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**Institute of Philosophy FU Berlin**

**WS 2020/21**

**16 106 Seminar:**

**Introduction to Chinese Buddhist Philosophy**

**Zeit: Fr. 18:15-19:45 Uhr (Erster Termin 06.11.2020)**

**Ort: Habelschwerdter Alle 30\Seminarraum 1 (Institut für Philosophie)**

Buddhism has significantly and subtly shaped Oriental thought over millenniums, adapting to and influencing diverse cultures across continents. The manifestation of Buddhism in China, termed as Han Buddhism or Chinese Buddhism in a more specific context, has undergone distinctive transformations owing to the unique features of the Chinese language, philosophy, and history. While encompassing prevalent forms like Tibetan Buddhism and Hīnayāna Buddhism in Southern provinces, Han Buddhism specifically pertains to regions dominated by the Han Nationality, exhibiting somewhat indistinct contours in comparison to its global counterparts.

Emerging during the Han Dynasty, Han Buddhism intertwined itself with local Taoism and Confucianism in intricate processes. This tradition is broadly categorized into eight sects, encompassing Tiantai Sect, Sanlun Sect, Lü (Discipline) Sect, Jingtū (Pure Land) Sect, Chan (Zen) Sect, Huayan Sect, Weishi (Consciousness Only), and Mi (Esoteric) Sect. Despite internal variations in contemplations and practices, overarching philosophical concepts endure, necessitating scrutiny and differentiation.

Inspired by the Udāna tale of an elephant and blind men, my goal is to introduce Buddhist texts and Western philosophy on relevant topics simultaneously, providing insights into pertinent issues. However, comparisons, whether internal or external, are often intricate due to distinct etymological meanings, semantics, and contextual disparities. The comparative method frequently highlights the challenges or even impossibilities inherent in such comparisons.

Much like Martin Luther's translation of the Bible, the translation of Buddhist Scriptures has profoundly shaped the evolution of the Chinese language, its philosophical thinking, and its ethical perspectives. The amalgamation of Buddhism and Confucianism together with Taoism gave rise to Li Xue, the Confucian school of idealist philosophy during the Song

and Ming dynasties. This intellectual tradition persisted into Neo-Confucianism, serving as a wellspring for contemporary politics and philosophies in China, albeit with tensions against liberalistic values.

Influenced by Chinese thought and culture, Chinese Buddhist thinking fundamentally embraces non-individualism, non-substantialism and non-dualism, emphasizing the interdependence and interpenetration of the ultimate and the conventional.

Moreover, there exists a robust affinity between Taoism and Chinese Buddhist Philosophy regarding certain notions of Emptiness and Detachment, which carry ethical implications evident in the Taoist Maternal Ethics and Buddhist ethics of Compassion and Wisdom. However, this non-discursive thinking, when measured within the Western coordination and evaluation system, articulates holistic views poetically and paradoxically, with a pragmatic focus. Buddhism has not only permeated daily life but has also significantly impacted architecture, sculpture, painting, music, and literature, extending beyond Mainland China to influence modern artistic creations. I would introduce some works, both traditional and contemporary, into our course.

Having taught Western philosophy at the Buddhist Academy China from 2012 to 2020, I discerned distinct approaches to reading Buddhist philosophy in monasteries versus universities. Scrutinizing these differences, I wish to embark with you on a journey through readings and discussions encompassing divergent horizons within various religious traditions and philosophical premises.

## **1. Problematic of Translation:**

On Xuanzang's translation of the Heart Sutra and his principles of untranslatability

Reading: Liang, Qichao: *The Translation of Buddhist Sutras, Die Herz-Sutra* (deutsch: Prabhasa Dharma Roshi)

Literature: Fox, Douglass (1985). *The Heart of Buddhist Wisdom: A Translation of the Heart Sutra. With Historical Introduction and Commentary.* Lewiston/Queenston Lampeter: The Edwin Mellen Press.

辛嶋静志 (2016): 《佛典语言及传承》(Languages and Transmission of Buddhist Scriptures), 上海世纪出版集团。

## 2. Main Differences between Mahāyāna and Hīnayāna (Großer Weg – Kleiner Weg)

- Literature: 吕澄 (Lü, Cheng) (1979): 《印度佛学源流略讲》 (*Lectures on the Developments of Indian Buddhism*), 上海人民出版社。
- Schumann, Hans Wolfgang (1990): *Der Mahāyāna-Buddhismus: Die zweite Drehung des Dharma-Rades*. Diederichs, München.
- Bechert, Heinz (2000): *Der Buddhismus: Geschichte und Gegenwart*, Beck, München.

## 3. Different Approaches to the Enlightenment: Pure Land and Zen

- Literature: 姚卫群 (Yao, Weiqun) (2002): 《佛学概论》 (*Introduction to Buddhist Studies*), 宗教文化出版社。
- Gethin, Rupert (1998), *The Foundations of Buddhism*, Oxford University Press, pp. 253–266.
- Bauer, Wolfgang (2006), *Geschichte der chinesischen Philosophie*, Verlag C. H. Beck München.

## 4. Interdependent origination (Pratītyasamutpāda)

- Literature: Dalai Lama (1992), *The Meaning of Life*, translated and edited by Jeffrey Hopkins. Wisdom.
- 释印顺 (2010), 《中观今论》, 中华书局。
- 吴汝钧 (1997), 《龙树<中论>的哲学解读》, 台湾商务印书馆。

## 5. Being and Emptiness: *Emptiness* in Buddhism and *Ereignis* of Heidegger

- Reading: The Diamond Sutra (aus dem Tibetischen in Deutsche: Conni Krause 2004)
- Literature: Doherty, Gerald, *Form is Emptiness: Reading the Diamond Sutra*, In: *The Eastern Buddhist*, New Series, Vol. 16, No. 2 (Autumn 1983), pp. 114-123.
- 曹彦 (Cao Yan): 《“阿毗达磨顺正理论”——实有观念研究》 (*Research on the Dravya-dharma of* ), 武汉大学出版社。
- Yao, Zhihua (2010), *Typologie of Nothing, Daoism and Buddhism*, In: *Comparative Philosophy* 1.1, pp. 78-89.

## 6. Buddhist Perspectives on Free Will

Literature: B. Alan Wallace's "A Buddhist View of Free Will: Beyond Determinism and Indeterminism" (2011), in: *Journal of Consciousness Studies*, vol. 18, no. 3/4, pp. 21-33.

Bieri, Peter (2001), *Das Handwerk der Freiheit – Über die Entdeckung des eigenen Willens*, Carl Hanser Verlag, München Wien.

Balaguer, Mark (2014), *Free will*. Cambridge, MA: MIT Press.

## 7. Ethics of Selflessness and Kantian Ethics

Reading: Kant: Kritik der praktischen Vernunft (excerpt)

Kant: Grundlegung der Metaphysik der Sitten (excerpt)

Literature: Keown, Damien (2000), *Buddhism- A Very Short Introduction*, Oxford University Press.

Berman, Michael (2005), 'A Metaphysics of Morality: Kant and Buddhism.' *100 Years of Buddhism in Canada*. Nalanda College, Toronto.

Emer O'Hagan (2018), *Non-Self and Ethics: Kantian and Buddhist Themes*, in: In Gordon Davis (ed.), *Ethics without Self, Dharma without Atman: Western and Buddhist Philosophical Traditions in Dialogue*. Springer. pp. 145-159.

## 8. The Middle Way in Buddhism and in Confucianism

Reading: Li Gi, *Das Buch der Riten, Sitten und Gebräuche* (Düsseldorf, Köln 1981)

*The Agama Sutra* (excerpt)

*Knowledge of the Middle Way* (Madhyamika-sastra) (excerpt)

Literature: Geldsezer, Lutz/Han-ding Hong (1998), *Chinesische Philosophie*, Reclam, Stuttgart. S. 157-170.

Wolfgang Bauer, Hans van Ess (2001), *Geschichte der chinesischen Philosophie. Konfuzianismus, Daoismus, Buddhismus*. München, Beck

欧阳竟无 (Ouyang, Jingwu) (2009): 《欧阳竟无佛学文选》 (*Selected Essays on Buddhist Studies of Ouyang, Jingwu*), 武汉大学出版社。

## 9. The World as Representation: *Vijñānavāda* (Weishi-School) and Schopenhauer

Reading: Arthur Schopenhauer, *Die Welt als Wille und Vorstellung* (excerpt)

Literature: Matthias Kossler (2008), *Schopenhauer und die Philosophien Asiens*, Beiträge zur Indologie 42, Wiesbaden, Harrassowitz Verlag.

Douglas A. Berger (2018), *The Contingency of Willing: A Vijñānavāda Critique of Schopenhauer and Nietzsche*, in: Gordon F. Davis, *Ethics without Self, Dharma without Atman. Western and Buddhist Philosophical Traditions in Dialogue*. Berlin, Springer.

## 10. The Suspend of Opposites: East Asian *Madhyamaka* (Three Treatise School)

Literature: Ming-Wood Liu (1997), *Madhyamaka Thought in China* (Sinica Leidensia, 30), Brill Academic Pub.

Richard Gard (1957), *Why did the Madhyamika decline?*, in: *Indogaku Bukkyogaku Kenkyu* 5 (2), pp. 10-14.

Jan Westerhoff (2009), *Nāgārjuna's Madhyamaka: A Philosophical Introduction*, Oxford University Press.

叶少勇 (2011), 《“中颂论”——梵藏汉合校·导读·译注》, 中西书局。

## 11. Karma of Yogacara and Madhyamaka vs. Causality

Literature: Jay L. Garfield, Jan Westerhoff (Eds.) (2015), *Madhyamaka and Yogacara: Allies or Rivals?* New York, Oxford Univ. Press.

姚卫群 (Yao, Weiqun) (2019): 《佛教基础三十讲》 (*30 Vorlesungen zu Grundfragen des Buddhismus*), 商务印书馆。

## 12. Reincarnation (Samsāra) in Buddhism and “Wiederkehr des Gleichen”

(Nietzsche)

Reading: Friedrich Nietzsche, *Also sprach Zarathustra* (excerpt)

Literature: Mistry, Freny (1981), *Nietzsche and Buddhism*. Prolegomenon to a Comparative Study. Berlin, New York, De Gruyter.

Rupp, Georg (1971), *The relationship between nirvāna and samsāra: An*

essay on the evolution of buddhist ethics, in: *Philosophy East and West* 21 (1), pp. 55-67 (1971).

### 13. On Death

Reading: The Tibetan Book of Living and Dying (excerpt)

Heidegger on Death in "*Sein und Zeit*" (excerpt)

Literature: Scherer, Georg (1979): *Das Problem des Todes in der Philosophie*, Darmstadt.

Allgeier, Kurt (1988): *Niemand stirbt für ewig. Vorstellungen und Wandlungen der Reinkarnation: Tod, Metamorphose und Wiedergeburt*, Zürich.

### 14. Sudden and Gradual Enlightenment

---Mirrored in the Chinese Zen poetry and Paintings

Reading: The Platform Sutra of the Sixth Patriarch (Chinese: 六祖壇經)

佛尔 (2010): 《正统性的意欲—北宗禅之批判系谱》, 蒋海怒译, 上海古籍出版社, 上海。

Bernard Faure (1993): *Chan Insights and Oversights: an Epistemological Critique of the Chan Tradition*, Princeton University.

Bernard Faure (1998): *The Will to Orthodoxy – A Critical Genealogy of Northern Chan Buddhism*, California: Stanford University Press.

James Cahill:

高居翰: 《绘画史和绘画理论中董其昌的“南北宗论”再思考》: 摘自: P. Gregory (Editor) (1987): *Sudden and Gradual (Approaches to Enlightenment in Chinese Thought)*, Hawaii Press.

彼得·格里高瑞编 (2010), 冯焕珍、龚隽、秦瑜、唐笑芝等译, 《顿与渐: 中国思想中通往觉悟的不同法门》, 上海古籍出版社, 上海。

### 16. Buddhist Sculpture and Iconography

Reference: 白化文 (Bai, Huawen) (2009): 《汉化佛教与佛寺》 (*Han-Buddhism and its Temples*, 北京出版社。

李翎 (Li, Ling) (2016): 《佛教造像——量度与仪轨》 (*Buddhist Sculpture, Measurement and Rituals (Sadhana)*), 上海书店出版社。

Modulzuordnung: **Theoretische Philosophie / Masterstudium (alternativ:**

## **Bachelorstudium advanced)**

Seminar/Methode: Das Seminar ist so konzipiert, dass es den Herausforderungen und Problemen gerecht zu werden versucht, mit denen Seminare zur traditionellen chinesischen Philosophie konfrontiert sind, wenn sie im Rahmen des regulären Philosophie-Lehrplans an einem deutschen philosophischen Institut angeboten werden:

(a) Durch exemplarische Text in englischer und deutscher Sprache, also in Übersetzungen, die in Form eines Readers zur Verfügung gestellt werden, soll gewährleistet werden, dass das Seminar trotz des Fokus auf einen chinesischen Text weiterhin in das reguläre Curriculum integriert bleibt. Studierende, die sich nicht auf chinesische Philosophie spezialisieren wollen und auch nicht die chinesische Sprache beherrschen, werden sich daher in dem Seminar weiterhin mit Texten und Positionen auseinandersetzen, die für ihr weiteres Studium relevant sein können.

(b) Durch die Behandlung eines exemplarischen Textes (Lesepensum: ca. 15-20 Seiten pro Sitzung) soll garantiert werden, dass alle Teilnehmer gleichermaßen mit einer spezifischen themenbezogenen Position vertraut sind, so dass sich alle von dem gleichen Standpunkt aus auf den chinesischen Text einlassen können.

(c) Die Vorschaltung eines Textes und die damit einhergehende Herausbildung eines Vorverständnisses soll nicht nur Anlass geben, den Interpretationsprozess zu problematisieren, sondern ihn auch insofern zu fördern, als damit Spannungen und Kontraste aufgebaut werden, welche eine gezielte kritische Lektüre und Diskussion sowohl des chinesischen als auch rück- wirkend des westlichen Textes ermöglichen.

(d) Die praktische Arbeit im Seminar soll aus Referaten und (wahlweise) Hausarbeiten bestehen sowie Protokollen, die die Teilnehmer zu jeder Sitzung anfertigen.

(e) Das Seminar soll für Masterstudenten des Fachs Sinologie geöffnet sein.

(f) Das Seminar wird überwiegend in deutscher Sprache angeboten (teilweise auch in englischer Sprache)

Seminarzeiten: wöchentlich 2-stündig