

**Individual abstracts:**

**The Legacy of Taixu in Taiwan**

**Bart Dessein**

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**Abstract**

This presentation offers an introduction and a critical analysis of Taixu, who was the activist and thinker advocating the reform and renewal of Chinese Buddhism in the early Republican period. He was also the main initiator of so-called »Humanistic Buddhism« or »Buddhism for Human Life« (*renjian fojiao* 人间佛教).

The presentation will elaborate on what of his thinking has remained intact and what not in Taiwanese Buddhism and in the field of Buddhist research in Taiwan, and also discuss how the program of Taixu is revived in the contemporary PRC and how this development influences the crossstrait relations.

**Keywords:** Taixu, Buddhism in Taiwan, *renjian fojiao*

# **The Development of research on Chinese Philosophical Methodology in Taiwan**

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## **Abstract**

The "method" is a means to the "purpose", and different researches require different methods. Since the research purpose of Chinese philosophy are diverse and the methods pluralistic, there is not a single method that can be applied to researches of all the different purposes. Sometimes we must alternate among different research methods to achieve particular research purposes.

The study of Chinese philosophical methodology in Taiwan mainly includes: the research method of the basic source question by Siguang Lao (勞思光), the method of leading subject matter by Tuijie Xiang (項退結), the method of strangification by Professor Vincent Shen (沈清松), the method of analytical Philosophy by Yiu ming Fung (馮耀明), the method of four square framework by Baorui Du (杜保瑞) and the research method of the thought unites by author-Hsien Chung Lee (李賢中).

The way of research methods includes analytic philosophy, hermeneutics and the categorization of traditional thinking. The process of research methods are composed of confirming the text, constructing the theory, comparing and evaluating, and creative thinking in different way. The study of Chinese philosophical methodology has already had its own consciousness, systemic and theoretical development in Taiwan.

**Keywords:** Methodology of Chinese philosophy, Basic source question, Leading subject matter, Strangification, The thought unites.

## The Contemporary Studies on the Ethics of the *Zhuangzi* in Taiwan

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### Abstract

The current study of the *Zhuangzi* in Taiwan academic circles has begun to care about the ethical issues. If ethics is a study of the normative issues about interpersonal relationships, interaction and behavior, what then is the reflection on the issue in the *Zhuangzi*? Is there a meaningful discussion of ethical issues in this text? What is the difference in the ethical thinking of *Zhuangzi* on the one, and Confucianism on the other side? Can we find the specific guidelines on ethical behavior in the *Zhuangzi*? What is the image of the ideal community in the *Zhuangzi*? These are some important points of discussion in the current academic circles in Taiwan about the ethical implications in the *Zhuangzi*. This article will introduce and comment on the important themes of Taiwanese scholars' research on *Zhuangzi*'s ethics, point out its significance and value, and reflect on the possible development in the future.

**Keywords:** Zhuangzi, Ethics, Daoism, Relationship, The Other, Taiwan

**Taiwanese Modern Confucianism in International Dialogue with Chan Buddhism:  
Dialectical Models of Mou Zongsan and Nishida Kitaro**

**Jana S. Rošker**

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**Abstract**

In this presentation, Jana S. Rošker will discuss two aspects of Taiwanese Modern Confucianism, focusing upon the work of its most prominent representative Mou Zongsan. In the scope of the first one, she will explore the Buddhist roots of this intellectual movements, which was, as is well known, rooted in the strongly Buddhist influenced Neo-Confucian philosophies of the Song and Ming eras. In the context of the second one, she will try to compare two different modes of East Asian confrontations with and elaborations upon the modern Western thought, namely the Taiwanese (Modern Confucianism) and the Japanese (Kyoto School) one. The presentation aims to shed light upon this contrast through the lens of Mou Zongsan's self-negation of the Moral Self on the one, and Nishida Kitaro's dialectics of *Basho* (nothingness, *mu* 無) on the other.

**Keywords:** Taiwanese Modern Confucianism, Mou Zongsan, Kyoto School, Nishida Kitaro, Dialectics, Intercultural philosophy

## **The problem of Xu Fuguan's methodology in comparative aesthetics**

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### **Abstract**

Since the representatives of the second generation of Modern Confucianism mainly placed their interpretations and re-evaluations of basic concepts defining Chinese intellectual tradition into the framework of comparative analyses of Chinese and Euro-American intellectual history, Xu Fuguan also based his interpretation of traditional Chinese aesthetics upon a comparative perspective, contrasting it with European aesthetics. However, the presentation shows that his analysis of European aesthetics is too generalized, and therefore problematic since he did not take into account the historical conceptual background on which the Western aesthetics (and Western ideational tradition in general) was based. Argument that his comparative study of the two conceptual systems is generalized lies mainly in the fact that Xu did not apply his hermeneutical method, which he consistently used in the analysis and interpretation of the Chinese ideological tradition, to the analysis of Western conceptual discourses. Through the analysis of his basic work on aesthetics, *The spirit of Chinese art*, written in 1966, we can see that Western aesthetic concepts are torn from a conceptual historical context, therefore, this kind of surface comparative study can not be regarded as a credible attempt to establish the synthesis of Western and Chinese ideological traditions for which Modern Confucianians were striving for. These difficulties also manifest themselves in Xu's superficial and defective comprehension and criticism of Western abstract art and Modern Western culture, which will be exposed in the presentation as a vivid example of his problematic approach to comparative studies.

**Keywords:** Comparative aesthetics, Xu Fuguan, Taiwanese philosophy, methodology

## Research in Daoist Thinking Patterns: Wang Bi's "De Yi Wang Yen"

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### Abstract

Wang Bi (226-249) was one of the most important philosophers in Neo-Daoism. The "Neo-Daoism" means the philosophy in the Wei-Chin period (220-420), that is based on Wing-Tsit Chen's translation in his book, *A Source Book in Chinese Philosophy*. Wang Bi cited *Chuang Tzu* to illustrate the thinking pattern of "De Yi Wang Yen" (得意忘言). Wang Bi proposed "De Yi Wang Yen" which mean when you grasped the meaning of text classics, the words and language were therefore no more necessary. According to his theory, Wang Bi explained his viewpoint while he wrote commentaries on both *Book of Changes* and *Lao Tzu*.

Contemporary scholar Chen Guying (1935- ) has an important contribution to the study of Daoism; he believes that Wang Bi's "De Yi Wang Yen" could explain the influence of Daoism (*Lao Tzu* and *Chuang Tzu*) on Neo-Daoism, and then this study also could emphasize the importance of Daoism in Chinese philosophy. The presentation introduces and analyses Chen's study "*The interpretation method of 'De Yi Wang Yen' and the application of genealogy*" (從「得意忘言」的詮釋方法到譜系學方法的應用), which can reveal a modern application of the thinking patterns in Daoist.

**Keywords:** Daoism, Thinking Patterns, "De Yi Wang Yen" (得意忘言), Wang Bi