

# Content

## 目 錄

004 ◇ Brief Introduction of the “Research Center for Chinese Cultural Subjectivity in Taiwan”

006 ◇ 華人文化主體性研究中心簡介

008 ◇ Conference Introduction

010 ◇ 「自我、他者與修養——現象學與中國哲學」國際學術會議簡介

012 ◇ Conference Agenda

017 ◇ 會議議程

022 ◇ 與會學者介紹 *Scholars Introduction*

022 ■ Dan Zahavi

024 ■ 出口康夫 *Yasuo Deguchi*

026 ■ Frank Perkins

028 ■ 姚治華 *Zhi-Hua Yao*

030 ■ Sheridan Hough

032 ■ Douglas Berger

034 ■ 馬愷之 *Kai Marchal*

036 ■ 王華 *Ellie Hua Wang*

038 ■ 劉國英 *Kwok-ying Lau*

040 ■ 林明照 *Ming-Chao Lin*

042 ■ 宋灝 *Mathias Obert*

044 ■ Christian Coseru

046 ■ 胡志強 *Chih-chiang Hu*

048 ■ 黃冠閔 *Kuan-min Huang*

049 ■ 林鎮國 *Chen-Kuo Lin*

050 ■ 文哲 *Christian Helmut Wenzel*

051 ■ 汪文聖 *Wen-Sheng Wang*

052 ■ 詹康 *Kang Chan*

053 ■ 吳俊業 *Chon-Ip Ng*

054 ■ 耿晴 *Ching Keng*

055 ■ 孫雲平 *Yun-Ping Sun*

056 ◇ 台北地圖 *Taipei Map*

058 ◇ 台北捷運地圖 *Taipei Metro Map*

059 ◇ 其他資訊 *Other Information*

060 ◇ 筆記欄 *Note*





## Research Center for Chinese Cultural Subjectivity in Taiwan

National Chengchi University

Chinese culture is not only an essential component of Chinese-speaking societies but also a common legacy for the whole of humanity. The study of Chinese civilization and history has thrived in various aspects through a long period of time. In the present, the rise of China naturally attracts attention across the globe. However, in Western academia, the investigation of Chinese culture is often relegated to area studies with highly specialized research paradigms according to which the various aspects of Chinese culture can only be objects of historical research. Instead, our research center wants to demonstrate that academic theory-making can also happen in a non-Western context, through the use of Chinese cultural concepts and discourses. While we use a broad array of methodologies, our “Research Center for Chinese Cultural Subjectivity in Taiwan” aims at creating new knowledge about Chinese culture(s) from a situated perspective.

Taiwan, with its unique historical experience, has been in a better position to preserve and re-articulate traditional Chinese culture than mainland China (the People’s Republic of China). In the face of China’s increasing expansion in the political, economic and cultural area, our goal is to develop new parameters to understand Chinese cultural subjectivity in an open and democratic society. One point of departure is the concept of “Sinophone” (*huayu* 華語), which is broader than the term “Han Chinese” (*hanren* 漢人) or simply “Chinese” (as representing China); it comprises various communities across the globe that have been influenced by values anchored primarily in the Confucian, Daoist and Buddhist spiritual traditions, but also in other worldviews (think of Chinese Muslims). Taiwan is in a privileged position to take up the responsibility of rebuilding Chinese and Sinophone academic

traditions and establishing new languages for the study of Chinese and Sinophone culture(s). Our research center has been established in early 2018, thanks to generous funding from the Taiwanese Ministry of Education. It is interdisciplinary and includes more than 20 professors and researchers from the fields of Philosophy, Religious Studies, History, Chinese literature, Linguistics, and Digital Humanities at National Chengchi University in Taipei. Our research activities cover China, Taiwan, Hong Kong, North America, South East Asia, and other regions around the globe. By comparing different countries and regions, our “Research Center for Chinese Cultural Subjectivity in Taiwan” aims at exploring in depth the multifaceted experiences of being Chinese and living in Chinese-speaking societies today.





## 華人文化主體性研究中心

Research Center for Chinese Cultural Subjectivity in Taiwan

國立政治大學  
National Chengchi University

華人文化係華人社會的根本構成，亦屬於全人類的共同資產。華人文化的研究歷史悠久，從中國傳統國學，到近代中西文化交會的相互探索，一方面中國吸納與轉化西方學術和人文研究，另一方面歐美注重以漢文化為中心而研究文學、歷史、哲學、宗教等經典學說，並因應中國現代化歷程於全球化的重要性而側重東亞區域的政經情勢研究。然而，上述對華人文化各個側面的探討，在面對全球華人與中國在經濟、政治、軍事與藝術創造等各方面崛起的此刻，亟需漢學研究典範的轉型。台灣以其特殊的歷史經驗與地理位置，不僅比中國更好地保存了華人文化，又能在西方衝擊下進行現代化的融通與轉型。因而台灣具有更好理解華人文化發展之主體性依據的優勢，能負起承接華人學術傳統、引領國際建立新漢學研究典範的重責大任。

本研究中心以跳脫傳統漢學範疇之深刻自覺為發端，要為華人文化研究尋找新的路徑，以「華語語系」(sinophone) 概念為切入點，將研究視域擴大至以「華語語系」為母語的地區，因而所謂的「華人」不再受限於「漢人」或「中國人」，而是指對華語世界觀具有共通感的社群共同體，並期望以此研究視野，我們不僅能探討華人文化在不同地區的多元發展，又能把握華人文化的共同核心，找出構成文化認同的主體性基礎。因而，我們研究華人文化，旨在跳脫以傳統中國漢文化為中心的單一論述，要從文化「主體性」的視角，透過跨文化的類型學比較，從與他者比較的差異中，產生個別文化主體性的自我認同。



## Selfhood, Otherness, and Cultivation:

### Phenomenology and Chinese Philosophy International Conference

March, 18-20, 2019

Center for Chinese Cultural Subjectivity in Taiwan  
Department of Philosophy, National Chengchi University

We are living in what the philosopher Jonardon Ganeri has called the “age of re: emergence”, i.e., a new period defined by a growing appreciation of local, non-Western ways of thinking, a deepening of intellectual pluralism, and increasing global dialogue. Whereas quite a few philosophers in Europe and the United States still remain doubtful about the need to integrate non-Western texts into the philosophical canon, a growing number of philosophers are willing to engage in a dialogue between Western and Asian philosophy. Numerous scholars have already amply demonstrated that contemporary debates on the nature of consciousness and the self can learn important things from Indian theories (see, for example, the edited volume *Self, No Self? Perspectives from Analytical, Phenomenological, and Indian Traditions*, OUP 2010).

During our conference “Selfhood, Otherness, and Cultivation – Phenomenology and Chinese Philosophy”, we hope to continue these dialogues by focusing on the Chinese philosophical traditions. Like in India, philosophers in pre-modern China have debated Buddhist positions regarding the nature of consciousness, the experiencing “I” (often thought to be non-existing), and the givenness of objects. Furthermore, Daoist and Confucian thinkers have also developed complex accounts of selfhood, self-awareness, and states of being selfless. Some of these accounts are defended even today by scholars in China, Hong Kong, and Taiwan, for example by disciples of the highly influential philosophers Mou Zongsan and Tang Junyi.

Our conference aims at exploring these non-Western conceptual traditions in more depth. In

particular we hope to clarify a number of central questions: How do the Chinese philosophical traditions characterize phenomenal self-experience, and what is their understanding of self-consciousness? How were Classical Buddhist ideas regarding the illusory nature of the self interpreted in the Chinese world? What had pre-modern Chinese thinkers to say about the cultivation of consciousness, i.e. the training of the subject’s attention through meditation and other practices? How was the self supposed to persist over time? How did Daoist and Confucian thinkers conceptualize thoughts, emotions, and perceptions? What views of intersubjective experience did they develop? And, finally, what can the Chinese philosophical traditions contribute to contemporary debates on questions about selfhood, otherness, and cultivation?

Among the participants of our conference will be Dan Zahavi, who is one of the most important representatives of contemporary phenomenology and the philosophy of mind. Zahavi will give a key-note speech during our conference and will participate in a roundtable discussion with all conference participants. His views about the nature of consciousness, awareness, and intersubjectivity will thus play a major role in our discussions. We therefore encourage participants to engage with Zahavi’s work or the broader phenomenological tradition. This said, the focus of our conference will be in the area of Chinese philosophy, and we are open to both historical and systematic approaches to the topics of selfhood, otherness, and cultivation. We plan to publish the papers from this conference in an edited volume with a major publisher in the Anglophone world.



## 「自我、他者與修養——現象學與中國哲學」 國際學術會議

2019 年 3 月 18-20 日  
政大華人文化主體性研究中心  
國立政治大學哲學系

我們生活在哲學家 Jonardon Ganeri 所稱之為「再湧現的時代」（Age of Re:emergence）——這是一個對在地與非西方思想的理解和欣賞逐漸擴展、知識多元化更為加深，以及全球對話日益增進的時代。當不少歐洲和美國哲學家仍然質疑非西方文本是否適合被整合入哲學經典之中時，卻也有越來越多哲學家願意加入西方和亞洲哲學之間的對話。比如說，許多學者已經充分表明，有關意識之本質和自我的當代爭論，可以從印度的理論學習到更多東西。（可見 *Self, No Self? Perspectives from Analytical, Phenomenological, and Indian Traditions*, OUP 2010）

在本次舉辦的「自我、他者與修養 — 現象學與中國哲學」國際學術會議中，我們希望能將焦點聚集於中國哲學傳統，繼續進行這類對話。正如在印度，前現代的中國哲學家們也曾就佛學對意識之本質、正在經驗的「我」（經常被視為不真實存在），以及客體之所予性的主張進行辯論。兼之，道家和儒家思想也發展出了對自我、自我意識和無我的複雜論述。有些論點至今仍為中、港、臺學者所辯護，其中包括頗具影響力的哲學家牟宗三和唐君毅的門下子弟。

本會議的宗旨在於深入探索這些非西方概念的傳統。我們尤其希望能夠釐清下述核心問題：中國哲學傳統如何表徵現象式的自我經驗，而它們又是怎麼理解自我意識？古典佛學關於自我的虛幻性之觀點在華人世界中是如何被看待的呢？前現代中國思想家究竟對意識的修養有什麼主張（如主體的注意力透過冥想或其他實踐所進行的訓練）？自我怎麼能夠跨時間地暫留呢？道家和儒家思想如何將思想、情感和知覺概念化？他們開展出了什麼樣的交互主體性經驗的論述？中國哲學傳統能如何為有關自我、他者和修養的當代爭論有所貢獻？

除了諸位相關領域的權威學者之外，本會議也有幸邀請到當代現象學和心智哲學界內的代表人物 Dan Zahavi 參與。Zahavi 不僅將在會議期間進行主題演講，他也會與所有到訪學者一起加入

圓桌會議進行討論。他有關意識之本質、意識和交互主體性的論點，將在討論中扮演重要角色。

是故，我們也鼓勵參與者們積極接觸 Zahavi 的著作或更廣泛的現象學傳統。儘管本會議的重點在於中國哲學領域，我們同時也歡迎對自我、他者與修養相關之主題的歷史的與系統的論述。最後，我們策劃將本次會議論文交付予英文世界的出版社以論文集模式正式出版。



# Selfhood, Otherness, and Cultivation: Phenomenology and Chinese Philosophy International Conference

Date: 18th March, 2019 – 20th March, 2019

Venue: Rm 330111 of Bainian Bldg, Nat'l Chengchi Univ.

## Agenda Briefing

Date	Time	Place	Event
17 <sup>th</sup> March	18:30-20:30	Wistaria Tea House <sup>1</sup>	Welcome Dinner
18 <sup>th</sup> March	07:00-08:30	Howard Intl. House	Breakfast
	08:30	Hotel lobby	Departure to NCCU
	09:00-16:00	NCCU	Conference
	17:30	Hotel lobby	Set off for Dinner
	18:00-20:00	Hotel's Garden Cafeteria	Dinner
19 <sup>th</sup> March	07:00-08:30	Howard Intl. House	Breakfast
	08:30	Hotel lobby	Departure to NCCU
	09:00-18:30	NCCU	Conference
	19:00	Longmen Restaurant	Dinner
20 <sup>th</sup> March	07:00-08:30	Howard Intl. House	Breakfast
	08:30	Hotel lobby	Departure to NCCU
	09:00-17:40	NCCU	Conference
	18:30	Kiki Restaurant Eslite XinYi Branch	Dinner

<sup>1</sup> Next to Howard Intl. House. Link: <https://reurl.cc/OvK9v>

## Day 1 (18th March)

07:00 - 08:30	Breakfast (Howard International House)	
08:30 - 09:00	Gathering at Lobby – Departure to NCCU	
09:00 - 09:30	Registration	
09:10 - 09:30	Opening Hua-Yuan Hsueh (Dean, College of Liberal Arts), Guang-Da Zhang (Principal Investigator)	
09:30 - 10:00	<b>Title: Entrustment and Distribution of Agency: Toward Philosophical Reactivation of East Asian True Self</b>	
	Presenter	<b>Yasuo Deguchi</b> (Professor of Dept. of Philosophy, Kyoto University)
	Chair	<b>Ellie Hua Wang</b> (Associate Professor of Dept. of Philosophy, National Chengchi University)
10:00 - 10:40	Discussion	
10:40 - 10:50	Break	
10:50 - 11:20	<b>Title: Self and Perspective in Early Chinese Philosophy</b>	
	Presenter	<b>Frank Perkins</b> (Professor of Dept. Philosophy, University of Hawaii at Mānoa)
	Chair	<b>Kuan-Min Huang</b> (Research Fellow of Institute of Chinese Literature and Philosophy, Academia Sinica)
11:20 - 12:00	Discussion	
12:00 - 13:30	Lunch Break	
13:30 - 14:00	<b>Title: Body, Mind and Consciousness: Comparative Reflections</b>	
	Presenter	<b>Zhi-Hua Yao</b> (Associate Professor of Dept. of Philosophy, The Chinese University of Hong Kong)
	Chair	<b>Kwok-ying Lau</b> (Professor of Dept. of Philosophy, The Chinese University of Hong Kong)
14:00 - 14:40	Discussion	
14:40 - 14:50	Break	
14:50 - 15:20	<b>Kierkegaard, Confucius, and the Intersubjective Dance</b>	
	Presenter	<b>Sheridan Hough</b> (Professor of Dept. of Philosophy, College of Charleston)
	Chair	<b>Douglas Berger</b> (Professor of Comparative Philosophy, Dept. of Philosophy, Leiden University)
15:20 - 16:00	Discussion	
17:30 - 18:00	Gathering at Lobby - Set off for Dinner	
18:00 - 20:00	Dinner at Howard Hotel's "Garden Cafeteria" (Buffet) ( <a href="https://reurl.cc/yYpoa">https://reurl.cc/yYpoa</a> )	



Day 2 (19th March)

07:00 - 08:30	Breakfast (Howard International House)	
08:30 - 09:00	Gathering at Lobby – Departure to NCCU	
09:00 - 09:30	Registration	
09:30 - 10:30	<b>Keynote Speech: Extended Minds and Shared Emotions</b>	
	Presenter	<b>Dan Zahavi</b> (Professor of Philosophy, University of Copenhagen)
	Chair	<b>Kai Marchal</b> (Associate Professor of Dept. of Philosophy, National Chengchi University)
10:30 - 11:00	Discussion	
11:00 - 11:10	Break	
11:10 - 11:40	<b>Title: The Sense Organs, Awareness and Luminosity: A Constructed and Revived Encounter between Classical Chinese and Indian Thought</b>	
	Presenter	<b>Douglas Berger</b> (Professor of Comparative Philosophy, Dept. of Philosophy, Leiden University)
	Chair	<b>Chen-Kuo Lin</b> (Emeritus Professor of Dept. of Philosophy, National Chengchi University)
11:40 - 12:20	Discussion	
12:20 - 14:00	Lunch Break	
14:00 - 14:30	<b>Title: The Problem of Consciousness in Neo-Confucian Philosophy</b>	
	Presenter	<b>Kai Marchal</b> (Associate Professor of Dept. of Philosophy, National Chengchi University)
	Chair	<b>Christian Helmut Wenzel</b> (Distinguished Professor of Dept. of Philosophy, National Taiwan University)
14:30 - 15:10	Discussion	
15:10 - 15:20	Break	
15:20 - 15:50	<b>Title: Ritual and Confucian Shame</b>	
	Presenter	<b>Ellie Hua Wang</b> (Associate Professor of Dept. of Philosophy, National Chengchi University)
	Chair	<b>Ming-Chao Lin</b> (Professor of Dept. of Philosophy, National Taiwan University)
15:50 - 16:30	Discussion	
16:30 - 17:00	Tea Time	
17:00 - 18:30	Round Table Discussion	
18:30 - 19:00	Set off for Dinner	
19:00 - 21:00	Dinner at Longmen Restaurant ( <a href="https://reurl.cc/y73Ga">https://reurl.cc/y73Ga</a> )	

Day 3 (20th March)

07:00 - 08:30	Breakfast (Howard International House)	
08:30 - 09:00	Gathering at Lobby – Departure to NCCU	
09:00 - 09:30	Registration	
09:30 - 10:00	<b>Title: The Pre-objective and the Primordial: Elements of a Phenomenological Reading of Zhuangzi</b>	
	Presenter	<b>Kwok-ying Lau</b> (Professor of Dept. of Philosophy, The Chinese University of Hong Kong)
	Chair	<b>Wen-Sheng Wang</b> (Professor of Dept. of Philosophy, National Chengchi University)
10:00 - 10:40	Discussion	
10:40 - 10:50	Break	
10:50 - 11:20	<b>Title: Empathy, Receptivity, and the Basis for an Ideal Community: The Ethical Implications of “Forgetting Each Other” in the Zhuangzi</b>	
	Presenter	<b>Ming-Chao Lin</b> (Professor of Dept. of Philosophy, National Taiwan University)
	Chair	<b>Kang Chan</b> (Professor of Dept. of Philosophy, National Chengchi University)
11:20 - 12:00	Discussion	
12:00 - 13:30	Lunch Break	
13:30 - 14:00	<b>Title: The Bodily Self in Ancient Chinese Arts and in 20th Century Euro-American Painting</b>	
	Presenter	<b>Mathias Obert</b> (Professor of Institute of Philosophy, National Sun Yat-Sen University)
	Chair	<b>Chon-Ip Ng</b> (Associate Professor of Graduate Institute of Philosophy National Tsing Hua University)
14:00 - 14:40	Discussion	
14:40 - 14:50	Break	
14:50 - 15:20	<b>Title: Taking Appearances Seriously: Phenomenology and Yogācāra Theory of Consciousness</b>	
	Presenter	<b>Christian Coseru</b> (Associate Professor of Dept. of Philosophy, College of Charleston)
	Chair	<b>Ching Keng</b> (Associate Professor of Dept. of Philosophy, National Chengchi University)
15:20 - 16:00	Discussion	
16:00 - 16:30	Tea Break	



Day 3 (20th March)

16:30-17:00	Title: Dharmapāla’s Notion of Awareness of Self-awareness in the Cheng weishi lun: Why Bother?	
	Presenter	Chih-chiang Hu (Postdoctoral Fellow Chih-chiang Hu of Dept. of Philosophy, National Chengchi University)
	Chair	Yun-Ping Sun (Professor of Institute of Philosophy, National Central University)
17:00 - 17:40	Discussion	
17:40 - 18:30	Set off for Dinner	
18:30 - 20:30	Dinner at Kiki Restaurant Eslite XinYi Branch ( <a href="https://reurl.cc/M8lam">https://reurl.cc/M8lam</a> )	

「自我、他者與修養——現象學與中國哲學」  
國際學術會議

2019 年 3 月 18-20 日  
國立政治大學文學院百年樓 330111 演講廳

行程簡報

日期	時間	地點	活動
3 月 17 日	18:30-20:30	紫藤廬 <sup>1</sup>	迎賓宴
3 月 18 日	07:00-08:30	福華會館	早餐
	08:30	福華大廳	會合出發到政大
	09:00-16:00	政大	第一天學術會議
	17:30	福華大廳	會合出發至晚餐地點
	18:00-20:00	福華會館恬園餐廳	晚餐
3 月 19 日	07:00-08:30	福華會館	早餐
	08:30	福華大廳	會合出發到政大
	09:00-18:30	政大	第二天學術會議
	19:00	貓空龍門客棧	晚宴
3 月 20 日	07:00-08:30	福華會館	早餐
	08:30	福華大廳	會合出發到政大
	09:00-17:40	政大	第三天學術會議
	18:30	KiKi 餐廳誠品信義店	晚宴

<sup>1</sup> 福華會館附近。網址：<https://reurl.cc/OvK9v>



Day 1 (3月18日)

07:00 - 08:30	早餐 (福華會館)	
08:30 - 09:00	福華大廳會合 – 出發至政大	
09:00 - 09:30	報到	
09:10 - 09:30	開幕 薛化元教授 (文學院院長)、張廣達教授 (計劃主持人) 致辭	
09:30 - 10:00	題目 : <b>Entrustment and Distribution of Agency: Toward Philosophical Reactivation of East Asian True Self</b>	
	發表人	出口康夫 (京都大學文學研究科教授)
	主持人	王華 (國立政治大學哲學系副教授)
10:00 - 10:40	討論	
10:40 - 10:50	茶點	
10:50 - 11:20	題目 : <b>Self and Perspective in Early Chinese Philosophy</b>	
	發表人	Frank Perkins (夏威夷大學哲學系教授)
	主持人	黃冠閔 (中央研究院中國文哲研究所研究員)
11:20 - 12:00	討論	
12:00 - 13:30	午餐	
13:30 - 14:00	題目 : <b>Body, Mind and Consciousness: Comparative Reflections</b>	
	發表人	姚治華 (香港中文大學哲學系副教授)
	主持人	劉國英 (香港中文大學哲學系教授)
14:00 - 14:40	討論	
14:40 - 14:50	茶點	
14:50 - 15:20	題目 : <b>Kierkegaard, Confucius, and the Intersubjective Dance</b>	
	發表人	Sheridan Hough (查爾斯頓學院哲學系教授)
	主持人	Douglas Berger (荷蘭萊登大學哲學系教授)
15:20 - 16:00	討論	
17:30 - 18:00	福華大廳會合 - 出發至晚宴地點	
18:00 - 20:00	晚餐 (Buffet) 地點：福華會館恬園餐廳 ( <a href="https://reurl.cc/yYpoa">https://reurl.cc/yYpoa</a> )	

Day 2 (3月19日)

07:00 - 08:30	早餐 (福華會館)	
08:30 - 09:00	福華大廳會合 – 出發至政大	
09:00 - 09:30	報到	
09:30 - 10:30	主題演講 : <b>Extended Minds and Shared Emotions</b>	
	發表人	Dan Zahavi (哥本哈根大學哲學教授)
	主持人	馬愷之 (國立政治大學哲學系副教授)
10:30 - 11:00	討論	
11:00 - 11:10	茶點	
11:10 - 11:40	題目 : <b>The Sense Organs, Awareness and Luminosity: A Constructed and Revived Encounter between Classical Chinese and Indian Thought</b>	
	發表人	Douglas Berger (荷蘭萊登大學哲學系教授)
	主持人	林鎮國 (國立政治大學哲學系名譽教授)
11:40 - 12:20	討論	
12:20 - 14:00	午餐	
14:00 - 14:30	題目 : <b>The Problem of Consciousness in Neo-Confucian Philosophy</b>	
	發表人	馬愷之 (國立政治大學哲學系副教授)
	主持人	文哲 (國立臺灣大學哲學系特聘教授)
14:30 - 15:10	討論	
15:10 - 15:20	茶點	
15:20 - 15:50	題目 : <b>Ritual and Confucian Shame</b>	
	發表人	王華 (國立政治大學哲學系副教授)
	主持人	林明照 (國立臺灣大學哲學系專任教授)
15:50 - 16:30	討論	
16:30 - 17:00	午茶	
17:00 - 18:30	圓桌會議	
18:30 - 19:00	集合出發至晚宴地點	
19:00 - 21:00	晚餐 (Buffet) 地點：貓空龍門客棧 ( <a href="https://reurl.cc/y73Ga">https://reurl.cc/y73Ga</a> )	



Day 3（3月20日）

07:00 - 08:30	早餐（福華會館）	
08:30 - 09:00	福華大廳會合 – 出發至政大	
09:00 - 09:30	報到	
09:30 - 10:00	題目：The Pre-objective and the Primordial: Elements of a Phenomenological Reading of Zhuangzi	
	發表人	劉國英 （香港中文大學哲學系教授）
	主持人	汪文聖 （國立政治大學哲學系教授）
10:00 - 10:40	討論	
10:40 - 10:50	茶點	
10:50 - 11:20	題目：Empathy, Receptivity, and the Basis for an Ideal Community: The Ethical Implications of “Forgetting Each Other” in the Zhuangzi	
	發表人	林明照 （臺灣大學哲學系教授）
	主持人	詹康 （國立政治大學哲學系教授）
11:20 - 12:00	討論	
12:00 - 13:30	午餐	
13:30 - 14:00	題目：The Bodily Self in Ancient Chinese Arts and in 20th Century Euro-American Painting	
	發表人	宋灝 （國立中山大學哲學研究所教授）
	主持人	吳俊業 （國立清華大學哲學研究所副教授）
14:00 - 14:40	討論	
14:40 - 14:50	茶點	
14:50 - 15:20	題目：Taking Appearances Seriously: Phenomenology and Yogācāra Theory of Consciousness	
	發表人	Christian Coseru （查爾斯頓學院哲學系副教授）
	主持人	耿晴 （國立政治大學哲學系教授）
15:20 - 16:00	討論	
16:00 - 16:30	午茶	

16:30-17:00	題目：Dharmapāla’s Notion of Awareness of Self-awareness in the Cheng weishi lun: Why Bother?	
	發表人	胡志強 （國立政治大學哲學系博士後研究員）
	主持人	孫雲平 （國立中央大學哲學研究所教授）
17:00 - 17:40	討論	
17:40 - 18:30	集合出發至晚宴地點	
18:30 - 20:30	晚宴 地點：Kiki 餐廳誠品信義店（ <a href="https://reurl.cc/WG9EL">https://reurl.cc/WG9EL</a> ）	





■ *Keynote Speaker* 專題講者

# Dan Zahavi

■ 服務單位 *Institute*

哥本哈根主體性研究中心主任、哲學教授

Professor of Philosophy, Director of the Center for Subjectivity in University of Copenhagen

牛津大學哲學系教授

Professor in Faculty of Philosophy, University of Oxford

■ 研究領域 *Field of Research*

現象學 Phenomenology

心智哲學 Philosophy of Mind

認知科學 Cognitive Science

■ 電子郵件 *e-mail*

zahavi@hum.ku.dk

■ 演講主題 *Speech Title*

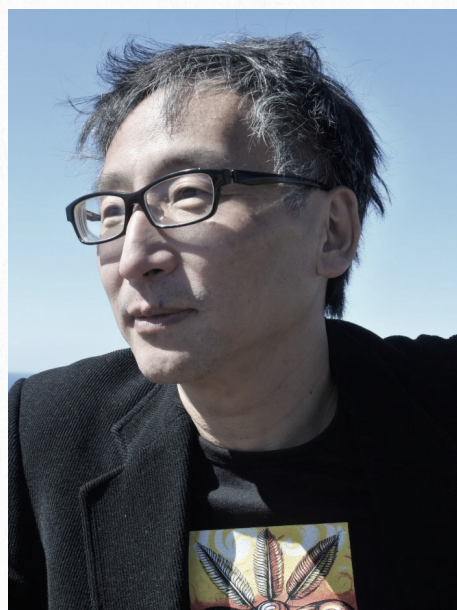
Extended Minds and Shared Emotions

## Abstract

摘要

In my talk, I will investigate the relationship between emotional sharing and the extended mind hypothesis. I will explore the suggestion that shared emotions are socially extended emotions that involve a specific type of constitutive integration between the participating individuals' emotional experiences. In doing so, I will critically assess some recent proposals by Gilbert, Krueger and Schmid, and propose my own alternative account. I will conclude my talk with a brief consideration of the Buddhist no-self doctrine and assess whether it might be able to offer a plausible account of emotional sharing.





■ *Presenter* 發表人

# 出口康夫 Yasuo Deguchi

■ 服務單位 *Institute*

京都大學文學研究科哲學研究室教授

Professor of The Dept. of Philosophy, Kyoto University

■ 研究領域 *Field of Research*

數理哲學，包括確率論、統計學、科學實在論等

Philosophy of Mathematical Sciences, including Probability Theory and Statistics, Scientific Realism and etc.

■ 電子郵件 *e-mail*

ydeguchi @ bun.kyoto-u.ac.jp

■ 本次發表論文題目 *Title*

Entrustment and Distribution of Agency:

Toward Philosophical Reactivation of East Asian True Self

## Abstract

摘要

This talk tries to reactivate an East Asian traditional view on self as a viable philosophical option for contemporary discussions on self, agency and other related topics.

Our East Asian resource comes from Chinese and Japanese Chen (Zen) tradition, in which the idea of true self (真我) has been elaborated in the light of its embodiedness, holisticity and non-duality. Its loci classici include 'Oneness of Mind and Body (心身一如)' in 坐禪儀 (1103) and 'A body manifests itself in everything (萬象之中獨露身)' in 景德傳燈錄 (1004).

To dress such idea of self in a contemporary clothe, we will start from making an observation that, whenever we engage our somatic action, we should entrust our agency of bodily movements to many other factors such as our bodies, instruments, infrastructures, socio-historical settings, natural environments and so on so forth. In other words, our agency should be always distributed to many factors or agents of various sorts. As a result, a multi-agent system should take place during the somatic action. This system should be delineated by a boundary. But this boundary is open-ended in that we cannot identify it in an exact manner; whenever we pretend to claim that we have finally arrived it, we should suffer a counterexample, that is, another agent of the system that lies outside the alleged boundary. In this sense, the system is holistic.

Now let's take this multi-agent system as a whole as self that is holistic, embodied and nondual. This holistic self should be denoted by first person plural pronoun, 'we', rather than its singular form, 'I'. This talk will articulate this idea of self; self-as-we, exploring its implications to the contemporary debates on self, agency, collective action, joint agency and other issues.





■ *Presenter* 發表人

## Frank Perkins

■ 服務單位 *Institute*

夏威夷大學哲學系教授

Professor of Dept. of Philosophy, University of Hawai'i at Mānoa

■ 研究領域 *Field of Research*

古典中國哲學      Classical Chinese Philosophy

近現代歐洲哲學      Early Modern European Philosophy

比較哲學      Comparative Philosophy

■ 電子郵件 *e-mail*

perkinsf@hawaii.edu

■ 本次發表論文題目 *Title*

Self and Perspective in Early Chinese Philosophy

## Abstract

摘要

My question in this paper is not about the appropriateness of reading Chinese philosophy as a form of phenomenology, but rather how or if Chinese philosophers themselves might have conceived of anything as “phenomenon.” The question arises because early Chinese philosophers did not make the distinctions against which the modern idea of phenomenology arose. They did not systematically distinguish between appearance and reality, nor did they consider the possibility that the direct object of experience is consciousness rather than the world itself.

Nonetheless, we could say that they had idea of something like perspective, at least in the loose sense of positing a relationship between specific aspects of a person and the way the world appears. In particular, one finds claims that the world appears as already valued or evaluated in certain ways. This paper will begin with examples of that from the Mengzi and Zhuangzi. I then turn to the “Jiebi” chapter of the Xunzi, which gives a more systematic account of the different ways that things appear. Xunzi criticizes other philosophers not for making poor judgments but for how the world appears to them, so that their obsession with one phenomenon or issue prevents them from seeing others (thus serving as a screen, 蔽).

The final section of the paper will exam the more technical and theoretical account of perspective that appears in the Huainanzi. The Huainanzi's position is particularly interesting because its theoretical account draws primarily on Ru resources but its use of perspective has more in common with the Zhuangzi. The paper will conclude with some discussion of how the concept of self might be linked to the way the world appears.





■ *Presenter* 發表人

# 姚治華

## Zhi-Hua Yao

■ 服務單位 *Institute*

香港中文大學哲學系副教授

Associate Professor Dept. of Philosophy, The Chinese University of Hong Kong

■ 研究領域 *Field of Research*

佛教哲學 Buddhist Philosophy

現象學 Phenomenology

印度哲學 Indian Philosophy

心靈哲學 Philosophy of Mind

宗教哲學 Philosophy of Religion

■ 電子郵件 *e-mail*

zyao@cuhk.edu.hk

■ 本次發表論文題目 *Title*

Body, Mind and Consciousness: Comparative Reflections

## Abstract

摘要

In the last few decades, the study of mind and consciousness has become a very lively field of contemporary philosophy. It has even developed into an interdisciplinary science of mind or consciousness. Buddhism is one of the few religious and spiritual traditions that have actively engaged in this field.

Francisco Varela, who coined the term “neurophenomenology,” also initiated the ongoing dialogue between Buddhism and science of mind and consciousness. The results of these dialogues have become the most creative and theoretically significant aspect of contemporary Buddhist studies.

In the present paper, I will reflect on the Buddhist approach to body, mind and consciousness against the backdrop of contemporary theories of mind and consciousness. I will proceed in three sections. First, I will interpret the Buddhist doctrine of no-self as the denial of independent spiritual entity. Then I will examine the material basis of mind and consciousness from a Buddhist point of view. Finally, I will discuss the possible Buddhist contributions to the contemporary exploration of the mystery of consciousness.





■ *Presenter* 發表人

# Sheridan Hough

■ 服務單位 *Institute*

查爾斯頓學院哲學系教授

Professor of Dept. of Philosophy, College of Charleston

■ 研究領域 *Field of Research*

十九世紀與二十世紀歐陸哲學

19th & 20th Century Continental Philosophy

文學和哲學之間的關係

Connections between Philosophy and Literature

現象學議題

Phenomenological issues

■ 電子郵件 *e-mail*

houghs @ cofc.edu

■ 本次發表論文題目 *Title*

Kierkegaard, Confucius, and the Intersubjective Dance

## Abstract

摘要

What is ethical behavior? Is it mere compliance with a set of rules, or a kind of embodied mastery that can, if necessary, be articulated in terms of rules? The insight that masterful action results from the grooming of certain habits is hardly new: Aristotle’s phronimos, the man of practical wisdom, is just such a person: he does the right thing, in the right way, at the right time, for the right reasons, but he does not have to find reasons for his action in the way that a less habituated, or skilled, ethical agent must. This distinction, between the fluid action of a phronimos and the calculated response of the lesser-skilled ethical agent, is certainly at work in Kierkegaard’s account of faith. Kierkegaard describes the activity of the faithful person phenomenologically: this person is able to ‘dance’ through life’s exigencies, making virtuosic choices in a joyful fashion. This kind of masterful behavior—and indeed the trope of dance—is available in the Confucian tradition: Confucius once remarked (at the age of seventy) that he could do anything he pleased, without ‘overstepping the boundaries.’ What then is the boundary between ‘rule-based’ and ‘masterful’ behavior? I will explore the dimensions of Kierkegaard’s ethical and religious domains, and raise questions about how the dance of faithful activity might inform a deeper phenomenological reading of Confucian ethical precepts.





■ *Presenter* 發表人

## Douglas Berger

■ 服務單位 *Institute*

荷蘭萊登大學哲學系教授

Professor of Dept. of Philosophy, Leiden University

■ 研究領域 *Field of Research*

早期與中世中國與印度哲學傳統 Early and Medieval Chinese and Indian Philosophical Traditions

十九世紀德國哲學 19th Century German Philosophy

跨文化哲學詮釋 Cross-cultural Philosophical Hermeneutics

■ 電子郵件 *e-mail*

d.l.berger@hum.leidenuniv.nl

■ 本次發表論文題目 *Title*

The Sense Organs, Awareness and Luminosity:

A Constructed and Revived Encounter between Classical Chinese and Indian Thought

## Abstract

摘要

In hindsight, it is something of an irony that nineteenth century philosopher Arthur Schopenhauer, given his rather cursory familiarity with the classical Chinese tradition, took special notice of the twelfth century Confucian master Zhu Xi. It was after all merely one sentence, summarizing a thin mid-1820's translation of a Zhu essay, that inspired Schopenhauer to suspect that the Song Dynasty Confucian exegete entertained a metaphysical worldview that was remarkably similar to his own. At the time he wrote of this suspicion in the mid-1830's, it was precisely metaphysical resonances between his own system and ideas from a broad range of other thinkers that he actively sought. And it is most doubtful that, when understood in its own context, the cosmology that we find in Zhu Xi's works can at all be reconciled with Schopenhauer's famous metaphysics of will. However, it is in the realm of ethical theory, and most notably the theory of human compassion, that Schopenhauer's and Zhu's thought come closest together. Though their overarching metaphysical frameworks are then literally worlds apart, both Schopenhauer and Zhu, in the way the latter reworks the notion of the "four beginnings" of virtue from Mengzi, find compassion to be not just a human feeling or emotion, but a key to understanding the natural constitution of human existence. And yet, even in the context of this apparent general agreement, there emerges an incredible difference between the thinkers, a difference that makes Schopenhauer the famed pessimist about human existence and Zhu a staunch, and typical, Confucian optimist.





■ *Presenter* 發表人

# 馬愷之 Kai Marchal

■ 服務單位 *Institute*

國立政治大學哲學系副教授

Associate Professor of Dept. of Philosophy, National Chengchi University

■ 研究領域 *Field of Research*

中國哲學史 History of Chinese Philosophy

宋明理學 Neo-Confucianism

比較政治理論 Comparative Political Theory

倫理學 Ethics

■ 電子郵件 *e-mail*

marchal@nccu.edu.tw

■ 本次發表論文題目 *Title*

The Problem of Consciousness in Neo-Confucian Philosophy

## Abstract

摘要

Neo-Confucianism has deeply shaped the trajectories of East Asian societies between the twelfth and nineteenth centuries; arguably, it has contributed to a transformation of the worldview, the political system, and cultural values comparable to that in early modern Europe. It has also often been pointed out that Neo-Confucianism represents a turn toward subjectivity: Unlike earlier Confucians, adherents of Neo-Confucian views demonstrated a particular interest in the subjective, inner world. When thinking about social, political or cultural issues, they constantly refer to something we find “within ourselves”. In my paper, I suggest that Neo-Confucianism emerges from a philosophical reflection on the nature of consciousness, in particular on how lived experience presents itself first-personally. Although meditative practice was indispensable to all Neo-Confucian thinkers, there is still no sufficient explanation how it helped them to understand consciousness as pure presence. Almost all Neo-Confucians engaged in debates with the Buddhist doctrine of “no self” (anātman), and they were often sharing the same intellectual discourses as Chinese Buddhists like Zhiyi (538-597), Zongmi (780-841), or Dahui Zonggao (1089-1163). Neo-Confucians were highly critical of this doctrine; however, their way of describing the stream of consciousness does not suggest that they assumed a self that is ontologically real or in some sense distinct from consciousness. I will try to explain how Neo-Confucians struggled to come up with a non-substantialist conception of a unified self with personalized boundaries and finish with a few thoughts on what we may learn from Neo-Confucian thinkers today.





■ Presenter 發表人

# 王華 Ellie Hua Wang

■ 服務單位 *Institute*

國立政治大學哲學系副教授

Associate Professor of Dept. of Philosophy, National Chengchi University

■ 研究領域 *Field of Research*

倫理學 Ethics

邏輯 Logics

認知科學哲學 Philosophy of Cognitive Science

■ 電子郵件 *e-mail*

huawang@nccu.edu.tw

■ 本次發表論文題目 *Title*

Ritual and Confucian Shame

## Abstract

摘要

Ritual practices and shame both play important roles in Confucianism and in the Chinese culture in general. Early Confucians, starting from Confucius, already stress the relation between the two. However, there has been a criticism that the emphasis on the role of ritual renders Confucian shame an “external”, “outward-looking” attitude, and thus not satisfying the moral ideal of autonomy and inferior to “inward-looking” attitudes such as guilt. In this paper, I address this criticism by first attending to replies made by Roetz, Shun, and Geaney. I then point out my dissatisfactions with Roetz’s “autonomy interpretation” and Geaney’s “boundary interpretation” of Confucian shame respectively, and develop further from Shun’s “contact interpretation” with attention to Confucian texts, including the Analects, the Mencius, the Xunzi, and Liji. I argue that Confucian shame is a cultivated virtue through learning and ritual practices. It results from a feeling of lack with regard to agency through contact with alterity, which includes other people and the world as a whole. The fact that the early Confucians think that we are (and should be) able to feel shame in this way tells us their notion of the self, and how it can (and should) relate to the world through cultivation. Understood in this way, one opposition to Confucian shame is not pride, but a form of reverence (jin 敬).





■ Presenter 發表人

## 劉國英 Kwok-ying Lau

■ 服務單位 *Institute*

香港中文大學哲學系教授

Professor pf Dept. of Philosophy, The Chinese University of Hong Kong

■ 研究領域 *Field of Research*

現象學 Phenomenology

當代法國哲學 Contemporary French Philosophy

後現代哲學 Postmodern Philosophy

哲學與跨文化理解 Philosophy and Cross-cultural understanding

■ 電子郵件 *e-mail*

kylau@cuhk.edu.hk

■ 本次發表論文題目 *Title*

The Pre-objective and the Primordial: Elements of a Phenomenological Reading of Zhuangzi

## Abstract

摘要

Some eminent Western scholars of Chinese Philosophy present Zhuangzi as an anti-rationalist, a skeptic, or even a mystic. They often set out to apply a sort of analytic observation on the Zhuangzi texts as if the latter were objects of positive sciences. This objectivistic and intellectualist approach often renders the Zhuangzi texts incomprehensible. Against this background, we attempt a phenomenological approach to the reading of the Zhuangzi texts in order to go into the pre-objective order of things to which these texts convey us. We will show first of all that Zhuangzi has an acute awareness of the necessity to get rid of prejudices prevalent in pre-reflective life in matters related to cognition. This is arguably Zhuangzi's own version of the practice of phenomenological *epochè* as the way to overcome the mundane attitude which leads to the reflective attitude. Zhuangzi further elaborates the way of getting rid of prejudices in cognition by abstaining from all mundane life interests in the ascetic practices of "fasting of the mind" (*xin-zhai* 心齋) and "sit and forget" (*zuo-wang*, 坐忘). This constitutes not only a guiding principle for the formation of true and sound cognitive judgments, it is also the condition *sine qua non* for achieving enlightenment of the mind as a pre-requisite for seeing the dao and gaining access to the state of spiritual immortality. In this regard Zhuangzi shows a great sense of *rigueur* in terms of methodological considerations with respect to ascertaining sound and true cognitive judgments as well as securing systematic execution of practical steps which lead to spiritual self-transformation as the precondition to the experiencing and envisioning of the dao. We will also show through some Zhuangzi texts that they thematize a form of non-representational bodily knowledge and technique which can be best understood by the Merleau-Pontian term of *body-schema*, a term used to conceptualize the intertwinement of the body-subject's capacity to know and the capacity to act, as well as the coordination and integration of practice and theory. To us Zhuangzi thematizes in an indirect way the pre-objective order and the primordial Nature. His critique of rituals and social norms is a critique of over-civilization and a celebration of the wild being and savage spirit incomprehensible to the objectivistic thinking of positive science. By proposing such a reading we hope to render Zhuangzi more comprehensible to a contemporary reader.





■ Presenter 發表人

# 林明照

## Ming-Chao Lin

■ 服務單位 *Institute*

國立臺灣大學哲學系教授

Professor of Dept. of Philosophy, National Taiwan University

■ 研究領域 *Field of Research*

先秦儒道哲學

Philosophy of Pre-Qin Confucianism and Daoism

魏晉玄學

Philosophy of the Wei & Jin Periods

■ 電子郵件 *e-mail*

mingchao @ ntu.edu.tw

■ 本次發表論文題目 *Title*

Empathy, Receptivity, and the Basis for an Ideal Community:

The Ethical Implications of “Forgetting Each Other” in the Zhuangzi

## Abstract

摘要

In this paper, I will discuss the possible ethical implications of “forgetting each other” 相忘 in the Zhuangzi. I will argue that for the Zhuangzi, “forgetting each other” does not mean we don’t care about each other or interact with others with the cold attitude. On the contrary, because the meaning of “forgetting” is about unconsciousness and response in the Zhuangzi, “forgetting each other” is thus related to the meanings of being unaware of specific value principle and responding to others. The former is also the premise of the latter. The ability to respond to others in the meaning of “forgetting each other” first means that people gradually return to the empathy ability of feeling others’ feelings after “forgetting” the moral principles. Such ability is what Zhuangzi said, “emptying and waiting on all things” 虛而待物. Secondly, the ability to respond to others is related to the one of receptivity, that is, the ability to weaken one’s subjectivity and to enter the context of others. Although there is a lack of direct discussion about how to establish an ideal community, receptivity is the necessary basis of an ideal community whether the members of the community have the ability to “forget” with empathy.





■ Presenter 發表人

## 宋灝 Mathias Obert

■ 服務單位 *Institute*

國立中山大學哲學研究所教授

Professor of Institute of Philosophy, National National Sun Yat-Sen University

■ 研究領域 *Field of Research*

現象學	Phenomenology
跨文化哲學	Cross-cultural Philosophy
美學	Aesthetic
中國哲學與藝術	Chinese Philosophy & Art

■ 電子郵件 *e-mail*

sounhao@faculty.nsysu.edu.tw

■ 本次發表論文題目 *Title*

The Bodily Self in Ancient Chinese Arts and in 20th Century Euro-American Painting

## Abstract

摘要

From the stance of a transcultural phenomenology of the bodily self, ancient Chinese arts of the brush, as well as contemporary Euro-American painting, has quite a lot to teach us. Contrary to what the inadequate title “calligraphy” may suggest, Chinese inkbrush writing is not so much concerned with formal beauty but rather with an ethics of self-formation through writing practice, the latter being deeply rooted in body movement and embodied sensitivities. Not very different from writing, premodern painting in China - although it may be considered as “mimetic” - makes pictorial figuration in a crucial way rely on the breathing and moving body, thus yielding the general paradigm of “body mimesis”. Combining these insights into how the moving body engages directly in artistic creation, finally sheds new light on experiences made by modern and contemporary painters in the so called West. If they sometimes hold their painterly work responsible for the revelation or formation of their own self, this self is much deeper indebted to embodiment than the common opinion would expect it to be.





■ *Presenter* 發表人

# Christian Coseru

■ 服務單位 *Institute*

查爾斯頓學院哲學系副教授

Associate Professor of Dept. of Philosophy, College of Charleston

■ 研究領域 *Field of Research*

心智哲學	Philosophy of Mind	佛教哲學	Buddhist Philosophy
知覺現象學	Phenomenology of Perception	希臘化時期哲學	Hellenistic Philosophy
自然知識論	Naturalized Epistemology	跨文化詮釋學	Cross-cultural Hermeneutics

■ 電子郵件 *e-mail*

coseruc @ cofc.edu

■ 本次發表論文題目 *Title*

Taking Appearances Seriously: Phenomenology and Yogācāra Theory of Consciousness

## Abstract

摘要

It has been argued that renewed interest in Yogācāra among Chinese intellectuals in the 20th century comes in direct response to the challenges of modernity, in particular to the methods and discoveries of science (cf. Makeham (2014) and contributions therein). What explains the appeal of Yogācāra is both its sophisticated theory of mind and its methods of systematic reasoning that are said to give this school of thought a firm epistemological foundation. In its Sinicized form—as the Dharmapāla-Xuenzang-Kuiji or Weishi School—the Yogācāra account of the mind has been used (by such influential figures as Wang Xiaoxu, Liang Shuming, Taixu, and their contemporary successors) both as an indigenous ‘mind science’ and as a conceptual resource for translating the empirical findings and theoretical developments of the modern mind sciences. In the West, important developments in psychological theory, on the one hand, and in modern logic, on the other, led with Husserl to the birth of Phenomenology as a radical new science. In response both to Bolzano’s distinction between subjective and objective representations, and to Brentano’s conception of descriptive psychology, Husserl argued that phenomena must be reconceived as the objective intentional contents of conscious mental acts.

Phenomenology at its foundation thus shares with Yogācāra a preoccupation with studying the complex of consciousness and related phenomena. Both of these philosophical programs are concerned, inter alia, with describing the contents of intentional acts of consciousness, although Yogācāra philosophers in neither India nor China developed a methodological principle similar to the epoché. Despite this omission, a commitment to taking appearances seriously, I will argue, remains central to the Yogācāra philosophical agenda. My concern here will be the appearance of experience itself, specifically how experiences are themselves presented, and with the benefits of getting appearances right in the interest of both phenomenological and scientific inquiry. The central question is whether conscious acts (perceiving, judging, remembering, imagining, etc.) are experiential in a sense that precludes their categorization in sub-personal terms, and the extent to which appearances and their mode of presentation can be examined in isolation. In addressing this two-part question, I will also reflect on the challenge of cross-cultural philosophical inquiry.





■ *Presenter* 發表人

# 胡志強 Chih-chiang Hu

■ 服務單位 *Institute*

國立政治大學哲學系博士後研究員

Postdoctoral Fellow of Dept. of Philosophy, National Chengchi University

■ 研究領域 *Field of Research*

佛教哲學 Buddhist Philosophy

■ 電子郵件 *e-mail*

django.hu @ gmail.com

■ 本次發表論文題目 *Title*

Dharmapāla's Notion of Awareness of Self-awareness in the Cheng weishi lun: Why Bother?

## Abstract

摘要

In Xuanzang's (玄奘 602-664 C.E.) Cheng weishi lun (成唯識論 henceforth abbreviated as CWSL), Dharmapāla (530-561 C.E.) has a fourfold division theory of consciousness/cognition: the part of perceiving (見分 jian fen, \*darśanabhāga), the part of perceived (相分 xiang fen, \*nimittabhāga), the part of self-awareness (自證分 zi zheng fen, \*svasaṃvittibhāga), and the part of awareness of self-awareness (證自證分 zheng zi zheng fen, \*svasaṃvitti-saṃvitti-bhāga). In other words, in addition to Dignāga's (480-540 C.E.) three aspects of consciousness, i.e. the object-appearance (viśayābhāsa), the own-appearance/subject-appearance (svābhāsa) or apprehending aspect (grāhakākāra), and self-awareness (svasaṃvitti, svasaṃvedana), Dharmapāla thinks that it is necessary to posit the notion of awareness of self-awareness if we analyze subtly. This notion is well-known in the East Asian Buddhist traditions through the works of Xuanzang and his disciples but not found so far in the Indian or Tibetan Buddhist traditions. Iso Kern thinks that the fourfold division theory "very much deserves the attention of phenomenologists" (Kern 1988: 282) and dedicated his research paper to "the memory of Edmund Husserl." (Kern 1988: 293)

However, it seems redundant to posit the notion of awareness of self-awareness. For the phenomenologists, who emphasize the notion of pre-reflective self-consciousness and admit the reflexive self-awareness, which avoids generating an infinite regress, it is not necessary to posit an extra awareness of self-awareness. For those people who hold the higher-order theories of consciousness, which postulate that the first-order mental state's being conscious relies on the higher-order mental state and admit only the reflective or introspective form of self-consciousness but not the reflexive, it is also not necessary to posit an extra awareness of self-awareness because they think that a second-order state needs not to be conscious to make a first-order state conscious and it would be question-begging to assume that a second-order state needs another higher-order state and so forth ad infinitum.

So why bother? Regarding the problem of infinite regress, is there space for a third way? This paper will offer an in-depth analysis of the relevant passages in CWSL with consultation of the pertinent Abhidharma sources. Hopefully this paper will contribute to understanding the rationale for the very notion and point out some issues that need to be addressed. In any case, the thinking of the fourfold division theory, if "deserves the attention", is not so much phenomenologically oriented as exegetically or metaphysically oriented.





■ Chair 主持人

## 黃冠閔 Kuan-min Huang



■ Chair 主持人

## 林鎮國 Chen-Kuo Lin

■ 服務單位 *Institute*

中央研究院中國文哲研究所研究員

Research Fellow of Institute of Chinese Literature and Philosophy, Academia Sinica

■ 服務單位 *Institute*

國立政治大學哲學系名譽教授

Emeritus Professor of Dept. of Philosophy, National Chengchi University

■ 研究領域 *Field of Research*

德國觀念論 German Idealism

當代法國哲學 Contemporary French Philosophy

比較哲學 Comparative Philosophy

■ 研究領域 *Field of Research*

佛教哲學 Buddhist Philosophy

中國哲學 Chinese Philosophy

■ 電子郵件 *e-mail*

huangkm @ gate.sinica.edu.tw

■ 電子郵件 *e-mail*

cklin @ nccu.edu.tw





■ Chair 主持人

## 文哲 Christian Helmut Wenzel

■ 服務單位 *Institute*

國立臺灣大學哲學系特聘教授

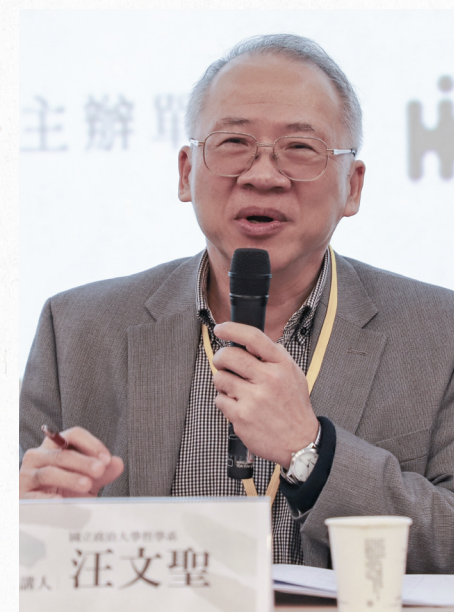
Distinguished Professor of Dept. of Philosophy, National Taiwan University

■ 研究領域 *Field of Research*

康德	Kant	現象學	Phenomenology
語言哲學	Philosophy of language	中國哲學	Chinese Philosophy
知識論	Epistemology	數學哲學	Philosophy of mathematics
美學	Aesthetics		

■ 電子郵件 *e-mail*

wenzelchristian@yahoo.com



■ Chair 主持人

## 汪文聖 Wen-Sheng Wang

■ 服務單位 *Institute*

國立政治大學哲學系教授

Professor of Dept. of Philosophy, National Chengchi University

■ 研究領域 *Field of Research*

胡賽爾哲學	Husserl's Philosophy
海德格哲學	Heidegger's Philosophy
現象學心理學	Phenomenological Psychology
現象學倫理學	Phenomenological Ethics

■ 電子郵件 *e-mail*

wswang@nccu.edu.tw





■ Chair 主持人

## 詹康 Kang Chan

■ 服務單位 *Institute*

國立政治大學哲學系教授

Professor of Dept. of Philosophy, National Chengchi University

■ 研究領域 *Field of Research*

中國哲學 Chinese Philosophy

中國政治思想 Chinese Political Thought

西洋政治思想 Western Political Thought

■ 電子郵件 *e-mail*

kangchan@nccu.edu.tw



■ Chair 主持人

## 吳俊業 Chon-Ip Ng

■ 服務單位 *Institute*

國立清華大學哲學研究所副教授

Associate Professor of Graduate Inst. of Philosophy, National Tsing Hua University

■ 研究領域 *Field of Research*

現象學 Phenomenology

海德格哲學 Heidegger's Philosophy

詮釋學 Hermeneutics

解構主義 Deconstruction

■ 電子郵件 *e-mail*

cing@mx.nthu.edu.tw





■ Chair 主持人

## 耿晴 Ching Keng

■ 服務單位 *Institute*

國立政治大學哲學系副教授

Associate Professor of Dept. of Philosophy, National Chengchi University

■ 研究領域 *Field of Research*

佛教哲學      Buddhist Philosophy

梵文            Sanskrit Language

■ 電子郵件 *e-mail*

ckeng@nccu.edu.tw



■ Chair 主持人

## 孫雲平 Yun-Ping Sun

■ 服務單位 *Institute*

國立中央大學哲學研究所教授

Professor of Inst. of Philosophy, National Central University

■ 研究領域 *Field of Research*

應用倫理學      Applied Ethics

形上學            Metaphysics

語言哲學        Philosophy of Language

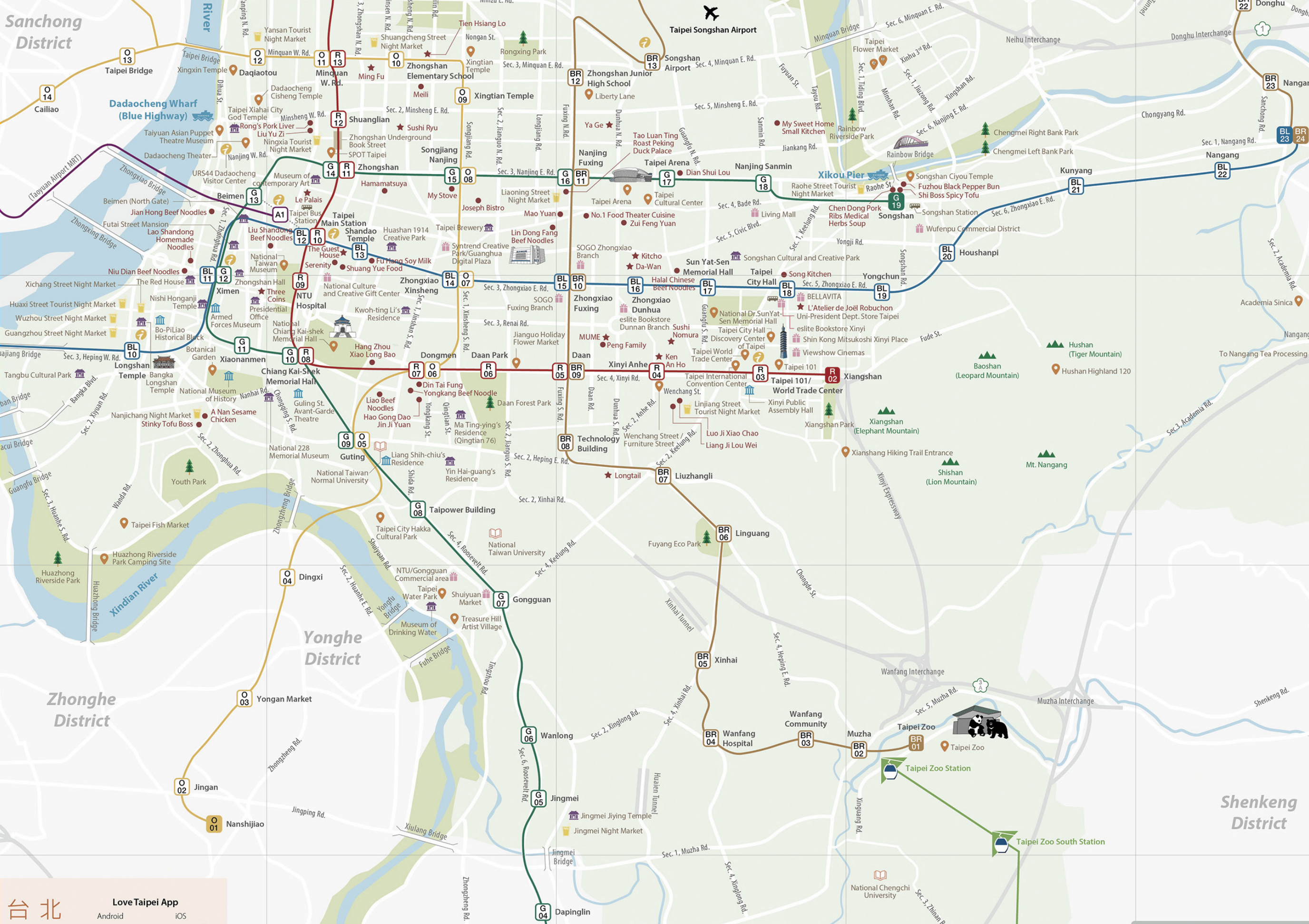
詮釋學            Hermeneutics

宗教哲學        Philosophy of Religion

■ 電子郵件 *e-mail*

bunyansun@yahoo.com







BR 文湖線  
Wenhu Line

**R** 淡水信義  
Tamsui-Xinyi

**G** 松山新店  
Songshan-Xi

○ 中和新蘆  
Zhonghe-Xinlu

**BL** 板南線  
Banpan Line

路線顏色 Line Color  一般車站 Regular Station

車站編號  
Station No.

南港展覽館  
Taipei Nangang  
Exhibition Center

動物園  
Taipei Zoo

amsui Xiangshan

Longshan Xindian

Nanshijiao

南港展覽館  
Taipei Nangang  
Exhibition Center

**BL 12** **R 10** 轉乘站  
Transfer Station

BL 端點站



機場  
Airport

 桃園  
Taoyuan

Danhai LRT

 温泉

## Taipei Travel Website



◇ 緊急聯絡人 *Emergency Contact*:

林嘉培	Chia-pei Lim	0905 613 440
馬愷之	Kai Marchal	0915 178 885



*Note*

筆記欄

Lined area for notes on the left page.

Lined area for notes on the right page.



















