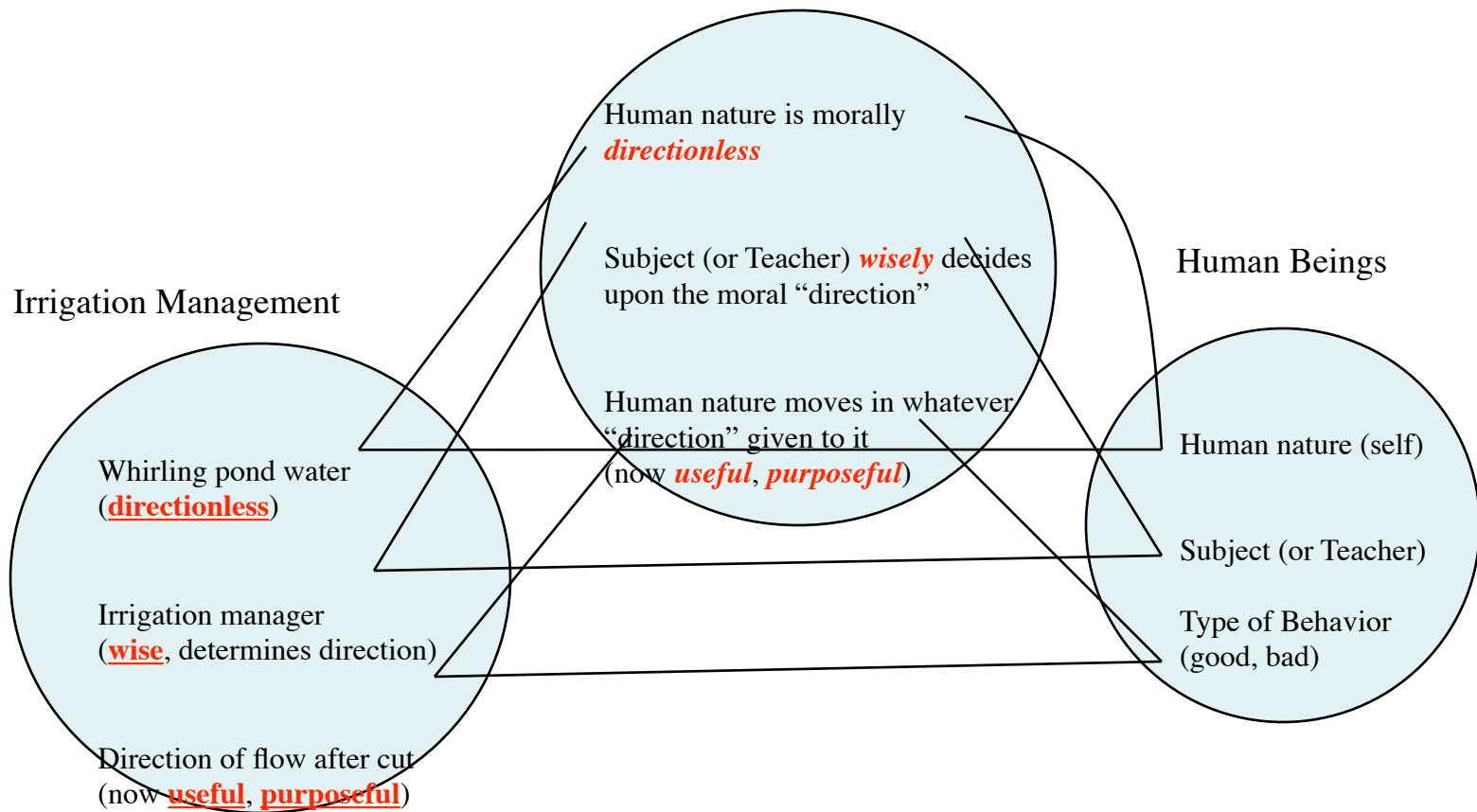
Mencius 6:A:2 Gaozi's initial blend

告子曰：「性，猶湍水也，決諸東方則東流，決諸西方則西流。人性之無分於善不善也，猶水之無分於東西也。」

Gaozi said, “Human nature is like a whirlpool. Cut a channel to the east and it will flow east; cut a channel to the west and will flow west. The lack of a tendency toward good or bad in human nature is just like water’s lack of a preference for east or west.”

Mencius 6:A:2 Gaozi's initial blend

Blend: Moral Education as Channeling



Mencius 6:A:2 Mencius's response

孟子曰：「水信無分於東西，無分於上下乎？人性之善也，猶水之就下也。人無有不善，水無有不下。今夫水搏而躍之，可使過顙，激而行之，可使在山，是豈水之性哉？其勢則然也。人之可使為不善，其性亦猶是也。」

Mencius replied, “Water certainly does not distinguish between east or west, but does it fail to distinguish between up and down? The goodness of human nature is like the downhill movement of water—there is no person who is not good, just as there is no water that does not flow downward.

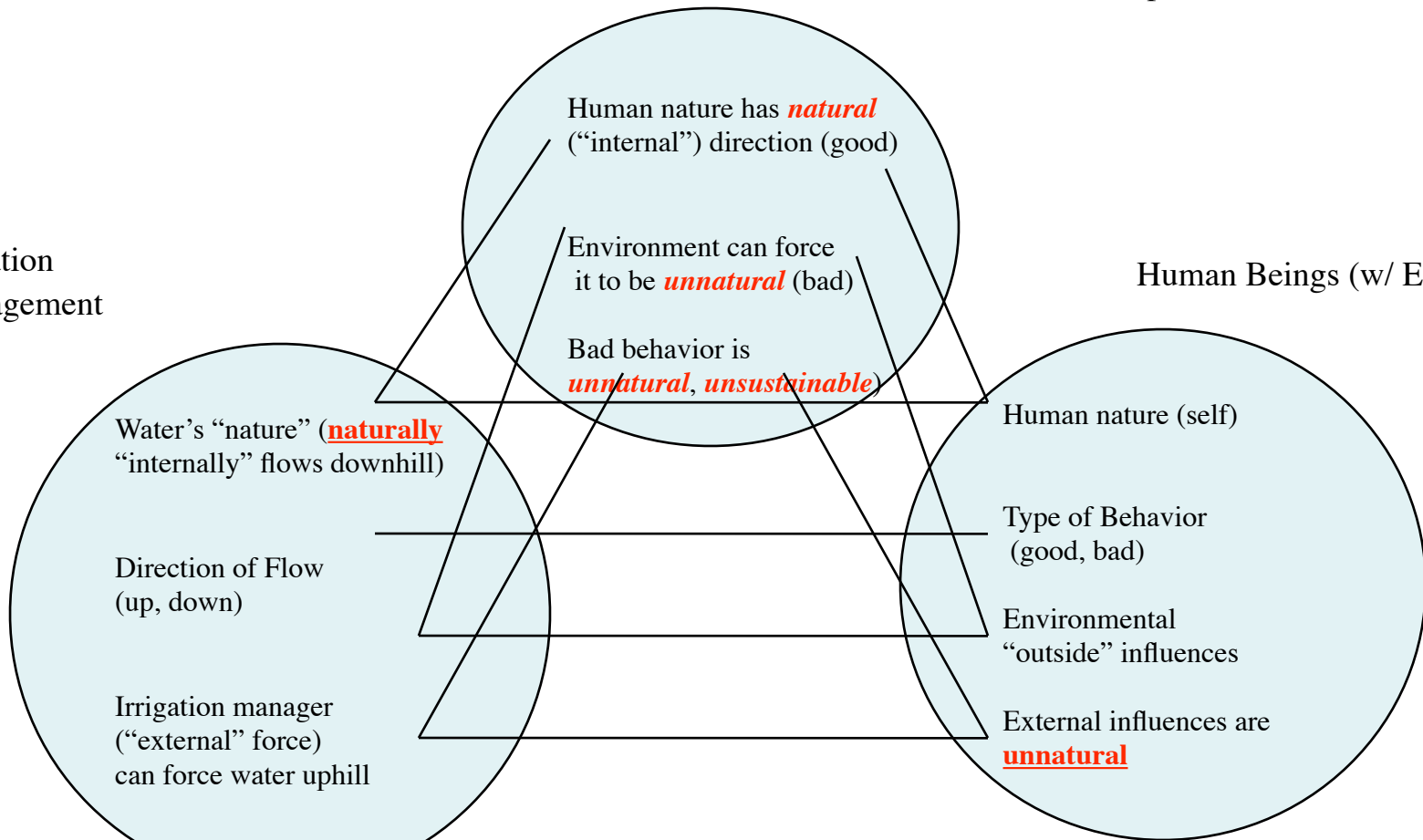
“Now, as for water, if you strike it with your hand and cause it to splash up, you can make it go above your forehead; if you apply force and pump it, you can make it go uphill. Is this really the nature of water, though? No, it is merely the result of environmental influences (*shizeran* 勢則然). That a person can be made bad shows that his nature can also be altered like this.”

Mencius 6:A:2 Mencius's response

Blend: Moral development

Irrigation
Management

Human Beings (w/ Essence)



Uphill flow *unnatural*

Mencius's own position

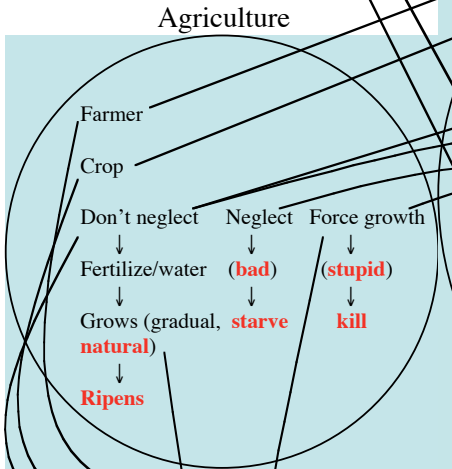
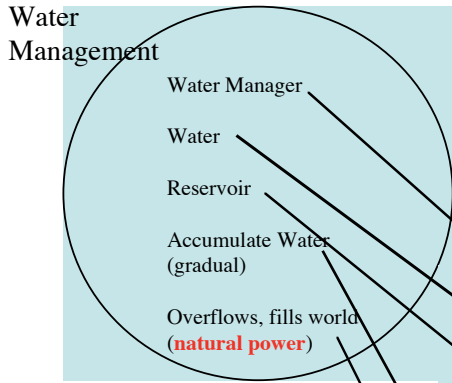
Plant-Water blend (“root,” “sprouts,” “source”, “flow”):

- natural
- morality from Inside (Essence), not Outside
(Incidental)
- Heaven-given
- gradual, step-wise
- non-coercive
- working with natural world and deriving power from it
- some effort, but not too much (nature doing much of the work)
- still hierarchical (General, Water Manager, Farmer need to guide)
 - [important against Daoists: wild or primitive nature]

Mencius 2:A:2

“Rare are those in the world who can refrain from trying to help their sprouts to grow. Then there are those who think that there is nothing they can do to help and therefore abandon all effort entirely. They are the people who fail to weed their sprouts. Those who try to help along the growth are the ‘sprout-pullers.’ Not only do their efforts fail to help, they actually do positive harm.”

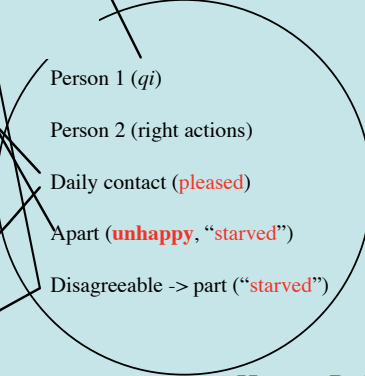
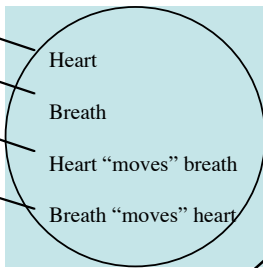
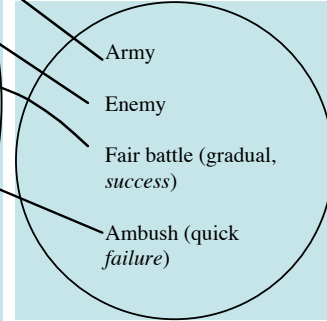
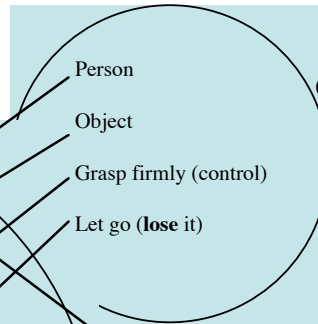
Mencius 2:A:2 (Mapping)



Blend: Self-Cultivation

Subject [heart/mind] (most important)
 Self 1 [qi] (secondary importance)
 Self 2 [body]
 Qi needs guidance of heart/mind
 Heart/mind needs support of qi

Work at it (daily practice of rightness)	Neglect (no practice of rightness)	Force it (force rightness)
↓	↓	↓
Qi strengthens (gradual, natural , bad) pleasurable	Qi weakens	Qi harmed (stupid)
↓	↓	↓
Moral success (ripe, happy , powerful)	Moral failure (starved , stunted , unhappy)	Moral failure (rebellion , death)

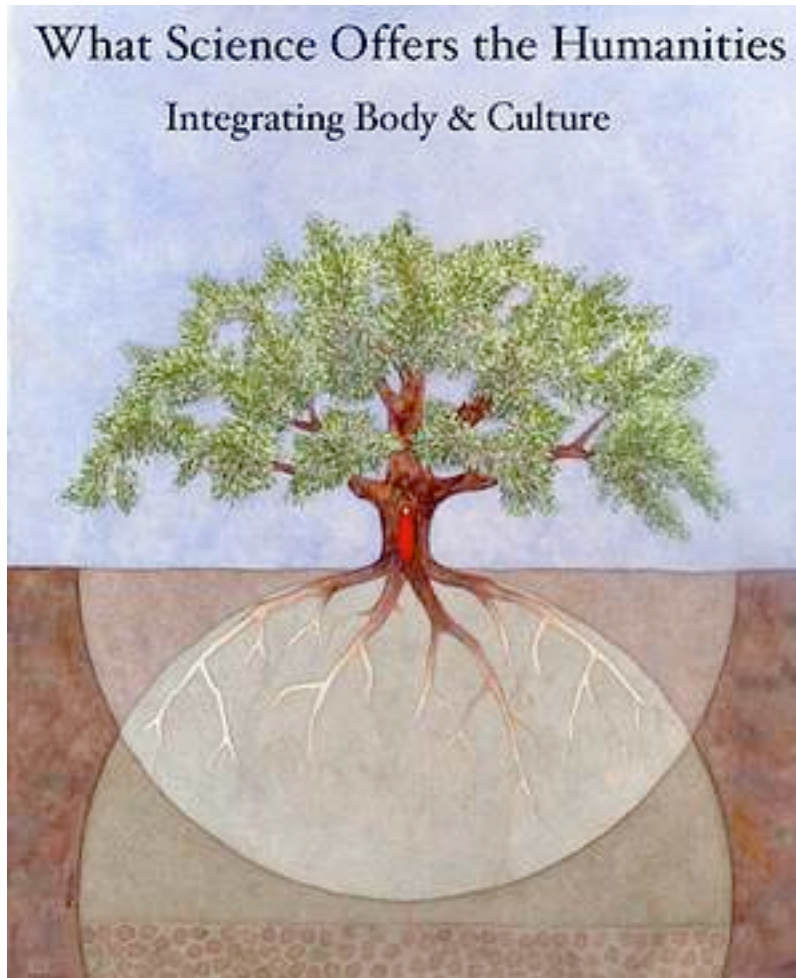


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