

Transcending dualism: the logic of the superlogical

To my experience, subject and object cannot be separated. The observer is the observed. There is no inherent dualism.

It is clear to me that logical consistency is not final and that there are transcendental statements that cannot be attained by mere intellectual cleverness.

Let's introduce the 'logic of the superlogical', which is an intrinsic part of Zen tradition.

'The logic of the superlogical'

First we defy all concept-making. I teach you that I teach nothing. That is my philosophy. The situation is comparable to Socrates' notion "I know that I know nothing". This is the logic of the superlogical! It transcends the logical bifurcation of subject and object, mind and matter, being and non-being, which always falls into the realm of relational knowledge. See the world in its absolute wholeness. Logical consistency is not final and there is a certain transcendental statement that cannot be attained by mere intellectual cleverness. The attitude is achieved only when one looks upon all things as beyond every form of expression and demonstration, and as transcending knowledge and argument. Therefore, absolute purity must be intuited by transcending both purity and non-purity. The absolute viewpoint can be attained only by transcending the dichotomy of being and non-being. Zen masters are concerned, not with reliance upon a void as such, but with the attainment of a state in which all distinctions are superseded. Zen is, therefore, not without knowledge; rather, it is the knowledge that is not knowledge. This is why Zen method can be regarded as the logic of the superlogical. This is paradoxical, it is true, but to obtain the absolute standpoint Zen discards all of the ordinary logical laws.

(from: *The Logic of the Illogical: Zen and Hegel*, By Ha Tai Kim, *Philosophy East and West* V. 5, No. 1 (January, 1955), pp. 19-29)

Suzuki points out succinctly in the following statement: "Zen naturally finds its readiest expression in poetry rather than in philosophy, because it has more affinity with feeling than with intellect; its poetic predilection is inevitable."

(*D.T. Suzuki: Introduction to Zen Buddhism* (New York: Philosophical Library, 1949), p. 117).

The philosophy of the superlogical can be really fun.

I was taught the following way of reasoning: "Do not call this a stone; if you do, it is an affirmation; if you do not, it is a negation. What do you observe, say a word, quick, quick." No affirmation, no negation.

This way of observing and being aware of things which you observe aims at acquiring the pure experience in which subject and object are not separated. An awareness experience which transcends associative, rational thinking and separating observations by attaching concepts to them. The logical dissection of reality will never bring about a unitive, transcending point of view, the only method by which reality can be presented as it is (Reality). The unitive point of view can only be achieved by intuitive method and transcends not only subject and object but also all logical categories, including affirmation and negation.

If one extends this to spirituality: the thinking self (or the acting self) cannot think about itself, just as the eye cannot see itself. We need something other than logic to apprehend the self: it is **intuition in the present moment** that enables the self to see itself.

Self is really just a concept, so it's empty, as is non-self. We're always invited to perceive this moment just as it is, free of conceptual interpretation. We say sky is blue, trees are green, sugar is sweet, etc., everything is just the way it is. But this is just a convention. We also say the sky never said it was blue, the dog never said it was a dog. So what color is the sky if you don't allow thought, word or speech to provide the answer? That means to just perceive, to just be open to the experience without interpreting it. So the question is important, not the answer. Or: you can say: **the question is the answer.**

The mind that sincerely holds a question, such as "who am I?", not knowing, is an **open mind.**

In the human body the contradiction of self and the world is fully met: the acting subject unites with the seen object. Our act is always both subjective and objective. It is subjective because our body is intuited in time, and it is objective because our body can be seen as a thing in space. In our act, things become our body, and at the same time our body becomes things. The fact that we become things indicates that we are losing our selves. The compatibility of the contradictory natures in our physical body is the essence of life. Thus life is the self-identity of contradiction (*ref.: "Nishida and Royce," Philosophy East and West, II, No. 4 (January, 1952), 18-29*).

To free ourselves from the slavery of dualistic logic means transcending subjective and objective, and transcending conflict.

All separation comes down to an illusion.

