ZHUANG ZI'S VIEWS ON YAO

Abstract

Zhuang Zi shows contempt for Yao as the Yan in question has not been Taoisticized by him. It is the Confucianist Yao. He condemns Yao for the purpose of making clear the following four main ideological points:

First, to offer his opposition to the confucianists' rule by means of disparagement. Why is it that he should have such diverse opinions as these? It is not because the question itself appears to be contradictory, but because Zhuang Zi has special intentions of viewing Yao differently.

Secondly, to express his opposition to the so-called 'sage-rule'.

Thirdly, to show that he is against the "revival of discipline and the rule of law through education and reformation". Zhuang Zi is not to encourage people to abandon the opinion that only by encouraging people to abandon of the opinion that only by encouraging people to abandon virtue (De), to run a risk; to act against the "heaven" but to convey his ideology and expound his philosophy through the reformed Yao. Zhuang Zi Taoisticizes and praises the reformed Yao for four main reasons as follows:

First, to emphatically demonstrate his ideal political ideology, that is, "doing nothing to rule" (Wu Wei Bu Zhi) and "doing nothing, and yet there is nothing that is not done" (Wu We Er Wu Bu Wei), a kind of Taoistic rule under which peace can be achieved through "bypassing the sage and knowledge, humanity and righteousness".

Secondly, to give a concrete account of Zhuang Zi's assertion on the free development of man's natures.

Thirdly, to show that Zhuang Zi's ideal sage-king should be someone who possesses both the "performance and mandate" (ji-ming).

Lastly, to show Zhuang Zi's ideology on 'Preservation of Life'. The Superior must have done nothing at all to rule; only then will the subordinates be congruent with him. Once life is well preserved, everyone will enjoy a long life.
Zhuang Zi shows contempt for Yao as the Yao in question has not been Taoisticized by him. It is the Confucianists' Yao. He condemns Yao for the purpose of making clear the following four main ideological points:

First, to offer his opposition to the confucianists' rule by means of promoting the "sage knowledge, humanity and righteousness" and of practising the "rites and ceremonies, music and legal system".

Secondly, to express his opposition to the so-called 'sage-rule'.

Thirdly, to show that he is against the "revival of discipline and the rule of law through education and reformation". Zhuang Zi is of the opinion that only by encouraging people to abandon virtue (De), to run a risk; to act against the "heaven" but to follow "man", can one run a country effectively.

Finally, to show that he is not in favour of respecting the able men or sages, nor of offering rewards or inflicting punishments. Because this will neither lead to an ideal life, nor to a tranquil and secure society where one can afford to reframe from seeking fame and wealth.

In conclusion, Zhuang Zi's main contention of praises and contempts for Yao is to entrust Yao with the task of conveying his own ideology and of expounding his profound and abstruse philosophy.