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Chapter Four juxtaposes Nietzschean and Daoist pleas to go beyond good and evil. Morality promotes the kind of egoism that allows human beings to exercise dominion over nature, silencing the multiplicity of the cosmos. Language and the reification of the concept are the means by which morality operates, hindering a genuinely spontaneous interaction with the environment and situating the human being at the center of all existence. According to both Daoist thinkers and Nietzsche, the process of labeling something good necessitates exclusion of the bad. Good is always constructed against evil, so it depends upon the very dynamic it purports to destroy. Nietzsche and Daoist thinkers share the need to affirm life in all its diversity. However, there is also a marked difference between these modes of thinking. The Daoist sage is blissfully unconcerned with his or her identity and thus is able to wander through life, undergoing constant transformations that would make most people tremble. Meanwhile, Nietzsche indicates that we will always be drawn to the bounded, but that we must periodically collapse our bounded nature in order to relish in the unbounded. Thus, we are concerned with preserving the self, but we must alternate between protecting it and letting go of the constraints of individuation.

In the concluding chapter, I argue that even the most vociferous critics of ethics do not advocate its complete abandonment. Instead, I maintain that they encourage us to recognize its limits, and the unethical tendencies it might inadvertently foster. Because ethics is often part of a process in which we try to build what Kierkegaard refers to as a "comfortable abode," it can easily transform from a process of continuous cultivation to a desire for the acquisition of "ethical properties" which are recognized by others. Critics of ethics want us to be aware of the dangers of this dynamic, which is why they suggest we must venture beyond ethics to keep it vibrant.