

Paradoxes Review

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Abstract: I came across one of the Smarandache divine paradoxes and felt very strongly that it is really our Buddhist's obligation to help understand the underlying truth. There seem a lot of toughest points in the cultural difference, and it will be the most difficult job to reach the mutual point as neutrality. What I can do is to try our best and find cooperation. Limited to the time, I just put a few as my first review.

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1 Smarandache Divine Paradoxes at

<http://www.gallup.um.edu/~smarandache/smarandache-divine-paradoxes.htm>

Divine Paradox (I): Can God commit suicide?

If God cannot, then it appears that there is something God cannot do, therefore God is not omnipotent.

If God can commit suicide, then God dies - because He has to prove it, therefore God is not immortal.

1.1 There is confusion on the law of identity in logic

- There are two meanings in the referring to God: one is his eternal spirit, one is body.
- When we refer to the eternal spirit, there is no suicide at all—it is merely our illusion.
- When we refer to the body, it is actually not him, just one of his clothes. God's omnipotence implies that he can change his clothes at his will. Therefore, there is no suicide in him.

The emperor gave a profound ceremonious funeral to Master Dharma, the First Patriarch of Buddhism in China coming from India, after his death. Weeks later however, someone just returning from the west claimed he really saw the Master going to the west. To his astonishment, the emperor decided to untomb to verify. Still to their astonishment, there is nothing more than a shining shoe in it that sent forth radiant light.

There can be countless figures of the same Bodhisattva simultaneously exist, according to the sutras (Ven. Chin Kung [1]).

(Since Ven. Master Chin Kung is a Buddhist monk, his Buddhist name is Chin Kung and his surname is the unified one: Sakyamuni, normally not mentioned)

- However, there is suicide as a manner we believe, so the problem becomes: whether God can show us such a manner.

1.2 God lives to save us, not to kill us

- As the greatest teacher, there is nothing silly at all in his mind. How can we compare our silliness with God?
 - a) Everyone is brought up by his parents and the society with toil and moil — from pregnancy, birth, to breeding, nurturing..., they suffered everything just for the future of him. What a silly dead when he is not willing to face difficulties that his parents dealt with for decades? He must be

- crazy. How can we image God as crazy? Nor even a psychologically healthy person.
- b) Although God can change his clothes at his will, but he can never even think of such a manner: once we assume he showed, he would be as silly as us, and if millions of people followed this silliness, who would be the murderer?
 - c) The same silliness truly happens in present China where millions of innocent people believed in a cheater of Buddhism——Li Hongzhi and his Falungong.
- God signifies the supreme power and mighty of mercy.
 - a) Just because compassion constitutes the nature of genius people, God never allows suicide, instead, he saves people from death.
 - b) For the well-disciplined Buddhists, neither do they commit suicide, nor kill even eat animals. Instead, they often free captive animals from death.

1.3 God lives for all flesh, not for himself

- Whenever we ask whether God can show us in the manner of death? Sure, but never for himself, he suffers and dies for every being: to save us all.

1.4 The consequence of suicide is definitely shown in the life after death and in the following cycles of life as well

- Much more can we learn from Buddhism that bases its whole theory on the cause-effect phenomena of our daily routines, and the destiny lies just in this.

2. A social paradox at <http://www.gallup.unm.edu/~smarandache/SocialParadox.htm>

Smarandache Social Paradox:

In a democracy should the nondemocratic ideas be allowed?

- a) If yes, i.e. the nondemocratic ideas are allowed, then one not has a democracy anymore. (The nondemocratic ideas may overturn the society.)
- b) If no, i.e. other ideas are not allowed - even those nondemocratic -, then one not has a democracy either, because the freedom of speech is restricted.

Democracy and nondemocracy coexist in one contradiction

- There is no truth actually, just because there is prejudice.
 - a) The supreme truth lies in its void nature: Dao in Daoism, the wisdom in Buddhism. Dao is void in that whenever we speak of the order of nature, what we imagine can never be Dao (inferred from Daodejing, B. Wang, X. Guo). So is Buddha: he is not shown in any kind of forms like figure, image, the truth, the ideal, etc., what we see is merely our phantasm, not real (the Diamond Sutra, Ven. Chin Kung [1]). He is ideal just because he doesn't pursuit idealness.
 - b) Whenever we speak of truth, comparative to false merely, like positive to negative, good to bad, wise to error, Buddhist way to errant manner (inferred from Daodejing, B. Wang, X. Guo).
 - c) There is only one step between truth and prejudice. Truth becomes prejudice when it is over believed regardless of constraint of situations.
- There is no absolute democracy.
 - a) As shown above, when we mention democracy, we relate to nondemocracy too: we call for democracy because there is dictatorship.
 - b) Absolute democracy has no meaning — if it had, it were self-contradictory: just as the paradox shows.

- There needs neutrality between them as balance.
 - a) Absolute democracy allows self-centered societies to expand, the outcome must be conflicts. It is even worse in the expansion of heresy, e.g., in Hitler's Nazi Reich in which most of the people are cheated. The democracy turned out to be a dictatorship.
 - b) There is no absolute dictatorship either. Absolute dictatorship against people's will definitely lead to its being overthrown, and that according to people's will can lead to prosperity too (in the Tang dynasty of China the emperor even invited Buddhism from India even when China had its own deep rooted cultures).
 - c) Absolute democracy/dictatorship will definitely lead to the negation of itself. This is one of the essentialities of Daoism: things will develop in the opposite direction when they become extreme, reflected in neutrosophy as the Law of Inverse Effect (F. Smarandache).
 - d) In reality society is based on the balance between these two factors, so Mao Zedong advocates the unity of democracy and centralism, i.e., democratic centralism in his theory. However he never implemented it due to some effect, e.g., he launched the Cultural Revolution.

3. **Psychology:** <http://www.gallup.umn.edu/~smarandache/psychology.htm>

b) Smarandache's Illusion:

Suppose you travel to a third world country, for example Romania. You arrive in the capital city of Bucharest, late in the night, and want to exchange a \$100 bill to the country's currencies, which are called "lei". All exchange offices are closed. A local citizen approaches and proposes you to exchange your bill. He is a thief.

You give him the \$100 bill, he gives you the equivalent in the country's currency, i.e. 25,000 lei. But the laws of the country do not allow exchange on the street, and both of you know it.

The thief cries "police!", and gives you the dollars back with one hand, while with the other hand takes back his lei, and runs out vanishing behind a building.

The thief has cheated you.

Taken by surprise, you don't realize what had happened, and looking in your hand expecting to see back a \$100 bill, actually you see a \$1 bill... in your mind, in the very first seconds, it appears the illusion that the \$100 bill changed, under your eyes, into a \$1 bill!

3.1 **There is no absolute fact**

One time in Tang dynasty of China, the Fifth Patriarch of Buddhism announced to his disciples that everyone write a verse to show his insight of the Buddhist wisdom.

At this, the most eligible one presented on the wall the verse:

Our body be a Bodhi tree,
Our mind a mirror bright,
Clean and polish frequently,
Let no dust alight.

Just as a choreman in the mill of the temple, Huineng answered it with his own:

There is no Bodhi tree,
Nor stand of a mirror bright,
Since all is void,
Where can the dust alight?

3.2 **There is fact, but merely beliefs created by ourselves**

- Let's follow the sutra (adapted from [2]):

Huineng arrived at a Temple in Guangzhou where a pennant was being blown by wind. Two monks who happened to see the pennant were debating what was in motion, the wind or the pennant.

Huineng heard their discussion and said: "It was neither the wind nor the pennant. What actually moved were your own minds." Overhearing this conversation, the assembly (a lecture was to begin) were startled at Huineng's knowledge and outstanding views.

- When we see pennant and wind we will naturally believe we are right in our consciousness, however it is subjective. In other words, what we call "the objective world" can never absolutely be objective at all.
- Whenever we believe we are objective, this belief however is subjective too.
- In fact, all these things are merely our mental creations (called illusions in Buddhism) that in turn cheat our consciousness: There is neither pennant nor wind, but our mental creations.
- The figure "you" in the paradox has created two different things: \$100 currency first and then a \$1 note, and he absolutely believed in both of his creations separately. As the result, he believes both are simultaneously true. But in fact neither is true - they are all his beliefs.
- The world is made up of our subjective beliefs that in turn cheat our consciousness. This is in fact a cumulative cause-effect phenomenon.
- Everyone can extricate himself out of this maze, said Sakyamuni and all the Buddhas, Bodhisattvas around the universe, their number is as many as that of the sands in the Ganges (Limitless Life Sutra, Ven. Chin Kung [1]).

References

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