

3. Report

Write a report on your study experience, addressing the matters listed below. Your report should be around 500 words in English and completed in the space of this form. Submit your report form file by e-mail.

Matters to include in your report: (a) Academic outcomes (how participation in this program affected your motivation, university study and international understanding, and what interests and plans you developed for further study in the future); (b) Your experiences in Kyoto University; (c) The content of the program; (d) The impact of the program on your career plans. Please attach reference materials or digital photo to show your activities if available.

*The information you provide may be included in Re-discovering Japan Project reports, or published in printed materials or on our website in pages dealing with the outcomes of programs offered by the Asian Studies Unit and/or Kyoto University. Please ensure that your report only includes content which is publishable in light of privacy considerations and the need to safeguard personal information. Also note that depending on the publication format, we may need to edit parts of your report.

Buddhist Metaphysics, the *Catuṣkoṭi*, and Modern Logic

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It is my honor and pleasure to attend this special course. I learned a lot and really enjoyed my study and life in wonderful Kyoto. Prof. Graham Priest is worldly known for his defense of dialetheism, and he has applied his paraconsistent logic or the non-classical logic to Buddhist philosophy. I had had no chance to study on non-classical logic before, so I'm lucky to learn from the master at my initial stage. Though I have been working on Buddhist philosophy, I had never seriously considered the relation between modern logic and Buddhism, on which Priest has a very creative and original perspective. And the way he presented Buddhist ideas in his lectures, which really impressed me, is very clear, succinct and right to the point. That pushed me to rethink and to try hard to answer the very fundamental, core questions in Buddhism such as non-self, whole and parts, two realities, two truths, emptiness and ineffable, about which I had been hesitated. This precious experience encourages me to dig deeper into those issues. Besides the content of his lectures, I also benefited from the way he ran the course (with interesting discussions with Prof. Yasuo Deguchi and other participants), which emphasized the discussion part very much, and I'll use the arrangement in my TA class or other teaching occasions in the future.

During the short stay at Kyoto university, I took the chance to attend the lecture "Lunar Astronomy and Philosophy from Plutarch to Kepler" by Prof. Justin Erik Halldór Smith, the talk "Form as Substance in the Zhuangzi" by Prof. Colin R. Caret, and the reading group on Bhattacharya's Subject as Freedom (thanks to Prof. Deguchi and his students). And I enjoyed very much the extra talk on "Infinity in $90 + \alpha$ minutes" by Prof. Deguchi (many thanks to him for squeezing some time out of his very tight schedule after our unexpected request). The academic atmosphere is fantastic, and I also felt great in the campus, in the library, and enjoyed the formal and causal exchanges with the local young intellectuals. Not to mention the beautiful scenes and the hospitality in Kyoto.

Besides the local Kyoto elites and other students from Taiwan, this time I also had the opportunity to meet intelligent students from Singapore and from Korea. For a long time we've emphasized the exchanges with so called western countries, but how can we just ignore our neighborhoods? With this Kyoto experience, I can see the very promising future of the collaboration with the Asian partners not only on local issues but also on global ones.

Many thanks to Prof. Priest and Prof. Deguchi, for what they've accomplished academically and also for the enthusiasm they've shown, and of course for their kindness. For the future, with this fruitful and unforgettable experience in Kyoto University, I have more confidence to carry on my study and stick to my approach - problem-oriented philosophy, of which the main proposition is not only that we might get a better understanding of ancient philosophy (Buddhist philosophy in my case) via utilizing the contemporary resources in philosophy, sciences and even other disciplines, but also that the ancient philosophy would contribute to the contemporary issues in return.

Last but not least, I must also offer my heartfelt thanks to Prof. Deguchi's students and the KUASU team for making this event a huge success.

I deeply appreciate so much help during my short stay. I hope I'll have a chance to revisit Kyoto University in the future.