

**PHIL 3531**  
**Topics in Chinese Philosophy 中國哲學專題**  
**Philosophies of Tiantai and Huayan Buddhism: Varieties of Omnicentrism**

**Course Outline**

**Time: T 9:30am-12:15pm**

**Location: LSK 514**

**Instructor: Brook Ziporyn**

**Course overview (as shown on CUSIS)**

The course examines selected topics in Chinese philosophy. The specific content of the course varies from semester to semester. Offerings with different subtitles can be taken up for credit, up to a maximum of two times.

Advisory to Majors: to be taken in year 2 or above.

**Learning outcomes (as shown on CUSIS)**

1. Acquire knowledge of the selected topics of the course.
2. Have a solid grasp of the philosophical issues of the selected topics of the course.
3. Demonstrate familiarity with the primary/secondary source texts.
4. Be able to articulate and defend a philosophical thesis of their own.

**Topics**

Philosophies of Tiantai and Huayan Buddhism: Varieties of Omnicentrism

“Omnicentrism” is a neologism, which means literally the doctrine that “the center” is “everywhere.” “Center” here is used metaphorically, to mean the point within any whole through connection with which the other parts, and the whole itself, derive value, meaning and identity. More concretely, omnicentrism refers to any claim that each part of any whole is at the same time exhaustively representative of, or indeed identical to, the whole. This suggests not only the inseparable interconnection of all things, and certainly not merely that all things are part of a single whole. As opposed to these garden-variety holistic views, where the whole is the whole and each part is merely a part, and different from every other part, omnicentrism comes to involve the seemingly paradoxical claims that each thing is “included” in all other things, or that all things “subsume” one another, or further, that each thing is identical to every other thing, or that each and every individual thing is the source, controller, definer of all the others, or that any single thing just is the whole universe, with nothing left out. Various inflections of this strange view were most explicitly developed by two schools of Chinese Buddhism, Huayan and Tiantai. In this course we will be trying to understand the variant forms of this idea, what might have been meant by them, what metaphysical, ethical, epistemological and practical premises and consequences it entails, and how it can be rendered coherent and comprehensible.

## Learning activities

### Assessment scheme as prescribed on CUSIS (revise if necessary)

<i>Task nature</i>	<i>Description</i>	<i>Weight</i>
Final Essay		40%
Class Attendance and Participation		30%
Six Response Posts		30%

### Remarks on Assessment Scheme (if any)

An online forum will be set up for postings. Each student is expected to post at least six entries over the semester. These can be responses to the readings, ponderings on possible implications, inquiries on unclear points—basically anything that might have been a part of in-class discussion but for which we might not have had adequate time. Feel free to respond or comment upon any posts from your classmates as well. They can be anything from unresolved doubts, questions, points you would like to raise which require a more carefully worded set of premises than might be possible in class, personal reflections, possible connections or contrasts with other traditions or trends of thought, or detailed exegeses of one or two lines from the texts--in short, any form of serious engagement with the reading material. These are mainly a way for us to have enough space to address whatever issues may come up, given limited class time, while also giving me a way to take the temperature of the class and have a sense of what types of things might need to be addressed in lecture. They will be read and tracked but not graded.

The final paper should take up a particular doctrinal theme as it appears in at least two of our readings. It should give a close reading of the primary texts, a philosophical analysis of the premises and implications of the arguments and assumptions, and some comparative engagement with larger philosophical issues from either Chinese, Indian or Western philosophy. The length should be no more than 4000 words.

### Grade Descriptor

Please refer to: [http://phil.arts.cuhk.edu.hk/~phidept/UG/Grade\\_descriptors.pdf](http://phil.arts.cuhk.edu.hk/~phidept/UG/Grade_descriptors.pdf)

### Recommended learning resources

Please acquire the following required texts, in whatever form is convenient:

Shinozaki et al., translator, *The Threefold Lotus Sutra*

Watson, translator, *The Vimalakirti Sutra*

Peter Gregory, *Tsung-mi and the Sinification of Buddhism*

Cleary, translator, *Entry into the Inconceivable: An Introduction to Hua-yen Buddhism*

Brook Ziporyn, *Emptiness and Omnipresence*

Course schedule

<i>Week</i>	<i>Topics</i>	<i>Teaching Mode</i> <i>Online / in-campus</i>	<i>Required reading</i>	<i>Tutorials</i>	<i>Remarks</i>
1	Buddhist Basics and Mahayana Scripture		Ziporyn, <i>Emptiness and Omnipresence</i> , Chapters 1-2. “The Word of the Buddha” pp. 22-60. Avatamsaka Sutra: Chapters 2, 7, 8, 10, 11,		
2	Mahayana Scriptures		Avatamsaka: Chapters 14, 17 (skim), 20, 24, 37 (skim), 39 (skim! But do read pp. 1489-1508) Vimalakirti Sutra: Chapters 2-8		
3	Madhyamaka Philosophy		Garfield, translation, <i>Mulamadhyamakakarika</i> , Part One: The Text of <i>Mulamadhyamaka-karika</i>		
4	Lotus Sutra		<i>The Innumerable Meanings Sutra</i> 無量義經, Chapter 2 <i>The Lotus Sutra</i> 妙法蓮華經, Chapter 2-5, 10-12, 15-16, 19-20		
5	Early Tiantai: Overview		Ziporyn, <i>Evil and/or/as the Good</i> , pp. 113-170, 240-260 (cf. Swanson pp. 367-408). Ziporyn, <i>Emptiness and Omnipresence</i> , pp. 273-275. (pp. 15-16 of 摩訶止觀 Chinese pdf)  Ziporyn, Stanford Encyclopedia of		

			Philosophy, “Tiantai Buddhism” (online)		
6	Early Tiantai: Texts		<p>Tiantai Zhiyi (T’ien-t’ai Chih-i) 天台智顓 (538-597), as told to Zhangan Guanding (Chang-an Kuan-ting), <i>The Great Calming and Contemplation (Mohezhi-guan (Mo-he-chih-kuan) 摩訶止觀)</i>, Paul Swanson, translator, <i>Clear Serenity...</i>, PDF on Canvas, pp. 74-103, 424-448, 786-836, 1760-1775. (Cf. 摩訶止觀 Chinese pdf, pp. 1-2, pp. 29-32, pp. 69-75.)</p> <p>Ziporyn, Review of Swanson’s <i>Mohezhi-guan</i> translation (H-net) (online)</p>		
7	<b>The Awakening of Faith Treatise</b>		Hakeda, trans., <i>The Awakening of Faith in the Mahayana</i> , Chapter 1 pp. 7-52		
8	<b>Early Huayan</b>		<p>Dushun (Tu Shun) 杜順 (557-640) the First Patriarch of Huayan: Cleary, pp. 43-124. <i>Cessation and Contemplation in the Five Teachings of the Hua-yen 華嚴五教止觀</i>, <i>Mirror of the Mysteries 華嚴法界觀玄境</i> (“Contemplation” is Dushun’s text, ”Analysis” is a commentary by the Third Patriarch Chengguan (Cheng-kuan) (737-838) 澄觀).</p>		
9	<b>Analysis of Huayan</b>		Gregory, pp. 93-153 Nicoalas Jones, “Buddhist Reductionism and		

			Emptiness in Huayan Perspective,” “Huayan Metaphysics in Fazang’s Huayan Wujiao Zhang: The Inexhaustible Freedom of Dependent Origination.” Jin Park, “A Huayanist Reading of the <i>Lotus Sutra</i> ”		
10	<b>Later Tiantai: Zhanran</b>		Jingxi Zhanran (Ching-hsi Chan-jan) 荆溪湛然 (711-782), <i>The Diamond Scalpel 金剛錐</i> translated by Shuman Chen (Note: This reading is not as long as it looks! Mostly footnotes, which you can skip.)		
11	<b>Later Huayan: Zongmi</b>		Guifeng Zongmi (Kuei-feng Tsung-mi) 圭峰宗密 (780-841) Gregory, 154-224, (optional: 255-295) Zongmi (Tsung-mi), <i>On the Original Nature of Man 原人論</i> <a href="https://terebess.hu/zen/mesterek/zongmi.html#a">https://terebess.hu/zen/mesterek/zongmi.html#a</a> .		
12	<b>Song Dynasty Tiantai</b>		Ziporyn, <i>Evil and/or/as the Good</i> , pp. 170-270 on Siming Zhili (Ssu-ming Chih-li) 四明知禮 (960-1028)		
13	<b>Tiantai and Huayan Compared</b>		Ziporyn, <i>Beyond Oneness and Difference</i> , Chapters 6-7.  Ziporyn, “The Ti/Yong Model and its Discontents” in John Makeham, ed., <i>The Buddhist Roots of Zhu Xi’s Philosophical Thought</i>		

## Details of course website

### Contact details for teacher(s) or TA(s)

<b>Teacher</b>	
Name:	Ziporyn, Brook
Office location:	2/F, Fung King Hey Building
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<b>TA</b>	
Name:	
Office location:	
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### Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>

With each assignment, students will be required to submit a signed **declaration** that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.