

Kyoto University Asian Studies Unit Program Completion Report [Student]

Viewing Dogen's Philosophy from Analytic Perspectives

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This program aims to help me to explore the Analytic Asian Philosophy at Japan and to aid Prof. Deguchi's Dogen project from the end of March at 2017 to June. During this period, I plan to attend courses, seminars, and also to participate conferences and workshops. Moreover, I plan to write at least two papers and present a paper in the conference of Analytic Asian Philosophy at June.

During my stay at Kyoto University, I have attended course and seminar on causation by Prof. Ōtsuka, seminar on Hume by Prof. Garfield, and seminar on Dogen by Prof. Deguchi in the department of philosophy. Besides these courses I took, I also gave a talk about *Vimalakīrti's* silence for CAPE lecture, and also presented a novel philosophical investigation of this silence at the graduate seminar. Moreover, to extend my knowledge in Buddhist studies, I also attended the Sanskrit course by Prof. Andrey Klebanov, Panini Grammar by Prof. Somadeva Vasudeva and also Buddhology course by Prof. Marc-Henri Deroche at the Department of Buddhist Studies. For the Analytic Asian Philosophy conference at June, now I am working with an outstanding young logician, Damian Szmuc, to write a paper about *Vimalakīrti's* silence. I aim to reexamine *Vimalakīrti's* silence (*tūṣṇīm*) in the chapter 9, *the Entrance to the Gate of Non-differentiation (Advaya-dharma-mukha-praveśaḥ)* of *Vimalakīrtinirdeśa* from three perspectives: the nature, context, and the propositional attitudes involved in *Vimalakīrti's* silence. *Vimalakīrti's* silence has long been regarded as the most profound expression of how to enter the gate of non-differentiation and has been investigated by Buddhist commentators for centuries, and even now, by contemporary philosophers such as Jay Garfield and Graham Priest. Those scholars mainly focus on the contradictory nature of *Vimalakīrti's* silence, or at most, compare the context of this silence with Sāriputta's in Chapter 7 of *Vimalakīrtinirdeśa*, *Viewing the Sentient Beings*. However, in this paper I would argue that since in Buddhist contexts, to have proper mental states is a crucial goal of all Buddhist practices, and since a propositional attitude is a mental state of an agent in relation to a certain proposition, one should take the propositional attitude of *Vimalakīrti* into consideration when discussing his silence toward what Mañjuśrī proposed. Moreover, if *Vimalakīrti* truly enters the gate of non-differentiation, which means he has already had some achievements in his practices, he should have a proper propositional attitude toward Mañjuśrī's proposition. Most of the commentators, including Graham Priest, regard *Vimalakīrti's* silence as a consent to *Mañjuśrī*. However, in this paper, I would argue against this view, defending that a void attitude should be a proper attitude for *Vimalakīrti*.

Since Taiwan and Japan have very close cultural connection, I did not find any difficulties to embrace my life at Japan. From my point of view, Japan is a very friendly country for foreign students and Japanese people are the kindest people I have ever met around the world. The Kyoto University is located at one of the most ancient capital city in the world, so besides those good things I described, I also experienced the traditional culture, the beautiful architecture and also the tranquility of this city, Moreover, Prof. Deguchi is the most energetic and generous world-class philosopher I have ever met. The students at department of philosophy also help me a lot, and are every kind to me. Overall, I really enjoy my stay at Japan, and I do wish I can stay here longer or come back soon.

Because my major is Buddhist philosophy, it is always good for me to explore Buddhist philosophies in different tradition. This program give me a chance to explore Japanese Buddhist philosophy, especially Dogen's philosophy, and also help me to build up connection with famous scholars around the world. With this broaden knowledge in Buddhist philosophy and connection, I can extend my future studies to Zen Buddhism, and also have more possibilities to cooperate with other academic institutes in the future. Thanks to Prof. Deguchi, and Ms. Aki Hama and also the JASSO scholarship. Without your help, it is impossible for me to come here and learn so many things!