

Vorlesungsreihe: Der Blick der radikalen
Philosophie auf die Geschichte der
Philosophie

“Radikale Philosophie und
antikes Philosophieren: China
und Indien ” Xunzi, Forts.; Mo Di
und Yang Zhu (PPT 9)

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Xun Zi, 10

Die Interpretation durch Fung Yulan (The Spirit of Chinese Philosophy, London [1944/45], 81)

- philosophische, nicht doxographische Lektüre
- von einer metaphysischen Gegenposition zu meiner ‚radikalen Philosophie‘:

„Hsün Tzu’s [Xun zi’s] ‚Heaven‘ was a Heaven of ‚Nature‘ in the senses of the natural order.“

„in the Confucianist philosophy he represents more the specialists in ritual conduct and music ... the sphere he dealt with was restricted to the moral“

Xun Zi, 11

Criticism of „other systems of thought in his day“:

„Lao Tzu [=Laozi] (604-531) -> Daoismus] had a vision of how to be abased, but not of how to abound. Mo Tzu [=Mozi (spätes 5. Jh.) -> Mohismus] had a vision of social uniformity, but not of individuality.“

„Mo Tzu’s vision was obscured by utility and he did not understand culture. Hui Tzu’s [=Hui Shi/Huizi (380-305) -> „Namensschule“] vision was obscured by terms, and he did not understand the actual. Chuang Tzu’s [= Zhuangzi (365-290)] was obscured by nature, and he did not understand man“

Xun Zi, 12

„Hence from the standpoint of utility, the Tao is nothing more than profit; from the standpoint of dialectic, the Tao is nothing more than cogency of argument; from the standpoint of Nature, the Tao is nothing more than laissez faire. Each of these items refers to one aspect of the Tao. As to the Tao itself, it is the essence of unchangeability and yet exhausts the possibilities of change. One aspect cannot express it adequately. A man with lop-sided knowledge, observing only one corner of the Tao, cannot understand it. The result is that if he thinks he has an adequate understanding of it, his mind is thrown into confusion on the one hand, and on the other hand he misleads others. For those above to obscure the vision of those below, and for those below to obscure the vision of those above, this is the calamity of benightedness.“

Menzius' Kritik der zeitgenössischen Philosophie, 1

„Beschäftigungslose Intellektuelle führen leere Diskussionen, und die Lehren von Yang Zhu und Mo Di erfüllen die Welt. Wer heute nicht die Sprüche von Yang im Munde führt, der zitiert die von Mo. Yangs Prinzip ist ein Egoismus [„Each for himself“], der keinen Fürsten [sovereign] kennt, während das Prinzip von Mo eine ‚allgemeine Liebe‘ ist, die keinen Vater kennt [a man making his father of no account]. Aber ohne Vater und Fürst wird der Mensch zum Tier.“ (Menzius 3B9)

Menzius' Kritik der zeitgenössischen Philosophie, 2

„Unless these doctrines be stopped, Confucius' doctrines cannot shine forth. These pernicious opinions mislead the people and block the way of human-heartedness and righteousness.“

„I am frightened about this and want to protect the doctrines of the sages of the past. Reject Yang and Mo, and cast out these depraved ideas, so that they have no way to flourish.“

(Yulan 29)

Yang Zhu (Yang Chu)

Gemäß Yulan, 29f.:

Traditionell jen / yi: bezogen auf den „anderen Menschen“,
Konfuzianer: „sich selbst opfern, um *jen* zu werden“ „sein
Leben aufopfern, um *yi* aufrechtzuerhalten“

dagegen für Yang Prinzip des „alles jeweils für mich selbst“

Menzius: „Though he might have benefited the whole world
by plucking out a single hair, he would not have done it.“
(*Buch VII, A*)

Han Fei: Yang was „a man who despised things and prized
life“; „His policy was not to enter a city which was in
danger, not to remain in the army; and for the great profit
of the world he would not give a hair from his shin.“

Yang Zhu (Yang Chu), 2

Gemäß Yulan, 30:

- Kritik an Konfuzius:

„Confucius was ,a man who knew that that cannot be done and yet he does it“(Lun Yü, Buch XIV)

„They exhorted him saying ,Stop!, stop!‘. Those who take part in governing are in danger.“ „The world everywhere is in the same disturbed condition. Who can change it?“ (Lun Yü, Buch XVIII)

- demgegenüber eigene Position als die von

„men who shunned the world“ und „only took care of themselves“

Yang Zhu (Yang Chu), 3

Quellen in Laozi, Zhuangzi und Liezi (Kap. 7)

Yulan, 30ff.

Laozi: „Which is dearer, one's reputation or one's self? Which is the most, one's self or one's property?“ (Kap. 44)

Zhuangzi: „When you do something good, beware of reputation: when you do something bad, beware of punishment. To follow the in-between road is your constant principle. The you can guard your body, nourish your parents, and complete the tale of your years.“ (Kap. 3)

„The trees on the mountains are their own enemies, the leaping fire the cause of their own quenching. Cinnamon is edible, therefore the cinnamon tree is cut down. The Ch'i oil is useful, therefore the tree is gashed.“ (Kap. 4) have

Liezi: „Follow the in-between road as your constant principle.“

Kapitel über „Value Yourself“, „Life as the Root“, „Prize Life“

Yang Zhu (Yang Chu), 4

Yulan, 31ff.:

Vermeiden als Prinzip/oberstes Ziel „to avoid trouble“:

„Shun the world“, „Shun being famous“, „Shun being punished“

Frage „to guarantee sure and certain avoidance of injury to man“

„The chief source of trouble arises from my having a body. When the time comes and I have no body, what troubles will there be still remaining?“ (Laozi, Kap. 13)

„Master Chuang was walking among the hills when he saw a great tree covered with the most luxurious foliage. A wood-cutter stood by it and did not cut it down. Master Chuang asked him his reason and he replied, ‚It is no use‘. Master Chuang said, ‚Because this tree has no exceptional qualities, it is able to complete its allotted time of years‘.“ (Zhuangzi, Kap. 20)

„take death and life to be just one item (and not separate items) and possibility and impossibility to be one connected chain“ (Kap. 5)

„whether you are alive or whether you are dead will have no effect on you, and all the more this is so in relation to profit and loss“ (Kap. 2)

Yang Zhu (Yang Chu), 5

Das Yang-Zhu-Kapitel des Liezi (Schleichert/Roetz 106ff.)

- Gegen das Sich-einen-Namen-verdienen (106f.)
- Lebensfreude als Prinzip (107)
- „Leben und Leben lassen!“ (107f.)
- Zum Thema der „Pflege des Lebens“ (108f.)
- Die drei Brüder als Exempel (109f.)
- Beschränkung als Lebensmaxime (110f.)
- Leben und Tod (111)

Bertolt Brechts Me-ti

Eine Adaption erfuhr sein Werk durch den deutschen Dichter Bertolt Brecht. Unter dem Titel *Me-ti - Buch der Wendungen* fasste Brecht eine Verhaltenslehre zusammen, in der in verballhornter Form die Lehre des Kommunismus dargestellt wird, wie ihn Brecht rezipiert hat. In der Figur der Lai-tu porträtierte Brecht seine Freundin Ruth Berlau, in der Figur des Ki-en-leh oder Kin-jeh sich selbst.

Mo Di (Me Ti) (zwischen 480 u. 380)

Das Werk „Mozi“

Kapitel „Antikonfuzianismus“ (Yulan, 35)