



UNDV Conference ABS155

Logic and Correct Mindset

any Peace-making Leaders Must Acquire

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In order to have peace in the world, global leaders need:

- A complete logic system
- Correct mindset
- To be able to think outside the box

Where can we get these knowledge and skills? It's buried in various Buddhist sutras. Now, we are going to unearth all these information so that we can use them as critical thinking tools.

The emergence of category logic:

Non-duality logic and quadratic category logic

To seek for truth, we must acknowledge as many facts and discover as many propositions as possible.

- When you see only yes or no, such viewpoint is dualistic thinking \rightarrow 2 categories.
- When you can see duality, but embrace both yes and no viewpoints, that is Non-duality logic \rightarrow 3 categories (Yes, No, Yes+No).
- When you embrace Yes; No; Both yes and no (non-duality); Neither yes nor no \rightarrow 4 categories.


 This is the meaning of **quadratic category logic**. It is a new logic system; a tool to overcome common mental limitations.

Fig 1. Time line on the developments of category logic systems



1. Ten Inexpressible in Agama Sutra

- Non-duality logic and Quadratic category logic began in the Cūla Mālunkya sutta when Malunkyaputta posted 10 questions which Shakyamuni declined to answer (\sim 526 B.C.).
- The 10 questions are: (1) the world is eternal or (2) it is not eternal, (3) the cosmos is finite or (4) it is not finite, (5) soul is the same as body or (6) soul is one thing and body another thing.

Ten Inexpressible in Agama Sutra

(7) the Tathāgata exist after death 是, (8) he does not exist after death 非, (9) he both (at the same time) exist 是 and not exist after death 非, (10) he both (at the same time) not exist 非 是 and not not-exist after death 非 非.

- Questions 1-6 are actually **3 pairs of dualities**
- Questions 7-10 compose **1 quadratic structure**


 **The 10 Inexpressible featured 3 pairs of dualities and 1 set of quadratics. Thus, Quadratic Category Logic was born at the time of the Buddha.**

Fig 2. Venn diagram depicting Buddhist Quadratic Categories

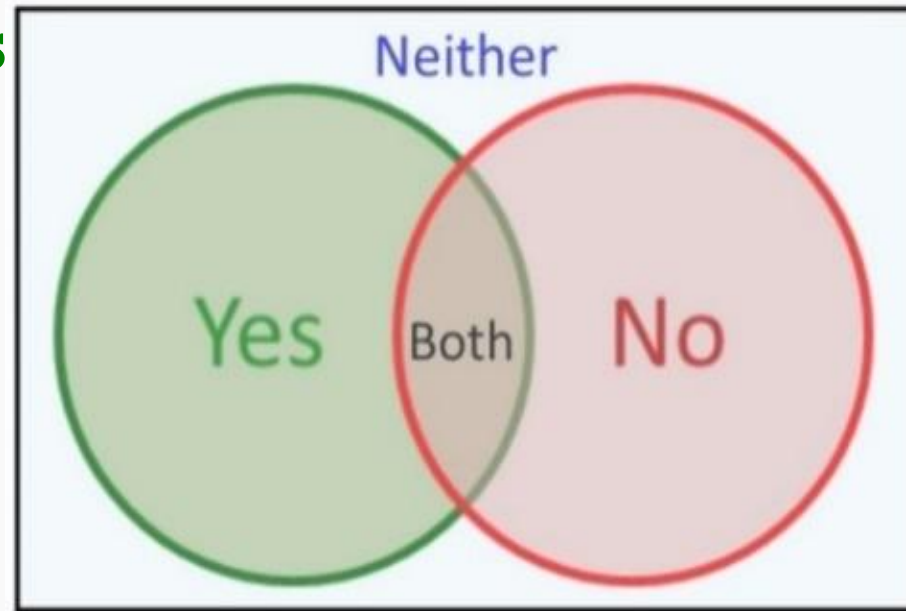
Inexpressible #7 Exist 是 → **Yes**

Inexpressible #8 Does not exist 非 → **No**

Inexpressible #9 He both (at the same time) exist 是 and not exist 非 → This is the birth of the non-duality concept of embracing opposites → **Both**

Inexpressible #10 He both (at the same time) not exist 非是 and not not-exist 非非 → This is the birth of thinking outside the “**Yes**”, “**No**” and “**Both**” thinking boxes → **Neither**

➡ 400 years later, Mahayana developed 14 Inexpressible consisting of **3 sets of quadratics** and **1 pair of duality**.



2. Aristotelian Category Logic

~ 335 B.C. Aristotle
invented **Category
Logic** to describe reality
accurately.
Venn diagrams will
show describing reality
by words or by pictures
are both wrong.

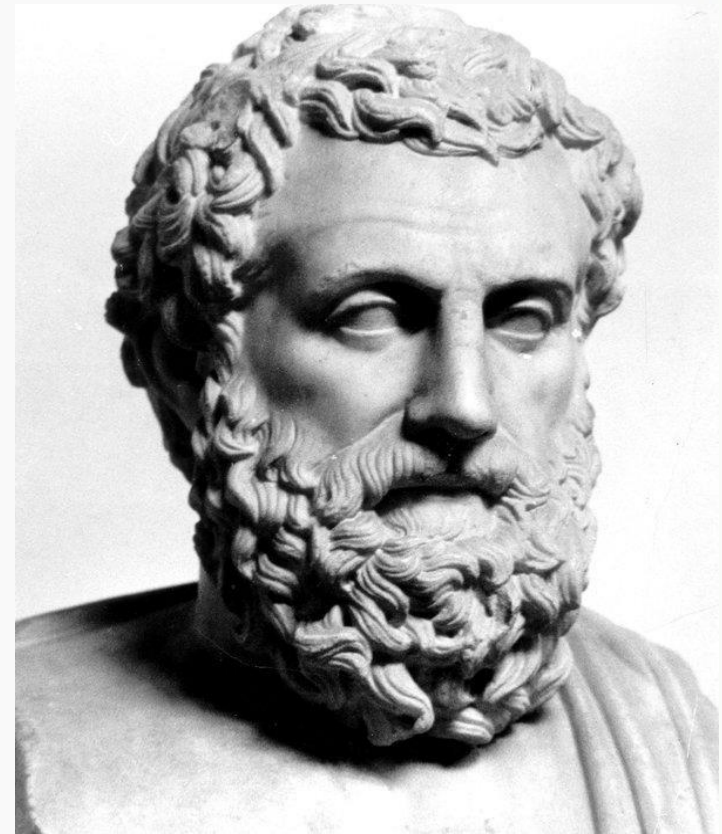


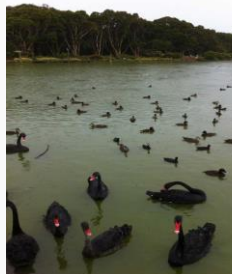



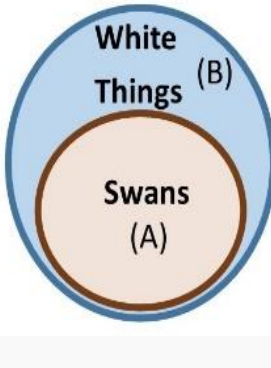
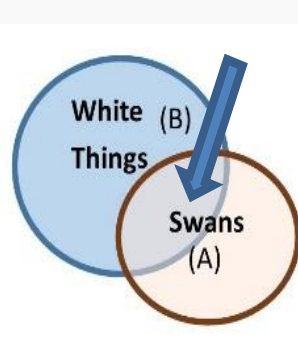
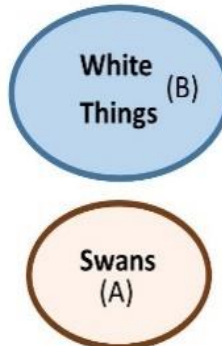
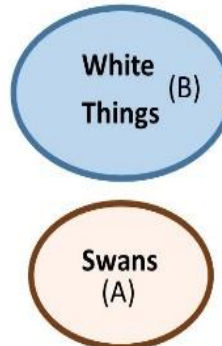
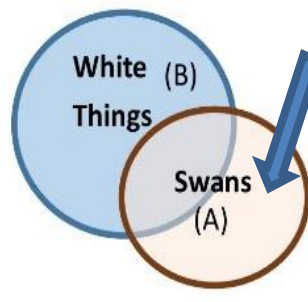
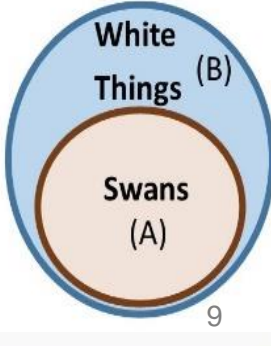


Fig 3. Describe the color of swans

Verbal descriptions → 6 categories = wrong

Pictures → 3 categories = wrong

Venn diagram → 4 categories = correct

All A (Swan) are B (All swans are white)	Some A are B (Some swans are white)	No A are B (No swans are white)	All A are not-B (All swans are not white)	Some A are not-B (Some swans are not white)	No A are not-B (No swans are not white)
					
					

Aristotelian Category Logic is different from Buddhist Quadratic Category Logic

- The contents inside the categories are different.
- Aristotle tames the mind to tidy up ideas (i.e., confine within the thinking boxes).
- Buddhists challenge the mind to explore unconventional ideas and initiate new viewpoints.

3. Nāgārjuna Mulamadhyamakakarika and Great Treatise on the Perfection of Wisdom

Shakyamuni consistently define the “Middle Way” to mean **avoiding** extreme/opposite views.

~750 years later, Nāgārjuna progressively redefined the “Middle Way” in 4 stages. The first 3 in his Mulamadhyamakakarika:

1. Conditioned origination as per Shakyamuni
2. Emptiness (Śūnyata) {**embrace** opposite views; the 3rd quadrant of the quadratic categories}
3. 8-Not's (the 4th quadrant of the quadratic categories)
4. Great Treatise on the Perfection of Wisdom

Nāgārjuna defines **the Middle Way = Conditioned genesis = emptiness (Śūnyata)**

- Mulamadhyamakakarika 《中论》：
“... Conditioned origination is emptiness. It is mere designation depending on some-thing, and it is the middle path. Since nothing has arisen without depending on something, there is nothing that is not empty... Whatever is dependently co-arisen; that is explained to be emptiness. That, being a dependent designation, is itself the “Middle Way”
- The 3 terms are one and the same

Nāgārjuna Mulamadhyamakakarika (Fundamental Verses on the Middle Way)

- Nāgārjuna began his treatise with 8-NOT's
 - Unceasing, unborn* = not born and not not born
 - Unannihilated, not permanent* = not permanent and not not permanent
 - Not coming, not going* = not coming and not not coming
 - Without distinction, without identity* = not oneness and not not oneness
- The 8-NOT's is the 4th quadrant of the Quadratic Category Logic (Neither Nor)

Nāgārjuna described Middle Way by 8-NOT's

Fig 4. Śūnyata doctrine of Nāgārjuna depicted by Buddhist quadratic category logic

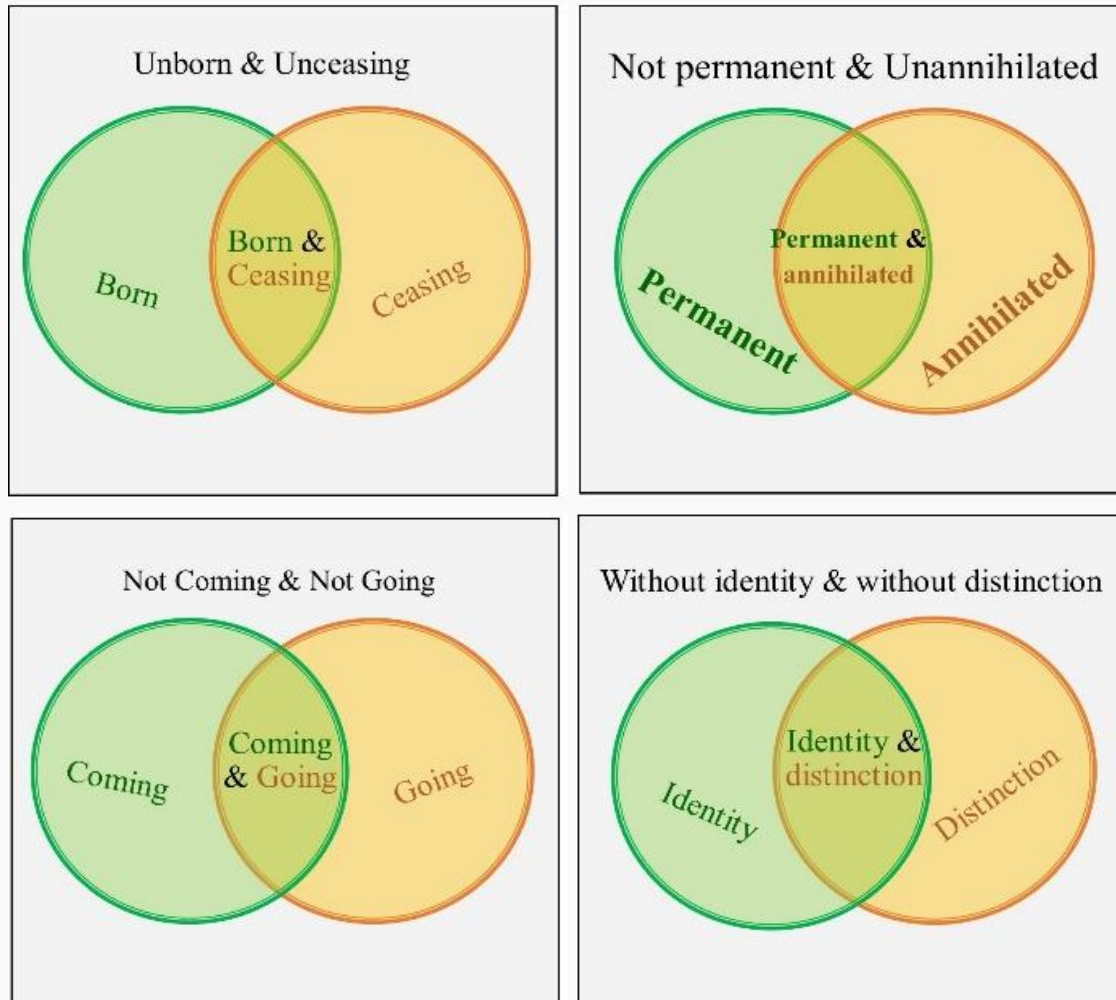
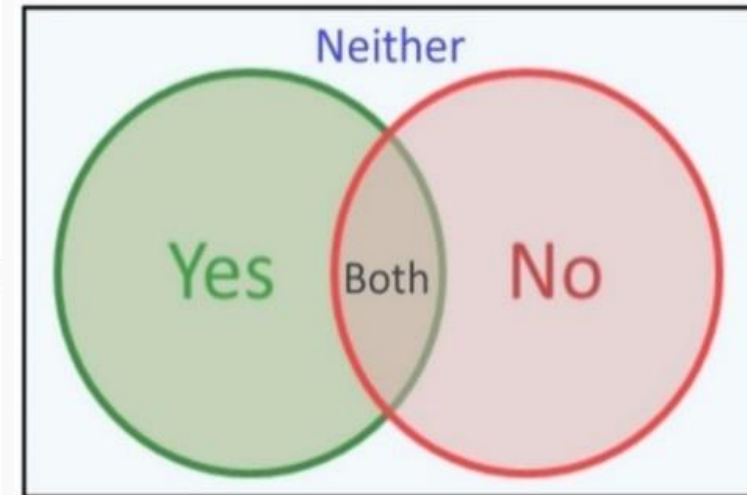


Fig 2. Venn diagram



Great Treatise on the Perfection of Wisdom 《大智度论》

- Composed by Nāgārjuna in his late, more matured period. Here, he blatantly used quadratic category logic to redefine the “Middle Way”.
- He even proclaimed that the great wisdom of liberation (大智度) is derived from a thorough understanding, application and utilization of the quadratic category logic system.

4. Non-duality taught by the Avatamsaka Sutra Module

~ 300 C.E. **Non-duality taught by the Avatamsaka Sutra Module.**

The logic that validates the concept of non-duality was professed twice for the first time in the Avatamsaka Sutra:

1) “Enter the dharma realm [入法界品]” Section 12 [善財童子第十二參] Juvenile Master of Self-reliance taught Juvenile Master of Value [Sudhana] how to count infinite numbers

2) Scroll #45, Asamkhyā Article, Chapter 30 (卷四十五, 阿僧祇品, 第三十章) where the Tathāgata instructed the Bodhisattva Ruler of Heart (心王菩薩)

Avatamsaka Sūtra 大方廣佛華嚴經



Non-duality taught by the Avatamsaka Sutra Module

- Please refer to the article “**How to Transcend Duality?**” from our Academy previously published at the 2014 UNDV conference (Cheng 2014).
- Great significance is that the Avatamsaka Module teaches embracing opposite viewpoints in contrast to Shakyamuni’s definition of the “Middle Way” to avoid opposing viewpoints.

5. School of the Three Treatises

- Kumarajiva transmitted the Madhyamaka School into China and two major lineages emerged: the Tiantai sect 天台宗 and the School of the Three Treatises 三论宗.
- Central ideology of the School of the Three Treatises: Jizang 吉藏 took the 8-NOT's from the “Middle Way” of Nāgārjuna further to construct his own treatise of “quadratic category of twofold truth (四重二谛论)”.

TABLE 1. Jizang's 4-levels of Twofold Truth 吉藏的四重二谛论

Level	Conventional truth 俗谛	Ultimate truth 真谛
1 第一重	Existence 有	Śūnyata/emptiness 空
2 第二重	Existence and emptiness 有、空	Non-existence and non-emptiness 非有非空
3 第三重	Existence and emptiness are duality; Non-existence and non-emptiness are non-duality 空、有是二，非空非有是不二	Not Existence and not emptiness; Not non-existence and not non-emptiness; Not duality and not non-duality 非二非不二
4 第四重	All of the above are merely skilful means for teaching 前三重的二谛都是教门	Ultimate reality is unthinkable, unspeakable 言忘虑绝才是真谛

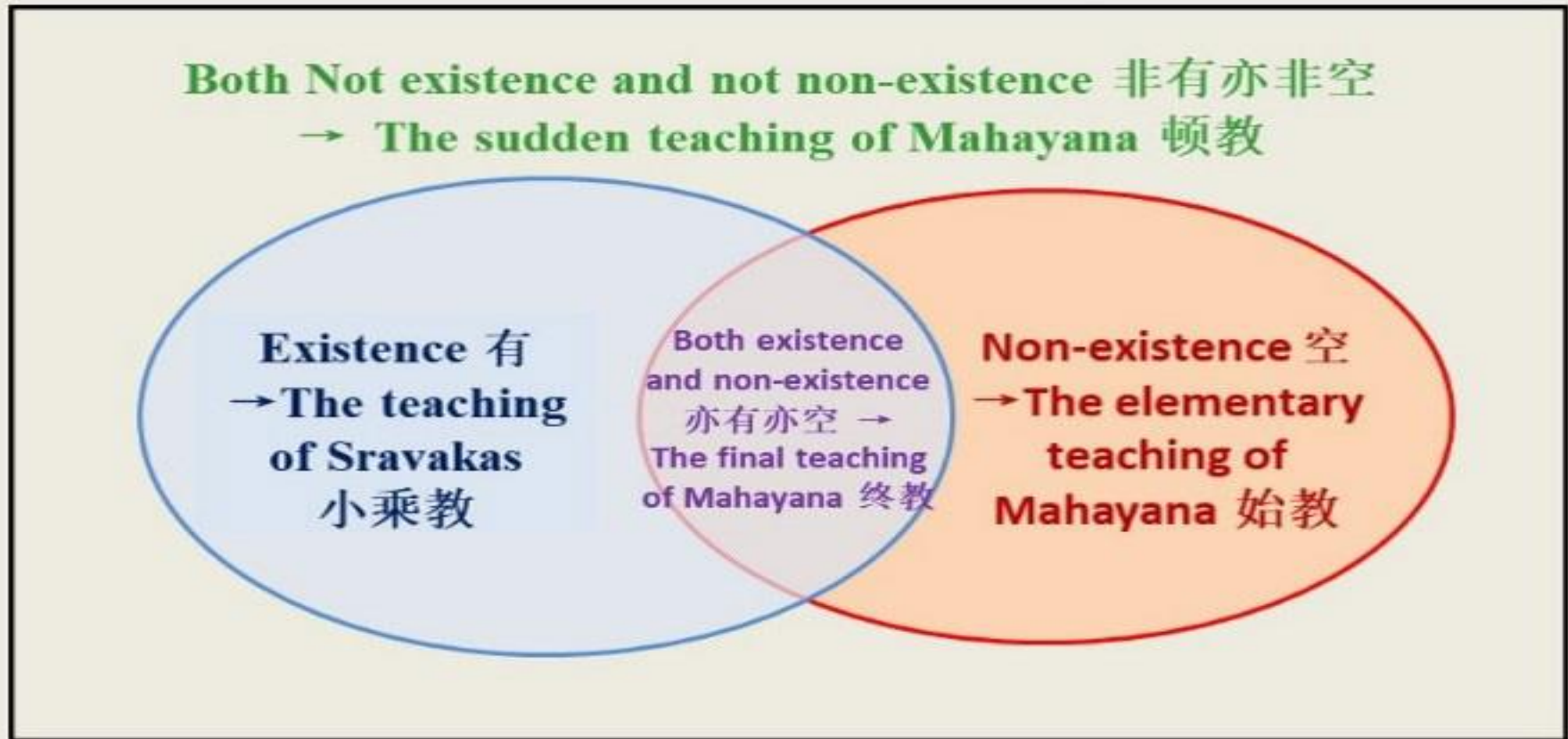
6. Avatamsaka categorization of Buddhist teachings

- Doctrinal classification schemes proposed by several Mahayana schools was a **highly significant** development because it arose from divergence and disputes amongst Buddhist schools themselves. (~ 587 C.E.)
- **Buddhism is the religion that allows itself to evolve with time and circumstances,** which necessitates the accommodation of new philosophy and diverge ideologies.

Avatamsaka categorization of Buddhist teachings

- The Avatamsaka School (Huayan 華嚴) developed a 5-fold classification (Venn Diagram next slide).
- The Avatamsaka School deserved to be credited for employing quadratic category logic unintentionally and subconsciously, like any thoughtful Buddhists in history would find themselves doing.
- The School did manage to place the 4 categories correctly, which is a marvellous achievement and inadvertently promoted Buddhist category logic.

Fig 5. Venn Diagram for Avatamsaka Categorization of Buddhism 华严五教 维恩图



The all-round or complete teaching of one vehicle 圆教

7. Zen School's rhetorical one-shout permeates Avatamsaka's five categories (一喝透五教)

Both not sound and not non-sound 非有声非无声(空) →
The sudden teaching of Mahayana 大乘顿教



The all-round or complete teaching of one vehicle: 一乘圆教

8. Bertrand Russell's barber paradox 1919

- The famous Bertrand Russell 'Barber Paradox' defined the barber as "the person who shaves all those who do not shave themselves". The question is, does the barber shave himself? Answering this question results in a contradiction. The barber cannot shave himself. Otherwise, he ceases to be the barber.
- This is an excellent example of the breakdown of internal consistency of logic when we think only in terms of duality.

Bertrand Russell's barber paradox

A = Yes =
Men who
are shaved
by the
barber

D = Women and
Children

C = Barber

B = No =
Men who
are not
shaved by
the barber

Lessons learnt from the barber paradox

- Conditioned by Aristotelian's restrictive category logic, philosophers have noticed inconsistencies and have no choice but to label them as paradox.
- There are no known logical systems to accommodate the inconsistencies. Amazingly, paradox can be comfortably placed in the "Both yes and no" category in the Buddhist quadratic logic system.
- The 'Barber Paradox' can be quickly resolved by a Venn diagram using Buddhist quadratic category logic.
- **The barber (a non-duality entity because he fits into both opposites)** should be placed in the overlap of the Yes and No category. **Women and children (No beard)** are outside the two circles.

9. Elucidation of logic systems 2019

The four inexpressible from the 14 inexpressible:

5. Is the world (universe) finite?

6...or not?

7. ...or both?

8...or neither?

My paper answered the above 4 questions neatly and accurately by employing Buddhist Quadratic Category Logic. All truths are thinkable, describable, speakable and expressible, if you learn this logic skill.



Conclusion

- Classical **Aristotelian** category logic is **divisive and restrictive** but **Buddhist** category logic is **inclusive and inspiring**. This ancient Buddhist wisdom should be offered as contemporary category logic.
- This **complete, self-consistent** logic system is a power tool to pursue the “Truth”. Especially peace-makers, world leaders and problem-solvers must learn to overcome the **Aristotelian divisiveness**. Thus, promoting the education of **Buddhist quadratic category logic** is the first priority for directing civilization onwards.
- **Venn diagrams** are indispensable for accurately understanding the logic.

Thank you

Let us celebrate the
discovery of
Buddhist Quadratic
Category Logic for
the world to benefit



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