

Article

The Avyākṛta Questions of Philosophy

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Abstract

The mind understands what is described by the concepts, and names that attach an object to the mind. Certain unknowable or inconceivable concepts may not be required to be known at the current state of awareness. In Buddhism, unanswered questions are known as Avyākṛta - inconceivable, of the unmanifest stage of nature. These questions have been revisited from the perspective of the modern world, current concepts and words.

Keywords: Universe, gravity, mass, Rig Veda, dark matter, dark energy, Big Bang, Galaxy, intergalactic space.

1. Introduction

In Buddhism, unanswered questions (Sanskrit: avyākṛta - inconceivable, of the unmanifest stage of nature Pali: avyākata - "unfathomable, un-expounded," are a set of common philosophical questions that Buddha refused to answer, according to Buddhist texts. The Pali texts give only ten, and the Sanskrit texts have fourteen questions¹. Buddha stated that it is unwise to be attached to both views of having and perceiving a self and views about not having a self. Any view which sees the self as "permanent, stable, everlasting, unchanging, remaining the same forever and ever" is "becoming enmeshed in such views, in a jungle of views, in a wilderness of views; scuffling in views, the agitation (struggle) of views, the fetter of views."

Q1-4. Is the world eternal? ...or not? ...or both?. ...or neither?

Q5-8. Is the world finite? ...or not? ...or both? ...or neither?

Q9-10. Is the self-identical with the body? ..or is it different from the body?

Q11-14. Does the Tathagata (Buddha) exist after death? ...or not? ...or both? ...or neither?

(Pali texts omit "both" and "neither" in all the above questions)

Buddha used to remain silent on the above questions. This does not mean that he did not know the answer to these. His silence only indicated that these were not as per Vyākarna (being worded). Pondering about them doesn't help in anything good in life. Evidence or arguments of both can be propounded in favour or against the above questions. They can be proven to be true or false in many ways. There are useless from a metaphysical point of view, in terms of any help in individual progress on this path. Considering the above, Buddha said, "Monks! Some

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¹https://en.m.wikipedia.org/wiki/The_unanswered_questions

Shramanas and Brahmanas believe in eternalism. Due to being trapped in the web of visions and in various corners of intellect, these people believe in these concepts. Tathagata knows all these and knows more than these. But the Tathagata, knowing everything, do not take pride in knowing. Not being trapped in these categories of intelligence, the Tathagata realizes Nirvana².

By the name the nameless becomes named, the inconceivable becomes conceivable, the unthinkable is made to be thought of, and the incomprehensible becomes comprehensible. The Sanskrit word for name is Nama which is a. Sangya (Nama, Roop, Guna) meaning by associating that name we may know that being. The name is also its definition in Samskrita, the knowing of Root Dhatus, beej Akshras lead us to the knowledge of reality because these Beejaksharas are projections of primordial cosmic sounds.

2. Is the World Eternal?

Majjhima Nikaya in the Pali Canon contains a list of ten unanswered questions about certain views (Ditthi): The world is eternal. The world is not eternal. It is universal logic that 'Everything has a Beginning'. The Vedas talk about the creation of the Cosmos, which means there is a beginning and if there is a beginning then the world is non-eternal.

Deciding about the aim is a directed thought process and an action that is not spontaneous but it originates from the will. The will is also a thought process chain that reiterates itself gaining more force as it proceeds. However, a source point of motivation is required as a thought seed from which springs a tree of the will along with its aims and objectives.

तत्सर्वशक्ति बीजजडप्रकृतिवासनाया व्यक्तभावः ।
प्रणवशब्दः किककालाणोऽपि तस्य रूपाणि ॥ ३ ॥

That omnipotent source (seed) has created nature. Aum transforms in Space, time and matter etc.

The Nāsadiya Sūkta, also known as the Hymn of Creation, is the 129th hymn of the 10th mandala of the Rigveda. It is concerned with cosmology and the origin of the universe.

नासोसीन नो सोसीत तानीं नासी रजो नो वयोमापरो यत ।
किमावरीवः कुह कस्य शर्मन्मभः किमासी गहनं गभीरम ॥

Then was not non-existent nor existent: there was no realm of time, no sky. What is covered in, and where? what gave shelter? Were the unfathomed waters there?

Therefore, there is a beginning at a certain point in time. However, the world may appear eternal from another perspective. Let's assume a time of human life span, many wise people say that this world will carry on, even if we are not there....from that perspective the world will be eternal.

² <https://m-hindi.webdunia.com/buddhism-religion/>

2. Is the World (Spatially) Infinite?

Let's consider the word Jagat and Samsara, the word J (from Jn) G (from Gam) and T (Ta Tava) mean the moving consciousness which comes out to be moving in all directions from a source. The Samsara (Sam and Sara) is the conclusion of the individual mind of the Jagat.

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वा स वावित् ॥15.1॥

Sri Krishna says in Gita Chapter 15 Verse 1, the cosmos is like a tree whose roots are on top and branches are downwards and the verses are the leaves of this tree. The one who understands this aspect of the universe is knowledgeable. It is dynamic, non-eternal (like a reflection of a tree in a lake below). The inverted tree on the lake is Consciousness (Parabrahma) and from his sustained thought, he has created the reflection. It also validates another law of logic 'Everything has a source'.



Infinity and Shunya both are relative terms. Both can be defined but witnessing that definition is not within our reach. The ocean appears infinite to fish, space is infinite to man. Let's assume a video game, a software designer can design a car racing or a reality-based game where the character can keep moving and images will generate at random. Let's now compare the space in a video game, which is like a real space to a character in a video game. This endless space is dependent on a mathematical equation. This is how the cosmos is infinite to us if we are part of it and if we transcend the dimension of Panch Mahabhuta (Space-time. Energy, matter and consciousness) then it will become finite to us just like that of PC if the character could move out of the PC. That's how the world is like a simulation.

4. Is the Self, Identical to the Body?

The best analogy available today is between hardware and software. The 'self' is software and it originates from the ultimate self through 'Brahma'. Brahma is the substratum of self. The information of cognitive self, the 'I-ness' is encoded on this substratum and then more layers of various energies (in waveform and discrete) to reach a stage where it can assimilate itself in the matter and becomes a cause of action. The self and body are different but the body feels like the self as the body and the self grow together.

The cosmos has the root of Consciousness (Purusha) at the origin and commenced the cosmos with sustained thought which led origin of Energy (Prakriti). When the Prakriti was rising from the root of Consciousness, her evolution was facilitated by Vishnu time (sequencing) and Brahma (Space). There is one Mahabrahma who controls the Brahma (the format) of space (Akasa) and has many forms in other galaxies as the Brahma of each Galaxy. All galaxies also move around the centre of the Cosmos which is the Shiva Linga. Brahma is consciousness that empowers Space. There is one Brahma in each Galaxy. Brahma has evolved from Vishnu (Time) which indicates a space-time relationship. The galaxies compress and recreate in big bangs. The matter is controlled by sentient beings Brahma (Point of Expanse). Brahma creates in his galaxy as per his own thought process.

Therefore, Panch Mahabhutas (Consciousness, Energy, Time, Space, Matter) form the Prakriti which is a Kṛiti by Pra (outside these dimensions) and the seeds of consciousness are sown in Prakriti in terms of individual identity units of thought. The cosmos has two types of entities. the one which is natural and which we interpret to determine what is what are the scientific principles and the one who interprets what we know as the intelligence for the mind or the self itself is a unique uniquely capable entity having the power to interpret No other entity has this power. These individual units of consciousness are made out of dark energy with encoded identity (Ahamkara) and termed 'Self'. The six-layered system of self is described below.

Self is consciousness in layers with the soul as the outermost layer. The layers of energy make sure that the cognitive complex 'the self' is subjective to space-time and can react at different levels in material dimensions. These seven layers are described below.

(I) Kaivalya. This is the first level of software ready for integration from Brahma. It is the highest level of refinement ready for merging in super consciousness after achieving completeness or emerging from it at the software seed level.

(II) Param Ham-Sa or Beyond Ham-Sa. A level of consciousness in which the I-ness has not emerged from Brahma. This same as Brahma because this is the first layer of encoding of Kaivalya in 'Brahma'. The 'Brahma' here has to be interpreted as the first layer of formatting as to how this information is encoded. Brahma is subtler than space 'Akasha or Aether' which is the first fluid that results from time and formatting web. It feels like part of Brahma.

(III) Ham-Sa. A level of Consciousness of the soul which can distinguish itself from Brahma but still feel that both 'self' and Brahma are the same. This is the first step on the ladder of the 'self' (I-ness). Ham-Sa is also stated as 'So-Ham', meaning I am that or that is me. It indicates that it is what is 'Brahma' and 'Brahma' is what is 'it'.

(IV) Root Causal (Maha Karan). The root of I-ness or Ahankara (**अहंकार, अहं मैं** Self, **कार, कारण**) -The feeling of being myself will start to manifest from here). This form of the 'self' (I-ness) is the reason for the reason to manifest in action. This body enables decision-making, analysis, differentiation etc. This is the cause of ambition, desire, choices etc. at the abstract level. It may have intellect as a function of an additional layer over the Ham-Sa form.

(V) Causal (Karan, **कारण**). This is known as the causal body. This body can also be termed as 'Spirit'. This body has 'Man' (mind) and 'Smriti' (memory) which are formed by additional layers of energy over the 'Root Causal' body. This is the cause of ambition, desire, decision-making, analysis, definition, choice, past life memories etc at the subconscious level.

(VI) Subtle (Sukshma). This body contains electrical or Prana Sharira which contains all the Chakras (Prana complexes) over and above the causal body. This is the body which is often referred to as 'Soul', the body which is inside the physical body. This is the body which operates as an information superhighway from various organs and body parts to local centres, glands, sensory organs and preceptor (mind). This energy layer is very important for the integration of any cognitive complex or 'self' in the physical body which is the composition of the physical body by the material available on earth.

Therefore, we can conclude that body is different from as compared to self but since both grow up together, the Self or the soul leads the body to grow as the soul would want it and the body becomes the vehicle of the soul for learning. Due to such interdependent interactions, the illusion of body and self-being as one or different may appear.

5. Does the Tathagata (Buddha) exist after death?

The purpose of life is learning that involves interaction, experience and meditation (processing). One of the attributes of the soul is Anumiti (reduction), the information learned is reduced to principles or the Sutra. The entire Physics of Rishi Kanad is expressed in Sutras, the most fundamental principles. Gathering a large amount of data by telescopes and observatories must lead to the same Sutras. we reached the principle of evolving by interaction and interpretation this interaction could be between the interpreter for the self and nature, between self and self and to a very limited extent, maybe between nature and nature. We realise that the entire gamut of nature is for the self to evolve and then merge into a higher self to increase its processing power (of higher Soul) to which, in a way, we can say Cosmos too is learning.

Tathāgata (Pali: [tə'tʰa:ɡətə]) is a Pali word; Gautama Buddha uses it when referring to himself or other Buddhas in the Pāli Canon. The term is often thought to mean either "one who has thus gone" (tathā-gata), "one who has thus come" (tathā-āgata), or sometimes "one who has thus not gone" (tathā-agata). This is interpreted as signifying that the Tathāgata is beyond all coming and going – beyond all transitory phenomena.

Tathāgata or Buddha is not a particular person but a state of being a learned soul, an aware soul is a pure soul. The existence of such a soul is as per the higher requirements of consciousness which keeps on evolving till it merges with the oversoul or larger soul. All souls of our local universe merge in Brahma. He is the gateway. There are many physical as well as astral worlds but still, no one knows about Parbrahma, Prameshvara, he is outside the simulation (Maya) and beyond the Mahabhutas. The Buddha exists after death till the time he is required to be there or he himself chooses to be there or chooses to merge with the higher soul.

6. Conclusion

Philosophy paves the way for theories and theories combined with mathematics and/or experimental proof pave the way for science. The human mind carries out interactions with nature to understand and evolve. These interactions take place not only through the human sense organs or scientifically extended sensors but also through human perception. Human perception contains higher algorithms for receiving knowledge through the higher languages of Para and Pashyanti. Though such questions may not directly help a soul in evolution, they may still provide an essential situational awareness and may point one to Dharma (what it ought to be thought).

References

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Suggested Reading

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