

# Catalog

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# EMA Program in Chinese Philosophy and Culture

# Pre-Qin (Classical) Confucianism and Legalism

## 先秦哲学 I (儒家与法家)

### Instructor:

Bai, Tongdong (白彤东) ([baitongdong@fudan.edu.cn](mailto:baitongdong@fudan.edu.cn))

Office hours: by appointment, West Guanghua Tower 2516

### Course Description:

This course will cover “classical” (pre-Qin) Confucianism and Legalism. It is a good beginning to understand Chinese philosophy because pre-Qin Chinese philosophy is the root of Chinese philosophy, in which Chinese philosophers address the human problems directly, instead of addressing them indirectly through jargons of previous philosophers’. Thus, to understand the pre-Qin Chinese philosophy offers us immediacy and also a foundation to understand later developments. We will try to understand what problems the pre-Qin Confucian and Legalist philosophers try to answer, what their answers are, whether the answers are coherent within one text and how these answers are related to each other, etc. Hopefully, we will discover that these philosophical texts, as philosophical texts, do address philosophical problems, that is, problems that transcend a particular people, a particular time, and a particular locale. Then, by comparing these philosophers’ answers to those by other philosophers (Chinese or non-Chinese), we can see the merits and problems of these answers, and this understanding will in turn help us to understand better the related philosophical problems, the problems that are still relevant to us today.

### Schedule:

**Meetings 1-2** : Introduction.

**Meetings 3-9** : Selections of the “Four Books” (*The Analects, The Mencius, Great Learning, The Doctrine of the Mean*).

**Meetings 10-12** : The *Han Fei Tzu* (read Sections 5-8, 49, and 50 in H).

**Notes on essays:** tentatively, the due dates of the four essays are set as follows: Meeting 5 (10/28), Meeting 8 (11/18), Meeting 10 (12/02), and 12/24/2014. They may be adjusted according to the progress of this class. Please email me or Mr. Pino your last essay (Word document) to the email address offered, and please contact us again if you don’t receive an acknowledgement of reception in 2 days. Please keep all of the first three of your essays, and staple them together and give them back to me in the last meeting of this class (12/16).

### List of readings for the Confucianism part:

- 1) 9.6 (c.f. 3A4), 7.1 (c.f. 4B21), 7.20, 7.28, 3.14, DOM28, 9.3, 17.21 (c.f. 3A2, 5.10), 3.3, 8.2, 12.1, 15.11;
- 2) 9.1, 12.22 (13.4, 11.22), 4.3, GL10, 14.34, 13.18, 18.6, 18.7, 2A6, 4B19, 4B12;
- 3) 4.15, DOM13, 15.3, 6.30, 14.24, 15.21, DOM28, 12.2, 15.24, 1.2, 2.21, 12.11, DOM9, DOM10, 1B5, 4A5, 1A7, 2A6;
- 4) 2.6-2.8, 4.19, 14.2, 4.21, 2.5, 4.20, 1.11 (14.40), 4.18, 5A2;

- 5) 8.7, 2.24, 15.9, 14.38, 4.16, 4.5, 7.12, 7.16, 8.13, 12.5, GL10, 14.10, 15.18, 12.2, 13.19, 2A2, 13.23, 2.14, 15.22, 8.13, 5.2, 5.21, 14.3, 15.7, DOM27, 7A42, 14.1, (16.1), 2.21, 9.14, 7A20, 18.1, 18.5, 5.7, 14.37, 16.11, 11.26, 16.12, 7.15, 18.8, 2A2, 4A13, 2A9, 5B1;
- 6) 7A26, 3B9, 7A45;
- 7) 13.18, 7A35, 5A3;
- 8) 16.1, 17.5, 13.16, 14.16, 20.2, 6B9, 1A5, 1A7, 1B13-15, 2B8, 14.21, 1B10, 1B11, 2B9, 3B5, 7B13, 1A1, 2A3, 7A30, 4A9;
- 9) 7.14, 10.17, 3.17, 7.27, 1A7, 1A4;
- 10) 5.13, 17.2, 6.19; 7.7, 15.39, 6B2;
- 11) 12.9 (11.17), 12.7, 13.9, 5A5, 7B14; 3A4, 1A7, 3A3, 1B4, 15.2; 1B6, 1B8, 4B3, 3.19;
- 12) 16.9, 17.3, 6.21, 15.8, 8.9, 7.8;
- 13) 14.28, 9.29, 2.4, 7.30, 6.29, 6.30, 4.6, 7.26, DOM7, 9.18, 15.13, DOM4, DOM12;
- 14) 13.3, 12.11, 14.26, 8.14, (15.27, 7.11), 5B5, 1.10; 15.28, 13.24;
- 15) 7A31, 5B9, 5A6, 3A4;
- 16) DOM20, 15.29, 7A42, DOM27, 12.17, 13.6, 2.1, 15.5, 8.20, 17.19, DOM30, GL4, 12.19, 12.18, (13.6), 20.2, 2.3, 13.3;
- 17) 7.21, 9.1, 11.12; 6.22, 8.21, 17.21, 16.8, 3.13; 14.35, 14.36, 9.5, 17.19, 11.9, 6.10, 2.4, 20.3, 12.5, DOM1, GL6;
- 18) 1.1, 2.17, 11.22, 12.22, 13.4, 17.8, 4.2, 15.33, 13.27, 6.23.

**Required texts:**

- 1) Wing-tsit Chan, *A Source Book in Chinese philosophy*. Princeton: Princeton U. Press, 1969. (SB)
- 2) Lau, D. C. (tr.) (2002) *Confucius: The Analects* (paperback bilingual edition). Hong Kong: The Chinese University Press. (A)
- 3) Lau, D. C. (tr.) (2003), *Mencius* (revised and bilingual edition). Hong Kong: The Chinese University Press. (M)
- 4) Burton Watson (tr.) (1964) *Han Fei Tzu, Basic Writings*. New York, Columbia U. Press. (H)  
(for an on-line version of W. K. Liao's *The Complete Works of Han Fei-tzu*, an older, inferior, but complete translation, see the following:  
<http://www2.iath.virginia.edu/saxon/servlet/SaxonServlet?source=xwomen/texts/hanfei.xml&style=xwomen/xsl/dynaxml.xml&chunk.id=tpage&doc.view=toc&doc.lang=bilingual>)

**Note:** be aware of the different romanizations through pinyin and Wade-Giles.

**Grading:**

1) Essays: Each essay (4 in total) should be no shorter than 3 pages and no longer than 5 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 in class (other than the last essay) and an electronic copy (Word version) to either my Fudan email address (graduate students) or our teaching assistant Mr. Pino's (undergraduate students; 2934488506@qq.com ) on the same day as the paper is due. A late essay will only be accepted if the student asks for an extension and an approval is given by me before the deadline. 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 (to be given before each assignment). In each essay, you will be expected to explain one *specific* point (e.g., why does Confucius claim "the wise enjoy water; the humane enjoy mountains" (6.21 of Analects)) that the philosopher(s) in question makes, try to point out possible difficulties and misunderstandings

associated with this point, and try to make clarifications and defend this point as best as you can. The use of examples, primary text(s), and texts from relevant literature to challenge or support the point in question is encouraged. Grades will depend upon how clearly you explain and how carefully and deeply you examine this point. In other words, grades will depend on how much effort you have put into reading and thinking.

2) Presentations: Students will be divided into 2- or 3-person groups. At the beginning of each class, one group is asked to recapitulate the discussion of the previous class, and every student in this group is required to come up with one question about or one comment on anything that is discussed in the previous meeting. Each student also needs to be prepared to answer questions from the students and/or me. The whole presentation should not exceed 15 minutes.

3) Your participation in class discussions will affect your grades, although not in an explicitly quantitative way.

4) Any evidence of plagiarism will be handled according to university policy.

5) The final grade: A number grade will be given to each essay or presentation. Each essay is worth 23% of the final number grade, and the presentation is worth 8% of it. Then, the weighted average grade will be converted to a letter grade. A significant number of absences may affect your final grade. Moreover, Fudan has a policy that only allows up to 30% of students in one class to get an A-range grade (undergraduate and graduate students in this class will be considered separately), and if more than 30% of students get an A-range grade after the calculations, those whose grades are the lowest in this group will get a B+ instead. Here is the conversion table between number grades and letter grades:

Letter Grade	A	A-	B <sup>+</sup>	B	B-	C <sup>+</sup>	C	C-	D	F
Number Grade	90-100	85-89	82-84	78-81	75-77	71-74	66-70	62-65	60-61	59 and below

# Pre-Qin (Classical) Daoism and Mohism

## 先秦道家与墨家

**Instructor** : CAI Qinghua (才清华) [caiqinghua@fudan.edu.cn](mailto:caiqinghua@fudan.edu.cn)

**Teaching Assistant**: ZHOU Zhiyu (周志宇) 14210160019@fudan.edu.cn

**Office Hour**: by appointment (Monday & Friday preferred)

### Course Description

This course aims at giving a general account of Chinese traditional thoughts and helping students to understand Chinese tradition. It offers an introduction to the Pre-Qin Daoism and Mohism. They have had tremendous and lasting impacts on the formation of the Chinese mind and will continue to shape the Chinese outlook on life in the future. The most part of this course will concentrate on pre-Qin Daoist school. Representative thinkers (namely, Laozi and Zhuangzi) from the Daoist School will be selected and introduced. Original texts and secondary researches will be provided and discussed. Basically this course will be focusing on philosophical analysis based on textual interpretations. That is to say, it will be textual focused and issues centered. The comparative approach and class discussions are highly encouraged in this class.

English is the official language in this class.

### Course Schedule

**Week 1**: Introduction to the course; Introduction to the Pre-Qin Daoist school

**Week 2**: Mid-autumn Festival, no class

**Week 3**: teacher will go to a business trip, no class

**Week 4**: Issue: the methodology of Chinese philosophy

**Week 5-9**: *The Laozi*: the Classics and its Interpretation

Issues: *Dao* (the Way) and its images (the infant, water, mother etc.), *wuwei* (nonaction), *ziran* (self-so), political philosophy (the good ruler), philosophy of language (linguistic engagement, the problem of utterance, the linguistic strategies), on wars, on human nature and desires, on knowledge, the reversal is the movement of *Dao*

**Week 10-14**: *The Zhuangzi*: the Classics and its Interpretation (mainly focusing on the inner chapters)

Issues: the metaphors in the zhuangzi, the relationship between heaven and human being, on life and death, on human nature, on fate, on uselessness, on knowledge, on political philosophy, on philosophy of language, on how zhuangzi remarks on other schools of thought, on Skepticism, on Mysticism, on the way of self-cultivation.

**Week 15**: Introduction to Mohism (the last class for both UG & PG)

**Week 16**: Final Exam (for UG students only, in class)

Three types of course materials: lecture notes, the original texts, the secondary reading materials.

Lecture notes and assigned readings will be distributed through “elearning” (<http://elearning.fudan.edu.cn/portal>).

other way for contact: course group on Wechat (微信)

### **Basic Texts**

1. Chan, Wing-Tsit. *A Source Book in Chinese Philosophy*. Princeton, N. J.: Princeton University Press, 1963. (Library Call Number: B2-67 /C454)
2. Ivanhoe, Philip. *The Daodejing of Laozi*. New York: Seven Bridges Press, 2002.
3. Watson, Burton trans. *The Complete Works of Chuang Tzu*. New York : Columbia Univ. Pr., 1968.

### **Recommended Readings**

1. Zhao, Fusan trans, Fung, Yu-lan. *A Short History of Chinese Philosophy*. (Library Call Number: B2/F66G/1, B2/F66G/2)
2. Schwartz, Benjamin. *The World of Thought in Ancient China*. Cambridge, Mass.: Belknap Press of Harvard University Press, 1985.
3. Graham, A. C. *Disputers of the Tao: Philosophical Argument in Ancient China*. La Salle, Ill. : Open Court, 1989.

### **Course Assessment**

#### **Class attendance and participation: (20% for both PGs and UGs)**

- It really is important that you do show up.
- Missing one class can result in a lower grade. 2% will be deducted each time when you are found absent from class. **【to make it up: ask for leave beforehand, share something with the class after coming back; such as showing pictures or telling some stories】**
- In the classroom, any questions, comments and discussions are welcome. I will factor class participation into your grades. (Bonus will be given based on your class performance)
- **avoid using cell phones and laptops!**

#### **For PGs: Reading responses and Class Discussions (20%)**

- You are required to write reading responses on certain topics from time to time. The purpose is to better facilitate class discussions.
- Sometimes I will ask some of you to present your reading responses, share your ideas, and lead discussions in class.

#### **Final exam: 80% (for undergraduate students)**

- You will usually be given several questions. These questions are aimed at testing how well you understand the subject matter of the course.
- in-class close book exam.
- in English.
- Dec 22nd, 2016

#### **Final paper: 60% (for postgraduate students)**

- You are required to write a longer term paper, 8-15pages, A4, double-spaced.
- Submission deadline: Jan 15th, 2016.
- You can choose any topics we discussed in class or any subject concerned about Daoist philosophy.
- You are welcome to discuss with me the topic and structure of your term paper before you start to write.
- Late submission is not accepted.

# Introduction to Early Buddhism

## 佛教哲学概论

**Instructor:** Prof. Lawrence Y.K. LAU (刘宇光)

**Office:** Room 2507, West Main Tower, Guanghua Building

**Office Hour:** by appointment

**Email Contact:** lawrencelaufudan@gmail.com

**Language:** English

### Course Objectives

This course is an introduction to Buddhist doctrine with a focus on its Indian origins. The major content of the course is Early Buddhist doctrine, while modern examples from the Theravada (or Pāli) Buddhism, the self-claimed direct inheritor of Early Buddhism, at South-East Asian, will also be covered at the last section of the course.

Buddhism in this course is studied mainly as a religious-intellectual tradition. Thus, the primary object of our study is the Early Buddhist Thought at India. Students will learn the basics of Early Buddhist philosophy and religious doctrine, and will also come across with topics on religious practice such as meditation. The course will cover various philosophical issues of Early Buddhist. For example, the doctrines of non-substance (an-atman) and dependant-arising; Topics such as the patterns of religious practice\ cultivation, images of Enlightened Being (Buddha), types of ideal religious personality;, Enlightenment..etc will be discussed. Furthermore, Buddhism vs Brahmanism contrast, early Buddhism's intellectual contributions to Indian Philosophy will be discussed as well.

Other than the traditional doctrine, the course will also discuss Buddhist monastic community (sangha)'s function and role in the traditional Buddhist societies. Other than the required textbooks, supplementary reading materials will be delivered through email. Lecture is the main pattern of teaching, while class discussion is also essential.

### Schedule

Date	Topic & Reading
Lecture 1 : Introduction of the Course	
Lecture 2 : Brahminism and Śramaṇa	Reading: W. Rahula Ch.I, pp.1-15; Ch. VIII, pp.76-90
Lecture 3 : Historical Buddha's Story	Reading: Rahula Ch.1, pp.1-15 ; P.William 2000, Ch.1, pp.1-40
Lecture 4 : Historical Buddha's Story (continu.)	
Introduction to Four Noble Truths	Reading: P.William 2000, Ch.2, pp.41-95

Lecture 5 : 1st NT Suffering (Duhkasatya)  
Reading: W. Rahula Ch.II , pp.16-28 ; Ch.VI, pp.51-66

Lecture 6 : 2nd NT: Collection (Samudayasatya)  
Reading: W. Rahula, Ch.III, pp.29-34;

Lecture 7 : 3<sup>rd</sup> NT: Collection (Samudayasatya, continu.)  
Two Models of 12 Aspects for Dependant Arising

Lecture 8 : 3<sup>rd</sup> NT: Path (Mārgasatya) Vinaya, Buddhist Meditation  
Reading: W. Rahula, Ch.VII, pp.67-75

Lecture 9 : 3<sup>rd</sup> NT: Path (Mārgasatya, continu.)  
Reading: W. Rahula, Ch.V, pp.45-50

Lecture 10 : 4th NT: Cessations (Nirodhasatya)  
Reading: W. Rahula, Ch.IV, pp.30-35

Lecture 11 : Sectarian Buddhist Scholasticism I  
Reading: will be announced later on

Lecture 12 : Sectarian Buddhist Scholasticism I  
Reading: will be announced later on

Lecture 13 Monastic Institution  
Reading: will be announced later on

Dec, Final Examination for Undergraduate Students  
Postgraduate Student : **No Class :-D**

#### Main Reference Books

W. Rahula, *What the Buddha Taught ?* (with a foreword by Paul Demieville and a collection of illustrative texts translated from the original Pali.) Electronic Version

P.Williams, *Buddhist Thought: A Complete Introduction to the Indian Tradition* (London : Routledge 2000) Electronic Version on Google  
<http://books.google.com.tw/books?id=v0Rpvyf1t0C&printsec=frontcover&dq=Buddhist-Thought:A-Complete-Introduction-to-the-Indian-Tradition#PPA277,M1>

Please Notice that other additional required reading materials will be send to you through email.

#### Recommended Reading

1. P.Harvey, *An Introduction to Buddhism: Teaching, History and Practices* (Cambridge University Press 1991, Google :  
[http://books.google.com.tw/books?id=bj-ds\\_jd8QYC&printsec=frontcover&dq=Harvey,+An+Introduction+to+Buddhism](http://books.google.com.tw/books?id=bj-ds_jd8QYC&printsec=frontcover&dq=Harvey,+An+Introduction+to+Buddhism))

2. A.K.Warder, *Indian Buddhism* (Delhi: Motilal Banarsidass Press 1970, Google : <http://books.google.com.tw/books?id=sE8MgUVGNHkC&printsec=frontcover&dq=Warder,+Indian-Buddhism#PPR15,M1>)
3. D.Kalupahana, *Ethics in Early Buddhism* (Honolulu: University of Hawaii Press 1995, Google: <http://books.google.com.tw/books?id=wEN2-KyI4f4C&printsec=frontcover&dq=Kalupahana,+Ethics+in+Early+Buddhism>)
4. John C. Holt etc, *Constituting Communities: Theravada Buddhism and the Religious Cultures of South and Southeast Asia* (SUNY Series in Buddhist Studies, Albany: SUNY 2003) **PDF**
5. Greg Bailey and Ian Mabbett, *The Sociology of Early Buddhism* (Cambridge, UK; New York: Cambridge University Press 2003) **PDF**
6. Peter (Brian Peter) Harvey, *An Introduction to Buddhist Ethics: Foundations, Values, and Issues* (Cambridge, UK; New York, NY: Cambridge University Press 2000) **PDF**

### **Course Requirements, Grading, Final Exam & Term-Paper**

**Classroom Practice:** Attendance is required! Let me know if you are not going to be in class on a particular day (or why you missed it for that.) Multiple absences will result in a grade deduction. Students are responsible for checking announcements relating to course readings and activities. Anyone whose device goes off during class will be asked to leave for the remainder of that period. **Note:** All cell phones, pagers, etc. must be turned off in class.

Since the course is exclusively in English, for making sure that the class can have an effective communication, other than rising your questions in the class, students are also recommend to address your questions through email that the instructor can have sufficient time to prepare the answer in a detail presentation.

Since there are students with various academic backgrounds will enroll this course, therefore we will have separated requirements for different students. For the postgraduate (PG) students, the course is mainly graded on a term paper, which will be described at the next paragraph. For the undergraduate (UG) students, a 2 hours final examination is required.

**Term Paper:** Each PG student is required to write a 16-18 page paper (A4, double-space) on a topic relevant to this course. A list of possible topics is already included in this syllabus. Please let me know that what topic you wish to work on in your term paper. Thus, you are required to send me your topic and a booklist of reference material for your paper before **1<sup>st</sup> November**, by email. Additional topics are acceptable only under the instructor's approval and must related to the content of this course. Each paper must contain at least the following three elements: (1) it must start with a paragraph or two clearly stating the topic and thesis of your paper; (2) it must clearly describe the doctrinal issue you are focusing on; (3) it must then contain your own analysis and reflections comparing and contrasting the relevant religious claims. Papers with comments will be returned to you, therefore, **BOTH painting copy and electronic word file are necessary for submission.** Submission deadline of term paper is on 15<sup>th</sup> January 2017, and all works are due by 24:00 of the date. No late papers will be accepted.

**Final Examination:** For UG students, a 2-hour final examination is required. Students are expected to write 3-4 analytical short essays for the questions addressed, mainly on doctrinal or philosophical issues related to Buddhism. Major part of the questions will be disclosed, at 3 weeks before the examination. But the examination is **NOT** in open-book format.

# Song-Ming Neo-Confucianism

## 宋明理学

**Instructor:** Chang Tzuli (张子立)

**Office:** N/A

**Office Phone:** N/A

**Mobile Phone:** N/A

**Office Hours:** by appointment

**Email:** tzeliph@gmail.com

### Course Objectives:

This course will provide a high-level introduction to Song-Ming Neo-Confucianism by focusing on the doctrines of certain pivotal philosophers in that era. Apart from discourses on metaphysics, theories of moral practice and human nature, these philosophers' viewpoints will also be put into comparative perspective in order to further examine their philosophical reasoning and significance. The chosen counterparts will include Kantian philosophy, virtue ethics, phenomenology, philosophy of mind and so on.

### Course Schedule:

W1. Introduction

W2. Metaphysics in **Song-Ming Neo-Confucianism I**

W3. Metaphysics in **Song-Ming Neo-Confucianism II**

W4. Metaphysics in **Song-Ming Neo-Confucianism III**

W5. Theory of Moral Practice in **Song-Ming Neo-Confucianism I**

W6. Theory of Moral Practice in **Song-Ming Neo-Confucianism II**

W7. Theory of Moral Practice in **Song-Ming Neo-Confucianism III**

W8. Theory of Human Nature in **Song-Ming Neo-Confucianism I**

W9. Theory of Human Nature in **Song-Ming Neo-Confucianism II**

W10. Theory of Human Nature in **Song-Ming Neo-Confucianism III**

W11. **Song-Ming Neo-Confucianism** vs. Kantian Philosophy I

W12. **Song-Ming Neo-Confucianism** vs. Kantian Philosophy II

W13. **Song-Ming Neo-Confucianism** vs. Virtue Ethics I

W14. **Song-Ming Neo-Confucianism** vs. Virtue Ethics II

W15. **Song-Ming Neo-Confucianism** vs. Max Scheler's Phenomenology I

W16. **Song-Ming Neo-Confucianism** vs. Max Scheler's Phenomenology II

W17. Philosophy of Mind in **Song-Ming Neo-Confucianism**

### Course Requirements:

1) Essays: Each essay is no shorter than 3 pages and no longer than 10 pages, double-spaced, printed, and stapled; its font size is not bigger than 12. No late essays will be accepted. No separate midterm and final exams. There will be study questions for each essay, but you will have the complete freedom to choose your own topic as long as it is discussed by the relevant

philosopher(s) and is covered in class. In each essay, you will be expected to explain a certain point of view (e.g., Wang Yangming's articulation of "zhi-er-bu-xing-zh-sh-wei-zhi" (知而不行, 只是未知)) that the philosopher(s) in question makes, either try to point out possible difficulties and misunderstandings associated with this point, or try to make clarifications and defend this point as best as you can. The use of examples, primary text(s), and texts from relevant literature to challenge or support the point in question is encouraged. Grades will depend upon how clearly you explain and how carefully and deeply you examine this point. In other words, grades will depend on how much effort you have put into reading and thinking.

2) Absence: In addition to not coming to a class meeting at all, coming to the meeting 30 minutes late or leaving it 30 minutes early, or constantly chattering in class will also be counted as being absent once. The absence from a class immediately before or after a break (such as Easter) will be counted as two absences.

3) Your participation in class discussions will affect your grades, although not in an explicitly quantitative way. Any evidence of plagiarism will be handled according to university policy. You are required to keep every paper till your final grade is given.

4) The final grade will be a simple average of the grades of the essays you have written.

### **Required Texts:**

Liu, Shu-hsien. 1998. *Understanding Confucian Philosophy: Classical and Sung-Ming*. Westport, CT: Greenwood Press.

### **Recommended Readings:**

Angle, Stephen C. 2009. *Sagehood: The Contemporary Significance of Neo-Confucian Philosophy*. New York: Oxford University Press.

Anomaly, Jonny (2008). Personal Identity and Practical Reason: The Failure of Kantian Replies to Parfit. *Dialogue*, 47:2, 331-50.

Chan, Wing-tsit. translated, 1963. *Instructions for Practical Living, and Other Neo-Confucian Writing*. New York: Columbia University Press.

Chang, Tzuli. 2015. "Personal Identity, Moral Agency and *Liang-zhi*: A Comparative Study of Korsgaard and Wang Yangming." *Comparative Philosophy*, (6) 1: 3-23.

Chang, Tzuli. 2016. "Re-exploring Wang Yangming's Theory of *Lianzhi*: Translation, Transliteration and Interpretation." *Philosophy East and West*, 67:3.

Ching, Julia. 1976. *To Acquire Wisdom: the Philosophy of Wang Yang-ming*. New York: Columbia University Press.

Cua, Antonio. 1982. *The Unity of Knowledge and action: A Study in Wang Yangming's Moral Psychology*. Honolulu: Hawaii University Press.

Ivanhoe, Philip J. 2002. *Ethics in the Confucian Tradition: The Thought of Mengzi and Wang Yangming*. Indianapolis: Hackett Publishing Company.

Liu, Shu-hsien. 2003. *Essentials of Contemporary Neo-Confucian Philosophy*. Westport, CT: Praeger Publisher.

Mou, Bo (ed.) 1998. *History of Chinese Philosophy*. New York: Routledge.

Nivison, David S. 1996. *The Ways of Confucianism: Investigations in Chinese Philosophy*. Chicago and La Salle, Ill.: Open Court.

Parfit, Derek: *Reasons and Persons*. Oxford: Oxford University Press, 1984.

Tu, Weiming. 1976. *Neo-Confucian Thought in Action*. Berkley: University of California Press.

# Confucian Classic Studies

## 经学史研究

**Instructor:** Li Tiangang (李天纲)

**Office:** 2508 Guanghai Tower, W.

**Office Hours:** by appointment

**Email:** [tgli@fudan.edu.cn](mailto:tgli@fudan.edu.cn)

### Course Objectives:

This course is designed to improve students' knowledge on Chinese classic. Introducing the basic knowledge of Confucian classics, this course will involve in Four books (Great Learning, The Doctrine of Mean, The Confucian Analects, Work of Mencius) and Five Classics (Book of Changes, History, Songs, Rites, Spring and Autumn Annals). Beyond of classics, the development of school of Confucianism in Qin, Han, Song, Ming, Qing Dynasties, and modern era will be discussed. The abilities of comprehensive reading and self learning will be cultivated in this course.

### Course Schedule:

- Week 1 Introduction I: The origin of Ru (儒) Confucianism, its founders, books, and teachings in Three Dynasties  
Discussion: The role of Ru-Confucianism in China's ancient civilization
- Week 2 Introduction II: Thirteen books, Ru-Confucianism bibles  
Discussion: Is Ru-Confucianism a kind of religion, civil teaching, or personal learning?
- Week 3 Field Trip: Visiting of Shanghai Museum. Home work for the knowledge of its collections are demanded  
Theme: Confucianism reflecting from Chinese antiques
- Week 4 Intensive reading for Confucianism: Book of Changes  
Lecture, presentation and discussion of the text
- Week 5 Intensive reading for Confucianism: Book of History  
Lecture, presentation and discussion of the text 10/1 National Day break
- Week 6 Intensive reading for Confucianism: Book of Songs  
Lecture, presentation and discussion of the text
- Week 7 Intensive reading for Confucianism: Book of Rites I  
Lecture, presentation and discussion of the text
- Week 8 Intensive reading for Confucianism: Book of Rites II  
Lecture, presentation and discussion of the text
- Week 9 Intensive reading for Confucianism: Book of Spring and Autumn Annals  
Lecture, presentation and discussion of the text
- Week 10 Intensive reading for Confucianism: Great Learning  
Lecture, presentation and discussion of the text
- Week 11 Intensive reading for Confucianism: The Doctrine of Mean  
Lecture, presentation and discussion of the text
- Week 12 Intensive reading for Confucianism: The Confucian Analects

- Lecture, presentation and discussion of the text
- Week 13 Intensive reading for Confucianism: Work of Mencius  
Lecture, presentation and discussion of the text
- Week 14 Presentation: Ru-Confucianism Studies in Zhou Dynasty  
Discussion: Kongzi, or Zhou Gong?
- Week 15 Presentation: Ru-Confucianism Studies in Han Dynasty  
Discussion: Guwen, or Jingwen?
- Week 16 Presentation: Ru-Confucianism Studies in Song Dynasty  
Discussion: LI, or Xin?
- Week 17 Presentation: Ru-Confucianism Studies in Qing Dynasty  
Discussion: Han, or Song?
- Week 18 General discussion on the course
- Week 19 Final Exam (paper writing)

**Textbook:**

*Chinese Classics*, by James Legge, Many editions  
周予同, 朱维铮: 周予同经学史讲义, 上海人民出版社, 2010 年  
James Legge, Chinese Classics, editions varied. 理雅各译《中国经典》

**Supplementary Material:**

*A Short History of Chinese Philosophy*, by Feng Youlan, Translated by Zhao Fusan, Tianjing  
Shehui kexue Chubanshe 2008  
朱熹: 四书集注, 江苏古籍出版社, 2005 年

**Course Requirements:**

This course will instruct the students to read Chinese Confucian classis in English, and focused on the history of Confucianism studies after Han Dynasty. Since it would be a brief introduction to a non Chinese cultural background student, it requite no specific knowledge on Confucianism. The students come from the major of humanities, social sciences, business, or engineering will be all accepted. The only demanding is that the interesting on Chinese culture, and the curiosity involve the student as a whole person in the classroom, allow for genuine response and develop student autonomy to Asian civilizations. Students will be encouraged to offer their individual interpretation or response instead of looking to the instructor for confirmation of “correct” answers. Course requirements include active class attendance, intensive reading, enthusiastic participation in pair and group work, timely completion of assignments and critical presentation of course-related themes.

**Grading:**

Attendance:	30%
Contribution to Class Discussion	30%
Final Exam	40%

# Chinese Religion in Theory and Practice

## 理论与实践中的中国宗教

Week	Reading Material	Presentation
1	/	/
2	Some fundamental questions about studying religion	
3	An Overview: Bell, Catherine. "Religion and Chinese Culture: Toward an Assessment of "Popular Religion"." <i>History of Religions</i> 1 (1989): 35-57. <b>(PDF available)</b>	
4	Religion in Chinese Society (Part One): Text: C. K. Yang 1961. <i>Religion in Chinese Society. A Study of Contemporary Social Function of Religion and some of their historical factors</i> , Berkeley and Los Angeles: University of California Press <b>(Chapter 1-3)</b>	
5	Religion in Chinese Society (Part Two): Text: C. K. Yang. 1961. <i>Religion in Chinese Society. (Chapter 4-6)</i>	
6	Religion in Chinese Society (Part Three): Text: C. K. Yang. 1961. <i>Religion in Chinese Society. (Chapter 7-9)</i>	
7	Demon and Devine: von Glahn, Richard. 2004. <i>The Sinister Way: The Divine and the Demonic in Chinese Religious Culture</i> . Berkeley, Los Angeles and London: University of California Press. Chapter 6 <b>(PDF available)</b>	
8	The Anthropological Approach: Wolf, A. P.. "Gods, Ghost, and Ancestors." In: Wolf, A. P. (ed.), <i>Religion and Ritual in Chinese Society</i> , Stanford, California: Stanford University Press, 131-182 <b>(PDF available)</b>	
9	Daily life and Festivals: Teiser, Stephen F.. 1988. <i>Ghost Festival in Medieval China</i> , Princeton, New Jersey: Princeton University Press (Chapter 4-6) <b>(PDF available)</b>	
10	Historical Approach I: Duara, Prasenjit. 1988. <i>Culture, Power, and the State: Rural North China, 1900-1942</i> , Stanford, California: Stanford University Press <b>(Chapter 5)</b>	
11	Historical Approach II: Hansen, Valerie. "Gods on Walls: A Case of Indian Influence on Chinese Lay Religion?" In <i>Religion and Society in Tang and Sung China</i> , edited by Patricia Buckley Ebrey and Peter N. Gregory, 75-114. Honolulu: University of Hawai'i Press, 1993. <b>(PDF available)</b>	

12	Hierarchy and Pantheon: Feuchtwang, Stephan. 2001. <i>Popular Religion in China: The Imperial Metaphor</i> , London and New York: Routledge. Chapter 3- 4 <b>(PDF available)</b>	
13	Local Communal Religion: Text: Dean, Kenneth. "Local Communal Religion in Contemporary South-East China." <i>The China Quarterly</i> 17 (2003): 338-58. <b>(PDF available)</b>	
14	Modernization and Transformation: Goossaert, Vincent. 2006. "1898: The Beginning of the End for Chinese Religion?" <i>The Journal of Asian Studies</i> 2: 307-334. <b>(PDF available)</b>	
15	The Rise of modern State Brook, Timothy. "The Politics of Religion: Late-Imperial Origins of the Regulatory State". In <i>Making Religion, Making the State: The Politics of Religion in Modern China</i> , edited by Yoshiko Ashiwa, David L. Wank. Stanford, California: Stanford University Press, 2009. <b>(PDF available)</b>	
16	Religious Market: Text: Yang, Fenggang. 2006. "The Red, Black, and Gray Markets of Religion in China." <i>The Sociological Quarterly</i> 47: 93-122. <b>(PDF available)</b>	
17	Modern Religiosity: Gossaert, Vincent & Palmer, David. 2011. <i>The Religious Question in Modern China</i> . The University of Chicago Press. <b>Ch. 11. The Evolution of Modern Religiosities.</b>	

# Readings in Neo-Confucian Philosophy

## 宋明理学原著选读

**Instructor:** Chang Tzuli (张子立)

**Office:** N/A

**Office Phone:** N/A

**Mobile Phone:** N/A

**Office Hours:** by appointment

**Email:** tzeliph@gmail.com

### Course Objectives:

This course is intended to lead students to delve further into Song-Ming Neo-Confucianism by focusing on selected readings of certain pivotal philosophers in that era. In addition to analysis of the texts in terms of metaphysics, theories of moral practice and human nature, these philosophers' viewpoints will also be put into comparative perspective in order to examine their philosophical reasoning and significance. The chosen counterparts will include Kantian philosophy, virtue ethics, phenomenology, philosophy of mind and so on. The selected text of this semester is "*chuan-xi-lu*"(传习录) by Wang Yangming.

### Course Schedule:

- W1. Introduction
- W2. Metaphysics in *chuan-xi-lu* I
- W3. Metaphysics in *chuan-xi-lu* II
- W4. Metaphysics in *chuan-xi-lu*. III
- W5. Theory of Moral Practice in *chuan-xi-lu* I
- W6. Theory of Moral Practice in *chuan-xi-lu* II
- W7. Theory of Moral Practice in *chuan-xi-lu* III
- W8. Theory of Human Nature I
- W9. Theory of Human Nature II
- W10. Theory of Human Nature III
- W11. Wang Yangming vs. Kantian Philosophy I
- W12. Wang Yangming vs. Kantian Philosophy II
- W13. Wang Yangming vs. Virtue Ethics I
- W14. Wang Yangming vs. Virtue Ethics II
- W15. Wang Yangming vs. Max Scheler's Phenomenology I
- W16. Wang Yangming vs. Max Scheler's Phenomenology II
- W17. Philosophy of Mind in *chuan-xi-lu*

### Course Requirements:

1) Essays: Each essay is no shorter than 3 pages and no longer than 4.5 pages, double-spaced, printed, and stapled; its font size is not bigger than 12. No late essays will be accepted. No

separate midterm and final exams. There will be study questions for each essay, but you will have the complete freedom to choose your own topic as long as it is discussed by the relevant philosopher(s) and is covered in class. In each essay, you will be expected to explain a certain point (e.g., why does Wang Yangming claim “*zhi-er-bu-xing-zh-sh-wei-zhi*” (知而不行，只是未知)) that the philosopher(s) in question makes, either try to point out possible difficulties and misunderstandings associated with this point, or try to make clarifications and defend this point as best as you can. The use of examples, primary text(s), and texts from relevant literature to challenge or support the point in question is encouraged. Grades will depend upon how clearly you explain and how carefully and deeply you examine this point. In other words, grades will depend on how much effort you have put into reading and thinking.

2) Absence: In addition to not coming to a class meeting at all, coming to the meeting 30 minutes late or leaving it 30 minutes early, or constantly chattering in class will also be counted as being absent once. The absence from a class immediately before or after a break (such as Easter) will be counted as two absences.

3) Your participation in class discussions will affect your grades, although not in an explicitly quantitative way. Any evidence of plagiarism will be handled according to university policy. You are required to keep every paper till your final grade is given.

4) The final grade will be a simple average of the grades of the essays you have written.

### **Required Texts:**

Chan, Wing-tsit. translated, 1963. *Instructions for Practical Living, and Other Neo-Confucian Writing*. New York: Columbia University Press.

### **Recommended Readings:**

Angle, Stephen C. 2009. *Sagehood: The Contemporary Significance of Neo-Confucian Philosophy*. New York: Oxford University Press.

Anomaly, Jonny (2008). Personal Identity and Practical Reason: The Failure of Kantian Replies to Parfit. *Dialogue*, 47:2, 331-50.

Ching, Julia. 1976. *To Acquire Wisdom: the Philosophy of Wang Yang-ming*. New York: Columbia University Press.

Cua, Antonio. 1982. *The Unity of Knowledge and action: A Study in Wang Yangming's Moral Psychology*. Honolulu: Hawaii University Press.

Chang, Tzuli. 2015. “Personal Identity, Moral Agency and *Liang-zhi*: A Comparative Study of Korsgaard and Wang Yangming.” *Comparative Philosophy*, (6) 1: 3-23.

Chang, Tzuli. 2016. “Re-exploring Wang Yangming's Theory of *Lianzhi*: Translation, Transliteration and Interpretation.” *Philosophy East and West*, 67:3.

Frisina, Warren. 2002. *The Unity of Knowledge and action: Toward a Nonrepresentational Theory of Knowledge*. Albany: State University of New York Press.

Huang, Yong. 2006. “A Neo-Confucian Conception of Wisdom: Wang Yangming on the Innate Moral Knowledge.” *Journal of Chinese Philosophy* (33) 3: 393-408.

Ivanhoe, Philip J. 2002. *Ethics in the Confucian Tradition: The Thought of Mengzi and Wang Yangming*. Indianapolis: Hackett Publishing Company.

Kant, Immanuel: *Groundwork of the Metaphysic of Morals*. Trans. by Mary Gregor. Cambridge: Cambridge University Press, 1998.

——: *Critique of Practical Reason*. Trans. by T.K. Abbott. Amherst, N.Y.: Prometheus Books, 1996.

- Korsgaard, Christine M.: *Creating the Kingdom of Ends*. Cambridge: Cambridge University Press, 1996.
- : *Self-Constitution*. New York: Oxford University Press, 2009.
- : *The Source of Normativity*. Cambridge: Cambridge University Press, 2010.
- Liu, Shu-hsien. 1998. *Understanding Confucian Philosophy: Classical and Sung-Ming*. Westport, CT: Greenwood Press.
- : *Essentials of Contemporary Neo-Confucian Philosophy*. Westport, CT: Praeger Publisher, 2003.
- Mou, Bo (ed.) 1998. *History of Chinese Philosophy*. New York: Routledge.
- Nivison, David S. 1996. *The Ways of Confucianism: Investigations in Chinese Philosophy*. Chicago and La Salle, Ill.: Open Court.
- Parfit, Derek: *Reasons and Persons*. Oxford: Oxford University Press, 1984.
- Tu, Weiming. 1976. *Neo-Confucian Thought in Action*. Berkley: University of California Press.

# Structural Rhetoric of Ancient Chinese Philosophy

## 古代中国哲学的结构性修辞

**Instructor:** PROF. Benoit VERMANDER (魏明德)

**Office:** Guanghai West Main Building 2617

**Office Hours:** by appointment

**Email:** mdwei@fudan.edu.cn

### Course Objectives:

This course is offered as a part of the “MA in Chinese philosophy in English” directed by Professor Bai Tongdong but is suitable for a larger public. It focuses on the way Chinese philosophical Classics from the VIth to the Ist century BCE were structuring their argument. Based on a selection of texts from the Laozi, the Analects, the Zhuangzi, the Xunzi and the Huainanzi, it first examines the question of “micro rhetoric”: how individual sentences were composed, how terms in their sentences were opposed one to one; from there, it goes to the question of “macro rhetoric”: how whole texts were organized in order to support a specific argument. It also develops a comparative perspective by contrasting ancient Chinese rhetoric with Greek and Semitic rhetoric.

### Course Schedule:

- 1 - Introduction to Rhetoric
- 2 - Rhetoric in Chinese philosophy
- 3 - Analysis of sentence structures (1)
- 4 - Analysis of sentence structures (2)
- 5 - Rhetoric in Laozi
- 6 - Rhetoric in the Analects
- 7 - Students paper topics first presentation
- 8 - Rhetoric in Zhuangzi
- 9 - Rhetoric in Huainanzi
- 10 - Rhetoric in Xunzi
- 11 - Students final presentation
- 12 - Comparing Chinese and Greek Rhetoric
- 13 - Comparing Chinese and Semitic Rhetoric
- 14 - The Posterity of Ancient Rhetoric
- 15 - Conclusion and discussion

### References

- PPT and articles sent every week
- Dirk Meyer Philosophy on Bamboo Brill 2011
- John Major et al The Huainanzi: A Guide Columbia UP 2010
- Eugene Garver Aristotle's Rhetoric Chicago UP 1994
- MDK Ing The Dysfunction of Ritual in Early Confucianism Oxford UP 2012

- Michael Loewe Early Chinese Texts: A Bibliographical Guide University of California Press  
1993

**Grading:**

80%FinalPaper + 20%participation

# Topics in Chinese Classical Aesthetics

## 中国古典美学专题

**Instructor:** Dr. CHEN, Jia (陈佳)  
Email: [chenjia2312@fudan.edu.cn](mailto:chenjia2312@fudan.edu.cn)  
Office: Room 2519, West Guanghua Building  
Office Hours: by appointment

### Course Description:

This course provides an introduction to the origin of Chinese classical aesthetics and its development in pre-Qin and Qin-Han Dynasties from a philosophical and cultural viewpoint. The course will also present an overview of the main features of Chinese ancient aesthetic consciousness, ideas, thoughts and distinctive characters of the arts.

The overall aim of the course is to promote a broader and deeper understanding of the spirit of Chinese classical aesthetics embodied in the sustained cultural tradition of ritual and music. We will explore classic readings in philosophical aesthetics and literary thought. Attention will also be attached to their relevance to ethics, epistemology and education. The course will therefore be suited to EMA students seeking to explore the diverse aspects of Chinese civilization.

### Course Requirement:

Class Discussion (20 %), Mid-Term Short Essay (30 %), Final Essay (50%)

### Course Readings:

Fung, Yu-lan. *A Short History of Chinese Philosophy*, Free Press, Reissue edition, 1997. [pdf]

Lau, D.C. trans. *Confucius: The Analects*, bilingual edition, The Chinese University Press, Chinese University of Hong Kong, 1992.

Knoblock, John. trans. *Xunzi: A Translation and Study of the Complete Works*. Vol. III. Stanford: Stanford University Press, 1994. [pdf]

Knoblock, John. and Riegel, Jeffrey. trans. *The Annals of Lv Buwei*, Stanford University Press, 2000. [pdf]

Li, Zehou, *The Chinese Aesthetic Tradition*, University of Hawai'i Press, 2010. [pdf]

Owen, Stephen. *Readings in Chinese Literary Thought*, Harvard University Press, 1992. [pdf]

Legge, James. trans. *Li Chi (Book of Rites): An Encyclopedia of Ancient Ceremonial Usages, Religious Creeds, and Social Institutions*. University Books, Inc., 1967.

A. Murck and W Fong eds., *Words and Images: Chinese Poetry, Calligraphy and Painting*, New York, 1991. [pdf]

Turner, Matthew, "Classical Chinese Landscape Painting and the Aesthetic Appreciation of Nature", in *the Journal of Aesthetic Education*, Vol. 43, No. 1 (Spring, 2009), pp. 106-121. [pdf]

**Other Resource:**

Sullivan, Michael. *The Arts of China*. University of California Press, 1999.

Chan, Wing-Tsit. *A Source Book in Chinese Philosophy*, Princeton, New Jersey: Princeton University Press, 1963.

Xu, Fuguan. *Zhongguo Yishu Jingshen* (中国艺术精神). Taipei: Taiwan Central Publishing House, 1966.

**Class Schedule:**

**I. Background**

Week 1 : Introduction—the Origin and Features of Chinese Civilization

[Readings]: Fung, Chapter 1 & 2

Week 2 : The Tradition of Ritual and Music Culture in Three Dynasties of

Xia, Shang, Zhou

[Readings]: Li, Chapter 1

**II. Aesthetics of “the Axial Age”**

Week 3 : Confucius on Poetry and Music —Establishment of Independent Theoretical Form of Chinese Aesthetics

[Readings]: Lau \*

Week 4 : Xunzi’s *A Discussion of Music*—Psychological Foundation of Arts and Literature

[Readings]: Knoblock \*

Week 5 : *Yue Ji (Record of Music)* —Systematic Work on Musical Aesthetics:

[Readings]: Legge

Week 6 : *The Annals of Lv Buwei*—Summary of Pre-Qin Aesthetic Thoughts

[Readings]: Knoblock \*

Week 7 : The Eight Diagrams: Aesthetic Ideas in *the Book of Changes*

[Readings]: Fung, Chapter 12

Week 8: Shanghai Museum Tour

Week 9 : Laozi—Aesthetic Wisdom Imbedded in Philosophy of Nature

[Readings]: Waley, Chapters: 1, 2, 10, 14, 16, 21, 25, 32, 35, 37, 38, 40, 41, 42, 43, 76, 78, 81

Week 10 : Zhuangzi—Origin of the Romanticism Tradition in Arts

[Readings]: Fung, Inner Chapters: 1, 2, 3, 4, 5, 6

( Short Essay Due )

**III. Arts of Qin & Han Dynasties (The Three Perfections: Poetry, Calligraphy and Painting)**

Week 11 : *The Great Preface to the Book of Poetry*: Confucian Realistic Aesthetics and its New Development

[Readings]: Owen, Chapter 2, pp. 37-46

<http://ctext.org/book-of-poetry>

Week 12 : QuSao Aesthetics and the Genre of Fu: Romantic Art form of Han

[Readings]: Li, Chapter 4, pp.117-141

Week 13 : The Rise of Calligraphy: Words and Images

[Readings]: A. Murck and W Fong, pp.21-44

Week 14 : “Poetry into Painting”: Spirit Resonance and Life Movement

[Readings]: A. Murck and W Fong, pp.11-20; Turner

Week 15 : Summary—East-West Dialogue (group discussion)

**\*: see attached “reading assignments” for details**

**Reading Assignments: *Confucius’ Analects***

in (hardcopy) Lau, D.C. trans. *Confucius: The Analects*, bilingual edition, The Chinese University Press, Chinese University of Hong Kong, 1992.

### **I. Confucius’ Philosophical Background—on Benevolence**

Passages: 3.3,

4.6,

6.30

7.30

12.2, 12.3, 12.22

13.19

15.24

### **II. Confucius on Music**

Passages: 1.12

2.4

3.1, 3.20, 3.23, 3.25

6.20

7.6, 7.14, 7.32

8.8, 8.15

9.15

13.23

15.11

17.20

### **III. Confucius on Poetry**

Passages: 2.2

12.1

16.13

17.9

### **IV. Confucius on Aesthetic Ideal**

Passages: 6.18, 6.29, 6.23

11.26

**Reading Assignments: on *Xunzi***

in (PDF) Knoblock, John. trans. *Xunzi: A Translation and Study of the Complete Works*. Stanford: Stanford University Press, 1994.

Book 9 “On the Regulations of a King” (p. 390 in John Knoblock’s pdf)

Book 17 “Discourse on Nature” (p. 546 in pdf)

Book 19 “Discourse on Ritual Principles” (p.569 in pdf)

Book 20 “Discourse on Music” (p. 582 in pdf)  
Book 22 “On the Correct Use of Names” (p. 601 in pdf)  
Book 23 “Man’s Nature is Evil” (p. 614 in pdf)

Three-Volume translation

Vol. I Book 1-6 (pp. 1—341 in pdf)  
Vol. II Book 7-16 (pp.342—537 )  
Vol. III Book 17-32 (pp. 538—761)

Translations:

1. (hardcopy) Watson, Burton. trans. *Xunzi*
2. (PDF) Knoblock, John. trans. *Xunzi: A Translation and Study of the Complete Works*. Stanford: Stanford University Press, 1994.

Reading Assignments on *The Annals of Lv Buwei*  
in (PDF) Knoblock, John. and Jeffrey Riegel trans. *The Annals of Lv Buwei*. Stanford: Stanford University Press, 2000.

Book 1: 1/2 , 1/3

Book 2: 2/2, 2/3

Book 3: 3/2

Book 4—Book 6

Book 13: 13/3

Book 14: 14/7

## Sanskrit III and Advanced Sanskrit

### 梵语 III

**Instructor:** Eberhard Guhe

**Office:** 2507 West Main Building

**Office Phone:** 021-65642636

**Mobile Phone:** 158-2166-1287

**Office Hours:** Wednesday, 14:00-16:00

**Email:** [guhe@fudan.edu.cn](mailto:guhe@fudan.edu.cn)

#### **Course Objectives:**

This course is designed to provide an introduction to Navya-Nyaya (the leading school of classical Indian philosophy with respect to logic) on the basis of a Sanskrit manual from the end of the 19th century. Moreover, we will study the Upadhidarpana, an early Navya-Nyaya manuscript of which no published edition is available as yet.

#### **Course Schedule:**

Week 1-4: Mahesa Chandra's "Brief Notes on the Modern Nyaya System of Philosophy and its Technical Terms"

Week 5-18: Upadhidarpana

Week 19: Final Exam

#### **Course Requirements:**

The participants are supposed to have undergone an elementary training in Sanskrit, as it is provided by the Sanskrit introductory classes at Fudan (Sanskrit I and II). Regular attendance and preparation of the translation of the Sanskrit texts is required.

#### **Textbook:**

Eberhard Guhe, *Mahesa Chandra's "Brief Notes on the Modern Nyaya System of Philosophy and its Technical Terms"*, Shanghai 2014: Fudan University Press

*Upadhidarpana*, BORI-Ms. No. 6, 1898-1899

#### **Supplementary Material:**

B. K. Matilal, *The Character of Logic in India*, Albany 1998: SUNY

#### **Grading:**

Attendance: 70%

Final Exam: 30%

# Mahayana Buddhism

## 大乘佛教

**Instructor:** Lawrence Y.K. LAU (刘宇光)

Email : lawrencelaufudan@gmail.com

Language: English

Office: Room 2507, West main Tower, Guanghua Building

Office Hour: 15:30-17:00, Thursday, or by appointment

### Course Objectives

This course is an introduction for the Mahayana Buddhist doctrine, with a focus on the Indian origins along with her East Asian (Chinese) traditions.

Buddhism in this course is studied mainly as a religious-intellectual tradition. Thus, basic ideas in Mahāyāna theories of spiritual cultivation and soteriology will be examined. Topics such as the patterns of religious practice\ cultivation, images of Enlightened Being (Buddha), types of ideal religious personality; concepts of Buddha-Nature (tathāgatagarbha), Enlightenment, Pure-lands, knowledge and virtues..etc will be discussed. Various issues will also be reviewed in the context of the Hinayana vs Mahayana contrast. The continuity and differences between both traditions will be studied. Please Notice that, other than the required readings, additional supplementary materials will be delivered to the class through email. Lecture is the main pattern of teaching, while class discussion is also essential.

### Main Reference Book (Electronic version provided)

Selected Topic or Section from *Cheung Wei Shih Lun (CWSL, 成唯識論)*, English translation along with the Chinese Version. The English text is a refined version, prepared by course instructor, of Francis Cook's translation, *Treatise of Demonstration of Consciousness*. (the reading material will be delivered to the class through email)

Paul Williams, *Buddhist Thought: A Complete Introduction to the Indian Tradition* (London: Routledge 2000) **PDF**

Paul Williams, *Mahāyāna Buddhism: The Doctrinal Foundations* (2nd edition, New York & London: Routledge, Taylor & Francis Group 2009) **PDF**

### Schedule

**Lecture 1:** 9th Sep Introduction of the Course

**Lecture 2:** 16th Sep Basic Ideas of Buddhist Philosophy  
Williams, *Buddhist Thought*, pp.34-86

**Lecture 3:** 23rd Sep, Mahayana Outline I

the term of "Mahayana" ; Mahayana vs Hinayana Contrast ;  
New Image of the Enlightened One (Buddha) ;  
Williams, *Buddhist Thought*, Ch.3 "Nature and Origins of Mahayana", pp.96-111 ;

**Lecture 4:** 30th Sep, Mahayana Outline II  
Buddha in Mahayana Context: Buddha Nature; One vs Many Yana;  
New Definition for Enlightenment (Nirvana).  
Williams, *Buddhist Thought*, Ch.6 "Buddha in Mahayana Buddhism", pp. 167-191;  
Williams, *Mahāyāna Buddhism*, Ch.5 "Tathagatagarbha", pp.103-128 ;

**Lecture 5:** 7th Oct, Mahayana Outline III  
Bodhisattva, Compassion and Mahayana Soteriology: Religious-Intellectual Cultivation and Five Science (pañca-vidyā), Path (marga) & Stage (bhumi), Six Perfection (Paramita)  
Williams, *Mahāyāna Buddhism*, Ch.9 "Path of Bodhisattva", pp.187-208 ; Ch.10, pp. 218-230.

**Lecture 6** 14th Oct, Mahayana Outline IV  
Mahayana Philosophical Systems :Middle Way (Mādhyamika) & Emptiness (Śūnyatā) ; Meditation Practitioner (Yogacara), Doctrine of Consciousness (Vijñānavāda), Representation-Only (Vijñapti-matra), Consciousness-Only (Citta-matra).  
Williams, *Buddhist Thought*, Ch.5 "Mahayana Philosophy", pp.131-166;  
Williams, *Mahāyāna Buddhism*, Ch.3 "Madhyamika", pp.63-83

**Lecture 7** 21st Oct, Guest Speaker (Prof. Eyal Aviv) on Mahayana Ideas

**Lecture 8** 28th Oct, CWSL 2, 6a-b Six Consciousnesses (vijñāna)  
Williams, *Mahāyāna Buddhism*, Ch.4 "Yogācāra", pp.84-102

**Lecture 9** 4th Nov, CWSL 4, 19b, 22a Defiled Consciousness (Manas / Klišṭamanas)

**Lecture 10** 11st Nov, CWSL 2: 7c-8a ; 4: 17c-18a Store-consciousness (Ālayavijñāna)

**Lecture 11** 18th Nov, Instructor will attend conference oversea. Chinese Buddhist Epistemology will be delivered by guest speaker (Prof. Otto Tong) invited.

**Lecture 12** 25th Nov,  
CWSL 1, 1a Mahayana's Basic Philosophical Concern  
CWSL 2, 6c-7a Attachments to Phenomena (Dharmagrāha)

**Lecture 13** 2nd Dec,  
CWSL 10, 56a-b Four Wisdom (Prajñā);  
CWSL 9, 53a-c Obstruction of Knowledge (Jñeyāvaraṇa),  
Three Bodies (Trikāya) of Language, CWSL 2, 6a-b

**LAST Lecture** 9th Dec  
CWSL 10 55b, Mahabodhi and Enlightenment  
CWSL 10 57c-58a, Buddha's Three Bodies (Trikāya)

Williams, *Mahāyāna Buddhism*, Ch.8 "On Bodies of the Buddha", pp. 172-186, 209-218.

16<sup>th</sup> Dec,

**FINAL EXAMINATION** for Undergraduate Students

**NO CLASS** for Postgraduate Student :-D VV

### **Term Paper:**

The postgraduate students who formally enrolled the course is required to write a 16-18 page paper (A4, double-space) on a topic relevant to this course. A list of possible topics is already included in this syllabus. Please let me know that what topic you wish to work on in your term paper. Thus, you are required to send me your topic and a booklist of reference material for your paper before 15th November, by email. Additional topics are acceptable only under the instructor's approval and must related to the content of this course. Each paper must contain at least the following three elements: (1) it must start with a paragraph or two clearly stating the topic and thesis of your paper; (2) it must clearly describe the doctrinal issue you are focusing on; (3) it must then contain your own analysis and reflections comparing and contrasting the relevant religious claims. Papers with comments will be returned to you, therefore, BOTH printing copy and electronic word file are necessary for submission. Submission deadline of term paper is on 30th December 2014.

For the undergraduate students, you are required to attend a 2 hour closed-book examination, on 16th December, to answer 4 essay questions, which will be send to the student 2-3 weeks before the examination.

### **Recommended Reading**

1. A.K.Warder, *Indian Buddhism* (Delhi: Motilal Banarsidass Press 1970, Google: <http://books.google.com.tw/books?id=sE8MgUVGNHkC&printsec=frontcover&dq=Warder,+India+n-Buddhism#PPR15,M1>)
2. Dan Arnold, *Buddhists, Brahmins and Belief: Epistemology in South Asian Philosophy of Religion* (Columbia University Press 2005) PDF
3. Ian Charles Harris, *The Continuity of Madhyamaka and Yogacara in Indian Mahayana Buddhism* (Brill's Indological Library, E.J. Brill, Leiden, The Netherlands 1991) PDF
4. David J. Kalupahana, *The Principles of Buddhist Psychology* (SUNY 1987)
5. David J. Kalupahana, *Mulamadhyamakarikā of Nagarjuna: The Philosophy of the Middle Way: Introduction, Sanskrit Text, English Translation and Annotation* (SUNY 1986, Google : <http://books.google.com.tw/books?id=38WJRwP3nLgC&printsec=frontcover&dq=Kalupahana,+Mulamadhyamakarikā+of+Nagarjuna>)