

## Kurs 14233 (MA-level) Buddhism, Daoism, and the Daode jing: the Reception of Buddhism in China

Buddhism, originating in India, was introduced in China around the first century CE and in the following centuries spread to all levels of society. In the process it affected Chinese religion and philosophy profoundly, and at the same time underwent enormous changes itself, with developments like for example Zen Buddhism, so well-known in the West today. The ancient Daode jing, the classic of the way and the virtue, a foundational text of Daoism said to have been authored by Laozi played an extraordinary role in this reception of Buddhism in China. Not only was its terminology borrowed in the earlier translations of Buddhist scriptures, and it's presumed author Laozi in some circles equated with the Buddha, it also served as an important vehicle to transport Buddhist concepts into Chinese philosophy: medieval Daoist thinkers like especially Cheng Xuanying (7th century) wrote commentaries that integrated foreign Buddhist thought into the reading of the Daode jing, thus entering those concepts from foreign, Indian, Buddhist intellectual environment into more mainstream Chinese philosophy. We will study the Daode jing as a philosophical and religious text, and follow its interpretations and interactions with Buddhism through the medieval period.

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## Kurs 14233 (MA) Buddhismus, Daoismus, und das Daode jing: die Rezeption des Buddhismus in China

Der Buddhismus wurde aus Indien um das erste Jahrhundert u.Z. in China eingeführt und verbreitete sich in den folgenden Jahrhunderten auf allen Ebenen der Gesellschaft. Dabei beeinflusste er die chinesische Religion und Philosophie tiefgreifend und machte gleichzeitig selbst enorme Veränderungen durch, mit Entwicklungen wie beispielsweise dem Zen (Chan) -Buddhismus.

Das *Daode jing*, der Klassiker des Weges und der Tugend, ein Grundlagentext des Daoismus, der von Laozi verfasst worden sein soll, spielte bei der Rezeption des Buddhismus in China eine außerordentliche Rolle. Nicht nur, dass seine Terminologie in früheren Übersetzungen buddhistischer Schriften entlehnt wurde und sein mutmaßlicher Autor Laozi in manchen Kreisen mit dem Buddha gleichgesetzt wurde, es diente auch als wichtiges Vehikel, um buddhistische Konzepte in die chinesische Philosophie zu transportieren: mittelalterliche daoistische Denker wie insbesondere Cheng Xuanying (7. Jahrhundert) schrieben Kommentare, die fremdes buddhistisches Gedankengut in die Lektüre des *Daode jing* integrierten und so diese Konzepte aus dem fremden, indischen, buddhistischen intellektuellen Umfeld in die chinesische mainstream-Philosophie einführten. Wir werden das *Daode jing*, mit verschiedenen Kommentaren (in Übersetzung), als philosophischen und religiösen Text studieren und dabei Interpretationen und Interaktionen mit dem Buddhismus durch das Mittelalter hindurch verfolgen.

1	Introduction :  Reading and interpreting primary sources: Hermeneutic issues and techniques  Concepts:
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	<p>„Buddhist conquest of China”(Zürcher) or “Sinization of Buddhism” (Ge Zhaoguang)</p>
2	<p>The Daode jing – Introduction to the background and content..</p> <p>Preparation: Choose a translation of the Daode jing and read the complete text once.</p> <p>Benjamin Schwartz: The Thought of the Tao-te-ching. In: Kohn, Livia and LaFargue, M. , ed. Lao-tzu and the Tao-te-ching. Albany: State University Press, 1998, S. 189-210.</p>
3	<p>The Daode jing – interpretative openness</p> <p>Preparation: Chose any chapter of the Daode jing and write one interpretation reading it for the context of our time and situation. Write a second interpretation reading it in the context of the assumed time of its origination in ancient China (as it was discussed in class 2)</p> <p><b>Isabelle Robinet: Later Commentaries: Textual Polysemy and Syncretistic Interpretations. In: Kohn, Livia and LaFargue, M. , ed. Lao-tzu and the Tao-te-ching. Albany: State University Press, 1998</b></p>
4	<p>Buddhism in China</p> <p>Basics of Buddhism, and its introduction in China</p> <p>Deeg, M. (2018). The Spread of Buddhist Culture to China between the Third and Seventh Centuries. In N. Di Cosmo &amp; M. Maas (Eds.), <i>Empires and Exchanges in Eurasian Late Antiquity: Rome, China, Iran, and the Steppe, ca. 250–750</i> (pp. 220-234). Cambridge: Cambridge University Press. doi:10.1017/9781316146040.018</p> <p>oder:</p> <p>Kieschnick. Buddhism. In Cambridge History of China, volume 2. The Cambridge History of China. Volume 2. The Six Dynasties, 220–589, ed. By Albert E. Dien and Keith N. Knapp.</p>

	<p>Cambridge University Press 2019</p> <p><b>REFERAT: What is Syncretism?</b></p> <p>Charles Stewart. Creolization, Ritual and Syncretism. From Mixture to Crystallization. In Pries/Martloff/Langer/Ambos ed. Rituale als Ausdruck von Kulturkontakt. Syncretismus zwischen Negation und Neudefinition. Wiesbaden: Harrassowitz. 2013: 1-10.</p>
5	<p>Translating Buddhist scriptures – Ge Yi (matching of meanings) and Daode jing Terminology</p> <p>Toru Funayama. Translation, Transcription, and What Else? Some Basic Characteristics of Chinese Buddhist Translation as a Cultural Contact between India and China, with Special Reference to Sanskrit ārya and Chinese sheng. In: Buddhism and the Dynamics of Transculturality, ed. Birgit Kellner (Religion and Society, De Gruyter), 2019. 85-100.</p> <p>Mair, Victor: What Is Geyi after All? In: Philosophy and Religion in Early Medieval China edited by Alan K.L. Chan and Yuet-Keung Lo, Albany: State University of New York Press. 2010: 227-264.</p> <p>Haun Saussy: Syncretic translation. In: Orbis Litterarum. 2018;73:374–382. DOI: 10.1111/oli.12187</p> <p>Thompson, John : Mixed up on “Matching Terms” (geyi): Confusions in Cross-Cultural Translation. In Brahman and Dao, ed. By Yao Zhihua and Ithamar Theodor. Lanham: Lexington 2013 (e-version 2014): 231-246.</p>
6	<p>Intellectual practices:</p> <p>Pure Talk (qingtan) and the Daode jing.</p>

	<p>Mather, Richard. Shih-shuo hsin-yü. Tales of the World. Intro. Pp. 10-30.</p> <p>Auszüge: S. 101, 102, 107, 460</p> <p>Fukui Fumimasa(-Bunga) 福井文雅. 1969. „Buddhism and the Structure of Ch’ing-t’an (‘Pure Discourses’): A Note on Sino-Indian Intercourse“, Chinese Culture 10.2, 25-30.</p> <p>Yuet Keung LO. Qingtan and Xuanxue. Cambridge History of China. The Cambridge History of China. Volume 2. The Six Dynasties, 220–589, ed. By Albert E. Dien and Keith N. Knapp.</p> <p>Cambridge University Press 2019. : 511-530</p> <p>Wagner Drogen und Lebensstil im Mittelalter: S. 105-107 Lebensstil der Gecken...</p>
7	<p>Intellectual convergences:</p> <p>The Buddhist translator Kumarajiva and the Daode jing</p> <p>Wagner, R. G. Exploring the Common Ground. In: Commentaries-Kommentare. Ed. B Glenn Most. Göttingen: Vandenhoeck und Ruprecht. 1999: 95-120:</p> <p>Referat:</p> <p>What is Madhyamika Buddhism.</p>
8	<p>Laozi and the development of Daoism in early medieval China.</p> <p>Bokenkamp, Stephen. Daoism. In: The Cambridge History of China. Volume 2. The Six Dynasties, 220–589, ed. By Albert E. Dien and Keith N. Knapp.</p> <p>Cambridge University Press 2019</p> <p>Primary Sources: Lingbao Scripture of Salvation (Bokenkamp 1997)</p> <p>Benji jing, chapter 5 (Assandri, draft translation)</p> <p>Xianger commentary to the Daode jing (Bokenkamp 1997)</p>
9	<p>Polemic divergences:</p> <p>Laozi vs Buddha: the Huahu Theory</p>

	<p>Gil Raz ‘Conversion of the Barbarians’ [Huahu 化胡] Discourse as Proto Han Nationalism. <i>The Medieval History Journal</i>, 17, 2 (2014): 255–294</p> <p>Primary Texts: Santian Neijie jing (Bokenkamp 1997)</p> <p>Huahu jing (translation Livia Kohn, <i>The Taoist Experience, an Anthology</i>. SUNY 1993: 72-80).</p> <p>*</p>
10	<p>Intellectual Competition in Court Debates</p> <p>The Daode jing in the inter-religious debates at the court of the Tang emperors.</p> <p>Referat: early medieval cultures of debate</p> <p>Assandri: Dispute zwischen Daoisten und Buddhisten im Fo Dao lunheng des Daoxuan (596–667). Gossenberg: Ostasien Verlag. 2015.</p>
11	<p>Integration of Buddhism in the teachings of Twofold Mystery (chongxuan)</p> <p>Assandri. Understanding double mystery: Daoism in Early Tang as mirrored in the FDLH (T 2104) and Chongxuan xue. In: <i>Journal of Chinese Philosophy</i> 32:3 (September 2005): 427-440</p> <p>Integration of Buddhism into the Reading of the Daode jing:</p> <p>Cheng Xuanying and the <i>Daode jing yishu</i></p> <p>1. The Preface (Kaiti)</p>
12	<p>Integration of Buddhism into the Reading of the Daode jing:</p> <p>Cheng Xuanying and the <i>Daode jing yishu</i></p> <p>Logic and Soteriology:</p> <p>Mahayana Soteriology and Madhyamaka Method</p>

13	<p>Integration of Buddhism into the Reading of the Daode jing:</p> <p>Cheng Xuanying and the <i>Daode jing yishu</i></p> <p>The sage, Laozi, and Buddha</p>
14	<p>Integration of Buddhism into the Reading of the Daode jing:</p> <p>Cheng Xuanying and the <i>Daode jing yishu</i></p> <p>Karma</p> <p>Referat: What is Karma in Buddhism?</p>
15	<p>Buddhist Integration of the Daode jing: The Baozang lun</p> <p>Robert H. Sharf. Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise. Honolulu: University of Hawaii Press, 2001 (p. 137 ff)</p> <p>Compare: Huming jing (Assandri 2009: 216-218.) and the Heart Sutra</p>
16	Final Discussion