



Universiteit  
Leiden  
The Netherlands

## **Metaphysics as praxis : Rereading Dōgen's Metaphysics through Deleuzian pragmatism and Pratīyasamutpāda**

Hiramoto, S.

### **Citation**

Hiramoto, S. (2017, June 14). *Metaphysics as praxis : Rereading Dōgen's Metaphysics through Deleuzian pragmatism and Pratīyasamutpāda*. Retrieved from <https://hdl.handle.net/1887/50876>

Version: Not Applicable (or Unknown)

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/50876>

**Note:** To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/50876> holds various files of this Leiden University dissertation

**Author:** Hiramoto, S.

**Title:** Metaphysics as praxis : Rereading Dōgen's Metaphysics through Deleuzian pragmatism and Pratītyasamutpāda

**Issue Date:** 2017-06-14

**METAPHYSICS AS PRAXIS:**  
Rereading Dōgen's Metaphysics Through  
Deleuzian Pragmatism and Pratītyasamutpāda

Proefschrift

ter verkrijging van  
de graad van Doctor aan de Universiteit Leiden  
op gezag van Rector Magnificus prof.mr. C.J.J.M. Stolker,  
volgens besluit van het College voor Promoties  
te verdedigen op woensdag 14 juni 2017  
klokke 13.45

door  
Shinichi Hiramoto  
geboren te Yokohama, Japan  
in 1983

Promotor: Prof. dr. F.A.J. de Haas

Co-promotor: Dr. H.W. Sneller

Promotiecommissie: Prof. dr. R. Braidotti (Utrecht University)

Prof. Dr. I. Smits

Dr. S.E. Harris

Copyright by Shinichi Hiramoto, 2017  
All rights reserved.

## ACKNOWLEDGMENTS

My deepest gratitude goes to all the people who had made this dissertation possible, starting with my supervisors Dr. H.W. Rico Sneller, Prof. dr. C. Goto-Jones and Prof. dr. F.A.J. de Haas. Their intellectual guidance, encouragement and support has been indispensable in the completion of this work. My family, especially my parents and grandparents for being ever so patient, understanding and supportive of my path. And my friends, Dr. Nicolas Kolonias, Robbert Steer, Tonny van Neutegem, Duncan Paterson, Ai Narita, Dr. Stephen Zepke, Dr. Richard Gardner and Ipei Shikama, all whose moral and intellectual support has been influential on my life and my research.

“In my music, I'm trying to look far ahead. Like Coltrane, I'm playing about the beauty that is to come after all the tensions and anxieties. [...] like Louis Armstrong did at the beginning. Their music was a rejoicing. It was a rejoicing about beauty that was going to happen.”

*Albert Ayler*

“I am the altered destiny, presence of the living myth. Music is all a part of another tomorrow, another kind of language. [...] We sing this song to a great tomorrow. We sing this song to abolish sorrow...”

*Sun Ra*

## TABLE OF CONTENTS

ACKNOWLEDGEMENTS	ii
LIST OF DIAGRAMS	viii
ABSTRACT	ix
ABSTRACT (IN DUTCH)	xi
CHAPTER ONE: INTRODUCTION	
Affirming Dōgen’s Metaphysics Yet in a Manner Congruent to Praṭītyasamutpāda	1
What is Praṭītyasamutpāda?	3
Introducing Dōgen Kigen	6
Critical Buddhism and the Problem of Dōgen and Buddhist Ethics	8
The Problem of Reading Dōgen’s Metaphysics as Corresponding to Reality	13
Deleuze’s Pragmatism and Understanding Philosophy as Practice	19
The Present Study in Relation to Comparative Philosophy	22
Overcoming the Problems of Comparative Philosophy	23
Deep Jazz: Clarifying My Approach to Dōgen and Deleuze	28
Introducing the Chapters and their Questions	32
Concerning the Use of Japanese Sources and Vocabularies	34
CHAPTER TWO: PRATĪTYASAMUTPĀDA AND THE CRITICAL BUDDHIST READING OF DŌGEN	
Introduction	36
Elucidating Praṭītyasamutpāda Through Critical Buddhism	39
'Authentic' Buddhism in Three Criteria	41
First Criterion: The Twelve Nidānas - Praṭītyasamutpāda as Causation	42
Phenomena as Praṭītyasamutpāda: No-Abiding-Self and Impermanence	43
The Twelve Nidānas and Impermanence in Relation to Ontology	47
Second Criterion: Praṭītyasamutpāda and Analytical Reasoning (Prajñā)	50
Third Criterion: Living Praṭītyasamutpāda is to Practice Altruistic Ethics	53
Praṭītyasamutpāda Applied to the Critique of Ontological Theories	58
Historical Precedents: Madhyamaka and the Debate at Samye	58
Understanding Dhātu-vāda and its Exemplary Case, Hongaku Doctrine	61
Matsumoto’s Interpretation of Dōgen	71
Universal Buddha-Nature and Constant-Abiding	72
Constant-Abiding and Dōgen’s Metaphysics of Temporality	78
Universal Buddha-Nature and Dōgen’s Theory of Practice	82
Conclusion: The Limitations of Critical Buddhism’s Reading of Dōgen	88
CHAPTER THREE: DHĀTU-VĀDA AND FOUR “COMPARATIVE” APPROACHES TO DŌGEN’S METAPHYSICS	
Introduction	92
Criteria for Dhātu-vāda Revisited	96
Abe Masao’s Dialectical Theory of Dōgen’s Metaphysics	97
Abe’s Foundational ‘Dialectic’	98
Why Buddha-Nature as ‘Nothingness’ is Dhātu-vāda	100
Why Time as ‘No-thingness’ is Dhātu-vāda	105
Heine’s Heidegger Inspired Reading of Dōgen’s Metaphysics	108
Hongaku-shisō and Heine’s View on Buddha-Nature and Temporality	109
The Heidegger Bias and its Consequence on Dōgen’s View on Practice	111



T.P. Kasulis's 'Phenomenological' Approach to Dōgen	115
Buddha-Nature as "Pre-Reflexive Consciousness"	116
Temporality Experienced from "Pre-Reflexive Consciousness"	120
Robert Glass's "Buddha-Essence" Reading of Dōgen	124
The Two "Flawed" Views on Emptiness and Buddha-Nature	125
Glass's 'Essentialist' Buddha-nature and its Relation to Prañīyasamutpāda	128
Glass's Use of Deleuze in Connection to Buddhism	132
Conclusion: The Limitations of the Four "Comparative" Interpretations	133
The Common Prejudice that Metaphysics is 'Representational'	134
Turning Towards Deleuze's Pragmatism as a Solution	135
CHAPTER FOUR: DELEUZIAN PRAGMATISM AND METAPHYSICS	
Introduction	138
The Ethical Backgrounds for Pragmatism	141
To Do Away with Ill Conscience: Deleuze's Ethics of Life	142
'Representation' and 'Transcendence' in Relation to 'Common Sense'	144
Pragmatism: Metaphysics as Heterogenesis	149
A Pragmatism Born from Empiricism	151
Overturning the Mind / Object Duality: Modern Skepticism	153
Heterogenesis	156
Articulating Prañīyasamutpāda through Heterogenesis	163
Making Pluralism = Monism: Virtuality and Actuality	165
Univocity and Empiricism	166
The Virtual Univocity of Actual Differences	168
Conclusion: Deleuzian Pragmatism and Prañīyasamutpāda	173
CHAPTER FIVE: THE FUNCTIONING UNIVERSE - RE-READING DŌGEN'S METAPHYSICS	
Introduction	177
Re-Ontologizing Prañīyasamutpāda: Dōgen's Total-functioning of the Universe	179
Phenomena as Total-Function	180
Total-Function is Not Hongaku-shisō	185
The Groundworks for Dōgen's Buddha-Nature	188
Total-Function and Practice-Confirmation	189
Total-Function and Activity as Total-Exertion	192
Buddhist Practice as Total-Exertion	194
Dōgen and Buddha-Nature	197
Virtuality of Buddha-Nature: Buddha-Nature is Total-Function and 'Mind'	199
Actuality of Buddha-Nature: Buddha-Nature is the Aspiration for Practice	203
Dōgen and Buddha-Nature: The Practicality of Buddha-nature	207
Dōgen and Temporality	209
Uji: Living-time	210
Time as Singular Moments: Dharma-Positions	212
The Virtual Univocity of All Singular Moments	214
The Practical Significance of Dōgen's Metaphysics of Time	216
Conclusion: Dōgen's Metaphysics	218
CHAPTER SIX: CONCLUSION: METAPHYSICS AS PRAXIS	
What This Research Has Done	219
The Pragmatist Approach as Complementary to Cultural and Philological Approaches	221
Suggestions for Further Integrations of Buddhism and 'Western' Practical Philosophy	223
The Further Significance of Integrating 'Western' Pragmatism	

with Buddhism	223
The Further Significance of Buddhist Philosophy to 'Western' Practical Philosophy	224
GLOSSARY	227
BIBLIOGRAPHY	229
CURRICULUM VITAE	236