

## Big Qs and Small Qs

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*“Where Meaning Meets Method.”*

### Abstract

This essay asserts that the maturity of any worldview—from the individual to the civilizational level—is determined by its capacity to coherently integrate questions of meaning with questions of methodology. Human inquiry is situated within a Tri-Spherical context: the objective, measurable Phy-sphere; the interpretive, correlational Para-sphere; and the qualitative realm of consciousness, the Noo-sphere. We define Big Questions (Big Qs) as those addressing purpose, being, and ultimate coherence (emerging from the Noo-sphere), and Small Questions (Small Qs) as those concerning function, governance, and effective action (governing the Phy- and Para-spheres).

The essay utilizes a Q-Plane to map worldviews based on their proficiency in Big Q Coherence and Small Q Effectiveness. We argue that partial worldviews—such as those that are efficient yet shallow (Small Q dominant) or mystical yet impractical (Big Q dominant)—result in unstable human experience. The ideal, designated as the PragmaSophic worldview ( $Q_1$ ), establishes a self-correcting feedback loop where deep understanding drives benevolent action, and reflection on action refines fundamental purpose.

Ultimately, this integrated approach is the necessary condition for realizing Flourishing Consciousness: the reciprocal maximization of Personal Quality of Life (PQL)—inner meaning and autonomy—and Social Quality of Life (SQL)—justice and sustainability. This synthesis marks the evolution from an egoic pursuit of survival to an Ecoic state of systemic wisdom, embodied by the archetype of the "Spiritual Scientist."

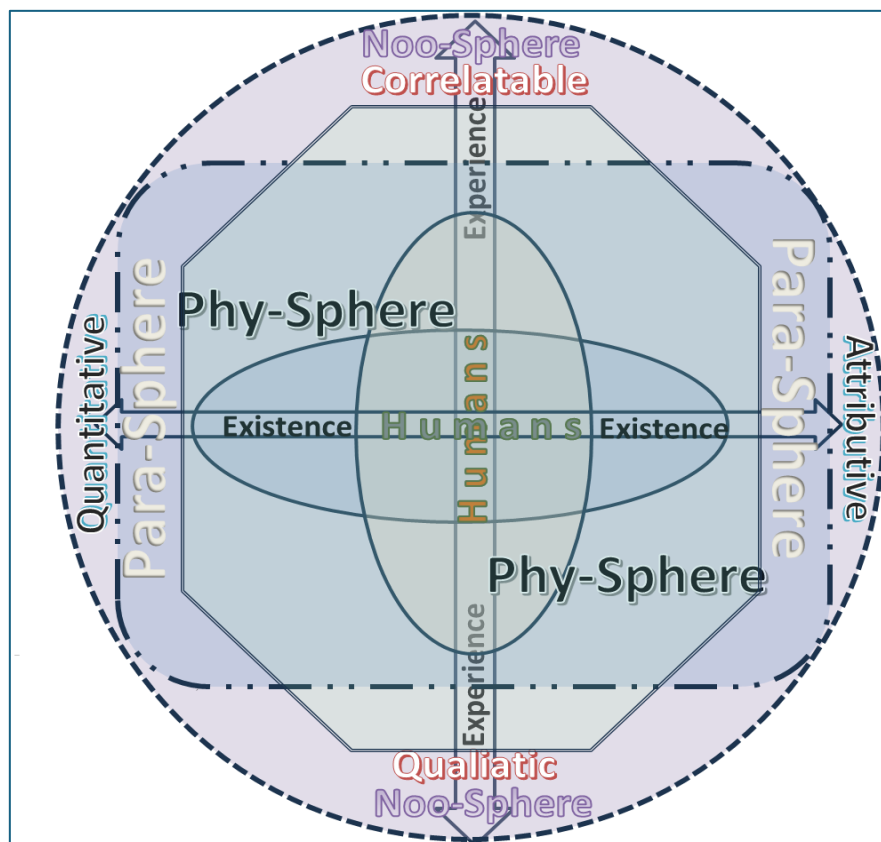
### 1. Introduction:

Every question we ask emerges within a larger field of experience — a living context that joins matter, mind, and meaning. Human understanding does not float freely; it is nested within the three great spheres of existence and awareness. These are the **Phy-sphere**, the **Para-sphere**, and the **Noo-sphere** (Fig. 1).

The **Phy-sphere** forms the tangible domain of nature and causality — the measurable, quantitative world where phenomena can be observed, tested, and repeated. Here, *existence* is objective: it answers to evidence, experiment, and law. Encasing it is the **Para-sphere**, the subtle domain of correlations and interpretations. It connects the physical to the mental through

analogy, value, and meaning. While still accessible to reasoning, it operates through *attribution* rather than measurement — a world of relationships rather than magnitudes. Beyond these lies the **Noo-sphere** — the realm of consciousness itself. It is not about what exists, but about *how* existence is known and *why* it matters. Here the questions become qualitative and Correlatable, seeking coherence between mind and cosmos rather than control over nature. At the intersection of all three spheres stands the **human being**, the bridge between Existence and Experience. We live simultaneously in matter, meaning, and mind; our sciences belong to the Phy-sphere, our arts and ethics to the Para-sphere, and our contemplations to the Noo-sphere. Each question we pose — from the simplest technical problem to the deepest metaphysical wonder — is shaped by where we stand within this tri-spherical field.

Thus the **Big Qs** arise from the vertical movement toward the Noo-sphere — questions of being, purpose, and truth. The **Small Qs** arise from the horizontal movement within the Phy- and Para-spheres — questions of function, governance, and utility. But the full maturity of civilisation depends on their convergence at the human centre, where experience meets existence, and where wisdom begins.



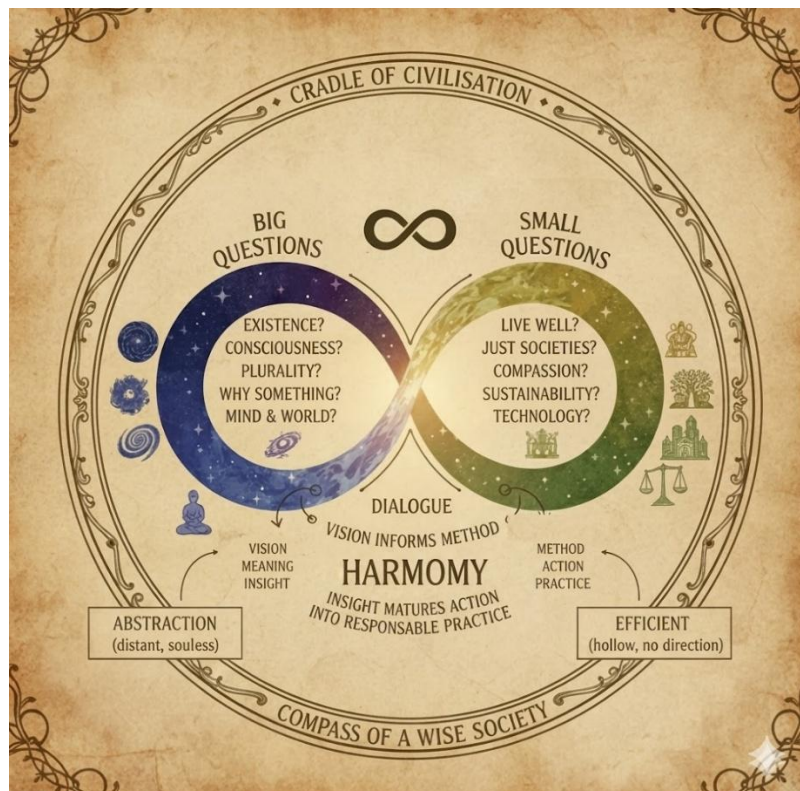
(Fig. 1: Sphere of Context)

## 2. Introduction: The Two Orders of Questioning

Every civilisation grows from the questions it dares to ask. Some questions probe the ultimate — *Why does the universe exist? What is consciousness? Is life meaningful?* These are the **Big Questions (Big Qs)**: they search for existential coherence.

Others deal with the immediate — *How should we live? How can we govern, create, and cooperate wisely?* These are the **Small Questions (Small Qs)**: they guide practical survival.

When a culture contemplates only Big Qs, it drifts into metaphysical isolation. When it answers only Small Qs, it becomes technocratic and hollow. Wisdom begins where the two converge — when meaning and method, insight and action, become inseparable.



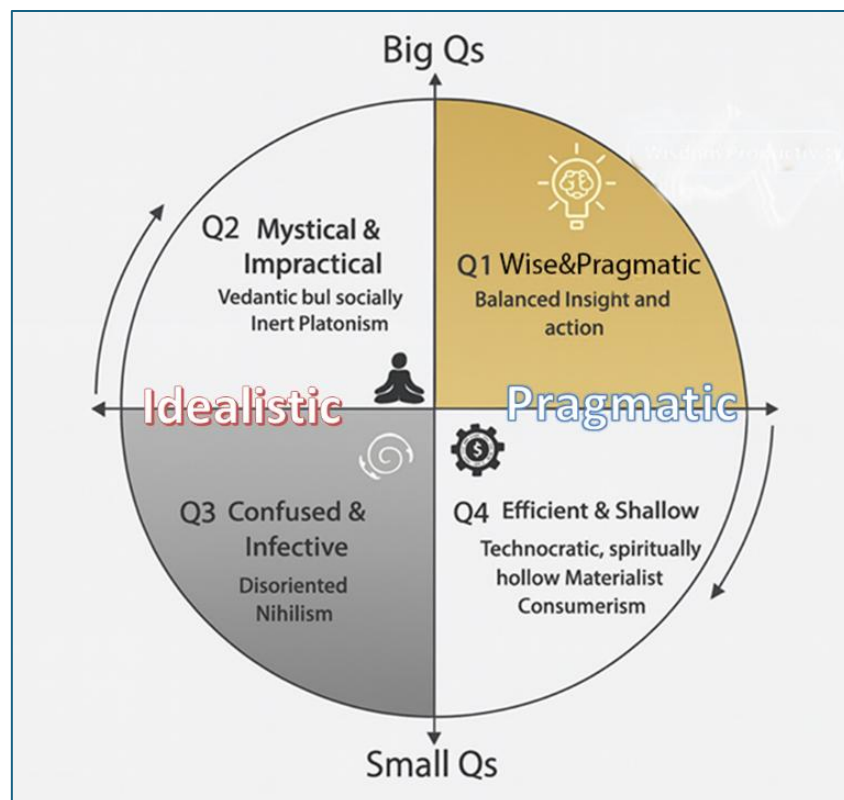
(Fig. 2: Two Orders of Questioning)

**Pragmasophy** arises from this convergence: a philosophy that measures worldviews by their ability to unify the Big and the Small, thought and conduct, verity and volition.

### 3. Mapping Worldviews on the Q-Plane

To evaluate the maturity of any worldview, we can imagine a **Q-plane**, where: the x-axis represents *Small Q effectiveness* — the capacity to act, adapt, and achieve; the y-axis represents *Big Q coherence* — the depth of understanding and meaning.

Quadrant	Character	Description	Example Tendencies
<b>Q<sub>1</sub> – Wise &amp; Pragmatic</b>	Balanced	Unites existential insight with social utility	Integrated Humanism, Pragasophy
<b>Q<sub>2</sub> – Mystical &amp; Impractical</b>	Detached	Profound but socially inert	Ascetic Metaphysics
<b>Q<sub>3</sub> – Disoriented &amp; Ineffective</b>	Lost	Neither coherent nor functional	Relativistic Nihilism
<b>Q<sub>4</sub> – Efficient &amp; Shallow</b>	Technocratic	Materially effective, spiritually void	Consumerist Materialism



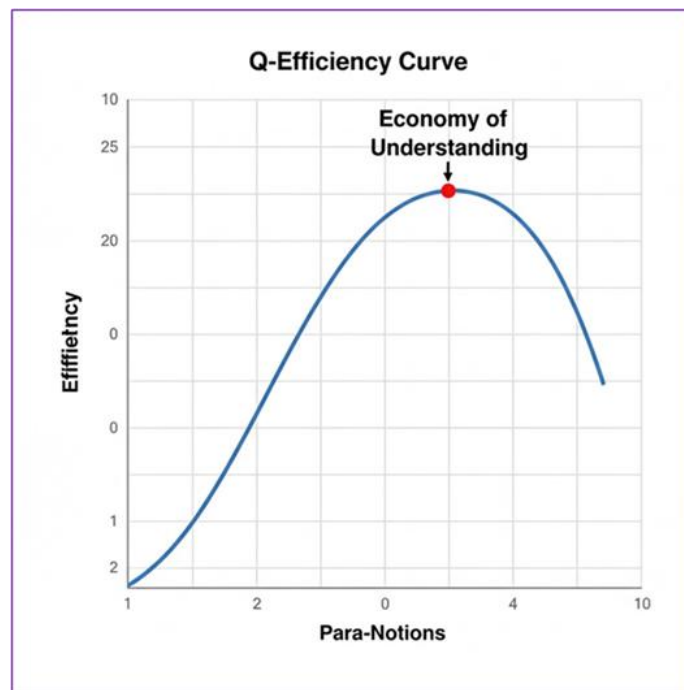
(Fig. 3: Q Plane of World Views)

A worldview's **evolutionary journey** can be visualised as a motion across this plane toward **Q<sub>1</sub>**, the quadrant of *Integral Wisdom* — where clarity of thought and goodness of action coexist.

#### 4. Measuring the Productivity of a Worldview

A **worldview** is essentially an individual's or society's fundamental cognitive orientation. Think of it as the **lens** or framework through which you perceive, interpret, and make sense of everything—reality, knowledge, values, and your place within it.

Every worldview claims to explain and improve life. Its real worth, however, lies in how efficiently it transforms knowledge into wellbeing. Three dimensions help us measure this productivity:



(Fig. 4 – Q-Efficiency Curve)

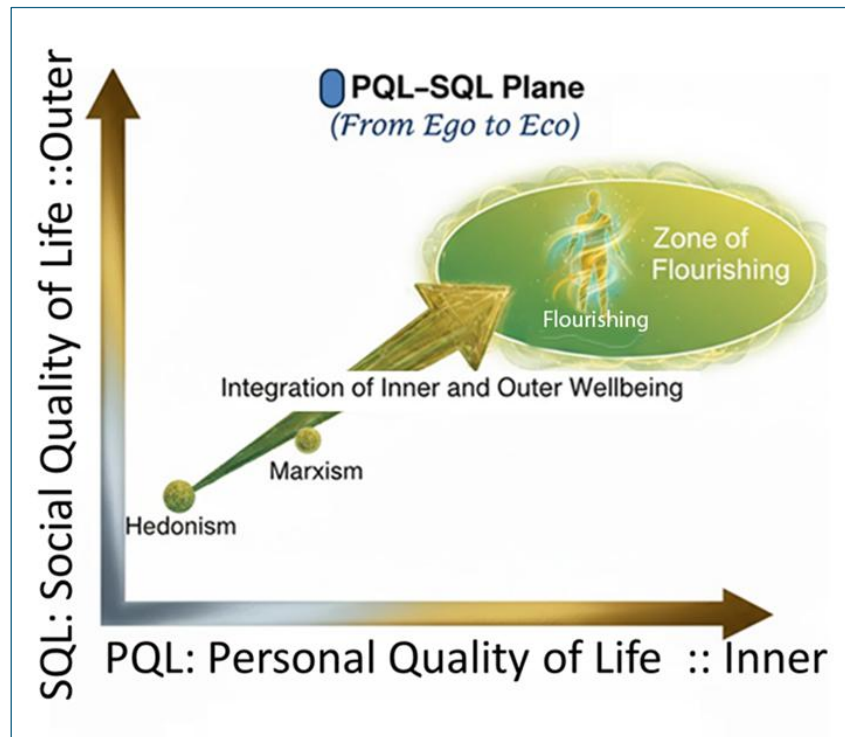
- Explanatory Power — its capacity to make sense of natural and social phenomena.
- Predictive Power — its ability to anticipate outcomes and guide decisions.
- Operational Power — its impact on human flourishing, both personal and collective.

The most productive worldview achieves high explanatory, predictive, and operational performance with the fewest para-notions — those extra, unverifiable assumptions inserted to cover gaps in reasoning. The fewer the para-notions, the more elegant and economical the worldview.

A rising curve illustrates this principle: as para-notions increase, explanatory efficiency first improves but then saturates, revealing the virtue of conceptual economy.

### 5. The PQL–SQL Balance: The Dual Currency of Flourishing

Civilisation thrives on two inseparable dimensions of wellbeing: Personal Quality of Life (PQL) and Social Quality of Life (SQL). They form the *dual currency of flourishing*.



(Fig. 5 – The PQL–SQL Plane)

- **PQL** reflects *inner wellbeing* — health, meaning, autonomy, emotional clarity, and intellectual integrity.
- **SQL** reflects *outer wellbeing* — justice, equity, sustainability, and cultural vitality.

Historically, different traditions have favoured one currency over the other:

- **Hedonism** celebrates individual pleasure (PQL↑) while ignoring sustainability (SQL↓).
- **Marxism** constructs collective justice (SQL↑) but limits personal freedom (PQL↓).

Both represent partial optimisations: the *egoic* and *ecoic* poles of human development. Between these poles lies the Zone of Flourishing, where inner and outer wellbeing reinforce

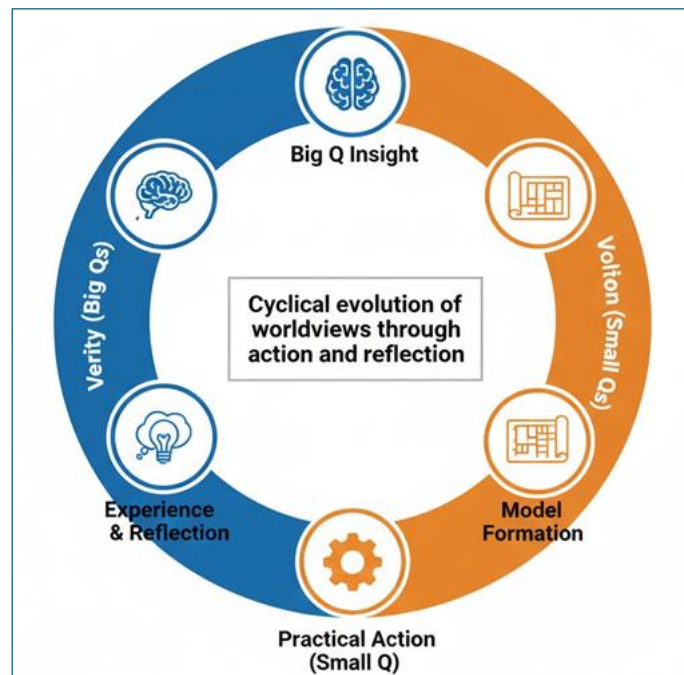


each other. At the apex of this zone stands the “*Spiritual Scientist*” — the realised holon of PragmaSophy, who embodies the fusion of *clear knowledge* and *benevolent volition*. Such a being represents the culmination of civilisational evolution — where reason matures into compassion, and knowledge becomes wisdom.

## 6. The Big Q–Small Q Feedback Loop

No worldview remains fixed. Every act of inquiry generates a cycle linking understanding and experience:

- **Big Q → Insight:** The question of “Why” sparks conceptual discovery.
- **Insight→Model:** New models encode and test the insight.
- **Model→ Small Q:** Knowledge is operationalised into technology, governance, or art.
- **Action→Reflection:** Consequences refine the original Big Q, starting the cycle anew.



(Fig. 6 – The LKA Loop)

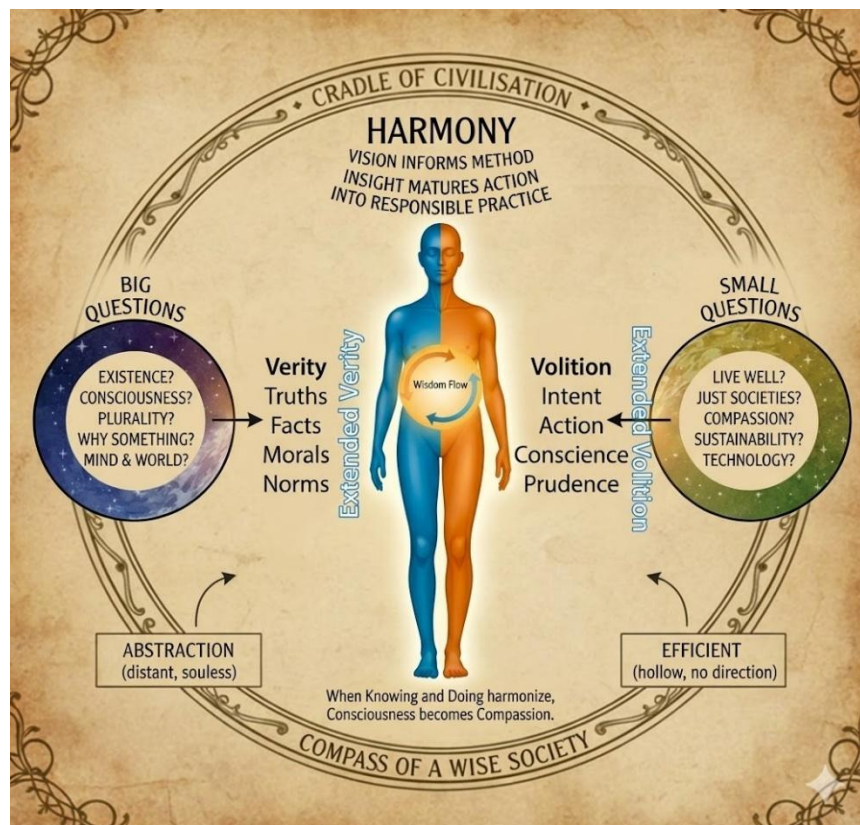
This cyclical movement is the heart of the **Living Knowledge Architecture (LKA)**. It ensures that wisdom is not static belief but a *self-correcting flow* — where cognition evolves through its own consequences. In LKA, learning is life itself.

## 7. Integration of Verity and Volition

The PragmaSophic framework identifies two fundamental spaces of consciousness:

- **Verity Space (TFMN):** Truth, Fact, Moral, Norm — the domain of *knowing what is*.
- **Volition Space (IACP):** Intent, Action, Conscience and Prudence) — the domain of *doing what ought to be*.

Where these spaces overlap, **Wisdom Flow** emerges: the living synthesis of clarity and compassion. Here, consciousness evolves from mechanical intelligence to benevolent awareness — the hallmark of true civilisation.



(Fig. 7 – Intersection of Verity and Volition)

## 8. PragmaSophic Criterion of Civilisation

The measure of a worldview is not in the size of its metaphysics nor the precision of its instruments, but in its capacity to generate benevolent consciousness.



A worldview that answers only the Big Qs without addressing life's Small Qs breeds contemplation without consequence. A worldview that masters the Small Qs but ignores the Big Qs breeds progress without purpose. The Pragasophic worldview unites them into one continuous process, **understanding that leads to wellbeing, and wellbeing that deepens understanding**. When PQL and SQL rise together, a civilisation achieves its highest moral and intellectual equilibrium — the state of *Flourishing Consciousness*.

## 9. Recapitulation:

Every culture begins in the **egoic** pursuit of self-gratification and security. Through trial, conflict, and reflection, it discovers the **ecoic** truth — that self and society are co-dependent expressions of the same reality. The evolution from *Hedonism* through *Marxism* to *Flourishing* is not merely political; it is ontological. It traces humanity's awakening from fragmented survival to systemic wisdom. The “**Spiritual Scientist**” — neither monk nor technocrat — symbolises this final synthesis: one who knows as clearly as a physicist, feels as deeply as a poet, and acts as compassionately as a saint.



(Fig. 8 – The spiritual Scientist )

*“Where Meaning Meets Method”*

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## Technical Terms

English Term	(Sanskrit Term)	Short Definition
Big Qs	महाप्रश्न	Existential questions emerging from the Noosphere concerning purpose, being, and coherence.
Small Qs	लघुप्रश्न	Functional questions arising within the Phy- and Para-spheres concerning action, governance, and utility.
Phy-sphere	भूत-मंडल	The measurable physical realm governed by causality and empirical laws.
Para-sphere	संकल्पना-मंडल	The interpretive realm connecting physical events to meaning, correlation, and value.
Noo-sphere	मनो-मंडल	The qualitative sphere of consciousness where meaning, insight, and coherence arise.

<b>Q-Plane</b>	<b>प्रश्न-समतल</b>	A conceptual map classifying worldviews by Big Q coherence and Small Q effectiveness.
<b>PQL</b>	<b>वैयक्तिक जीवन-गुणवत्ता</b>	Personal Quality of Life—inner wellbeing, autonomy, meaning, clarity.
<b>SQL</b>	<b>सामाजिक जीवन- गुणवत्ता</b>	Social Quality of Life—justice, sustainability, collective wellbeing.
<b>Zone of Flourishing</b>	<b>समृद्धी-प्रदेश</b>	The domain where PQL and SQL reinforce each other to create flourishing consciousness.
<b>Spiritual Scientist</b>	<b>प्रबुद्ध वैज्ञानिक</b>	The archetype integrating deep understanding with benevolent action.
<b>Living Knowledge Architecture (LKA)</b>	<b>जीवंत ज्ञान-रचना</b>	A self-correcting cycle linking insight, models, action, and reflection.
<b>Verity Space (TFMN)</b>	<b>विस्तारीत ज्ञान क्षेत्र</b>	The domain of truth, fact, moral, and norm—knowing what is.
<b>Volition Space (IACP)</b>	<b>विस्तारीत कर्म क्षेत्र</b>	The domain of intent, action, conscience, and prudence—doing what ought to be.

### Annexure : Sample Big Qs and Small Qs

**The Six Big Qs (Universal / Philosophical):** These questions address the fundamental nature of reality and existence.

1. **Ultimate Reality:** What is the ultimate reality? (Is it material, spiritual, dual, or beyond categorization?)
2. **Nature of Self:** What is the nature of self? (Is there an enduring soul/consciousness, or is it a stream of momentary experiences?)
3. **Epistemology:** How can we know truth? (What are the valid sources of knowledge: perception, reason, or revelation?)
4. **Morality:** What is the basis of morality? (Is it rooted in divine command, universal law, social consensus, or reason?)
5. **Meaning:** What is the meaning of life? (Does it have inherent purpose, or must individuals create their own?)
6. **Eschatology:** What happens after death? (Is there continuity of self, reincarnation, or dissolution?)

**The Six Small Qs (Quality of Life) :** These questions focus on the practical architecture of flourishing at personal and collective levels.

**Personal/Physical Quality of Life (PQL) :** *Selected important questions regarding individual vitality and agency:*

1. **Physical Health:** Am I physically healthy enough to sustain my intentions?
2. **Emotional Coherence:** How do I understand, regulate, and express emotions without fragmentation?
3. **Purpose:** What motivates my actions when no one is watching?

**Social/Spiritual Quality of Life (SQL) :** *Selected important questions regarding collective coherence and transcendence:*

1. **Civic Dignity:** How do we ensure fairness and dignity in our shared systems of living?
2. **Ecological Sustainability:** How do we sustain the biosphere that sustains us?
3. **Governance:** How do we structure authority so that it serves rather than dominates?

