





Inaugural Conference of European Association  
for Chinese Philosophy (EACP) 2016

# THINKING ACROSS THE BORDERS: PHILOSOPHY AND CHINA

Vilnius University,  
9–11 June, 2016

BOOK OF ABSTRACTS



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# EACP 2016 VILNIUS – Final program

JUNE 9 <sup>TH</sup> , THURSDAY		
9:00 – 9:30 Welcome addresses (Aula Parva hall) Vice Rector of Vilnius University – prof. Nijolė Radavičienė Director of Centre of Oriental Studies, Vilnius University – prof. Valdas Jaskūnas Director of Vilnius University Confucius Institute – prof. Zhang Donghui Director of EACP – prof. Jana Rožker		
9:30 – 10:30 Plenary speech: keynote 1 (Aula Parva hall) DEFOORT Carine (KU Leuven)		
<b>Fasting the Mind, Sitting in Oblivion.</b> <b>Methodological Reflections on the Study of Chinese Philosophy</b>		
10:30 – 11:00 Coffee break		
11:00 – 12:00 Plenary speech: keynote 2 (Aula Parva hall) PENG Guoxiang (Zhejiang University)		
<b>Contemporary Chinese Philosophy: Survey and Features</b>		
12:00 – 13:30 Lunch		
13:30 – 15:00 PANELS 1 (Senate hall), 2 (238 Seminar room), and 3 (239 Seminar room)		
PANEL 1 (Senate hall) Thinking Through Comparisons Chair: Katja Kolšek	PANEL 2 (238 Seminar room) Ming Philosophy and the Late Neo-Confucianism Chair: Dušan Vávra	PANEL 3 (239 Seminar room) Facets of Religiousness in China Chair: Ralph Weber
STANCHINA Gabriela (Fudan University, Shanghai) <b>The common root of knowledge and action in Wang Yangming and Peter Sloterdijk</b>	SJOESTEDT Gunnar (University of Oslo) <b>Meditation and Morality Ledgers: Joint root-and-branch self-cultivation in the late Míng</b>	ROMANO Monica (Pontifical Gregorian University, Rome) <b>The use of local philosophical and religious terminology in Chinese Bible translations</b>

<p>LI Jianjun (Ludwig-Maximilians-Universität München, Germany)</p> <p><b>The Tension between Language and Reality: A Philosophical Reflection on Leibniz and Hegel's Reception of the <i>Yijing</i></b></p>	<p>RUDENKO Nikolai (Institute of Oriental Studies, Moscow, Russia)</p> <p><b>“Evaluating The Four Books” (四書評): The Problem Of Authorship</b></p>	<p>ISAY Gad C. (Tel-Hai College)</p> <p><b>Modern Chinese Critics of Monotheism</b></p>
<p>TSENG Wei-Chieh (Department of Chinese Literature, National Cheng-Chi University, Taiwan)</p> <p><b>Reflection of Contemporary Justice: Discussing the Thought of Concealment among family members in Confucianism Through Honneth's Theory of Recognition</b></p>	<p>ZIMA Matej (University of Ljubljana)</p> <p><b>Li Zhi's interpretation of the hexagrams <i>Qian</i> and <i>Kun</i> as a cosmological pair of husband and wife</b></p>	<p>SIGURÐSSON Geir (University of Iceland)</p> <p><b>Soteriological shortcomings: On Confucian “religiousness”</b></p>
15:00 – 15:30 Coffee break		
15:30 – 17:30 PANELS 4 (Senate hall), 5 (238 Seminar room), and 6 (239 Seminar room)		
<p>PANEL 4 (Senate hall)</p> <p>Texts and Concepts in Early Confucian Thought</p> <p>Chair: Rafael Suter</p>	<p>PANEL 5 (238 Seminar room)</p> <p>Zhuangzi's Thought</p> <p>Chair: Gad C. Isay</p>	<p>PANEL 6 (239 Seminar room)</p> <p>Modern Confucianism Re-evaluated</p> <p>Chair: Jana S. Rošker</p>

<p>HAMM Matthew (Harvard University) <b>The Distance of Heaven: An Analysis of the Guodian <i>Wu Xing</i></b></p>	<p>GOMOULINE Andrei (Hebrew University of Jerusalem) <b>“There is a being. There is a non-being”: Zhuangzi’s Epistemological Reflections on the Origin of the World</b></p>	<p>AMBROGIO Selusi (University of Macerata) <b>Man, Truth, and Praxis. An impossible debate between Mou Zongsan and Heidegger</b></p>
<p>KING Richard (Universität Bern) <b>Aristotle and Xunzi on courage</b></p>	<p>POŠKAITĖ Loreta (Centre of Oriental Studies, Vilnius University) <b>The applicability of Zhuangzi’s epistemology and cosmology to Chinese painting aesthetics</b></p>	<p>KEIR Jonathan (Global Ethic Institute, University of Tübingen, Germany) <b>Rescuing All Under Heaven: The Globalisation of a Chinese Idea</b></p>
<p>IONOVA Anastasia (National Research University Higher School of Economics) <b>Emergence of the Confucian idea of filial piety</b></p>	<p>VÁVRA Dušan (Masaryk University) <b>Perfect craftsmen in the Zhuangzi: putting narratives in context</b></p>	<p>CLOWER Jason T. (California State University - Chico) <b>New Confucianism as a Buddhist Sect</b></p>
	<p>TŠERNJUK Mart (University of Tartu, Estonia) <b>Historical, fictional and mythological characters in the first chapter of <i>Zhuangzi</i></b></p>	<p>MOTOH Helena (University of Primorska, Slovenia) <b>China as an ontological paradigm: re-thinking the divide</b></p>
<p>18:30 – 21:00 Welcome dinner (official start 19:00)</p>		
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JUNE 10<sup>TH</sup>, FRIDAY

9:00 – 10:30 PANELS 7 (Senate hall), 8.1 (238 Seminar room),  
and 9 (239 Seminar room)

<p>PANEL 7 (Senate hall) Pre-Modern and Modern Chinese Political Theory Chair: Helena Motoh</p>	<p>PANEL 8.1 (238 Seminar room) At the Heart of Things, Part I Chair: Dennis Schilling</p>	<p>PANEL 9 (239 Seminar room) Rethinking Ethics and Morality Chair: Richard King</p>
<p>BRUSADELLI Federico (Università degli Studi di Napoli „L’Orientale“) <b>A Tale of Two Utopias: Unwitting Socialism and Unconscious Classicism in the Agendas of Kang Youwei and Mao Zedong</b></p>	<p>DÖSCH Martin (Friedrich Alexander University of Erlangen-Nürnberg) 人亦物也 – Man is also a Thing – The Dimensions of <i>wu</i> in Shao Yong’s 邵雍 (1012-1077) <i>Huangji jingshi shu</i> 皇極經世書</p>	<p>BERNINGER Anja (University of Stuttgart, Institute of Philosophy) <b>Xunzi and Kant on Manners and Artificiality</b></p>
<p>DESSEIN Bart (Ghent University) <b>The “Great Unity” (<i>datong</i>) and its philosophical interpretations</b></p>	<p>FELBUR Rafał J. (Stanford University) <b>Things and Nothings in Early Medieval Chinese Buddhism. Evidence from Sengrui 僧叡 (c. 354-421)</b></p>	<p>SILIUS Vytis (Centre of Oriental Studies, Vilnius University) <b>An Ethical Ear: Conflation of Music and Ethics in Early Confucianism</b></p>
<p>LAI Larry (University of Hong Kong) <b>Tang Junyi’s Democratization Scheme: The Interplay of Democratic Institutions and “Confucian Democratic Spirit”</b></p>	<p>INDRACCOLO Lisa (University of Zurich) <b>Inner and Outer Worlds – On the Nature of Things, Matter and the Mind in the <i>Gōngsūn Lóngzǐ</i></b></p>	<p>DRANSEIKA Vilius, BERNIŪNAS Renatas (Vilnius University) <b>When Spitting is Immoral (<i>bu daode</i> 不道德) and Killing is not? An Inquiry into Normative Domains</b></p>



10:30 – 11:00 Coffee break		
11:00 – 12:30 PANELS 10 (Senate hall), 8.2 (238 Seminar room), and 11 (239 Seminar room)		
PANEL 10 (Senate hall) Confucian Democracy Chair: Geir Sigurðsson	PANEL 8.2 (238 Seminar room) At the Heart of Things, Part II Chair: Lisa Indraccolo	PANEL 11 (239 Seminar room) Song Neo-Confucianism Chair: Bart Dessein
CHAN Elton (Yale-NUS College) <b>Is Huang Zongxi a Republican: Reinterpreting Waiting for the Dawn</b>	SCHILLING Dennis (Ludwig-Maximilians University of Munich) <b>Is/Are “Heaven and Earth” one “Thing”?—A metaphysical investigation</b>	MAKEHAM John (La Trobe University) <b>Chinese Philosophy’s Hybrid Identity</b>
RIBU Roxana (Transylvania University in Brasov, Romania) <b>The relevance of Heaven in the Political Confucians’ view on morality and legitimacy</b>	SUTER Rafael (University of Zurich) <b>Old Bottles for New Wine – on a <i>Figura Etymologica</i>, its Changing Interpretations, and the Possibility of Reading Ancient Chinese Philosophy</b>	SOFFEL Christian (Universität Trier) <b>The „Extreme Ultimate“ (<i>taiji</i>) as Central Paradox of Confucian Metaphysics</b>
ZLOTEA Mugur (University of Bucharest) <b>Confucian Revival – A Top-Down or a Bottom-Up Movement?</b>	WEBER Ralph (University of Basel, Switzerland) Panel discussant	SYDSKJOR Anders (University of Oslo) <b>Towards awareness (知覺) in Zhu Xi</b>
12:30 – 14:00 Lunch		

14:00 – 16:00 Special panel:  
YOUNG SCHOLAR AWARD (Aula Parva hall)

CIAUDO Joseph (Inalco (ASIEs), Paris and  
Université de Strasbourg (G.E.O), Strasbourg)  
**How Bergson’s “intuition” became moral in China:  
Inquiry into a philosophical creative translation**

SAGE Richard J. (LMU Munich)  
**Annihilation of the heart – The ideal of non-perception in the Liezi**

YUAN Ai (University of Oxford)  
**Understanding Filial Piety in the Zhuangzi**

16:00 – 16:30 Coffee break

16:30 – 18:00 PANELS 12 (Senate hall), 13 (238 Seminar room),  
and 14 (239 Seminar room)

PANEL 12 (Senate hall)	PANEL 13 (238 Seminar room)	PANEL 14 (239 Seminar room)
Early Schools of Thought Chair: Martin Dösch	Chinese Buddhism Chair: Jason T. Clowel	Hermeneutic Bridges between Literature and Philosophy Chair: Lisa Zhang
FU Yang (University of Cambridge) <b>Reasoning, Calculation, and Reciprocity: A Theory about the Formation of Society in the <i>Mozi</i></b>	KOROBOV Vladimir (Centre of Oriental Studies, Vilnius University) <b>The Buddhist Ideal and Schools of Chinese Abhidharma</b>	KWONG Chun-Man (University of Oxford) <b>Literary-form Approach or Content Approach: A Methodological Reflection on the study of Chinese philosophy</b>

<p>GUAN Yinlin (University of Edinburgh)  <b>The Ethics of Laozi: the Concept of <i>Ziran</i> and <i>Zi</i> in the Laozi</b></p>	<p>LÄÄNEMETS Märt (University of Tartu)  <b>Sinization of Buddhism: from <i>dharma</i> to ‘Fourfold <i>dharmadhātu</i>’ of the <i>Huayan Fajie guanmen</i></b></p>	<p>ZHANG Huiwen (Helen) (The University of Tulsa)  <b>The Imagery of Nothingness: Richard Wilhelm, Franz Kafka, and Lu Xun Transread Laozi</b></p>
<p>MACHEK David (Universität Bern)  <b>Was Yang Zhu an individualist?</b></p>		
<p>16:30 – 18:00 EACP Board and regional representatives’ meeting (Hindi aud.; Centre of Oriental Studies)</p>		
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<p><b>JUNE, 11<sup>TH</sup>, SATURDAY</b></p>		
<p>9:00 – 10:30 PANELS 15 (Senate hall), 16 (238 Seminar room), and 17 (239 Seminar room)</p>		
<p>PANEL 15 (Senate hall)  Li Zehou and the post-Marxist Aesthetics  Chair: John Makeham</p>	<p>PANEL 16 (238 Seminar room)  Methodological Issues – Linking Theories and Practices  Chair: Zhang Huiwen (Helen)</p>	<p>PANEL 17 (239 Seminar room)  History, Ethics, and Politics in Confucian Thought  Chair: Anja Berninger</p>
<p>SERNELJ Tea (Faculty of Arts, University of Ljubljana)  <b>Li Zehou’s Sediments vs. Karl G. Jung’s Archetypes: An Intercultural Approach to Li Zehou’s Theory of Sedimentation</b></p>	<p>ZHANG Lisa (University of Copenhagen)  <b>Chinese Philosophy as Translingual Practice</b></p>	<p>DU Lun (University of Duisburg-Essen, Germany)  <b>The Thought of Political Legitimacy in the Early Zhou Period</b></p>

ROŠKER Jana (University of Ljubljana) <b>Li Zehou's Relation to Modern Confucianism and Marx: Syntheses or Hybrids?</b>	CARPANINI Francesco (University of Tartu) <b>On Being Átopos: Interdisciplinary Research Starting from François Jullien</b>	ROGACZ Dawid (Adam Mickiewicz University, Poznań, Poland) <b>Mencius and Xunzi on History</b>
KOLŠEK Katja (University of Ljubljana) <b>Complementarity of Confucianism and Daoism in Li Zehou's Aesthetic Thought</b>	LIU Yuanyuan (Guizhou University, Vilnius University) <b>Innovative Learning Organization and Managing Change with Wang Yangming's Philosophy of Unity of Knowing and Acting</b>	QIAO Jiyao (Leiden University) <b>Mencius's Theory of Heavenly Rank and Ascendancy of Mencius in the Song</b>
10:30 – 11:00 Coffee break		
11:00 – 13:00 Plenary EACP meeting, YSA winner announcement, Concluding remarks (Aula Parva hall)		
13:00 – 14:00 Lunch		
14:00 – 15:00 University tour		
15:00 – 19:00 Trakai tour		

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## ABSTRACTS

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## Keynote Speeches

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Defoort Carine  
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### Fasting the mind, Sitting in Oblivion. Methodological Reflections on the Study of Chinese Philosophy

Inspired by some *Zhuangzi* passages on fasting and oblivion, I distinguish three interconnected layers in academic debates: on the top, there is contention in terms of knowledge: facts, theories, hypotheses, etc. Below that level are usually unacknowledged, but nevertheless influential, emotions. On the bottom lies an infinite realm of tenuous reality or unshaped potential. I argue that a more explicit recognition and appreciation of the two lower levels—the sensitivities that are involved as well as our overwhelming ignorance about the object of study—would benefit research in Chinese philosophy. As an illustration of this three-layered approach—certainties, emotions, and ignorance—I analyze the response of Liu Xiaogan (*Dao Companion to Daoist Philosophy*, 2015) to Esther Klein’s *Zhuangzi* paper (*T’oung Pao*, 2010). The target of my interest is not these two specific scholars, but some common academic phenomena that they illustrate.

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## Contemporary Chinese Philosophy: Survey and Features

The keynote speech will try to reveal the landscape of contemporary Chinese philosophy, including its historical context and philosophical reflections and constructions. The leading figures, major orientations, primary genres, focused debates, and its defining feature will be introduced and discussed.

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## Special panel

YOUNG SCHOLAR AWARD (in alphabetic order)

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Ciaudo Joseph

Inalco (ASIEs), Paris; and Université de Strasbourg (G.E.O), Strasbourg  
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### How Bergson's "intuition" became moral in China: Inquiry into a philosophical creative translation

*Intuition / Bergson / Knowledge of Moral Nature / Metaphysics / Translation*

This paper aims at questioning the role played by translation of western philosophical writings in the development of the concept of "intuition" (*zhijue* 直覺) in contemporary Chinese philosophy. It will shed some light on how one can justify the translation of a western concept into a new Chinese wording that is embedded in a web of meaning different from the original, and the consequences of such an act. The translation and discussion around the concept of intuition in Bergson's works will be the key focus of the study. In the Chinese context, the intuition was very soon associated with "the knowledge of one's moral nature" (*dexing zhi zhi* 德性之知), and was no longer solely regarded as the method of metaphysics. It turned into one of the basic Chinese modern concept to think about ethical and moral issues. As such, Chinese intellectuals used Bergson's intuition as a device of moral philosophy sooner than the philosopher himself even started to write his moral philosophy.

An important attention will be given to two sets of documents. First, I will present how "An introduction to metaphysics" (1903) of Henri Bergson was translated in Chinese between 1918 and 1921. I will underline how the three Chinese versions of the text gave way to a certain moralization of "intuition". This analysis will then be supported by a close reading of several articles published in the special issue of People's Bell (*Minduo* 民鐸) dedicated to Bergson in 1921.



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## Annihilation of the heart – the ideal of non-perception in the Liezi

*Daoism, Liezi, Perception, Consciousness*

In many ‘Daoist’ scriptures unifying one’s ‘spirit’ (shen 神) is regarded as the prerequisite to enter the highest stages of human existence – or even becoming one with the Dao 道. Because this ‘spirit’ is closely linked to one’s heart and its function in the perceptual process, the only way to influence the state of the ‘spirit’ is through changes within this process.

Using text samples given in the Liezi 列子 and its commentaries, I demonstrate that it is indeed the proper adjustment of one’s perception what separates the Daoist sage from ordinary human beings and enables him to perform ‘superhuman’ deeds. As illustrated by the examples of drunk and demented people, already an ‘accidental’ shift towards unawareness may protect a person from physical or psychological harm. But it is only the complete obliteration of the heart in its capacity as ruler of the perceptual process that can lead to the Dao.

The Liezi has more often than not been treated as merely an assembly of older works, loosely bound together by interjections of a later compiler. However, this compiler constructed his own unique and in itself coherent text. By placing the focus on this work and systematize its theories of cognition, I hope to open a better way to relocate this Classic within the history of Daoism as well as shedding new light on traditional conceptions of perception and consciousness.

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## Understanding Filial Piety in the Zhuangzi

*Filial piety, Zhuangzi, acceptance, forgetfulness*

Traditionally, within the few works, scholars discuss filial piety in the Zhuangzi within the framework of Confucian ideas. They mainly focused on the question that whether the Zhuangzi adopted a negative or positive attitude towards filial piety. With an interests of the connotations of filial piety in the Zhuangzi, this paper will analyse the following questions: (1) How did the Zhuangzi understand the relationship of love and respect with filial piety; how is it different from other texts such as *Li Ji* 禮記? (2) How did the Zhuangzi debate those who insisted that being filial was necessarily associated with constantly giving critical suggestions to one's parents; (3) How the idea of *an* 安 (acceptance) and *wang* 忘 (forgetfulness) are associated with filial piety in the Zhuangzi. Those questions are worth considering because firstly, the understanding of filial piety in the Zhuangzi has been overlooked but certainly with unique importance. Secondly, the discussions of filial piety in the Zhuangzi can complete the understanding of this concept in early China, especially trough a comparative perspective.

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## The Main Program

EACP 2016 Vilnius (in alphabetic order)

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Ambrogio Selusi

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### Man, Truth and Praxis. An impossible debate between Mou Zongsan and Heidegger

*Mou Zongsan, Heidegger, Kant, Man, Praxis, Openness, Truth*

In this paper I will contrast Mou Zongsan's definition of the existence of man (人) as «in a through hole» (在一通孔中) with Heidegger's definition as «openness to Being». According to Mou, each man as a «through hole» is the unique metaphysical condition for the manifestation of Truth, which is also denoted as 道 (*dao*), the Way, or 上帝 (*shangdi*), the normative principle often translated – not without ambiguity – as God. Each man is a specific, one-of-a-kind, display of this unspeakable principle that is unlimited but requires the limited life of beings to find «embodiment» (体现出来). We are faced with a clear metaphysical paradox: the unlimited *dao* needs the limitedness of the short life of beings and can display its manifestation only thanks to this «through hole». The late Heidegger suggests something really close speaking with a Japanese philosopher: «Then, man, as the message-bearer of the message of the twofold non-concealment, would also be he who walks the boundary of the boundless».

We will investigate the similarities of this two anti-metaphysical definition of man as a limited openness to the unlimitedness, however we will also stress the strongest difference between them: the foundation of ethics or praxis, based on noumenon after Mou and on living being (*Dasein*) after Heidegger. In this discussion we could but cross a few further questions: Mou's insufficient understanding of Heidegger's philosophy and the different role of Kant's thought in both thinkers.

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## Xunzi and Kant on Manners and Artificiality

*Xunzi; Kant; Manners; Li; Artificiality*

Within Confucianism rules of propriety (*li*; 禮) are often considered to be of central ethical importance. Often, these rules are taken to encompass certain rules of polite behavior, manners and etiquette. According to Xunzi manners are important because humans display emotions and desires that are highly disruptive of normal social functioning. These human reactions must be repressed or refined so as not to disturb healthy human interactions. A similar view is also advocated by Kant (although manners do not take center stage in his ethical theory).

Starting off from this similarity, I discuss how both authors react to a particular issue that is often brought up concerning the ethical significance of manners – namely, the claim that manners give rise to artificial forms of behavior. Although Kant and Xunzi both respond to this issue, they do so in rather different ways. These different responses in turn are due to the fact that both authors focus on other aspects of the problem. Xunzi is mainly concerned with artificiality in the sense of ‘non-naturalness’. Kant in turn is mainly interested in artificiality in the sense of inauthenticity and insincerity. I close with the idea that we must combine both these answers to develop a full-blown response to the artificiality claim.

Secondary Literature:

Frierson, Patrick, The Moral Importance of Politeness in Kant’s Anthropology. *Kantian Review* 2005, 105-127.

Olberding, Amy, From Corpses to Courtesy. Xunzi’s Defense of Etiquette. *The Journal of Value Inquiry* 2015, 145-159.

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## A Tale of Two Utopias: Unwitting Socialism and Unconscious Classicism in the Agendas of Kang Youwei and Mao Zedong

*Kang Youwei, Mao Zedong, Datong, Utopianism, Li Zehou*

In the Book of Great Concord (*Datong Shu*), Kang Youwei (1858-1927) presented mankind as progressing from the Age of Chaos to the final Age of Supreme Equality, prophesying the abolition of private property, the global planning of production and the top-down organization of working units as the last stage of human development – indeed an easy target for a comparison with Mao Zedong's own ideal of datong.

In my paper, I intend to analyse the history of the 'long distance relationship' between Mao and Kang inside the broader 'three-way relationship' between the communist agenda, the rise of 'modernity' and the legacy of 'traditional' China.

After presenting a brief survey on Kang's own 'socialism' and Mao's personal judgment on Kang, I would sketch the debate on the *Datong Shu* that took place in the first two decades after the foundation of PRC.

In particular, on the one side I would focus on two essays written in the 1950's by Li Zehou (1930-) to defend Kang's utopianism from the harshest accusations of 'bourgeoise conservatism', on the other discussing how some scholars outside the PRC tried to protect Kang from any connection to communist instances, parallelly distorting his thought using contemporary ideological categories.

Finally, I would summarize the contemporary Chinese critique on Kang, in which the once unorthodox interpretation of Li Zehou seems to be gaining ground.

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## On Being Átopos: Interdisciplinary Research Starting from François Jullien

*Interdisciplinary research; François Jullien; philosophy; sinology*

This paper addresses the issue of thinking across the borders as a matter of moving beyond disciplinary boundaries, by exploring François Jullien's displacements in sinology and philosophy. The title stems from a remark that Jullien traces regarding Socrates who was called "átopos," namely without a place in any of the schools of thought that were established at that time. Working both across disciplines and across traditions of thought in a unique way, the legitimacy of his research has been put into question. In particular, the famous dispute between the Swiss sinologist Jean François Billeter and Jullien is fundamental to figure out how Billeter's critique subsumes the disciplinary framework that is questioned by Jullien.

My starting point is that Jullien does not conduct research in different disciplines as many eclectic scholars, but rather his work is studied as a particular research between (European) philosophy and sinology, because it turns out to modify them both. Thus, Jullien rethinks sinology and philosophy by means of two complementary displacements that this paper elucidates and discusses further. On the one hand, he questions disciplinary normativity and scientific objectivity in sinology, comparative studies, and philosophy. On the other hand, he addresses philosophy from an external point of view that he finds by reframing sinology and, in so doing, he is able to uncover what he calls the "unthought" in the history of European philosophy. Hence, I focus on the following two questions that are related to Jullien's displacements: How does he challenge the normative dimension of the disciplinary frameworks belonging to sinology, comparative studies, and philosophy? How does he mould the space for his philosophical research that makes thinking across the borders possible by uncovering the "unthought"?

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## Is Huang Zongxi a Republican: Reinterpreting *Waiting for the Dawn*

*Confucianism, Huang Zongxi, Republicanism, democracy*

Confucianism has been historically intertwined with authoritarianism in general and monarchy in specific. Various contemporary attempts that try to reconcile Confucianism with democracy have yielded controversial results mostly due the theoretical tension between the authoritarian character of the former and the liberal one of the latter. This essay seeks to develop an alternative route to Confucian democracy by drawing from Huang Zhongxi's *Waiting for the Dawn: a Plan for the Prince*. Although Huang is a monarchist like all his fellows, he has nonetheless advocated a number of principles that resembles the features of limited government. In this well-known work, Huang argues for a government that is built upon laws, limitation of political power over intellectual freedom, good institutional designs and separation of governmental powers.

This article argues that although these features can echoed a number of liberal principles, Huang is nonetheless not a liberal. Instead, I will show that the principles of governance laid out by Huang are in much coherence with the insights of republicanism concerning good governance. Therefore, it will be fruitful to read Huang's *Waiting for the Dawn* from the perspective of classical republicanism which emphasizes on balance of power, institutional design, rule of law and governance by the wise elites. This article will argue that the republican themes embodied in *Waiting for the Dawn* can to a significant extent justify and support a particular form of republican democracy, notwithstanding all its limitations.

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## New Confucianism as a Buddhist Sect

New Confucianism (現代新儒學) is a modern neo-conservative philosophical movement with religious overtones that has grown to become the dominant philosophical current in China in the late 20th and early 21st centuries. Scholars have offered various models for understanding New Confucianism's rise: as conditioned by the *longue durée* of Chinese civilization or the peculiar conditions of Chinese modernity, by universal concerns of metaphysics or the local imperatives of Chinese nationalism. This paper will offer a very different interpretation: that New Confucianism developed when and as it did because of a set of philosophical and socio-political problems in modern Chinese Buddhism.

In particular, I will show that the philosophical program developed by Xiong Shili and his students Mou Zongsan and Tang Junyi, who form something like the royal family of New Confucianism, arose specifically as a response to a controversy involving the Awakening of Mahāyāna Faith (大乘起信論) that splintered the burgeoning Buddhist movement and that it remains to this day a close cousin to the “Humanistic Buddhism” (人間佛教) also enjoying spectacular success in contemporary China.



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## “Usefulness without Use”: Lu Xun, Passivity, and the Efficacy of Literature

*Lu Xun, usefulness without use, aesthetic activity, passivity, efficacy,  
process, non-action*

This paper examines the ways in which Lu Xun incorporates the Kantian and the Daoist-Confucian conception of passivity in formulating his understanding of the political value of literature. Its objective is to shed light upon a crucial aspect of modern Chinese aesthetic thought from the comparative perspective of Western and Chinese philosophical traditions.

For Lu Xun, passivity defines aesthetic activity and grants it higher efficacy *vis-à-vis* other types of human engagement. His conception of the political value of literature, crystallized in the idea of “usefulness without use,” bears the influence of the Kantian notion of “purposiveness without purpose.” Like Kant, Lu Xun upholds aesthetic activity as a sensuous, disinterested realm of creation that, in its withdrawal from the active exertion of intellect and reason, functions as the unwitting agent of freedom.

While the Kantian re-appraisal of aesthetics hinges upon a type of passivity that mediates between the inert, shapeless matter and the ideal, form-creating spirit, however, Lu Xun’s exaltation of literature is grounded on the understanding of life as the constant alternation between activity and relaxation. For one, passivity opens the path to the transcendental realm of freedom in mediating between the sensible and the intelligible; for the other, passivity replenishes the vital flow of life in its immanent voiding. In proceeding along the oblique line of efficacy, Lu Xun is reviving the Confucian-Daoist tradition that conceives the world in terms of transition and process, and that values the unbinding, animating role non-action plays in facilitating the passage of change.

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## The ‘Great Unity’ (*datong*) and its philosophical interpretations

*Datong (Great Unity), Confucianism, nationalism, Marxism-Leninism,  
New Confucianism*

The term ‘*datong*’ (Great Unity) has not only been the subject of multiple interpretations in the commentaries to the *Li ji* that were written in the course of China’s imperial history, but the term has arguably gained importance when the perceived ‘great unity’ within ‘All-under-Heaven’ (*tianxia*) was lost at the end of the Qing dynasty (1644–1911). Beginning in this period, the word has constantly been interpreted and reinterpreted by Chinese (political) philosophers and political figures.

This paper will focus on the interpretations of the term in the philosophical works of Wang Tao (1828–1897), Xiong Shili (1885–1968), Kang Youwei (1858–1927), Sun Zhongshan (1866–1925), and Mao Zedong (1893–1976). An analysis of the works of these (political) philosophers and political figures reveals the way in which the perceived disintegration of the Chinese empire and the endeavor to reconstruct the empire as a multi-ethnic nation state starting in the early 20th century, informed their respective interpretations of the term ‘*datong*’. The term thus was bestowed with a variety of nationalist and Marxist-Leninist meanings. This paper will also argue that in the contemporary period, the term has been given a New Confucian interpretation.

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“人亦物也 – Man is also a Thing –  
The Dimensions of *wu* in Shao Yong’s 邵雍  
(1012–1077) *Huangji jingshi shu* 皇極經世書”

*Shao Yong, Huangji jingshi shu, Book of Changes, ontology, things, categories*

In his major work *Huangji jingshi shu* 皇極經世書 the Chinese philosopher Shao Yong 邵雍 (1012-1077) has laid out a great system of world order. Starting from the Chinese classical *Book of Changes* he unfolds a system of classification of beings. “There is no-thing greater than heaven and earth, and still there is some-thing to fathom them.” The first sentence of Shao Yong’s *Guanwu neipian* 觀物內篇 [‘Inner chapters on contemplating things’] already sets the frame in which the notion of *wu* 物 is to be understood. To explain the different dimensions of *wu* we have to deal with ontological, epistemological, and even ethical questions: What entities bear the predicate *wu*? What are the different categories of *wu* and what are their relationships? What is the action a *wu* can carry out? What is the proper action for dealing with *wu*? To investigate these questions we will examine the relevant passages in Shao Yong’s *HJJSS*. The analysis will show that the multilayered notion of *wu* serves as a pivotal concept for the systematic order of the world as displayed in Shao Yong’s work.

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## When Spitting is Immoral (*bu daode* 不道德) and Killing is not? An Inquiry into Normative Domains

*Experimental philosophy, normative psychology, folk psychology, morality,  
daode 道德*

Emma Buchtel and her colleagues in a recent paper (2015) note that “Chinese lay concept of “immorality” is more applicable to spitting on the street than killing people.” In describing one of their studies they write: “although 70% of Beijing participants called *to spit on the public street* “immoral” (11% of Westerners), only 42% of Beijing participants called *to kill a person* “immoral” (81% of Westerners)” (pp. 1386-88). We also obtained similar results in a recent study asking participants from China, USA, and Lithuania to provide lists of actions that they deem to be immoral (lt: *amoralu*; cn: *bu daode* 不道德). While killing/murder was the most frequently mentioned item in USA sample (mentioned by 82% of participants) and made it into top 3 in Lithuania (38%), virtually no Chinese participants mentioned it (mentioned by only 1 from 91 participants). Furthermore most frequently mentioned items in the Chinese list (being loud, littering, spitting, cutting in line) were mentioned very seldom if at all by the Lithuanians and Americans.

Such results suggest that *bu daode* (不道德) is significantly different concept from “immoral” as used in English, which presents us with at least two theoretical options. Either some other expression of Mandarin Chinese translates “immoral” or no exact translation is available and Mandarin Chinese presents an alternative division of the normative space. In this presentation we will discuss new empirical data bearing on these questions.

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## The Thought of Political Legitimacy in the Early Zhou Period

The Chunqiu and Zhanguo Period (春秋战国时期) are usually regarded as the birth of Chinese philosophy, first of all the “practical philosophy” or “moral philosophy”. If we think of the thought of political legitimacy in the Early Zhou Period like “mandate of heaven” (天命), “respect virtue” (敬德) and “protect ruled people” (保民), so the Early Zhou Period is not only regarded as origin of the thought of political legitimacy in ancient China, but also of Chinese philosophy, first of all the political philosophy of Confucianism. In the same time the ruler of the Zhou has established on the basis of the so called “patriarchal clan system” (宗法制) the Chinese feudal system which is different than the feudal system in the medieval Europe.

The political thoughts of the ruler in the Early Zhou time can be seen as reflection of their own political practice. Comparing these with the ancient Greece which has established several different political forms like autocracy, oligarchy and democracy and with the thoughts of his philosophers like Plato and Aristoteles, so it should be probably easy to agree that the thought of political legitimacy, the understanding for politics and the political philosophy in ancient China are different than those in Europe.

The paper would at first explain some documents in the “inscriptions on ancient bronze objects” (金文) in order to prove that the theories of “mandate of heaven”, “respect virtue” and “protect ruled people” really originate from that time. Through analysis of several Zhou documents from the *Shujing* (书经) the paper would than try to demonstrate that these theories are the three most important innovations in the history of Chinese political thinking at that time.

The Confucians in the Chunqiu and Zhanguo Period like Confucius and Mencius have developed these theories. So these theories are not only parts of the thought of political legitimacy of Confucians in their theories of the so called “ethics-politics” (伦理政治), but also have influenced the political thinking of China till today.

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## Things and Nothings in Early Medieval Chinese Buddhism. Evidence from Sengrui 僧叡 (c. 354-421)

*Madhyamaka Buddhism, Sengrui, metaphysics, things*

The early 5<sup>th</sup> century translation into Chinese of Madhyamaka treatises under Kumārajīva (c. 344-409/413) – *Zhonglun* 中論, *Bailun* 百論, *Shi'ermen lun* 十二門論, *Dazhidu lun* 大智度論 – was one of the defining events in the history of Sinitic Buddhist thought, and indeed of Chinese philosophy in general. This complex topic received considerable attention in English-language scholarship up until the 1980's. The early studies, important as they are, suffer from several shortcomings. One, many of them follow a trajectory shaped by the sectarian biases of traditional Buddhist historiography, which foregrounds the all but messianic role of Kumārajīva himself, and downplays the agency of the Chinese exegetes; two, they tend to focus on individual texts while shying away from conceptualizing wider debates and controversies; three, overall they do not give due weight to Sengrui 僧叡 (c. 354–421), the senior leader of the Buddhist community at Chang'an, the right hand of Kumārajīva himself, and the author of the very first Chinese commentarial works on im-

portant translations. For all these reasons, despite recent advances in scholarship on later periods in Sinitic Buddhism, our understanding of this foundational moment remains limited. In my paper I read key passages from Sengruì in order to shed new light on early 5<sup>th</sup> century controversies regarding the metaphysical, epistemological, and soteriological dimensions of “things.”

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## Reasoning, Calculation, and Reciprocity: A Theory about the Formation of Society in the Mozi

*Mohism, calculation, reciprocity, Principle (yi), care (ai), Heaven (tian),  
political philosophy*

This article aims to elucidate the ways in which the Mozi articulates a theory about the formation of society. It argues that in response to the collapse of social and political order, the Mohist ideas of *yi* 義, *ai* 愛, and *tian* 天 are intended to emphasise that reasoning is a significant human faculty, which values the ability to calculate based on benefit-harm distinction; one of the ultimate justifications for calculation, then, is the principle of reciprocity. According to the Mozi, the correct reasoning behind calculation consists in that people should seek reciprocal benefits, and the greatest reciprocal benefit can only be found in a society in which everyone realises and practices such understanding. Analysing the Mozi from such a perspective, this article may contribute to the study of Chinese philosophy and Chinese intellectual history in three ways. First, it throws fresh light on our knowledge of the Mozi, and invites the reader to reconsider the central concern of the early Mohism. Second, in so doing this

article also urges scholars to value the importance of social and political philosophy amongst early Chinese thinkers. Thirdly, in concentrating on the importance of society formation in intellectual discourse and the ideas of calculation and reciprocity as intellectual tools, this article may well be of interest to scholars across borders, especially historians of the Enlightenment and economic anthropologists.

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## “There is a being. There is a non-being.”: Zhuangzi’s Epistemological Reflections on the Origin of the World

*Zhuangzi, cosmogony, epistemology, Warring States intellectual history*

The question “How did the world come into being?” was asked in China since at least the fourth century BCE. Toward the mid-third century BCE the discussion about the world’s origins reached a certain level of maturity and got a new, epistemological, dimension. The thinkers became concerned with a new question: “How can we know anything about the origin of the world, if at all?”

Epistemology and the problem of the limits of human knowledge in general occupy a central place in one of the major works of that period, the *Zhuangzi*, and it is mostly in this epistemological context that cosmogony is addressed there. Whereas the conceptual core of the *Zhuangzi*’s cosmogonic vision (namely, the transition from the non-being [*wu* 無, *wu you* 無有] to being [you 有]) remains largely unchanged throughout the book, the proposed paper identifies three different epistemological approaches to the cosmogony and cosmogony-related issues:



- “agnostic” – the mystery of the non-being-to-being transformation is ungraspable and incomprehensible in principle;
- “analytical” – through the division of the very moment of the emergence of being into sub-stages, one can get closer to it and possibly understand it to some extent;
- “mystical” – the spiritual journey to the “beginning of things” can open one’s eyes to the mystery of the emergence of being.

The analysis and comparison of these three approaches can allow for a deeper understanding of the nature of both cosmogony- and epistemology-related reflections in early China."

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## The Ethics of Laozi: the Concept of *Ziran* and *Zi* 自 in the Laozi

The common view of the ethics of Laozi is, broadly speaking, that it is merely encouraging people in general terms to live detached lives and to act with the flow. Some scholars even go further to argue that there is no attempt at ethical discussion in the Laozi. They argue that the book is mostly written for rulers or emperors in order to dissuade them from engaging in war which would in turn plunge the people into misery and suffering. However, if we read the Laozi in detail, and carefully, we can see that (based on a contemporary understanding of ethics in general) the Laozi contains ethics to help people understand how to live happy lives. We can also obtain that there are many ethical discussions scattered throughout the chapters, which look into and detail how people can live happy lives by following the *Dao*, the *De* and have well-being in society by practicing *Wuwei* and living according to *Ziran* etc.

It is true that there is no explicit and obvious ethical system of Laozi based on any systematic doctrine; more likely, it always distracts sight from systematic ethics to specific concepts such as *Ziran*, *Wuwei* which, whilst being relevant to the ethics of Laozi, due to its writing style makes it seem that they are not related to any ethical discussion. In this paper, I will draw a full picture of the ethical concept of *Ziran* in Laozi by going through the connotation of *Ziran* and the concept of *Zi* 自 in detail and propose that Laozi is not only a book for rulers or emperors, but also for the ordinary people to lead them to fulfilled lives and well-being in according with the imitation of the self-movement of the *Dao* which connotes the concept of *Ziran*. The concept of *Ziran* also connotes the concept of *Zi* 自.

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## The Demons of Tiantai Buddhist Meditation

*Buddhism, Demons, Meditation, Interconnection*

An important part of the traditional biographical narrative of Śākyamuni Buddha is his battle with the demon Māra that takes place when the Buddha is seated in meditation under the Bodhi tree. Māra has therefore become the archetype of evil distraction and temptation. One of the four kinds of Māras in later scholastic is known as Dēvaputra-Māra (*Tianzi-Mo* 天子魔) is taken more literally, as an objective, external creature that visits the practitioner in order to disturb him or her.

In the Chinese Buddhist tradition some of the earliest and most influential instructions on meditation practice composed in Chinese are associated with the sixth century master Zhiyi (智顓). His mag-

num opus, *The Great Calming and Contemplation* (*Mohe Zhiguan* 摩訶止觀), includes an extensive discussion of Māra, in particular the various kinds of Dēvaputra-Māra.

In this paper I will present the demonology of Zhiyi as expounded in this text, and the various ways the demons are seen to influence the mental state of the practitioner. This is followed by a discussion of the various remedies he proposes. Of particular interest is a chapter that outlines the utility of the dual meditative practice of calming and contemplation (*śamatha-vipaśyanā*) for subduing the Māra. By juxtaposing the external nature of the Devaputra-Māra with the way it is mentally subdued, I illuminate the doctrinal position of interconnectivity in the teachings of Zhiyi.

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## The Distance of Heaven: An Analysis of the *Guodian Wu Xing*

*Guodian, Wu Xing, Self-Cultivation, Virtue, Goodness, Heaven, Timeliness*

This paper presents a close analysis of the *Guodian Wu Xing* 五行 “The Five Conducts.” It argues that the text is best read as two separate but related essays that reflect the work’s basic division of “goodness” *shan* 善 (the harmony of four of the eponymous conducts) and “virtue” *de* 德 (the harmony of all five conducts). These two sections are structurally similar but focus on different conducts and themes. This paper investigates parallel passages across the text to reveal each section’s basic concerns.

The goodness section emphasizes active engagement with others, goodness as an inherent feature of humans and describes the beginning of self-cultivation. Its discussion of the conducts demon-

strates that they are not discrete entities but domains of related dispositions and behaviours.

The virtue section focuses on developing the conducts through contemplation and depicts the endpoint of self-cultivation: the complete harmonization of the five conducts so that they may be endlessly recombined in order to appropriately respond to any situation. This timely harmony is the definition of virtue, which is a trait of Heaven *tian* 天.

However, the text demonstrates that Heaven is a distant figure and that the ideal of the sage is almost unobtainable. Therefore, it focuses on the gentleman *junzi* 君子, an imperfect but achievable goal. The two sections explain how the gentleman might reach a state of virtue by emulating Heaven in accordance with the Way of the Gentleman, which is the true goal of the text's program of self-cultivation.

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## Inner and Outer Worlds – On the Nature of Things, Matter and the Mind in the *Gōngsūn Lóngzǐ*

*Gōngsūn Lóngzǐ*, *School of Names*, *cognitive process*, *things*, *percepts*,  
*categories*

Classical Chinese philosophy describes the functioning of the mind and its relationship with the outer world in terms of cognitive and behavioral responses. Despite the different pragmatic and ethical role assigned to the subject in the cognitive process by different trends of thoughts, there seemingly exists a more or less consistent conception of how the mind works. In particular, the *Gōngsūn Lóngzǐ* provides a substantial contribution to our understanding of knowl-

edge construction processes in early China. In order to grasp an otherwise incommensurable and undifferentiated concept matter (*wù* 物) and to interact with the external world in a meaningful way, the human mind needs to break reality down into intelligible conceptual units or “individualized things” (*wù* 物). Bodily percepts are integral part of the knowledge process. Percepts are raw data, preliminary impressions that need to be further refined and filtered through cognitive categories, thereby filling mental images with appropriate content. This mental process ensures univocal correspondence between names and their corresponding actualities, a fundamental precondition in the broader socio-political project of enacting an orderly and harmonious society. The present paper explores the narrative of cognition theorized in the *Gōngsūn Lóngzǐ*, drawing meaningful comparisons with other texts traditionally associated with the “School of Names” (*míngjiā* 名家). As the paper aims to show, the *Gōngsūn Lóngzǐ* delineates a coherent “theory of the mind”, describing in detail how the external word is perceived through the senses, and the different stages through which the mind processes the sensory information acquired.

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## Emergence of the Confucian idea of Filial Piety

*Confucius, Mencius, Confucian Classics*

Confucian ideology and family authority with small amount of changes has been a basis of Chinese politics for nearly two thousand years. It has become the form of political legitimacy and created a steady image of the state as a paternalistic one. This image is linked with

the key Confucian idea of filial piety when children show respect to their parents and follow their advice. Moreover, these relationships are translated to their attitudes toward party's leaders and governors because of its high status. It came to Confucian philosophy from the ancestor worship. However, several questions need to be examining. How the concept has been developed? What was the real meaning of the idea in Confucius' time? Were there any changes in the content of the concept and, if yes, were those changes random or targeted? The research focuses on the analysis of the emergence of the idea of filial piety. The main method is conceptual analysis of the Confucian texts from Confucian Classics to Dong Zhongshu, who has implemented a few significant changes in Confucianism and has incorporated it as official political ideology. In the result of the research would be shown how the idea of filial piety has arisen and transformed in earlier Confucianism.

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## Modern Chinese Critics of Monotheism

*Monotheism; Confucian; Qian Mu; Zhang Taiyan; religion; philosophy*

The encounter between cultures is nowhere more acute than in the religious domain. Western monotheism was first systematically introduced into China by Catholic Jesuits in the late 16th century and early 17th century. Already then Chinese scholars were provoked to criticize its various claims and assumptions. By the 20th century, however, criticism of monotheism became more vociferous and became part of the Chinese world of thought. How did modern Chinese intellectuals view monotheism? What was their criticism? Which alternatives did they propose? Beside the philosophical question there

is the sphere of intellectual history. Criticism of monotheism was not only an assemblage of theoretical ideas. It also served deep historical needs. How did criticism of monotheism partake of the intellectual agenda of China in the 20th century? Did it betray a revivalist urge to transcend the (Confucian) tradition? To what extent was it part of the anti-religious attitude of Chinese intellectuals generally? And, what does it teach about the triadic relations between traditional Chinese thought, its modern development and foreign ideas?

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## Rescuing All Under Heaven: The Globalisation of a Chinese Idea

*New Confucianism, Tianxia, Zhao Tingyang, Global Ethic, Hans Küng*

Zhao Tingyang's resurrection of the Confucian idea of *Tianxia* has met with widespread criticism both inside and outside China. This paper argues that the 'All Under Heaven' model, suitably modified for a global audience, may yet provide a fertile approach to the challenges of globalisation. By tackling Eske Mollgaard's vigorous critique of 'political Confucianism' head-on, New Confucian approaches to political and moral philosophy can be redeemed from the more extreme charges made against them. Rather than setting up a 21st-century *Tianxia* either as an 'antidote' to Western material excess and moral relativism or as a covert apology for the authoritarian rule of the Chinese Communist Party, the 'All Under Heaven' model could better be used as a bridge between the Western and Sinic worlds. The compatibility of a reformed *Tianxia* with Catholic theologian Hans Küng's Global Ethic Project and other interreligious dialogue initiatives will also briefly be investigated.

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## Complementarity of Confucianism and Daoism in Li Zehou's Aesthetic Thought

*Chinese aesthetics, Li Zehou, complementarity, Confucianism, Daoism*

The present paper will be dealing with philosophy and the aesthetic thought of Li Zehou, who belongs to the most well-known contemporary Chinese philosophers. We shall focus on one of the most prominent topics of Li Zehou's aesthetic thought, that is, the complementarity of Confucian and Daoist approaches, methods and ideas within the classical Chinese aesthetics. Through a comparative analysis of the two discourses we shall more precisely investigate the relationship between the two principal aspects of Li Zehou's thought, namely the question of the »humanisation of nature« (*zirande renhua* 自然的人话) on one hand and the »naturalisation of human« (*rende ziranhua* 人的自然化) on the other. Our main interest shall be to illuminate the exact nature of their complementary (dialectical) relation.

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## The Buddhist Ideal and Schools of Chinese Abhidharma

The tradition of *abhidharma* initially brought to China by Ān Shìgāo (安世高) and Lokakṣema (支婁迦讖, Zhī Lóujiāchèn) in the II century C.E. gave rise to several interpretations of *abhidharma* presented respectively by Jùshè (俱舍) and Chéngshí (成实) schools



of *abhidharma* as well as by Wéishí Zōng (唯識宗 „Consciousness-Only School“) teaching. An appearance of several *abhidharma* traditions in China concurred with the shift from the “old” method of translation of Buddhist text, known as *géyì* (格义, method of the designation by pattern), to the “new” one, known as “method of a free disclosure [of the meaning]” (自由发). The aim of my presentation is to trace some semiotic approaches towards *abhidharma* and examine ways by which various *abhidharma* traditions in China realize the genesis of Buddhist ideal.

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## Literary-form Approach or Content Approach: A Methodological Reflection on the study of Chinese philosophy

*Methodology in Chinese philosophy; Literary form; Writing strategies;  
Zhuangzi; Goblet words*

The idea that how the philosophical text is written is theoretically related to what philosophical thoughts are conveyed in the text has gained more and more attention in the recent studies of Chinese philosophy. That is to say, the literary form used in the text is not merely chosen in an arbitrary way, or for some pragmatic purposes. Rather, they are selected precisely because of the content. Some may even believe that they are part of the argument which has argumentative force. This idea opens up a new methodological possibility and has significant influences on how we do Chinese philosophy. For studying the texts comprehensively, we not only have to study its concepts, ideas, content, but also its writing strategies. This paper aims to put this methodological discussion forward and discuss the following

questions: 1) how far we could claim that the literary form is itself part of the argument; 2) to what extent the so-called “new” form-approach differs from the so-called “traditional” content-approach, that is, how the distinction between the two methodologies could be better drawn; 3) what advantages, with regards to the study of Chinese philosophy, we could gain through the form-approach. In answering the last question, I will take the interpretation of the opening passage of Zhuangzi’s chapter 27 as our example.

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## Sinization of Buddhism: from *dharmadhātu* of the *Huayanjing* to ‘Fourfold *dharmadhātu*’ of the *Huayan Fajie guanmen*

In Indian Mahāyāna thought *dharmadhātu* is a basic concept marking the ‘supramundane’ (*lokottara*) gnosis of bodhisattvas. Meaning literally ‘dharma-realm’ it appears as characteristic feature of bodhisattvas in several Mahāyāna sūtras. Most prominent and well known “*dharmadhātu sūtra*” undoubtedly is the *Gaṇḍavyūhasūtra*, an epic narrating youth Sudhana’s spiritual pilgrimage in order to attain uppermost bodhisattvahood of Samantabhadra, ‘Universally Good One’. In descriptions of paramount bodhisattvas in the sūtra we often find compounds containing word *dharmadhātu* there like, for example, the one in the preamble where advanced bodhisattvas are said to be ones of ‘wisdom like space to penetrate the whole *dharmadhātu* with the net of rays’ (*gāṇasamaprajñāḥ sarvadharmadhāturaśmijālaspharaṇatayā*). In the *Sarvanagararakṣāsambhavatejaḥśrī* chapter ten functional definitions of *dharmadhātu* are given each in connection with distinctive attainment of a bodhisattva. The *dharm-*

*madhātu* in the Mahāyāna sūtras seemingly is, first of all, a soteriological concept.

In Chinese Buddhism the *Gaṇḍavyūhasūtra* was included into the larger sūtra collection known under the title *Avatamsakasūtra* or 華嚴經 *Huá-yán-jīng* or „Flower Adornment Sūtra“ and titled as 如法界品 *Rù-fǎ-jìè-pǐn* – “Entry into the Dharma-realm Chapter”. The Chinese title shows how important was to stress the *dharmadhātu* (法界 *fǎ-jìè*) aspect of the scripture for Chinese translators. The *Avatamsakasūtra* was declared as a nominal scripture of the Huayan School (華嚴宗 *Huá-yán-zōng*) and no surprise that the very concept of *dharmadhātu* became a central topic of philosophical speculations of this school.

Huayan version of understanding of *dharmadhātu* bases, however, on original Chinese conceptual framework taking the categories of 理 *lǐ* ‘principle’ and 事 *shì* ‘thing’ as construing terms. Neither of them correspond any original Buddhist term in Indian languages. Buddhist categories of causality and interpenetration were put together into the conception of *dharmadhātu-pratītyasamutpāda* or ‘dependent origination of dharma-realm’ (法界緣起 *fǎ-jìè-yuán-qǐ*). The latter was explained in the Huayan treatise 法界觀門 *Fǎ-jìè-guàn-mén* (T. 45, 1884) or “Observations on the dharma-realm” through the “theory” of ‘fourfold *dharmadhātu*’ (四種法界 *sì-zhǒng-fǎ-jìè*), namely: (1) 事法界 *shì-fǎ-jìè* ‘dharma-realm of things’; (2) 理法界 *lǐ-fǎ-jìè* ‘dharma-realm of the principle’; (3) 理事無礙法界 *lǐ-shì-wú-ài-fǎ-jìè* ‘dharma-realm of the non-separatedness of things and principle’; and (4) 事事無礙法界 *shì-shì-wú-ài-fǎ-jìè* ‘dharma-realm of the non-separatedness of things’.

The paper focuses on differences of treatment and understanding *dharmadhātu* in Indian Mahāyāna thought and Chinese philosophical interpretation and their possible reasons.

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## Tang Junyi's Democratization Scheme: The Interplay of Democratic Institutions and “Confucian Democratic Spirit”

*Contemporary Confucianism; democracy; Tang Junyi; Stephen Angle; political participation;*

Despite recent studies on the political philosophy of Xu Fuguan (徐復觀, 1904–1982) and Mou Zongsan (牟宗三, 1909–1995) in English-written literature, the political theory of Tang Junyi (唐君毅, 1909–1978) has only been slightly attended. This article demonstrates that the significance of his theory has been therefore undervalued. By revisiting a recent dialogue between Joseph Chan and Stephen Angle about Mou's concept of “self-restriction” (自我坎陷, *zi-wo kan-xuan*), this article argues that a reconstructed interpretation of Tang's theory should largely avoid the important criticisms that Mou's theory may draw. More importantly, the interplay of democratic institutions and Confucian democratic spirit in Tang's theory demonstrates clearly how he was aware and critical of individual's behavior in real-world politics, while maintaining aspirations of realizing the Confucian ideal governance. This interpretation of Tang's political theory, which perceives democratic institutions as the necessary means, and his “democratic spirit” as the sufficient means to the Confucian political end, addresses the indirect contributions of political participation as to individual sagehood. Moral agents who aspire to ethical development would see politics as the important venue where their pursuit of cultural activities takes place. The last part of this article addresses and offers a reply to one limitation of Tang's theory, i.e., the lack of an ethical account of why a moral agent should take part in politics.

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## Confucian Xiao: When Xunzi Meets Mencius

*Xiao, Xunzi, Mencius*

*Xiao* 孝 occupies a prominent position in Confucianism. In contemporary times, however, this notion has come under much criticism. The Confucian *xiao* has been interpreted (and even practiced) widely as “filial piety.” This interpretation is seriously one-sided in view of expositions by classic thinkers. The Confucian *xiao* is a multifaceted concept. It encompasses three fundamental requirements, namely care, respect, and moral safeguard. Grown children are morally obligated to care for their aged parents. They must maintain a high degree of respect for their parents. And when parents are in the wrong or on the verge of wrongdoing, grown children must do their duty in remonstrating with their parents in order to prevent and safeguard them from falling to wrongness. At times, there may be tension and even conflict between these requirements. Although all major pre-Qin Confucian thinkers give *xiao* paramount importance, Mencius and Xunzi configure respective these values differently. Mencius takes care and respect as overriding virtues above others. Xunzi, however, sees justice as a larger virtue that encompasses *xiao* toward parents (大义为孝). I examine both classic thinkers by analyzing their treatment of *xiao*, particularly their solutions to possible conflicts between various dimensions of *xiao* or between pursuing the value of *xiao* and other important values in Confucianism. A more comprehensive reading of this concept in Confucianism will not only enable us to reach a more accurate understanding of this notion but also make *xiao* more responsive to our modern moral sensibilities.

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## The Tension between Language and Reality: A Philosophical Reflection on Leibniz and Hegel's Reception of the Yijing

*The Yijing, mathematical language, philosophical language, reality, time,  
Leibniz, Hegel*

In his search for a *characteristica universalis* (universal language), Gottfried Leibniz (1646–1716) encountered the Chinese Yijing 易經 (Book of Changes). Both the mathematical and the religious content of the book attracted his attention. In contrast to Leibniz's appreciation of the Yijing, Georg Wilhelm Friedrich Hegel (1770–1831) judged it negatively and criticized, with some emotion, Leibniz as being a Sinophile, even though he himself acknowledged that the Yijing represents the philosophy of the Chinese. It is noteworthy that both men used the Yijing as an approach to comprehending Chinese language, culture and philosophy. The focus of this paper will not be the already amply researched history of the relationship between Leibniz and the Yijing nor the divergent reception of the Yijing by Leibniz and Hegel. It will concentrate instead on the Yijing's way of philosophizing in light of Leibniz and Hegel's reception of it. The Yijing has two faces, mathematics and philosophy, which is ultimately the ground not only for its fascination, but also for the difficulty in approaching it. In the Yijing, the mathematical and the philosophical are interrelated and bring to light the tension between language (in the broadest sense) and reality, which is characterized by temporality and is connected to the central concern of the Yijing: change or the riddle of time.

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## Innovative Learning Organization and Managing Change with Wang Yangming's Philosophy of Unity of Knowing and Acting

*Theories of management, Wang Yangming, Innovative Learning  
Organization*

This paper presents a picture of management discipline with almost all issues related to humans and interrelationship between human and their organizations. The nature of management is to lead its resources, both human resource, physical resource and financial resource work effectively and efficiently to achieve the goals of the organizations. Human, is and will be a constant topic in management discipline. Chinese philosophy had focused on humanity, solved problems for human and lead to Chinese contemporary prosperity as well as huge development of many other parts of the world. This time, Chinese philosopher Wang Yangming with his Neo-Confucianism and his epistemology of ,unity of knowing and acting' will help both the east and the west with the most concerned and latest issues about changes stimulating the organizations and solve the human-related problems with an innovated structure of organizations named ,learning organization'.

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## Was Yang Zhu an individualist?

*Ethics, values, body, Yang Zhu*

Moral views attributed to the shadowy figure named Yang Zhu 杨朱 (ca. fourth century B.C.E.) have been typically labelled as individualist on account that, according to one report, he would not be willing to save his country by plucking a single hair from his body. In my presentation, I will attempt a new reading of the available fragments that will suggest that Yang Zhu was, on the contrary, a radical universalist defending the supreme value of life, i.e. something that we have in common with all living beings. What Yang Zhu emphasized was not, as has been assumed, that he would not sacrifice his own hair, but the alleged absurdity of exchanging a part of body for a state. The value of being alive, as well as one's physical integrity, cannot be weighed or compared with other values, including the moral values, because it is incommensurably more fundamental. I will also argue that some of later early Chinese thinkers who report on Yang Zhu's position misrepresented his views, and rendered his position less philosophically plausible than it might have been.

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## Chinese Philosophy's Hybrid Identity

*Homology, Zhu Xi, Awakening of Faith, Buddhism, Confucianism*

This paper is structured as an exercise in conceptual archaeology. The first part describes a key conceptual structure that I argue is common to the writings of the twelfth-century Neo-Confucian



philosopher Zhu Xi and to the Awakening of Faith, a sixth-century Sinitic Buddhist text. I further propose that this shared conceptual structure is a homology. Unlike analogous structures, which are functionally similar but share no common ancestral character, homologous structures are modified descendants of a common ancestor. The second part of this paper seeks to identify this common ancestor. I argue that this ancestor can be traced to developments in Southern Chinese Buddhist circles during the latter half of the fifth century. This ancestor is very much a hybrid, a unique product of the fecund engagement of Buddhist constructs derived from both the Indian and Chinese traditions. Its Sinified or Sinicized aspect is the *ti-yong* polarity; its Indianized aspect is the appropriation of the *ti-yong* polarity into a vehicle to express the idea of immanent transcendence, with specific reference to the unconditioned and the conditioned. In the Awakening of Faith, the genetic signature of this ancestor featured centrally in the development of Sinitic Buddhist philosophy over the course of the Tang and Northern Song periods, and subsequently became reinscribed by Zhu Xi to become a jewel in the Neo-Confucian metaphysical crown. That legacy continues to inform developments in modern Chinese philosophy.

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## China as an ontological paradigm: rethinking the divide

*Ontology, transcendence, complementary opposites, Confucianism, Sino-European contacts, contemporary philosophy*

Ever since the 18th Century Enlightenment sinophilia, the relationship of European philosophers towards China was based on an assumption that there is an essential difference between European

and Chinese (later to be subsumed under “Western” and “Eastern”) ontologies. The proposed paper will start by analysing two key differences that were most often identified in the works of European thinkers from Leibniz and Voltaire on. Firstly, it will focus on the allegedly different status of transcendence, i. e., of the divine or the principle over nature. Secondly, it will assess the claims of a different relationship between opposite ontological or cosmological principles, i. e. of complement rather than contradiction. It will examine how the idea of a fundamental difference between ontological paradigms was readily adopted by Chinese thinkers of the 1920 onwards, especially within the line of thought starting with Liang Shuming, and trace how it was reiterated by several consecutive generations of authors – especially of the Confucian provenience – and how it is still widely adhered to today. Finally, it will analyse how these claims resonate again on the European side of the divide with various authors from Jullien to Žižek and try to examine the genesis of this assumption of a paradigmatic divide within its historical, political and theoretical framework.

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## The Applicability of Zhuangzi’s Epistemology and Cosmology to Chinese Painting Aesthetics

The paper deals with the relation of Daoist (mainly Zhuangzi’s) ecological ideas on inter-penetration and „communication-without-communication“ of things to Chinese landscape and bamboo painting theory, namely, to its ideas about the harmonization of the painter with things (scene) painted in the process of painting. Looking for the more nuanced, philosophical and non-eurocentric interpre-

tation of this peculiar kind of harmony or oneness, it discusses two conceptual models or approaches to Zhuangzi's worldview, formulated by two sinologists – that is, Lee Yearley model of „intrawordly mysticism“ and Brook Ziporyn's model of „omnicentric holism“ (*bian zhong zheng ti lun* 遍中整体论), as the particular philosophical schemes for the understanding of *Zhuangzi's* epistemology and cosmology, and tries to apply them for the understanding ideas on the relationships between the painter and the world in painting aesthetics, presented by some Chinese literati and artists.

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## Mencius's Theory of Heavenly Rank and Ascendancy of Mencius in the Song

*Mencius, Neo-Confucianism, Song Dynasty, Heavenly Rank, Morality*

During the Song, Mencius the book rose to be one of the classics and Mencius the person ascended to the Second Sage. This paper attempts to provide a philosophical interpretation to this intellectual-cultural phenomenon, arguing that at the center of this ascendancy was the theory of “Heavenly Rank” 天爵 as developed systematically by Mencius in the book *Mencius*. It consists of two parts: the first part reconstructs this theory through a close reading of *Mencius*, demonstrating how Mencius has laid out this theory from defining the term Heavenly Rank 天爵, to ways of obtaining this rank on one's own through cultivating morality, to encouraging those without a human rank to perform social responsibility with their heavenly rank. Part 2 will seek to establish the role this theory played in the ascendancy of *Mencius*: how a rising number of literati without office found

resonance in this theory and drew on it in their self-justification of social status. By making this historical case, this paper has a larger argument to make: that people's actions are eventually backed up by theories and that philosophical inquiry offers the most profound interpretation of any historical phenomenon.

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## The relevance of Heaven in the Political Confucians' view on morality and legitimacy

*Heaven, legitimacy, transcendent, authority, morality*

Jiang Qing, the prominent Confucian thinker, as well as nowadays Chinese ethicists, all seem to focus on the concept of Heaven as the kind of supreme authority watching over thoughts and actions, but mainly as a source of government legitimation. This is to express the need to place legitimacy under a dome of incorruptible, consistent, unalterable and especially sacred protection.

The tricameral system proposed by Jiang Qing connects the Way of the Humane Government to three sources: Heaven, History and the People, the representative of the Way of Heaven being the House of Ru. Although the three chambers are equally important in passing laws, the House of Ru, as the source of sacred legitimacy, has a permanent power of *veto*, therefore it appears as the most important structure of the three.

From this there follow many interesting questions concerning the view on Heaven, to what extent it is seen as transcendent or immanent, how it communicates its will, what is its role within the actual social and political life, and so on. We would also like to link this vision on Heaven to the one found in classic Confucian tradition, consider-

ing that the unity of Heaven and Man still represents the essence of Confucianism and the characteristic element of the Chinese thought.

In our paper we try to find answers to these questions and to form a conclusion regarding the way in which contemporary Confucian elite in China understands the factual or mentality changes in the social and political sphere.

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## Mencius and Xunzi on History

*Confucianism, Philosophy of History, Mencius, Xunzi, Mandate of Heaven, Tian*

The aim of my paper is to show the debate between Mencius and Xunzi from the perspective of the philosophy of history, i.e. to explicate differences between their views on the nature of historical process on the grounds of source analysis. According to Mencius, Heaven is present in human history, what means that *Tiān* visits both victories and defeats on ruler: every historical breakthrough is dependent on Heaven's will. Heaven explicitly chooses some prominent individuals: only when they have passed all Heaven's tests, they could be given a historical mission and begin a new historical epoch. Historical cycles are determined by moments of granting or withdrawal of the Mandate of Heaven. Because of the necessity of that process, new ruler cannot be defeated by his enemies. Mencian theory of the Mandate of Heaven implies therefore also theory of legitimization of political power. Xunzi rejected the possibility of intervention of Heaven in history, especially in his *Tiānlùn*. The Way of Heaven is constant and has not changed even during the reign of the great Emperors Yao and Shun. By reducing Tian to the nature, Xunzi claims

that history follows a single rule – the growth of myriad things. However, Xunzi's theory of rituals makes his philosophy of history more conservative. Pedagogical function of rituals implies extensive reference to sage rulers and educational role of historical characters at all. Former kings are ethical ideal of conduct which has to be followed by practicing rituals, what embalms the idealization of the past.

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## The use of local philosophical and religious terminology in Chinese Bible translations

### *Bible translation philosophical religious terminology*

Bible translation has a long and complex history in China. Understandably, foreign missionaries had a prominent role in the beginning as they were knowledgeable of biblical languages but faced the considerable challenge of learning Chinese language while needing to understand the rich cultural, philosophical and religious background in order to choose the appropriate biblical terminology to use. Over time, Chinese translators increasingly engaged in Bible translation, as many also started studying the biblical languages and converted to Christianity. The paper will analyse the different approaches and solutions adopted by foreign and Chinese Bible translators, both from the Catholic and Protestant communities, to translate the Bible into Chinese, focusing on the issue of the use of local religious terminology. Translators faced a dilemma in this regards: use the indigenous philosophical and religious terminology, which the Chinese were familiar with and took into high esteem, or reject it to prevent possible syncretism or misunderstandings? In general, foreign Catholic translators tended to reject the use of Chinese religious terminology, especially for key Christian terms (i.e. “God”, logos, etc.), probably

as a result of earlier Chinese Rite Controversy, which had already put an end to the much debated issue of translation of the term for God in Chinese, refusing terms from the Chinese cultural tradition. However, some Catholic Chinese translators in the 20th had a different attitude, in some cases making extensive use indigenous religious terminology. The Protestant translators generally had a different and more open attitude in that regard.

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## Li Zehou's Relation to Modern Confucianism and Marx: Syntheses or Hybrids?

*Li Zehou, Marx, Modern Confucianism, syntheses, dialectics, Confucianism*

Li Zehou, one of the leading Chinese theorists of the current Confucian revival, has had a great impact not only on Chinese, but also on global theories of ethics, humanism, aesthetics and philosophical anthropology. The present paper focuses on his views on Chinese modernization which, like those of the Modern Confucians, are grounded on the belief that Chinese modernization cannot be equated with Westernization. The author compares Li's thought with the works of this current and offers a general evaluation of the specific features of Li Zehou's philosophical system, focusing on his attempts to upgrade Marxist theories and to re-evaluate traditional Chinese and, especially, Confucian philosophy. The paper casts a critical light on a number of problems linked to the intercultural methodology that underlies this approach. Despite the very problematical nature of attempting to synthesize ideational systems that are rooted in different referential frameworks, the author reveals the innovative nature of Li's philosophy and its significant contribution to contemporary philosophical debate at the global level.

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## “Evaluating The Four Books” (四書評): The Problem Of Authorship

*Chinese philosophy, Li Zhi, Evaluating the Four Books, Si shu ping, Ye Zhou.*

The article is devoted to the problem of authorship of «Evaluating the Four Books» (四書評) presenting a review of academic discussion took place in Chinese and Western historiography in XX century (works of Hou Wailu, Cui Wenyin, Liu Jianguo, Chan Hoklam, Ren Guanwen etc.) and proposes some new ideas as the continuation of this discussion in order to solve the problem. «Evaluating the Four Books» is often considered to be the work of Li Zhi (李贄 1527–1602), which is famous for his original ideas and critical attitude toward neo-confucianism in the interpretation of Zhu Xi and Cheng brothers. Li Zhi died in a jail, where he was put in according to the order of emperor Shen-zong (Era name Wanli 1572–1620), his death attracted much of attention of late Ming educated people. Against the background of Li Zhi’s increased popularity, a lot of book sellers sighed books with his name for the commercial purposes, while in fact these books were not written by Li Zhi. We suppose that «Evaluating the Four Books» belongs to such type of works and give some argument for the point that it is the fabrication made by Ye Zhou (葉晝 ?–1625), late Ming literati which also is generally considered to be the author of “Li Zhi” commentaries to famous *xiaoshuo* novels e.g. «Water Margin», «Romance of Three Kingdoms», «Journey to the West», etc.



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## Is/Are ‘Heaven and Earth’ one ‘Thing’?—A metaphysical investigation

*Zhuāng zǐ, Gōngsūn Lóng zǐ, metaphysics, things, heaven and earth,  
categories*

At the end of the Warring States Period, *wù* (物) became a term for denoting an object in general. Nevertheless, *wù* seems to be more narrowly defined as “object” (in the philosophical sense), since *wù* usually involves reference to something that actually (or possibly) exists and is thought to have shape and colour. The appearance of the general term *wù* denotes a remarkable categorical shift in the philosophical debate in Chinese antiquity: ethical discussions become linked with metaphysical arguments. In the *Zhuāng zǐ* the argument is brought forth that human beings have the same metaphysical status as *wù*. Still the question lingers: what is a *wù*? What makes the issue even more intriguing is the question whether heaven and earth are considered to belong to *wù*. Later thinkers like Fāng Yǐzhì (方以智, 1611–1671) simply states that “heaven and earth” is/are one “thing” (天地一物). In the *Míng shí lùn*-chapter of the *Gōngsūn Lóng zǐ* it is stated that “Heaven and earth and what is produced by them inside are ‘things’” (天地與其所產焉物也). Some passages in the *Zhuāng zǐ* point to a similar view but the issue still remains questionable. The present paper aims to discuss the metaphysical status of *wù* in ancient Chinese thought (with a focus on *Zhuāng zǐ*) from the perspective of descriptive metaphysics and how the concept “heaven and earth” is related to the entity *wù*.

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## Li Zehou's Sediments vs. Karl g. Jung's Archetypes: An Intercultural Approach to Li Zehou's Theory of Sedimentation

*Li Zehou, Karl G. Jung, sedimentation, archetypes, Chinese aesthetics*

The presentation deals with Li Zehou's theory of sedimentation as the origin of aesthetic appreciation and the development of art. For Li, art and aesthetic experience have the potential to lead human beings to attain perfection in a process of cultivation. Human beings became able to appreciate art and aesthetic feelings or attitudes through mental forms or sedimentation (*jidian* 積殿), which is the process of the accumulation and condensation of the social, the rational, and the historical to become something individualistic, sensuous, and intuitive; this is accomplished through the humanization of nature.

In order to evaluate Li Zehou in the context of global aesthetics, this presentation exposes some traditional Chinese elements contained in his aesthetic thought and also offers a critical examination of two concepts that were created in Europe and in China, respectively, and which bear several similarities: on the one hand, it deals with Li Zehou's theory of sedimentation as the origin of aesthetic appreciation and the development of art. On the other, it investigates Carl Gustav Jung's concept of archetypes, comparing it with Li's crucial notion of sedimentation. Differences that manifest themselves through the contrastive analysis of both concepts and their ideational backgrounds, can namely simultaneously serve as an exposition of certain discursive or paradigmatic differences between Western and Chinese thought.

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## Soteriological shortcomings: On Confucian ‘religiousness’

Early Confucian texts have much to offer in terms of philosophy. However, as an all-pervasive ideology in the history of Chinese and other East Asian societies, Confucianism undoubtedly differs from most philosophical isms in the West. Despite the widespread influence of certain philosophical schools of thought in Europe, none of them ever played a role comparable to Confucianism, influencing and often managing almost all aspects of social life, which is rather comparable to the status of organized religion in Western history. Some contemporary interpreters of Confucianism have indeed emphasized that Confucianism incorporates religious elements and sentiments. But is this Confucian ‘religiousness’ sufficient to make it attractive to the suffering individual of present times? Can we reasonably expect that Confucianism has adequate psychological appeal to be embraced from below, by the general public, rather than being an official ideology to be imposed from above, by those in positions of political power? These explorations provide an indication of strengths as well as weaknesses of Confucianism.

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## An Ethical Ear: Conflation of Music and Ethics in Early Confucianism

*Early Confucians, ethics, music, harmony, relationality*

Confucius is often portrayed as a strict and rigid moral thinker and supporter of a *status quo* of tradition and social conventions (*li* 禮). After all, he is recorded as saying “I transmit rather than innovate”. Similarly, the whole domain of moral philosophy, at least from Kant, seems to be permeated by rules and obligations, and lacking of joyful sparks of personal creativity and innovation.

In this paper, I want to take the early Confucian interest in music as a background, and suggest the way to look at Confucius’ teachings through vocabulary of music. I believe this reveals the old master less as a moralist, and more like a jazz virtuoso, masterfully improvising in his actions within the web of human roles and relations. I intend (1) to look at how some early Confucian texts explain the origins of music, and how, for Confucius, music relates to ethics. Then, (2) I will try to play with this idea of explaining Confucian ethical ideas with a vocabulary as close to vocabulary of musical theory as possible. So I will suggest (3) looking at Confucius as someone who conflates the musical and ethical domains. Maybe, even, consider the idea that music and ethics were never separated for him.

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## Meditation and Morality Ledgers: Joint root-and-branch self-cultivation in the late Míng

*Meditation, quiet-sitting, morality ledgers, merit accumulation, Yuan Huang,  
Liaofan, Liu Zongzhou*

“Self-cultivation in the late Míng is in modern scholarship typically described as a reaction against the introvert and highly virtue-oriented self-cultivational schemes of earlier Neo-Confucianism. In this paper I wish to nuance this view by pointing to the continued presence in late Míng Neo-Confucianism of sitting meditation (静坐).

One of the practices commonly invoked as an example of the “reorientation” of late Míng thinkers towards action and practicality, is the keeping of daily morality ledgers (a practice used by Confucians, Buddhists and Daoists alike to record and alter the practitioner’s deeds, and, in some cases, for the accumulation of moral merit). However, as I will demonstrate, two of its most important exponents, Yuán Liǎofán (1533–1606) and Liú Zōngzhōu (1578–1645), both employed the extrovert practice of morality ledgers together with, rather than in opposition to, the introvert practice of sitting in meditation. I believe that one fruitful way of conceptualizing this relation between “introvert” and “extrovert” self-cultivation practices, is through the root-and-branch (本末) paradigm of the Great Learning. In “branch”-like practices, transformation of actual conduct is thought to lead to a gradual transformation of the virtual “root”, i.e. the self and its virtues. Far from being only interested in this kind of self-cultivation, as is commonly assumed, I contend that many late Míng thinkers preferred to combine it with practices taking direct aim at the root, such as meditation, and rather viewed the two as complementary.

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## The „Extreme Ultimate“ (taiji) as Central Paradox of Confucian Metaphysics

*Paradox, Confucianism, Zhou Dunyi, Extreme Ultimate (taiji), Daoxue*

“Paradoxes” are quite common in Chinese philosophy, in particular in Daoism and Buddhism. Additionally, scholars have used the term “paradox” to refer to a wide range of problems in Confucianism. This includes the contradiction between the focus on material human needs and the lack of a system of economical ethics (as pointed out by Max Weber), or the tension between concrete feelings towards closely related people and the demand for an universal affection to all humans not just based on family relations”.

While these issues are more or less just “contradictions”, there is a truly paradoxical notion (in the sense that a notion directly implies its own negation) at the very foundation of Daoxue Confucianism: The “Extreme Ultimate” (*taiji*), which is identified with the “Non Ultimate” (*wuji*).

My paper first introduces a variety of approaches to this paradoxical duality by scholars from the Northern Song dynasty (in particular Zhou Dunyi and his comments on the “Diagram of the Supreme Ultimate”, *Taiji tu*). Furthermore, it will be shown how Zhu Xi championed a streamlined version, focusing in fact on the most “paradoxical” interpretation. Zhu Xi’s approach made its way into the standard commentaries, dominating the discourse since the 14th century.

This issue demonstrates a successful incorporation of Daoist and Buddhist concepts into Confucian thought. Placing a paradox on a central position in Confucian metaphysics yields an argumentative foundation, which provides a way to connect with all kinds of paradoxical issues in Confucian philosophy.

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## The common root of knowledge and action in Wang Yangming and Peter Sloterdijk

*Wang Yangming; Peter Sloterdijk; Knowledge and action; Song-Ming Neo-Confucianism; Comparative philosophy*

In my paper I aim at analyzing the conceptual and semantic articulation of the dyad knowledge/action in Wang Yangming's work *Chuanxilu*, providing the hermeneutic framework for an organic and comprehensive appreciation of its significance in Wang's thought as well with reference to the radical rethinking of philosophy and epistemology in terms of "exercise" recently offered by German scholar Peter Sloterdijk to the contemporary philosophical debate. I will critically examine Wang's doctrine of *zhi xing he yi* (unity of knowledge and action) in the light of the interpretations advanced by scholars. My claim is that on the basis of Wang's theory of mind the notion of *zhi*, often circumscribed by scholars to the meaning of "moral knowledge", may imply a broader conceptual function as exercise, i.e. a situational engagement with the world that originally involves affective, sensorial, intellectual and ethical factors. I will attempt a comparison between Wang Yangming's "effort to extending *liangzhi*" and the general theory of exercise and practicing life elaborated by Peter Sloterdijk, emphasizing how the field of praxis and effort, both in Western philosophy and in Neo-Confucian moral thought may reveal itself as a hidden root for both knowledge and productive action. In particular, I aim at demonstrating how the articulation, proposed by Sloterdijk, of the exercise in the stages of secession, self-scrutiny, emptying of the selfish ego and manifestation of the supreme good as original possession to be restored, may help us to better analyse Wang's moral thought and its apical point, *liangzhi* as endless dynamicity.

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## Old Bottles for New Wine – on a *Figura Etymologica*, its Changing Interpretations, and the Possibility of Reading Ancient Chinese Philosophy

*Zhuangzi, Madhyamaka Buddhism, Sengzhao, Zhuangzi, things*

When Zhuangzi is asked why uselessness sometimes saves life while sometimes it seals somebody's fate, he presents an enigmatic, yet philosophically most influential sentence. He recommends the inquirer to abide in the undecidable space between 'usefulness' and 'uselessness', a state which he characterises by the expression “物物而不物於物” – “to treat things as things while not being treated as a thing by things”. In mediaeval Zhuangzi-exegesis, this expression is interpreted in terms of the mutual dependence and hence relativity of the subject and the object of cognition. Sengzhao 僧肇 (384–414) eventually uses it to express the core of recently imported *Madhyamaka*-Buddhism: insofar as the Sage “does not project thinghood into things, things are not existing, insofar as he does not project non-thinghood into things, things are not non-existing” (不物於物, 非有也. 不非物於物, 物非無也). Things neither exist nor non-exist – their ontological status is as elusive as it is irrelevant for salvation. In my talk I show that in pre-imperial and early imperial texts, the expression “物物而不物於物”, closely related to the exceptional status of the ruler, has obvious political implications. I then delineate the conceptual shifts that prepared the ground for Sengzhao's Buddhist re-interpretation. In a second, more general part of my talk I shall discuss the broader significance of my observations for our philosophical engagement with ancient Chinese texts.



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## Towards awareness (知覺) in Zhu Xi

*Lixue, Zhu Xi, Judgement, Philosophy of Action*

The Song dynasty had many great intellectual controversies. One of which, which took on a life of its own far beyond intellectual scene of the Song, was about as how one was to understand what later came to be known as the sixteen-character mind-transmission (十六字心傳) in “Counsels of the great Yu” from the Old Text Shangshu. Of particular interest was what was meant by the terms “mind of the Way” (道心) and “mind of man” (人心), this question is one which Su Shi, Cheng Yi, Zhu Xi, and later Wang Fuzhi among others would address themselves to. Zhu Xi’s contributions to this discussion were several, most discussed is that this is the vocabulary in which he expressed his doctrine of “the transmission of the Way”; another, less discussed, innovation was his explanation of the difference of the “two minds” as one mind with different kinds of 知覺. This notion has been explained by several interpreters as meaning something in the order of mental representation, it will be the claim of this presentation that this reading fails to make sense of how Zhu himself elaborates his reading, and divorces what he says from his philosophy of action where it properly belongs. It will be argued that as discussed in two letters Zhu sent to his student Zheng Kexue in 1191 and a Yulei-record discussing the correspondence the notion comes far closer to that of a practical judgement.

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## Reflection of Contemporary Justice: Discussing the Thought of Concealment among family members in Confucianism Through Honneth's Theory of Recognition

*Confucianism, The Analects, Mencius, concealment among the family members, Alex Honneth, theory of recognition, reification*

Concealment among family members is the important thought in Confucianism, but it also is one of most controversial issue in contemporary ethic and law. About this subject we should discuss two events of Confucian classic in early China: “the debate of Zhi-Gong” in *The Analects* and “Shun’s dilemma from Tao-Yin” in *Mencius*. The former is about whose father steal the sheep and should he to inform against criminals? The latter is about the emperor’s father who kill a man, should the emperor to become the fugitive with his father together? Some people think Confucian promote the concealment among family members is contempt of law and this thinking is not adapt for contemporary society and morality. In fact, the comment just notice the law to be the standard as justice, but look down upon the real freedom of mind in human being. Just like the Frankfurt School scholar Alex Honneth says, on Kant’s moral paradigm, people usually expect man can break away from some role, and have absolute fair subject to face the problem, but that is impossible in the world. That is to say, The thought of concealment among family members in Confucianism could compare with Honneth’ theory of recognition, what both remind people don’t need abandon the relationship innate (e.g. father and son), instead to insist on the relationship acquired from law. Though the discussion, we could reflect on contemporary law in global ethic, and avoid “reification” in the life.

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## Historical, fictional and mythological characters in the first chapter of Zhuang-Zi

*Zhuang-Zi, mythology, characters*

This paper is giving an overview of characters found in the first chapter of the Daoist classic of Zhuang-Zi. The first chapter is titled „Wandering Far and Unfettered” (逍遙遊) and is widely considered to be the oldest part of the book. Most of the characters in Zhuang-Zi are considered mythological or fictional, but there are also real historical personalities. This paper is focusing on all the characters found in the first chapter and the main purpose is to introduce the historical, philological and literary background behind them. Another aim is to find out what is the wider significance of the characters used in the first chapter, and to bring out important structural parallels and connections within the text. This should lead us to better understanding why some characters are found only in the first chapter and could be considered quite unique to the philosophy of Zhuang-Zi, e.g Kun and Peng. The whole list of characters found in the first chapter are as follows: Kūn 鯀, Péng 鵬, Péng Zǔ 彭祖, Sòng Ròng-Zǐ 宋榮子, Liè-Zǐ 列子, Yáo 堯, Xǔ Yóu 許由, Jiān Wú 肩吾, Lián Shū 連叔, Jiē Yú 接輿, Shùn 舜, Huì-Zǐ 惠子, Zhuāng-Zǐ 莊子.

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## Perfect craftsmen in the Zhuangzi: putting narratives in context

*Zhuangzi, Daoism, philosophy, textuality, reading strategy*

The Zhuangzi, like many other early Chinese texts, is a composite text consisting of relatively short textual units. Despite its composite nature, the Zhuangzi is often approached as a philosophical work, which (at least in part or parts) can be viewed as philosophically coherent. As a result, the Zhuangzi as a whole (or several wholes) is usually taken (at least implicitly) as the context in which all the textual units are read and understood.

This paper explores alternative ways to establish context for individual textual units in the Zhuangzi. The famous short narratives about perfect craftsmen are taken as an example and the possible contexts are examined along two lines of inquiry: 1) the vocabulary used in the narratives is checked against other instances in the Zhuangzi where the vocabulary appears; 2) the narratives are read within its immediate context (adjacent textual units or the whole chapter). The paper argues that diverse contexts can be established for seemingly similar narratives. The narrative about perfect craftsmen is viewed as a literary device that can be used in various contexts for various purposes. The paper demonstrates that the received Zhuangzi can be read as a process of putting shared narratives and terms in contexts and using them for various purposes. The paper concludes that the proposed reading highlights and retains meanings that are necessarily obscured by any reading that establishes the whole Zhuangzi as the primary context.

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## At the Heart of Things: Conceptualizations of the World, Mental Objects and the Self in Classical Chinese Philosophy

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## The Imagery of Nothingness: Richard Wilhelm, Franz Kafka, and Lu Xun Transread Laozi

*Daoist Philosophy; Comparative Literature; Intellectual History; Critical Theory; Cross-Cultural Hermeneutics; Interdisciplinary Research; Innovative Methodology*

My research is motivated by three intertwined discoveries. First, the resonances between Kafka's "An Imperial Message" (1919) and Lu Xun's "Such a Warrior" (1925). Independent of each other, the two era-defining writers in Europe and Asia simultaneously create an ocean of "phalanxes of nothingness," on which "an indefatigable man" declares a Quixotesque war. Second, the resonances between Kafka's parables (above all: "On Parable," "An Imperial Message," and "Before the Law") and those in the Daoist classic Laozi, re-created by Richard Wilhelm in German as *Laotse: Tao Te King—Das Buch des Alten vom Sinn und Leben* (1910). Third, the resonances between Lu Xun's

idiosyncratic coining of literary, philosophical, and social concepts (including “the thing of nothingness” and “phalanxes of nothingness” in “Such a Warrior”) as a form of cultural critique and the poetics of paradox and provocation that characterizes the archaic yet ever-present Laozi: *Dao De Jing* (ca. 400 BC). Where Kafka’s fascination with Laotse and Lu Xun’s study of Laozi are respectively documented, the most conspicuous resonances—the enigmatic parallels between geographically and culturally remote minds—go beyond the widely practiced theory of influence and offer insight into the origin and nature of issues synchronized worldwide as well as the commonality of creative and critical responses to these issues. My transreading of Kafka’s “Message” and Lu Xun’s “Warrior” reveals that they stage parallel duets between a faceless “forbidden city” and an anonymous individual in order to illustrate and defeat the architecture of modern obstacles.

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## Chinese Philosophy as Translingual Practice

*Chinese Philosophy, Translingual Practice, Epistemic Violence, Legitimacy, Translation*

Using Lydia Liu’s framework of ‘translingual practice’, this working paper will argue how Chinese Philosophy can be understood as the historical product of when ‘new words, meanings, discourses, and modes of representation arise, circulate, and acquire legitimacy within the host language due to, or in spite of, the latter’s contact/collision with the guest language’. I will look at some of the foundational work in Chinese Philosophy in the early 20th century; in particular examining why and how it was conceived and conceptualised by early

Chinese philosophers, such as Feng Youlan and Hu Shi. The tentative conclusion is that by viewing Chinese Philosophy as a mode of a translingual practice, Chinese Philosophy and its claims to legitimacy can be made sense of when it is apprehended as an on-going negotiation which originated from a traumatic inception. The epistemic violence committed in the juxtaposition of ‘Chinese’ and ‘Philosophy’ at the discipline’s birth which resulted in the ‘adopted child’, to use Carine Defoort’s words, can only be made comprehensible (and its compulsions to repeatedly question its very identity) in the light of its chaotic past and drive for recognition.

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## Li Zhi’s interpretation of the hexagrams Qian and Kun as a cosmological pair of husband and wife

Ming dynasty iconoclast Li Zhi 李贽 (1527–1602) in his “Book to burn” *Fenshu* 焚书 notes his opposition to his contemporary Neoconfucian philosophers, which reflect upon the cosmos by proposing either *li* 理 or *qi* 气 as the principal substance of the world. Rather than a monistic philosophy, Li Zhi proposes a dualistic cosmology of husband and wife *fu-fu* 夫妇, based on the Book of Changes and influenced by Wang Yangming’s metaphysical dualism of *yin* 阴 and *yang* 阳. In my paper I will explore Li Zhi’s cosmology on the basis of his last manuscript “Good Revision of Reasons for Change” *Jiuzheng yiyin* 九正易因. From the perspective of two basic hexagrams *Qian* 乾 and *Kun* 坤, interpreted in the line of classical tradition of Yijing Commentaries, I will explore in which way his interpretation presents us with a novel cosmological or rather metaphysical system.

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## Confucian Revival – A Top-Down or a Bottom-Up Movement?

*Confucian revival, guoxue, top-down support, bottom-up movement,  
Marxism*

Starting from the much debated idea that we are witnessing a revival of Confucianism in Mainland China, the following paper looks at the various actors involved in this process, in order to better understand it. Firstly, based on surveys and media reports regarding the impact of the so-called “national learning” (*guoxue*), we try to understand how exposed the Chinese urban population is, nowadays, to Confucianism, whether there is an ascendant or descendant trend to it and which are specific Confucian elements which are most popular. Secondly, we look at the approach the ruling elite has toward Confucianism; by analysing the attendance and the speeches made by the Party leaders at Confucian-related events and the reaction of the Marxist scholars to such events, we intend to find out the degree of support lent by the Party to Confucianism. The goal of our research is to establish whether the increased presence of Confucian-related activities amount to a Confucian revival and whether this is a top-bottom or bottom-up movement.

















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