Vorlesungsverzeichnis WS 2020/21

**CHINESISCHE PHILOSOPHIE**

**16106 Kolloquium**

**(das Kolloquium kann leider nur online stattfinden)**

Hans Feger

Kolloquium für chinesische Doktorand\*innen

Zeit: Mi. 12:15-13:45 Uhr (Erster Termin 04.11.2020)

Ort: UG des Instituts, Habelschwerdter Allee 30

(bitte anmelden unter: hdfeger@zedat.fu-berlin.de)

**16035 Seminar / Graduate Course**

**(das Kolloquium kann leider nur online stattfinden)**

Ge Wang / Hans Feger

Introduction into Chinese Buddhist Philosophy

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

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

Das Seminar findet vollständig online statt. Anmeldung unter hdfeger@zedat.fu-berlin.de

Unterrichtssprache: Deutsch

Buddhism has forged the oriental thinking profoundly as well as subtly. In the thousand years of spreading over different continents, Buddhism is adapted to and has shaped various cultures. Due to the specific Chinese language and history, Buddhism has undergone metamorphoses. In a broader sense of Chinese Buddhism, alongside the Tibetan Buddhism and Hinayana Buddhism primarily in the Southern provinces, the so-called Han Buddhism – Chinese Buddhist Philosophy in its narrow sense – refers to Buddhism in areas dominated by the Han Nationality. Compared to Hinayana, Tibetan Buddhism and Zen in Japan, Han Buddhism was vague contours, especially concerning the receptions in the rest of the globe. Han Buddhism came into being in the Han Dynasty and was mingled with local Taoism and Confucianism in complicated processes. This Han Tradition of Buddhism is roughly subdivided into mainly eight sects, including Tiantai Sect, Sanlun Sect, Lü (Self-Discipline) Sect, Jingtu (Pure land) Sect, Chan (Zen) Sect, Huayan Sect, Weishi (Consciousness Only) and Mi (Esoteric) Sect. Despite of internal Differences in contemplations and practices, there are prevailing concepts, which to be philosophically examined and differentiated. In Udana, the Buddha told the story of an elephant and several blind men. Confined to their angles, the blind men defined the nature of the elephant differently, like a water-pot, a post, a peg, a fan, since they had touched different parts. Inspired by this Buddhist story, We try to introduce Buddhist texts and western philosophy on relevant issues simultaneously. Both internal and external comparisons could shed light to the old themes. Due to different etymological meanings and semantics, comparisons themselves are usually dubious, occasionally almost impossible. The demonstration of the impossible or precarious comparison is often the result of the comparative method. Like the Bible translation e.g. by Martin Luther, the translation of Buddhist Scriptures has profound impacts on the formation of Chinese Language, on its philosophical thinking and ethics. The combination of Buddhism and Confucianism led to the formation of Li Xue, the Confucian school of so-called idealist philosophy of the Song and Ming dynasties. This intellectual tradition was inherited later also in the Neo-Confucianism, which remains nowadays a candidate resource for the contemporary politics and social forging in China. Of cause there are tensions between it and the liberalistic values, however the temptation is still strong. Owing to the influence of Chinese thought and culture, Chinese Buddhist way of thinking is fundamentally non-dualistic in character, emphasizing, more than Indian Mahayana does, the mutual sameness and interpenetration of the ultimate and the conventional. The thinking tends to be non-discursive, measured within the western coordination-system, involving holistic views expressed in poetical, even paradoxical language, with particular concern on the practical. Meanwhile, Tathagatagarbha (a group of Mahayana sutras) thought receives much attention among Chinese Buddhist thinkers, and the widespread conviction is that all sentient beings have Buddha-nature and can attain Buddhahood. Buddhism also penetrated daily life and had a substantial impact in in modern artistic creations like architecture, sculpture and painting.

**Literaturhinweise**

Siderits, Mark (2007), Buddhism as Philosophy. Indianapolis: Hackett Publishing Company.

**Grading:**

1) Essays: Each essay should be no shorter than 8 pages and no longer than 10 pages; it should be double-spaced, printed, preferably double-sided, and stapled; and the font size should be no bigger than 12.  Please submit a hardcopy to TA in class and an electronic copy (Word version) to me.  You have the complete freedom to choose your own topic as long as it is covered in class and within the designated range of text. In each essay, you will be expected to explain one specific point, try to make clarifications and defend this point as best as you can. Grades will depend upon how clearly you explain and how carefully and deeply you examine this point.

2) Presentations: Students will be divided into 2- or 3-person groups.  At the beginning of each class, one group is asked to give a presentation, to introduce and recapitulate the content of the designated text and answer the question from students. Every student in this group is required to give comments or ask questions. The whole presentation should not exceed 20 minutes.

3) The final grade:  A number grade will be given to each essay or presentation.  The essay is worth 60% of the final number grade, and the presentation is worth 40% of it.

**16106 Kolloquium**

**(das Kolloquium kann leider nur online stattfinden)**

**Hans Feger (FU), Michael Beaney (HU) und Philippe Brunozzi (Univ. Kassel)**

„Kolloquium zur chinesischen Philosophie“

Zeit: Mi. 14:15-15:45 Uhr (das Kolloquium findet unregelmäßig statt ab 04.11.20., bitte anmelden unter hdfeger@zedat.fu-berlin.de)

Ort: UG des Instituts für Philosophie, Habelschwerdter Allee 30