

THE INVISIBLE ANVIL

By Gita Krishna Raj

*I am not a scientist – I don't know physics
I am not a philosopher – I have never studied philosophy
I am not religious – I don't understand any religion
I am no bard – yet all that follows is imaginative poetry*

INTRODUCTION

The page remains blank as I sit in front of it. It shall remain blank forever unless I make the effort to fill it. In order to do that, I need to comprehend and watch my thoughts so that I can make some sense out of them and put them on paper. Therefore writing is a conscious activity. I begin to list all my actions from the moment I wake up and decide that most of them are conscious. However some do remain unconscious – I drive most often on auto pilot which is a very dangerous exercise; I cook sometimes on auto pilot mode; I count on auto mode; several actions – brushing, bathing, getting dressed, eating my breakfast – many times these are performed in auto mode. But I can never write on auto mode. I don't think anyone can. Reading yes – very often, that's why we pronounce the wrong spellings also right. But writing – never! What is so special about writing! Well for one, you are not merely thinking but also observing your thoughts! Something within you is trying to make sense of your thoughts. Hey but what about detentions and punishments! Don't we write 'I will not talk in the classroom' a hundred times on auto mode! So I guess I was wrong to say we never write in auto mode. Perhaps I should say nothing original would ever be written in auto mode. Its time I move on to the topic I wish to write about. But I wonder...will you be reading it consciously or on autopilot?

The earth does not rest on a material stand like the globe. Looking at existence we hardly ever find the support systems that actually run the show. **How** does a single cell of protoplasm become a human child? Well we have discovered the entire fetal process. But **why** does that protoplasm become a human child? We never seem to know! **How** does the earth revolve around the sun and rotate on its axis? We have discovered the laws of gravity. But **why** does the earth have to revolve around the sun and rotate on its axis? We have no clue to begin our search. **How** does a living man suddenly die? We know what causes death in earthly terms. But **why** does a man have to die? We are no closer to guess that truth than we were when the earth had begun. Science has answered most of our '**how?**' and no doubts will continue to answer them in the future. But the '**why?**' remains unanswerable and truly mystic. **How to** lead a happy, healthy and prosperous life – every religion and society has made it its business to give some proper guidelines to this questions. But '**why live?**' remains unanswered in the human psyche and thereby gives permission for annihilation tendencies in humanity. What is that support system that enables life to exist the absence of which leads one to death? This is a search for that Invisible Anvil that supports our entire existence. It may seem a little too abstract but I wonder if life isn't just that – an abstraction that needlessly searches for reality.

Chapter One

THE FINITE INFINITY

As I was browsing the Internet, I chanced upon a column 'Martha talks back' where questions were being answered. One question read –

Dear Martha,

I've always wondered: what is the largest number in the world? Thanks!

(Signed) Obsessed with numbers.

Martha had replied –

Dear Obsessed,

... Mathematicians have long recognized the fundamental difference between finite and infinite; finite numerical sums, for example $1+2+3+4+5$, have a finite value. However if the number of terms that are involved continue infinitely, it turns out that such so-called infinite series may or may not have finite sums. This means that it is possible to create the mathematical equivalent of the song that never ends...

Immediately I visited the Encarta online dictionary and looked up the definitions of 'finite' and 'infinite'. 'Finite' was defined as *limited with an end or limit*; and under Mathematics *countable – having a countable number of elements*. 'Infinite' I typed in the search window with a capital 'I' and promptly the screen downloaded to reveal – *Infinite – used to refer to God*. I smiled to myself at the way He was leading my thoughts. (There was a time when I switched over to referring to Him as 'Existence', 'Absolute', 'Bliss'. But I realized in the process I was distancing Him from me. So I decided to retain 'Him', 'God' and of course 'my beloved Friend' for if He is not any of this latter, He cannot be any of that former either.) I once again typed 'infinite' making sure to use a small 'i'. The screen read *infinite – not measurable – without any limits that can be measured or realized* and under Mathematics *greater than any assigned value with unlimited spatial extent, with infinitely many elements*.

I being a finite human being limited by the space of my body was looking at the computer screen another finite object definable by its spatial extent. Is "God" as finite as us? Then He could easily be overpowered for He has the potential at any point in time to become as weak as you and me. Of what use is a God who is no greater than our limited forms? Therefore I believe God definitely has to be much more than a mere finite number of elements. Here I use the term 'God' to denote that 'unknown first cause' from which we 'the creation' emerged. Therefore even if I were an atheist, God still exists for I do!

Many religions perceive the relationship between God, the creator or first Cause and man, the creation or the effect, to be similar to a mass and its gravitational force. Just as a body of mass emanates a force we call gravity, which remains exclusive of the force, God is perceived to remain exclusive of his creations that have emerged from Him. The force emerges from the mass but does not 'use up' the mass and is not part of the particle. Similarly, creation is believed to have emerged from 'God' but is believed not to have 'used up' God's potential and is not accepted as an indivisible part of Him. However non-dualistic theories have also emerged which use the simile of the fire and the flame rather than gravity and mass. Just as the flame is a part of the fire with every flame containing all the properties of fire, creation is believed to be the manifestation of the same unified power – God. However, all concepts of God remain subjective to the inquirer. The

universal concept of God remains one of Infinity – the first cause is universally believed to be much more powerful with the potential of creativity than us finite species. Therefore most theists believe God to be Infinite, and even to most atheists “God” the first cause still needs to exist.

Scientists believe that the universe began in a single momentous moment called the BIG BANG when a hot dense singularity burst to form all of existence including space and time. The proof of this singularity is the ‘static’ that we hear/see which is considered to be a residue of the BIG BANG. *Sanatana Dharma* calls it **AUM** while the Bible calls it **the word**, which is considered to be the first witness of creation. This singularity helps us conceptualize that everything that was, is or will ever be came from one cosmic seed. This cosmic seed or singularity is our divine parent – the first cause from which we as independent entities have emerged.

Now if I accept that singularity God to be Infinite, it would merely mean He is an extension of the finite. *‘Infinity presupposes the limitless extension of something and the duration of that something’* – wrote Madame Blavatsky in her legendary book *THE SECRET DOCTRINE*. My Infinite God will at any given time be greater than anything, will have unlimited spatial extent and will contain infinitely many elements but will still be an extension of a ‘finite’ something that falls under man’s understanding of time and space.

For example, while initially mankind assumed that ours was the only solar system, today we have ‘extended’ understanding of the existence of many a solar system – a finite *something* definable by human comprehension. This would mean that there can be any number of finite extensions to infinity, but they will not all be the same! No two infinite objects that are dissimilar can be finitely equal! So there can be any number of infinite series independent of each other and not finitely equal to one another. Therefore your finitely comprehensible Infinite God will not be equal to my finitely intelligible Infinite God and any number of such Infinite Gods can co-exist.

To give a mathematical example, if we had two infinite series (an infinite series is a mathematical progression with infinite number of elements), one being the sum of *even* integers and the other being the sum of *odd* integers, each extending to infinity; both answers would equal ‘infinity’ but that wouldn’t prove one series equal to the other. That is, just because both correspond to infinity, it would not mean that the sum of *even* integers extending to infinity and the sum of *odd* integers extending to infinity are equal to one another *when dealt with in the finite sense*.

Is the whole merely a sum of its parts? If God – that singularity was broken up to form these independent entities of creation, then God is merely infinite – that is, having a limitless extension of *finite* entities that can add up to form that singularity. Osho asked his professor – an authority on Bradley and Shankara’s concept of absolute God – “Is your ‘absolute’ perfect? Has it come to a full stop or is it still growing? If it is still growing, then it is not absolute, it is imperfect – only then can it grow. If something more is possible, some more branches, some more flowers – then it is alive. If it is complete, entirely complete – that’s the meaning of the word absolute; now there is no possibility for growth – then it is death.” Osho interprets the word absolute to mean the Infinite for Infinity is a sum of all existing parts – already at its maximum potential – in his words dead. But the very concept of the ‘absolute’ includes within its realm the potential to create. It is very much alive, very much growing and equally perfect as it is imperfect. (I shall come back to this in my final chapter). With this finite concept of an ‘Infinite God’, we have landed with multiple personalities thereby relinquishing the basic essential unity necessary for truly being ‘universal’. Now such Finitely Infinite Gods Rama, Allah and Christ have

begun to wage wars against each other and as each correspond to 'Infinity' their powers being 'unlimited' the war will go on for eons to come.

The very fact that Rama exists *outside* of Allah and Christ; Allah exists *outside* of Christ and Rama; and Christ exists *outside* of Rama and Allah prove that each of these 'Infinite Gods' are subject to the limitations of the existence of other 'Infinite Gods'. God again remains within the limitations of the finite for now I can measure Rama as other than Allah and Christ and similarly the other 'Infinite Gods'.

However if one understands the absurdity of such a theory – that one singularity was split to form various entities and therefore they can be stuck back together – if one is able to rise above the concept of this finite Infinity, one comes in contact with the Universal God who is beyond all limitations, a God not only greater than all assigned values with unlimited spatial extent and infinitely many elements, but also *inclusive of all finite and infinite measurable and perceivable elements with an indefinable potential to create*. That is, He would be the sum of all the finite and infinite series resulting in the *Absolute* and still remain incomprehensible by virtue of the un-manifest potential. The *Absolute unity* would include all the ones, all the twos, all the threes, all the fours and so on. For even if a single 'one' was not included in this series, then the series would remain limited by the fact that it was measurable as 'all except a single one'. Therefore the *Absolute unity* is inclusive of all finite and infinite measurable elements. If one wants to reach *the absolute last Infinite God*, one has to learn to accept Him *in the last finite too*.

If God were ascribed to only one particular form/element (only as energy and not as matter; only as space and not as time; only as Krishna and not as Christ; only as the spirit and not as the body; only as something and not as nothing) then He would still remain 'limited' or 'measurable' as all except this. Such a finite God over a period of time can surely be overpowered *for the one that is outside His boundaries, though it may be weaker than Him right now, has the potential to grow larger than Him*.

I am reminded of the puranic Hindu story where Shiva assumes Viswaroopam. Brahma assumes the form of a Hansa bird and flies skyward in search of the top of Shiva's head. Vishnu assumes the form of a boar and begins to dig deep down in search of Shiva's feet. Both return unsuccessful in their attempts. Isn't it like the pupil trying to look at the iris? No wonder these Infinite Gods couldn't find a beginning or end to Shiva's Viswaroopam. The very fact that the pupil exists is proof of the existence of the eye. The very fact that one has sight is proof of the existence of a sense organ to see. The very fact that a tiny spec of dust called man is capable of comprehending a vast *expanding* universe is proof of the existence of the Absolute unity in all the finite and infinite manifestations of the Absolute.

Yet for all our scientific progress, mankind has only just begun to accept that each individual is unique and the only one of his kind. Even in cloning only a new entity is born not the same one. Despite believing in a singularity or cosmic seed, we remain independent entities. And that remains the divine paradox we all try to understand – a singularity in birth with multiplicity of expression. Nobel Laureate, physicist Steven Weinberg said '*the more the universe seems comprehensible, the more it also seems pointless*'. According to him what the physicists are discovering through science is '*an impersonal world governed by mathematical laws that are not particularly concerned with human beings, in which human beings appear as a chance phenomenon*'.



Indeed if there were ‘Impersonal Infinite Gods’ waiting in some heaven *outside* this universe, passing judgments on the performance of mankind, and if impersonal mathematical laws that answer the same without prejudice or favor govern the world without any intervention from these Infinite Gods, *these laws either have the potential to become dominant and imprison our Infinite Gods within their realm any time in the future; or the world, by virtue of the existence of a heaven outside this universe, has the potential to overcome these mathematical laws and achieve the status of an Infinite God.*

That is if the creator and his creation were independent of each other, the very existence of ‘two’ elements would imply that at any point in the future the creator may become the creation and the creation may become the creator. Water can be in liquid, solid or gaseous state. But we call it water only when it is in the liquid state. Similarly, when it is the creator, we call that energy God. When that same energy becomes manifested as matter we call it the creation. But the energy is one and the same.

If indeed God is absolute, nothing exists outside of God, then we the creation, are also as much a puppet to his wishes as the rest of the universe. As Stephen Hawking in his enthralling book *A brief history of time* writes, *‘the eventual goal of science is to provide a single theory that describes the whole universe... If you believe the universe is not arbitrary, but is governed by definite laws, you ultimately have to combine the partial theories into a complete unified theory that will describe everything in the world... Yet if there really is a complete unified theory, it would also presumably determine our actions. And so the theory itself would determine the outcome of our search for it.’* Indeed wouldn’t the singularity ‘God’ be responsible for every ‘effect’ that He ‘caused’?

The French scientist Marquis de Laplace was convinced that the entire universe was deterministic – ruled by scientific laws that govern everything including human behavior. Though science believed in this doctrine of scientific determinism, the religious opposed it for this meant their Infinite God did not have a right to interfere with the happenings of the world. But with the emergence of the theories of *Quantum mechanics*, the scientific world has changed its belief on determinism.

Every concept of an Infinite God is all but a partial theory answering to just a finite set of conditions. If a unified theory becomes perceivable by mankind, such an *Absolute unity* would be inclusive of all the partial theoretical Infinite Gods. But is the *fear* that such a deterministic universe will make mankind *fatalistic*, stripped of his right to *choice*, justifiable? Sri Aurobindo wrote, *“Heaven in its rapture dreams of perfect earth; Earth in its sorrow dreams of perfect heaven; they are kept from their oneness by enchanted fears.”* Is the confluence of science and religion hampered by our fear of discovering the unknown?

Marquis de Laplace’s vision to discover a deterministic model of the universe (that is, unearthing a set of scientific laws that would govern everything in the universe including human behavior) was abandoned by the scientific world with the formulation of *the uncertainty principle* by German scientist Werner Heisenberg. The backbone of *quantum mechanics* is this *principle of uncertainty* that believes that it is impossible to measure the exact position, velocity and speed of a particle at a given time. Instead a quantum state that is a combination of position and velocity is defined. Maulik Parikh, a theoretical physicist, writes – *“In the early years of the twentieth century, while exploring the properties of atoms, physicists stumbled upon a strange and utterly different reality. Bewildered and confused, they scratched together a new theory to explain what they found. This theory – quantum mechanics- has survived its uncertain beginnings to become the most successful theory in physics today. It is a theory like no other. For the central revelation of quantum mechanics is this:*

the world is ruled by chance. Yes, the microscopic world is random – not just random because of ignorance, but fundamentally random. For example, if you try to pinpoint the location of an electron of some atom, you may find it in one place one moment but in a completely different place the next moment. Far from staying put or even following a nice smooth orbit, the electron jerks around frenetically, haphazardly, like a dancer seen under a stroboscope. That's because – so says quantum mechanics – the position of the electron is a matter of chance. There's even a small chance the electron may pop up on the moon."

When the present condition of the universe is uncertain, it would be impossible to *determine* the future. And so Laplace's dream had to be forsaken. The scientific community has come to recognize that events cannot be predicted with complete accuracy for there is always a *degree of uncertainty*. But who or what rules these uncertainties – *the uncontrollable statute enacted by an Infinite God from Heaven above?* Or we, *the particle*, who though enslaved by deterministic laws, are still endowed with the *power of choice?*

Chapter Two

THE POWER OF CHOICE

Science is trying to define the present in order to predict deterministic laws for the future; we the particle, need to understand our present by becoming aware of our current status, in order to proceed towards our unknown future. Indeed mathematical laws answer the same to every particle in this universe – gravity is always attractive, the earth is always in orbit around the sun, the ‘normal’ human body always resembles the first modern man on this planet with the same number of limbs and bones. The fishes always swim and the birds always fly. The life that once begins needs to end sometime... Or does it? Physical laws are not the same as mathematical theorems. In mathematics it is utterly impossible for two plus two to equal five. But scientific laws are based primarily on certain assumptions. For example Sir Isaac Newton spent close to thirty years of his life on alchemy trying to turn lead into gold like the medieval chemists. Then Newton came to know that in all chemical reactions the basic elements remain unaltered – the atomic elements can be combined as different compounds but the elements do not change. Having accepted this, chemists believed that the transmutation of one element into another was impossible. That is until Madame Currie discovered radioactivity that displayed the possibility of one element turning into another! The initial assumptions of chemistry made us mere puppets in an existential play. But radioactivity and quantum mechanics seem to point out a power of choice ingrained into existence.

Why do animals run away at the smell of danger? Yet equally true, humanity finds enumerable examples of martyrdom from the animal kingdom! Rescue workers after a forest fire, found a charred bird protecting her little ones by spreading her wings to prevent smoke from entering her home - the tree trunk. What is martyrdom? Why do some humans behave so selfishly while others seem to rise above petty needs and social taboos to create society? What makes Identical twins born with the same genetic code and brought up in similar social settings, behave differently to a situation? Despite a singular cosmic seed, what makes me different from you? Gregor Mendel discovered the laws of genetics thereby leaving no doubt in the scientific mind that we are creatures of existential laws. Though several arguments have risen to give importance to the societal influence in a man’s life for the choices he makes, the balance does seem to tip in favor of nature rather than nurture when it comes to human behavior. Be it the presence of chromosomes or the trait that runs in the family for several generations, the study of genetics in criminology has provided innumerable evidence of the inability of society to change the way a man behaves. This is primarily because man will behave only in the way he *thinks*. To change his behavior, not his actions but his thoughts need to be corrected. Man may not yet be able to choose what he gets, but he certainly can choose how to react to what he gets.

Early man believed that this planet was made of matter and energy. He began to study them and discovered that the primary source of energy is light and heat from the sun. Science even today, uses the speed of light to ascertain all its standards. Speed is the relationship between space and time. Speed is calculated by dividing the distance traveled (space) by the time taken. Speed is always on an action. If we were to work on a projection relating time-to-be-taken with the distance-to-be-traveled, perhaps we can call such a projection not yet acted upon as a *‘thought’*.

Light travels at a speed of 186000 miles per second. Thought waves are much faster than even light. The human eye is able to see only light that has a certain frequency. Waves with greater or lower frequencies are not visible to the human eye. Thought waves are of a much subtler frequency that man cannot see them. Swami Sivananda writes, “If you throw a piece

of stone in a tank or a pool of water, it will produce a succession of concentric waves traveling all around from the affected place. The light of a candle will similarly give rise to waves of ethereal vibrations traveling in all directions from the candle. In the same manner, when a thought, whether good or evil, crosses the mind of a person, it gives rise to vibrations in the Manas or mental atmosphere, which travels far and wide in all directions.”

An event is something that happens at a particular point in space and at a particular time. While space has three dimensions (length, breadth and height), time is considered to be the fourth dimension for calculation of all events. Don't we all say “Let us meet at the Taj Mahal (a particular space) at 4 p.m. on the 6th of April (a particular time)” to mark an event? Man has discovered through science that neither space nor time is absolute. The most common example given to describe that space is not absolute is to say that ‘the platform arrived at the train’ is as true as saying ‘the train arrived at the platform’, for the earth and every place within this universe is never static. Similarly, time as we all know, varies with reference to the position of the observer – the sun always rises at different times for people in different parts of the world. The rate at which time passes depends on your speed relative to others. The speed of light was discovered to be always constant. This relationship between space and time in the form of constant speed of light confirmed that indeed space and time are not independent entities but one space-time continuum. Therefore, this constant speed of light is used to calculate the position of an event in space-time. Every event gives rise to a ‘future light cone’ that carries the light from the event to the future. Experiments have proved that the spread out of an event as a sphere of light in space is independent of the speed of its source.

Thoughts permeate this entire universe. Every thought in three-dimensional space, when encountered within the realm of time, the fourth dimension, gives rise to a thought event. As thought waves travel much faster in time than the physical body, these thoughts await the arrival of man in the future. Every thought event by its very nature spreads out to form a future thought cone that has the potential to influence anything within its range. The intensity and frequency with which a thought is entertained will result in its impact in the future. Passing thought events produce passing effects while thoughts repeated with intensity produce substantial effect. One man's thoughts to discover the potential of sound waves, transformed the lives of everybody within the future thought cone - the whole of humanity.

Indeed just as a past light cone converges in the dimension of time to the point of the event and is the cause for such an event, past thoughts converge in time to cause the present thought event. These past thought cones that determine the present thought event is what is known as *karma*. Every event projects a future thought cone that will affect our future thoughts. As there is a continuous flow of thoughts, there are continuous breakouts of thought events that keep projecting as future thought cones. If the sun were to suddenly become dark, we on earth will come to know of it only eight minutes after the event. This is because light from the sun takes eight minutes to reach the earth. Similarly thought events beyond our current understanding, influence us much after their occurrences. We encounter the influences of a particular thought only when we fall into the future thought cone of that event.

Why would we want to know about thought cones? – To understand the current events and thereby be able to determine the thought influences of our future. But what is the use of determining something over which we probably have no control? If every thought event has occurred due to a past thought cone and is programmed to give us a future thought cone, what role



do we human beings have in it? And more so where does an Infinite God incapable of altering the laws He might have once created, fit into the scheme of these thought events?

The scientific world is not sure if it will ever be able to apply a theory of scientific determinism (finding a set of scientific laws that govern everything in the universe including human behavior) because it feels that when the present cannot be accurately measured, the future cannot be accurately determined. But does this conclude that a unified theory does not exist? While the macroscopic world of big things appears so predictable, so definite, the microscopic world of atoms is random, based on chance. The uncertainty principle was introduced because in order to measure the speed, position or velocity of very minute particles, a beam of light with a certain quantum (a certain amount of energy) had to be focused on those particles. But these minute particles begin to react to that energy and therefore variations occurs. Maulik Parikh writes – *“Quantum mechanics has transformed the way we do physics. Today using gigantic particle accelerators, we violently smash particles again and again, over and over, in exactly the same way, literally billions of times a minute, for years. But unlike the stone dropped from the Qutub Minar, we don't get the same result every time.”*

Reading about these theories a thought rushed into my mind – *“Could it be that the particles by themselves are subject to the laws of existence, but our interference on the grounds of trying to define them by applying a light force was making them variable? Maybe every macroscopic particle is subject to the laws of existence, while at the microscopic level the power to interfere and change the course of awareness is available?”* If the particle had reacted in the same fashion to every quantum of light being beamed at it every time, then it would have again fallen into the category of ‘pre-defined’. But because it varies every time disallowing our scientists from defining a specific reaction, it would presumably be endowed with the **power of choice**. Reading Fritjof Capra’s Tao of Physics the following words literally danced out with joy – *“The crucial feature of atomic physics is that the human observer is not necessary to observe the properties of an object, but is necessary even to define these properties. In atomic physics we cannot talk about these properties of an object as such. They are only meaningful in the context of the object’s interaction with the observer. In the words of Heisenberg, ‘What we observe is not nature itself, but nature exposed to our methods of questioning’. The observer decides how he is going to set up the measurement and this arrangement will determine to some extent, the properties of the observed object. If the experimental arrangement is modified, the properties of the observed object will change in turn.”* Max Planc, the German scientist remarked, *“It is a fact that there is a point, one single point in the immeasurable expanse of mind and matter, where science and therefore every causal method of research is inapplicable, not only on practical grounds, but also on logical grounds, and will remain inapplicable. This is the point of (our) individual awareness.”* Indeed, many leading quantum physicists try to explain the collapse of the wave function through some interaction of the mind or consciousness.

Why is it that as the mass increases its predictability is confirmed while as it shrinks to atomic sizes, its flexibility in terms of choices keep increasing? When Albert Einstein equated mass and energy in one equation, converting each to the other, he also confirmed a mathematical law by which the relationship between space and time in the form of speed of light is constant. The macroscopic world deals with this spatial relationship between mass and time. However Einstein also showed that time runs slower as you go faster. Therefore at exactly the speed of light, time comes to a stop. If while equating the speed of light time comes to a halt, can space alone exist? Wouldn’t it imply that at some point in the space-time continuum – at that point of existence of light – neither space nor time exist! Could it be that at that point of existence where ‘light’ has no mass but just energy, at that atomic microscopic level, not inhibited by space-time, it has the power of

choice? Could it be that at speeds lower than the speed of light the spatial world of mass exists while at speeds greater than the speed of light the conscious world of thoughts exists? Every particle seems to be endowed with the power of choice. The present does seem to be capable of being influenced by microscopic ‘projections’ and is not merely a result of past light cones.

Now, would this mean that, if an Infinite God exists in a heaven outside this universe, He has no role to play except watch, for His partial theories can be defeated by the power of choice He has bestowed upon us thought-particles? Wouldn't it also mean that we particles have the power to overpower such ‘Infinite Gods’? Indeed hasn't our little knowledge of evolution shown us the power of life, however small, to defend itself and keep re-appearing in new life forms? Every time we find new drugs to overpower a form of biological disease, we find a new ‘life form’ waiting round the corner to prove that nothing (not even an Infinite God) can annihilate life for life keeps defending itself. So, what is the potential of this power to choose? Every particle remains His/Her/Its own Master! Every particle needs to act within his/her/its own realm to alter its course of existence, *for no energy from outside can lead the particle to a pre-defined end.*

But the whip-hold still seems to be with that Infinite God, for the choices we have within that power to choose is limited. With the emergence of the uncertainty principle, our scientists have defined a quantum state for every particle, which is a combination of position and velocity. Similarly, however powerful we become with this power to choose, we would still be within the realm of a quantum state of future possible events, for no matter how lofty our ideals become, we would still be enslaved by a resultant future thought cone.

Every time the force of our individual awareness is beamed on the present thought, we will be empowered to choose the direction of our future. But still, a resultant future thought cone will be born and will continue to rule our future thoughts. Therefore, while past thought cones that converge to form the present thought event can be interfered with our awareness, this new thought event in turn will project a future cone of influence, and we the particle will remain forever under the orbit of thoughts – perhaps with a choice of what kind of thoughts, but all the same enslaved within a cycle of a past, present and future – a vicious cycle of rebirths.

Therefore it would mean that we have the power of influence on the present event, but no choice on the rise of a resultant future thought cone. Do we get to escape from this orbit of thoughts? Or are we forever enslaved by His doctrine to remain within the realm of thoughts? And what role does He play? Is He an external spectator without any power to change His own laws? Or is He the particle trying to escape the orbit of His own thoughts?

Chapter Three
ORBIT OF THOUGHTS

Madame Blavatsky wrote in her famous book THE SECRET DOCTRINE *“Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light that source is unknown, though as strongly demanded by reason and logic, therefore it is called “Darkness” by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary mayavic character. Darkness, then, is the eternal matrix in which the sources of light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically light is but a mode of darkness and vice versa. Yet both are phenomena of the same noumenon – which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average mystic, though to that of the spiritual eye of the Initiate it is absolute light.”*

Science has proved now that waves of light are nothing but minute particles and that they are interchangeable. Thought waves are just a different frequency of light. Just as we are incapable of understanding the presence of light without a source, we are incapable of understanding ‘thoughts’ without a source. In actuality, thoughts permeate this entire universe. Sir James Jeans said – *“The universe can be best pictured, though still very imperfectly and inadequately, as consisting of pure thought, the thought of what we must describe as a mathematical thinker... If the universe is a universe of thought, then its creation must have been an act of thought.”* Albert Einstein declared – *“I want to know how God created this world. I am not interested in this or that phenomenon. I want to know His thoughts; the rest are details.”*

The Bible puts it thus – *“And God said, let there be light: and there was light.”* (Genesis 1:1-3) We believe light to be the first expression of creation concurrent with the sound of Aum or Amen. (*“These things saith the Amen, the faithful and true witness, the beginning of the creation of God”* – Revelation 3:14)

Light is the essence or building block of the universe, including man the ideational creation – the subtlest form of light as thought or idea. It is only when thoughts fall into the realm of time that they begin to have a beginning and an end – a past thought cone and a future thought cone sandwiching the present moment in time. Now, such thoughts within the realm of time, fall under the statute of predefined laws and becomes capable of influencing future thought events. But if we understand these thoughts, as outside this cycle of time, we would indeed comprehend that the real Absolute thought of our mathematical Creator exists and doesn’t need to obey the statute of a time-based universe.

What is time? The Oxford reference dictionary defines Time as the unlimited continued progress of existence and events in the past, present and future, regarded as a whole. Scientists have declared that the Universe came into existence 12-15 billion years ago; our galaxy Milky-way was formed a few billion years later; and about 4600 million years ago our sun and its family of planets including earth came into existence. The earth is expected to have a natural life of another 5000 million years. Living things in one form or another have existed for at least 3500 million years constantly changing and evolving. The first modern humans are only 1.8 million years old.

As this huge span of time is hard to imagine, the 4600 million years of earth history is imagined to be taking place in just twelve hours by geologists. The Precambrian (4600 million to about 530 million years ago) would take up 10 ½ hours. From the ‘Cambrian’ explosion of life to the present day would take up 90 minutes. The dinosaurs became extinct only 9

minutes ago. The entire history of humankind would make up only the very last second! With an almost equal period of existence predicted for the earth in future, how long do you think we humans (just 1 second old) can survive before a new form of life evolves to out beat us? The clock is ticking and we may soon run out of time! Our only chance of survival is to break free from the bondage of time.

Well, the world seems to run by the clock! Every action performed by every human being on this planet earth is based on 'time'. Every form of life too is governed by the 'biological clock'. The animals, though they don't use a clock, are governed by 'time to eat', 'time to mate' and 'time to sleep' schedule. All 'living things', so labeled by mankind are subject to this 'biological clock'. But man is governed by something more than just a biological clock. He is also guided by 'Psychological time'.

J.Krishnamurthy defines 'time' as the interval between thought and action. A thought arises in our mind and the interval between that thought and its translation into action is 'time'. But most often, man being an emotional personality, mixes up his thoughts with his desires. When a desire to accomplish a particular goal arises in man's mind, his psychological clock starts ticking. This will cease only on the fulfillment of that desire. If thoughts were treated merely as thoughts and not as desires, the interval will be much shorter and easier, for we will just need to translate that thought into action. But once we begin to deal with these thoughts as desires, merely acting upon them will not suffice; fructification of those desires will be needed to stop that particular clock.

In order to shrink the psychological time between desire and its fructification, man runs faster and faster racing against time! The faster he runs, the urge to run even faster pushes him till suddenly he stops sapped of all energy. Often the process of achieving one desire gives birth to many more desires and thereby leaves no satisfaction in its wake. Man ends up with the eternal question "how do I get out of this mad race?" Well, the only way is to transcend time.

As light is considered to be the fastest traveler in time, we human beings, desirous of being the best, are racing against light. All our travels are studied in relation with the speed of light. But isn't it time to remember that even light as conceived by us is limited by time! We have been able to define the speed of light as we see it, from our earth position within the realm of time. Therefore even if we become the fastest traveler 'light', from earth we will still remain within the tentacles of time though in actuality at the speed of light time may not exist! The best-known principle of Albert Einstein's theory of relativity is the equivalence of mass and energy, summed up in the famous equation $E=mc^2$ (where E is the energy, m is mass and c is the speed of light). Speed of course is a relationship between space and time. According to the theory of relativity, the energy, which an object has due to its motion, will add to its mass. As an object reaches the speed of light, its mass rises needing more and more energy to speed it up further. It can in fact never reach the speed of light, because by then its mass would have become infinite, and by the equivalence of mass and energy, it would need an infinite amount of energy to get it there. For this reason, any normal object is forever confined by relativity to move at speeds slower than the speed of light.

By equating energy and mass, mankind has learnt how to generate atomic energy – we can get a lot of energy from a tiny bit of mass as the atom bomb unleashed at Hiroshima proved. Maulik Parikh writes – *“Every breath you take, every move you make, involves $E=mc^2$. As you turn this page, a minuscule amount of your mass is converted. To power your heartbeat, its again the omnipresent $E=mc^2$ in action. Beautifully, the very equation that destroys also holds the key to creation.*

Indeed what appeared in Einstein's paper was not $E=mc^2$ but $m=E/c^2$. Although that's an equivalent equation, the emphasis is rather different. Whereas $E=mc^2$ tells us how much energy is released when mass is destroyed, $m=E/c^2$ tells us how much mass can be created from energy. Creation and annihilation, in one."

If energy is obtained by destroying mass using the speed of light or rather the relationship between space and time, the opposite of creating mass by using energy with our projection or thought is equally possible. Consider two parallel lines like that of a railway track. Let us call one the space line and the other the time line. The object is a spatial extant, "a mass" which has moved along the space track and a measurement of its parallel time track is taken to arrive at speed. The speed is always on an action. Here time is an observed entity while space is the dynamic or primary entity. Therefore speed is on the space line with a relationship extended to the time line. Consider switching tracks. Now the passage of time will be the primary entity and its parallel spatial distance or movement a projection. If speed is the distance traveled divided by time taken, projection or thought is the time-to-be-taken divided by the distance-to-be-traveled.

When we apply the theory of relativity to our thoughts, we find that trying to catch up with our thoughts (comparable to light) we increase the energy required for being in motion – for accomplishing a particular desire. But this energy adds on to the mass of our actions – we always find more and more things "to be done". We can never reach the speed of thoughts for by then the things to do become infinite and we would need infinite energy to finish all those pending actions. For this reason, we human beings are forever confined to act at speeds slower than our thoughts and thereby are confined to remain forever within the orbit of thoughts.

For this interval between thought/desires and actions, namely 'time' to vanish, one of the two - either thoughts/desires or action must be dropped. Many a lazy human being has dropped action and retained his thoughts and desires. They sit daydreaming and building castles in the air. These people have not transcended time but rather wasted and lost time. Time is precious to those still within its tentacles. By retaining their thoughts and desires and not acting on them, these lazy people have merely increased the interval between thought and action. Now the interval has increased, for thought is the starting terminal and anything that begins needs to end within the realm of time. Unable to accomplish any of their desires, they are thrown back again and again into this realm of birth and death, beginning and end – Time!

Wise are those who drop the terminal of thoughts and desires. They live only in the ending terminal of action. All their actions are detached for they do not originate from the terminal of thought and desire. These people have truly transcended time.

Wise men advocate the opposite of speed to transcend thoughts. Slow down, slow down, and slow down till everything almost stops. They advice us to retreat from this fast paced world, slow down all our actions till we feel that time has stopped. If actions gather mass and require enormous energy to travel at the speed of our thoughts, the opposite should also be true. Away from the realm of thoughts, traveling in the reverse direction of our desires, the mass of things "to do" (action) to accomplish a desire, will diminish and therefore the energy required for the accomplishment of that particular desire would also diminish. As at the exact speed of light, time stops, if one could move faster than light then you could actually move backwards in time. But it is impossible to cross the speed of light. So in actuality, traveling in the reverse direction of time is impossible but by remaining static, allowing thoughts to travel far away leaving us behind, we

accomplish a semblance of travel in the opposite direction requiring no energy, as no mass (action) exists in that direction. The energy levels of these individuals will no longer be dissipated, as there is minimum loss of energy in unnecessary desires. Now they are capable of escaping the orbit of thoughts for their thoughts no longer exist within the cage of time. They now become accessible to the thoughts that permeate this entire universe – pure, desire less and detached thoughts of Infinite Gods not bound by the laws of time.

If the beginning terminal of thoughts/desires were dropped, time wouldn't exist for why would we travel. But does this also negate a need for action? Why would one act in any capacity of life if there were no desires to fulfill, no thoughts to drive us, and no beginning to start from? Perhaps this one-sided closure of a terminal of thoughts and desires is what has caused laziness and inaction among many spiritual giants. What would guide a world, which drops all thoughts and desires? And how would time, divided as it is into a past, present and future, manage to hold on to a universe of inaction? And in what way would it affect us, the human particle, no longer enslaved by the orbit of thoughts, no longer driven by the impulse of action, caged in thoughtlessness, no longer conscious of any goals to achieve?

Chapter Four

THOUGHTLESSNESS Vs. CONSCIOUSNESS

Every piece of matter from a small pinhead to the huge planets has gravitational force – a force that is always attractive. Initially, man thought that the planets were in orbit by the mutual attractive and repulsive forces of each other. But science has proved that gravity is only attractive. The pulling force of the sun's gravity keeps the planets in orbit. The moon's gravity pulls the water of earth's oceans, making them bulge outside. As the earth spins this causes the rise and fall of tides. While nearer objects have stronger gravitational pulls, the force becomes weaker with increasing distances. To travel in space a spacecraft needs to reach a speed of 28,500 kilometers per hour – the minimum speed required to escape the earth's gravity. Today scientists have discovered that even gravity is not a force emanating from the earth but is rather a property of space. That is, if space were a big mattress, the weight of a heavy ball would cause a dip in the mattress forcing nearby objects to be drawn into this dip. Similarly earth and indeed all of material existence causes a 'dip' in the mattress of space 'attracting' other objects. Therefore, the attraction we call gravity is merely a property of space and not really a 'force' of energy. Perhaps that explains why gravity is merely an attractive force with no hint of repulsion like other comprehensible magnetic forces.

Time attracts thoughts into its orbit – thoughts at all times remain attractive with no possibility of repulsion. While a thought of blessings to another is attractive on you, equally attractive shall be your thoughts of repulsive hatred. All thoughts remain attractive to the person in whom they originate. In order to escape this *orbit of thoughts* we use the *force of concentration* (any of the techniques of meditation taught by many an illumined saint). Concentration acts like the escape rate of a rocket that propels it out of the orbit of thoughts. But as it reaches outer space these spacecrafts need to either join a predefined route of orbit to perform their task or need to return to the ground station on earth before they run out of fuel. Similarly we seekers of enlightenment too escape the orbit of thoughts only to fall prey to an *orbit of thoughtlessness* or fall back to our ground station of earth thoughts.

Every night we fall asleep – removing all conscious thoughts and entering an orbit of thoughtlessness. If we become capable of dropping our thoughts and desires, we would indeed escape the *orbit of thoughts* – good and bad, this cycle of birth and death, *Karma*. But attaining a state of thoughtlessness would merely mean training ourselves to fall asleep at will. We would just move on to an orbit of thoughtlessness in outer space – a silent inactive mind akin to deep sleep. Is the purpose of our lives as human beings on this planet meant for sleep? Wouldn't such a *thoughtless* state of eternal sleep be equal to coma? Is that the goal of existence – annihilation of our consciousness? Can mere *freedom from thoughts* lead us to understand the purpose of our life? We certainly need to transcend time and logically seen, drop all our thoughts and desires, but an *unconscious stupor in the name of freedom from thoughts resulting in inaction*, isn't the path to follow.

An ancient saying goes “*The past is history and the future a mystery; the present is so called because it is a gift from God!*” What differentiates this present from the past and the future? The past is just a memory and the future a dream, *it is only the present in which we remain conscious*. Every moment our present is dying to become the past and the present is spent in dreams for the future. If we could remain conscious all the time, we would indeed become alive forever in the present.



All of us know that our lives retain a semblance of contentment only because we are endowed with this boon of “forgetting”. If all our pasts remained forever conscious in our minds, we would never find a moment’s peace, let alone true happiness, for every slight, every whimper, would stay aloft our mind’s eye. Indeed this just reiterates that those still enslaved within the orbits of thoughts and desires cannot and should not for their own sakes, attempt to transcend into a state of consciousness until they learn to accept every aspect of existence.

What is this consciousness? The famous French philosopher Rene Descartes, some four centuries ago said – *‘I think, therefore I am’*. Indeed *‘I am’* is the conscious experience of the self. Quoting the *Sankhya darsan* of the *Srimadbhagavatam*, Dr. T. D. Singh, director of the Bhaktivedanta Institute writes, “*‘Jiva’, life, is characterized by the presence of a quantum of consciousness and it remains in a separate domain. It is the source of all our knowledge and experience.*” Neils Bohr had expressed “*We can admittedly find nothing in physics or chemistry that has even a remote bearing on consciousness. Yet all of us know that there is such a thing as consciousness, simply because we have it ourselves...*” British scientist Michael Polanyi had said “*...consciousness is a principle that fundamentally transcends not only physics and chemistry but also the mechanistic principles of living beings.*”

Some 26 centuries ago, Susruta, an aged doctor, was awoken in the middle of the night by a traveler who had a disfigured bleeding nose. Offering wine to the traveler, Susruta cut a strip of flesh from the stranger’s cheek and transplanted the flesh to the disfigured nose. Susruta is today recognized as the father of plastic surgery and the fact that he gave wine to all his patients before operating also makes him father of anesthesia. Mankind has known that wine dulls the senses removing our *consciousness* of that moment.

The complete or partial loss of feeling produced by anesthetics is called anesthesia. The use of anesthetics can produce many hours of pain-free unconsciousness, which allows surgeons to perform complex and delicate operations. The feeling of pain depends upon the transmission of information from a traumatized region to higher centers in the brain. The information is passed along fine nerve (sensory) fibers from the peripheral areas of the body to the spinal cord and then to the brain. If these pain fibers are sectioned, pain sensations from their origins in the periphery are lost. When a toe is stubbed, for example, the injury affects tiny nerves. These pass a signal to other, larger nerves. In this manner, moving as if from a twig on a tree through the branches to the trunk and into the root, pain travels from the toe to the nerves of the spinal column and into the brain. In the brain the signal is instantly decoded, and the message “hurt” is transmitted to the toe. Because of the shorter distance to the brain, a cut finger, for example, hurts more quickly than a similar injury to one’s foot or to a toe.

At any point along this branching nerve system, the pain message can be blocked. This is ultimately what all anesthetics do — they block or interfere with the signal for pain. General anesthetics produce unconsciousness — a deep, controlled sleep. Local anesthetics cause a loss of feeling in one limited part of the body and are given while the patient is awake. In similar fashions, we treat emotional disorders too by prescribing anti-depressants. A general anesthetic produces unconsciousness by depressing the activities of the central nervous system. Impulses meant to travel up the spinal cord from sense organs to the brain for processing and then back to a muscle for action, are stopped.

Drugs that depress or slow the body’s functions are called sedative-hypnotic drugs; they are also called tranquilizers, sleeping pills, or sometimes simply sedatives. Sedative-hypnotic drugs are used to relax and reduce tension or to induce

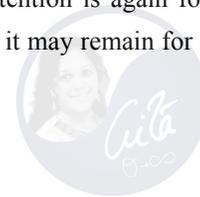
sleep, depending on the dosage. Indeed, all narcotic and sedative-hypnotic drugs are central nervous system depressants whose effects depend directly on the amount taken. The results of increasingly larger doses range from calming, to inducing sleepiness, then to hypnosis, anesthesia, coma, and death.

In medicine, narcotics means an analgesic or painkilling drug that has three qualities: it is addictive; it is especially strong; and it prevents the brain from perceiving pain, unlike some local anesthetics that simply stop pain messages from reaching the brain. In some areas, the term narcotic is even applied to cocaine, which is a stimulant rather than a depressant and produces psychological but not well-defined physical dependence. We human beings have learnt to use drugs to depress and stimulate sensations along our nervous system. Our illumined yogis did not need external drugs to either depress or stimulate sensations. The whole practice of *yoga* was meant to ultimately empower the practitioner to scientifically cut-off the channels of external sensation and internalize all experience.

Consciousness is defined by the English philosopher John Locke as “*the perception of what passes in a man's own mind.*” That consciousness depends on the function of the brain has been known from ancient times. Although detailed understanding of the neural mechanisms of consciousness has not been achieved, correlations between states of consciousness and functions of the brain are possible. Levels of consciousness in terms of levels of alertness or responsiveness are correlated with patterns of electrical activity of the brain.

If escaping the *orbit of thoughts* we merely passed on to an *orbit of thoughtlessness*, it would mean that we operate from a state of unconsciousness. Unconsciousness is also called Subconscious, the complex of mental activities within an individual that proceed without his awareness – a state similar to deep sleep or coma. Sigmund Freud, the founder of psychoanalysis, stated that such unconscious processes might affect a person's behavior even though he cannot report on them. Freud and his followers felt that dreams and slips of the tongue were really concealed examples of unconscious content too threatening to be confronted directly. Thoughtlessness does not guarantee a higher way of life for we would merely have escaped one orbit of thoughts compelling action, to join another orbit devoid of thoughts and incapable of action. Even when our memory fails as in amnesia, our consciousness remains. Consider the stage of coma. The patient remains alive though incapable of spontaneous nervous activity. Perhaps his memory at this stage remains unaffected, but is he conscious? Transcendental stages during yoga elevate the consciousness of the practitioner though his memory would be inactive. Indeed consciousness and memory are two distinct phenomena where loss of memory does not affect consciousness.

While memory as we understand is the encoding, storage and retrieval of information, consciousness may best be understood as the capacity for inner experience. If consciousness is the light from a film projector, memories, thoughts, feelings and perceptions are the shadows that aid in projecting images on the screen called life. Every moment we are bombarded by a multitude of sensory perceptions. However not all of them are stored into our memory. Only when we pay attention to a particular stimulus, do we encode it into our memory. Even this, according to the Atkinson-Shiffrin theory is first held for a very brief time in a sensory register. When this information is attended to or recognized, it passes on to the ‘Short Term Memory’ where it may remain for twenty to thirty seconds. Only when attention is again focused on that information and repeated several times does it pass on to the ‘Long Term Memory’ where it may remain for days, months, years or even a lifetime.



Poke a sleeping man with a pin. If he is in deep sleep he may not respond immediately. But continue passing that signal of pain through his skin, and he would 'wake up' to feel the pain. However much you poke a dead body it will remain inert. Poke the man when he is awake and he would yelp with pain immediately. During deep sleep we resort to our sub consciousness dropping our memory – a state of thoughtlessness and peace. The first spiritual experience anybody is likely to have had is to experience super consciousness without the burden of memory. It would indeed be a pity to classify a loss of consciousness as a spiritual experience, for it would mean that we have merely slipped from a conscious state to a sub conscious state.

Some theorists denied the role of unconscious processes, limiting psychology to the study of conscious states. Yet, the existence of unconscious mental activities seems well established and continues to be an important concept in modern psychiatry. Because one's experiences cannot be observed directly by another (as one cannot feel another's headache), efforts to study these levels of awareness objectively are based on inference; i.e., at most, the investigator can say only that another individual behaves as if he were unconscious or as if he were conscious.

Every one loses consciousness in deep sleep – an involuntary decision taken by our inner self. Indeed yogis have learnt to remain conscious even in deep sleep. *Yoga nidra* practiced by illumined sages makes them forever conscious – never separated from the bliss of God consciousness. Sri Paramahansa Yogananda in his book *GOD TALKS WITH ARJUNA*, a commentary on the Bhagavad Gita, writes '*Union with spirit is possible only when the devotee, casting aside the superficial method of ceremonial worship or of the ineffective "going into the silence," begins to practice a scientific technique of God-realization. One cannot reach this goal just by mental meditation. Only deep concentration that disconnects the mind from breath, life force, and senses, and that unites the ego to the soul is successful in producing the God-wisdom of Self-realization. All other methods are preliminary or supportive bypaths....*' Only when the ego is united to the soul can we *feel* the headache of another!

Now the present no longer needs to die, for what else can be the past but the death of the present and the future just a dream we chase in the present. When the present remains as a continuous whole, not broken up into history and dreams, we become capable of meeting our *Infinite Gods*. But beware! If the whole of humanity evolved to become *mere Infinite Gods*, we would have merely changed our planes of operation. The mathematical laws too would surely evolve to capture *Infinite Gods* within their tentacles. The root of diversity would extend infinitely weakening the possibility of an *Absolute Unity*. Let us rise from individual consciousness to super consciousness but not stop there. Our aim is to unite our ego with cosmic consciousness and become that *Absolute*!

Chapter Five

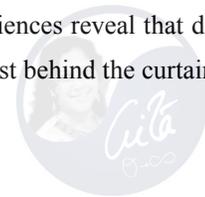
MY EGO AND I

Before I even begin this chapter, let me dedicate the words that flow hereunder to my mentor Rajan, for it were his perceptive words that inspired this chapter.

A gold fish is believed to have a memory of three seconds. What a blessing! No wonder it is able to live in a fish bowl all its life without getting bored. But is the fish conscious of itself? Peter Russell in his fascinating book *From Science to God* writes: “*Nothing in western science predicts that any living creature should be conscious. It is easier to explain how hydrogen evolved into other elements, how they combined to form molecules and then simple living cells, and how these evolved into complex beings such as ourselves than it is to explain why we should ever have a single inner experience*”. Peter Russell argues that the faculty of consciousness (used by him to mean the capacity for inner experience) is not limited to human beings alone, for dogs, cats and all other living creatures too have an inner world of experience even if it is not to the same degree of self-awareness as humans. He further holds that these arguments are applicable to creatures further down the evolutionary tree. So when did life or consciousness begin? Can any purely material process ever give rise to life or consciousness? He writes – “*...the capacity for inner experience could not evolve or emerge out of entirely insentient, non-experiencing matter. Experience can only come from that which already has experience. Therefore the faculty of consciousness must be present all the way down the evolutionary tree... there is nowhere we can draw a line between conscious and non-conscious entities; there is a trace of experience, however slight, in viruses, molecules, atoms, and even elementary particles...If a bacterium’s experience is a billionth of the richness and intensity of a human being’s, the degree of experience in the crystals of rock might be a billion times dimmer still. They would possess none of the qualities of human consciousness – just the faintest possible glimmer of experience. If the faculty of consciousness is universal, then consciousness is not something that emerged with human beings, or with vertebrates, or at any particular stage of biological evolution. What emerged was not the faculty of consciousness, but the various qualities and dimensions of conscious experience – the forms of consciousness.*”

India’s great scientist Jagadish Chandra Bose made revolutionary discoveries as a plant physiologist. Instruments invented by him demonstrate the indivisible unity of all life. Sri Paramahansa Yogananda in his unparalleled book *Autobiography of a Yogi* writes about his visit to the Bose laboratories where the scientist displayed to him experiments on a piece of tin. Sri Paramahansa writes – “*When the professor applied chloroform to the tin, the vibratory writings stopped. They recommenced as the metal slowly regained its normal state. My companion dispensed a poisonous chemical. Simultaneously with the quivering end of the tin, the needle dramatically wrote on the chart a death notice. The scientist said: ‘Bose instruments have demonstrated that metals, such as steel used in scissors and machinery, are subject to fatigue, and regain efficiency by periodic rest. The life pulse in metals is seriously harmed or even extinguished through the application of electric currents or heavy pressure.’*”

Consciousness therefore is not the prerogative of the humans alone. In many instances it is also seen that consciousness is retained during and after death. Any number of people who have experienced near death situations have reported a conscious feeling of peace filling their beings. Detailed descriptions of out of body experiences reveal that despite ‘death’ the quantum of consciousness that gives one the feeling of ‘I’ remains. Perhaps all those lost behind the curtain of death are

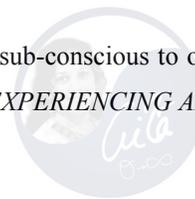


indeed conscious. But we on this side of the screen have no way of knowing truly if that is so. What is this 'I' we all refer to – is it the body or memory or emotion or intellect or something else that gives us an individual status of existence?

There are times of emotional stress when despite the upheaval a certain part of us is capable of noting every surrounding phenomenon and reproduce it graphically at a later time during narration. Despite being genuinely affected emotionally something within us rationally observes the proceedings and this helps us to remember with great detail things that happened during those intense moments. However when the emotional stress becomes too heavy to handle, the mind rejects the whole incident with what we call amnesia. As long as the excitation to the mind (whether positive or negative) is within ones grasp, information from the stimuli is actively recorded into our memory. But when the excitation to the mind becomes extreme, even our consciousness of the moment snaps and we become 'unconscious' or rather the body begins to function from a level of sub-consciousness. On regaining consciousness we may not 'remember' the details of the mind's stress. My daughter Meenakshi would come running in pain, having hurt herself in play. But the moment her eyes fall on her reflection in the full size mirror in our home, she would become *aware* of her crying. No doubt the pain and tears are genuine. But she no longer is submerged in it. A part of her remains the neutral observer of the incident. This neutral observer is most often residing in our sub conscious mind. The entire path of spirituality is to make this observation a conscious one – to become *self-aware*. Two terms that need to be understood in order to distinguish between awareness and self-awareness is Consciousness and Ego.

What is ego? It is the identification of myself. I am a well-established classical dancer, I am also a Television personality having acted and directed several shows for TV in India, I am a writer with a few published articles and short stories to my credit, I am an entrepreneur working in association with my husband running state-of-the art modern fitness centers, I am a teacher who conducts spiritual classes for children, I am a wife, mother, daughter, sister, aunt, friend, boss, colleague... I can go on... and so can you. These varied roles that I play have defined my sense of being. But just imagine if I needed to relinquish any of these roles would I cease to be? If I no longer ran a business or stopped dancing or gave up television or for that matter was no longer a wife, would it mean that I am no longer I? Am I not independent of the roles I play? In which case, perhaps I should internalize this question. I think I am beautiful, I am also passionately alive in everything I do, I am energetic, enthusiastic and totally dedicated to my 'cause'. I am perhaps at times a little jealous, at times very talkative, at others silent, perhaps a wee bit short tempered, always sympathetic... I could fill a few pages like this. But just imagine if I became more peaceful and less short tempered would I not be me? If I change or drop any of my 'normal' behavioral patterns would it mean 'I' have changed? Is that what 'I' am – a collection of roles or a bunch of virtues and vices so determined by society? Just shut this page and think for yourself – are you a brain or do you *have* a brain? Are you an emotion or do you *experience* an emotion? Are you an idea or do you have the capacity to *think*? Who are you? Who am I? If I were an emotion I would say '*I am angry*' which when translated would mean '*I = Anger*'. Therefore, the value of this variable 'I' would keep changing every moment for at one moment '*I = Anger*' the next '*I = Pacified*', then '*I = Love*', followed by '*I = Peace*'. Which only means the value of 'I' has infinite potential. Similarly I can be mother, I can be daughter, I can be boss... Every value assigned to the variable 'I' is actually the 'Ego'. If one really wishes to know 'I' (i.e.) to become *self-aware*, one must become 'conscious'.

What do I mean by conscious? When the observer in man comes out of the realm of the sub-conscious to operate from a level of consciousness – when '*I am Angry*' is replaced by the awareness '*I KNOW I AM EXPERIENCING ANGER*'; when

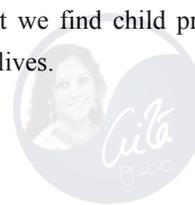


the Ego 'I' which is equal to 'anger' is observed by the conscious 'I' to be KNOWN, then that person becomes *self-aware*. The first step into spirituality is a need to drop our roles, our labels, our sense of identification with virtues and vices, right and wrong, religion, color, caste, language, nationality, status, power – in fact everything that is tangible or imaginary. What remains is this observer 'I'. When drugs like cocaine are used to stimulate our nerves, we get a feeling of being the observer. The world seems distant and far; the pain and traumas of living seems alien; visions a plenty of colors and images; every sensory stimuli seems heightened and exaggerated. Spiritual practices, both ancient and modern, aim to achieve this without the use of external drugs. Spiritual camps in modern India invariably teach how to lose ones inhibition and experience an ecstasy born from a feeling of being distinct from ones own self. Several techniques of meditation are taught to ensure that one forgets who they are. Every attempt is made to loose this Ego 'I'. But this cycle remains incomplete unless one simultaneously also learns to rise to become the conscious 'I'.

What exactly is this ego that man is desperately trying to lose? We know that man has a physical body that is made up of certain chemicals that are likely to be available with a chemist for a very small value of money. But a chemist with all the elements is still incapable of creating man. Therefore man has in addition to his physical body a something that gives him life. Let us, to adhere to tradition call this something as the spiritual being in man. Now, man also has the capacity to memory. He has, unlike the gold fish, used this capacity to remember to elevate his living to better standards. Man has seen 'fire' and recorded it in his memory as 'fire' and does not need to discover it every time. Therefore man has a mental being. But it seems that man, while capable of encoding on to his memory also classifies these items based on what gave him pleasure and what gave him pain. If every event were only recorded neutrally into his memory, man may have forgotten that putting his hand into the fire is painful. He may keep repeating it any number of times. Only because he has recorded the first time 'burn' with the message of pain, does he avoid fire on a future date. Only when he records sex with a message of pleasure would he seek its gratification again. Therefore man seems to also have an emotional being. Is that all? No! Even when tempted by the emotion of pleasure to experience sex again, the intellect argues about sexually transmitted diseases, perhaps loyalty to the spouse prompting him to stay away from unsafe sex. This power to discriminate reveals yet another being – the intellectual persona. Therefore man is made of the physical, mental, emotional, intellectual and spiritual beings.

Death of the physical body is a well-established biological fact. It also implies separation between the physical and spiritual beings in man for it is the spiritual being that we call life. What happens to the other three – the mental, emotional and intellectual beings within man on his physical death? If we propose that they too 'die' or dissolve with the physical body, I suggest we kill every person alive and allow everything to 'die' so that the spiritual being which is 'life' or 'god' can remain for eternity with no interference from all we half-baked beings. After all, if the goal of spirituality is to purify or 'drop' all our intermediary beings and retain only the spiritual, it seems to be achievable by death.

Unfortunately this is not possible. On the death of the physical body, the mental, emotional and intellectual beings, which in reality is our EGO or our sense of identification continues to exist. This ego or quantum of consciousness will remain, as a residue after the physical death of the body not merely once but always till it is totally annulled. It is because of this quantum of consciousness re-inventing a physical body to be born again and again that we find child prodigies, baby maestros, infants with tremendous knowledge and of course people with a memory of past lives.



Many a path to spirituality is in actuality attempting only this – to kill that ego or quantum of consciousness that follows us even through the curtain of death, so that all that would remain would be the pure spirit. Several religious thought surround on this principle of ‘dropping the ego’. Many enlightened souls prescribe various practices to dissolve this quantum of consciousness that carries within it a record of all its desires, emotions and intellectual comprehension. But I wonder – if killing this individual consciousness is the goal of life, why was it ever created? Does this EGO have a purpose to exist or did God’s experiment run away as time?



Chapter Six

THE INVISIBLE ANVIL

How does one get rid of this EGO that follows us even on our physical death? Can we really ever be rid of it? What is the purpose of its existence? If the EGO was created only for it to be destroyed, why was it ever created?

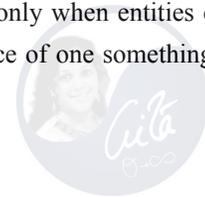
*He killed his senses, he killed his memory, he slipped out of his self in a thousand different forms. He was animal, carcass, stone, wood, water, and each time he reawakened. The sun of moon shone, he was again self, swung into the life cycle, felt thirst, conquered thirst, felt new thirst...He lost his self a thousand times and for days on end he dwelt in non-being. But although the paths took him away from Self, **in the end they always led back to it... the return was inevitable**; the hour was inevitable when he would again find himself in sunshine or in moonlight, in shadow or in rain, and was again self...again felt the torment of the onerous life cycle... What is meditation? What is abandonment of the body? What is fasting? What is the holding of breath? It is a flight from the self, it is a temporary escape from the torment of self. It is a temporary palliative against the pain and folly of life. The driver of oxen makes this flight, takes this temporary drug when he drinks a few bowls of rice wine or coconut milk in the inn. He then no longer feels his Self, no longer feels the pain of life; he then experiences temporary escape. Falling asleep over his bowl of rice wine, he finds what Siddhartha and Govinda find when they escape from their bodies by long exercises and dwell in the non-Self. (Siddhartha by Hermann Hesse)*

As scientists believe, are human beings just a chance phenomenon or have we grossly misunderstood our roles? If salvation were possible only by killing our ego, if indeed each living being today were capable of achieving that supreme state of non-being by dissolving all ego identification, would it mean that ‘creation’ would cease to be? What then happens to the creator? Can a creator exist without a creation? How would he justify the title of ‘creator’ when no ‘creation’ exists to validate his claim?

O Perfect One. But according to your teachings, this unity and logical consequence of all things is broken in one place. Through a small gap there streams into the world of unity something strange, something new, something that was not there before and that cannot be demonstrated and proved: that is your doctrine of rising above the world, of salvation. With this small gap, through this small break, however, the eternal and single world law breaks down again. Forgive me if I raise this objection. (Siddhartha by Hermann Hesse)

If the concept of salvation arises out of a need to destroy our mental, emotional and intellectual beings in order to ‘rise above’ this world, the entire postulate of GOD being absolute dissolves. Perhaps we need to begin anew...

What is a number? Whenever I ask this question, most people give me a vacant look. They have never wondered ‘what is a number?’ Puzzled when the question first hit my mind, I soon realized that number is something that ‘quantifies’ an entity. By the same rule, the entity has to be similar in order to be quantified. ‘Five apples’ quantifies the object apple. If I had a list that said two apples, three oranges and ten bananas – the unifying factor to add up the entire list would be the similarity between them. Therefore it would be a total of fifteen fruits. Quantity comes into force only when entities of a common nature form the group. Ultimately it would also mean that two of anything is the existence of one something and another



same something. While one apple may be different from another in existence – the first **one** is in no way different from the second **one**.

Number concludes that there should be ‘one’ in order to be multiplied and quantified. We commonly use the term ‘the sun’ – here ‘the’ specifies the quantity one. This is because we have realized that perhaps other ‘suns’ exist in other solar systems. Anything that exists either physically or imaginarily is already quantified. Therefore the infinite atoms of creation, as the Big Bang theory proposes, are indeed a singularity that has become a ‘quantity’.

When we use the number ‘1’ the entity has already entered the realm of the relative becoming a ‘quantity’. For ‘1’ presupposes the existence or possibility of existence of 2, 3, 4 and so on. That singularity which remains absolute and away from relativity is ‘Zero’. The magic of ‘Zero’ is the realization that ‘0’ does not imply ‘non-entity’ but actually refers to a ‘singularity’. Zero is neither existence nor non-existence but rather both combined to be the absolute.

Consider a box ‘A’ of 10 apples. When I divide the contents to fill another box ‘B’ I would remove, say four apples from box ‘A’ and place them in box ‘B’. The number of apples remaining in Box ‘A’ would be six. Mathematically this would be expressed as

$$10 - 4 = 6$$

Hypothetically, if I wanted to shift twelve apples from Box ‘A’ to ‘B’, I would have a shortfall of two apples; viz.

$$10 - 12 = -2$$

The negative number here ‘-2’ is also a quantity and refers to the shortfall of the same entity ‘apple’. Therefore the negative number here is also a quantification of the singularity. Now, however many times and in however many combinations I try to return from the relative to the singularity, I can never do it with just these positive numbers or the above mentioned ‘negative’ numbers which are actually not negative. Do I sound too confusing? Try again. What is $10 - 12$? The answer is – 2. But here the 2 refers to the same entity ‘apple’. Now, I may reorganize and reshuffle these ten apples in anyway and claim any shortfall to suit my pattern, but these quantities all refer only to the entity ‘apple’. In order to regain its singularity, the collection of apples, existent and non-existent, need to merge with anti-apple!

Ah! You see light! Matter when touched by anti-matter, unites into a singularity that defies existence. So what is anti-matter? Identical as matter except that we perceive it inside out! Death is not the absence of life anymore than silence is the absence of sound. Silence exists with sound; death exists with life; anti-apple exists with apple; being exists with non-being; I exist with the non-I. The peak of a mountain and the tip of a valley co-exist. One cannot be without the other. The truth is that the opposite is equally true. The moment exists in the eternal as much as the eternal exists in the moment. They are not distinct and are not independent of each other. The individual is the whole as much as the universal is the individual.

When +1 **adds** to –1 it become ‘zero’. If you **subtract** –1 from +1 you would only get +2 [ie., $1 - (-1) = 2$]. We are all so immersed in these false negative numbers that are merely a shortfall of positive numbers that we are not really searching to find the absolute.

Scientists believe that the singularity was so hot that it blew up and in the process created the universe. Just imagine what a miracle that the tiny spark of fire gave birth to an earth that is filled on two-thirds of its surface with water! Now it is

proven fact that water can quench fire. Therefore in the right quantity $\text{Fire} + \text{Water} = \text{Zero}$. But is this a singularity? Would denying both fire and water the right to exist reinvent the singularity? The singularity has a potential to create both fire and water. Exhausting them both will only bring us back to the potential to recreate both fire and water. The cycle of creation can never cease by the extinction of the created for it is the nature of the creator to create. Love and hate are like water and fire. Man in his ignorance is learning to put out the fire of hatred with the water of love. But every fire he quenches floods him with the potential of greater fires to come. Now don't get me wrong! Indeed love has to replace hatred and good all that is bad. This is for those who already understand that much and seek to go further to experience that singularity 'GOD'. As Swami Vivekananda said *"A golden chain is as much a chain as an iron one. There is a thorn in my finger, and I use another to take the first one out; and when I have taken it out, I throw both of them aside; I have no necessity for keeping the second thorn, because both are thorns after all. So the bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good tendencies have also to be conquered. Thus the 'attached' becomes the 'unattached'"* This entire discussion on positive and negative numbers is only for those who truly understand the Swami's words.

Embrace all the good, and my ego becomes good. This good and bad are again only the number and its false negative identity. To truly relinquish the good, we need to consciously embrace the non-good, which does not translate as BAD! The positive quantity life transforms into the false negative quantity death! They are but two sides of the same coin. Giving up either one of them will also imply giving up the other. Therefore effort to escape the cycle of birth and death by dissolving the ego and transcending rebirth by dying one last time assures 'you' do not remain. There is no more ego to return to, no more body to fall back on and no more incomplete cycles to reappear in any form. 'You' can become that pure spiritual being that is formless. But hey! Isn't it the quality or property of that spiritual being to 'create'. If indeed creation was an accident, an escape into non-creation may be the only solution. But if however, 'to create' is the potential of the spiritual being, 'your' escape from the cycle of death and birth does not guarantee that another 'you' will not be created! Good heavens! To once again start the process of evolution from a cosmic seed through the ages of creation, evolution, consciousness to perhaps finally attain salvation only to again start the process of creation once again!!

Enlightenment, Buddhahood, Nirvana, Moksha, Godhead, KRISHNAHOOD... can be attained only by embracing life **and** death! As long as the EGO is treated like a false negative number – a shortfall in our character – we can never experience the singularity. All that is considered bad or wrong may change to become good or right. But that is only shifting the apples into different boxes – the apple remains within the realm of the quantifiable, the relative. The ego in man is truly the **invisible anvil**. His consciousness expands based on the strength of his ego. Without the ego – the anvil, to experience greater levels of consciousness would be lost. Just as the physical anvil supports the hot bar of iron and receives the blow to aid in shaping that piece of metal, so too the ego is the anvil that is the base on which new levels of consciousness can be experienced. The metal of the anvil determines the quality of the raw matter to be shaped. The quality of the ego determines the quality of the experience of consciousness. Yet it is true that the ego remains purely the anvil, the purpose of its existence being satisfied only by an expansion of our consciousness.



Chapter Seven

THE FIRST CAUSE

If by killing the ego, we become that pure spirit, the purpose of existence seems to be defeated. On the other hand if the ego needs to exist and unite with the pure consciousness, then the physical body needs to survive too! Science fiction stories talk of time travel, conquering galaxies and several other fascinating ideas that excite the common intellect. But even they are not bold enough to fantasize on a deathless life – so is my imagination working overtime?

The laws of causation believe that every single act becomes a cause that reveals an effect. This effect in turn becomes the cause for a further effect and so the cycle goes on. So what was the first cause? Hypothetically if the first cause remains outside the effect or true to its words causes the effect, it would deem to have a status greater than the effect. This would again bring us to the argument of God or the first cause being Infinite rather than Absolute.

The teacher sits on a mountaintop in spiritual connectivity and addresses the gathering. The air is still, not even a gentle breeze. No trees are around as the hillock is filled with rocks. The words are uttered ‘*Like a dry leaf...*’ Lo! A sole dried leaf gently floats in the air, magically dancing in front of the beholder’s eyes. Vanity would proclaim ‘*the thoughts of a pure man have the potential to make every wish a command...*’ Humility would proclaim ‘*It was meant to be. I just said what was...*’ Truth lies in both – he mentioned a leaf and so there it was; the leaf was meant to be and so he mentioned it.

The first cause gave rise to the effect. The effect gave the right for the first cause to exist. They are two polarities of the same *noumenon*. One cannot exist without the other. To us time is linear and so the cause comes before the effect – everything appears in chronology. However, the truth remains that as the cause arose so did the effect thereby giving birth to time! The ego and the pure spirit – that is the physical, mental, emotional, intellectual beings that constitute the ego can exist only with the spiritual being. Does that mean the spiritual being cannot exist without the ego? The spiritual being or pure spirit as we understand it, is a creative force which has the potential to create. So any number of times the ego is dissolved into spirit, it rises again in new creative endeavors. If the ego had no right to exist on its own, the first enlightened soul who realized that everything is part of the same *noumenon*, would have ‘caused’ every ego to cease to be! If the first cause were the spiritual being the ego effect also exists with the first cause. Negating the need for the ego to exist would only keep repeating the creative process. If a cellular phone were to exist, the empty space for it to materialize also needs to exist. They both are actually the two aspects of the same. Silence and sound are the same; life and death are the same; presence and absence are the same; cause and effect are the same; time and space are the same; being and non-being are the same. For the being to exist an equal ‘measure’ of non-being also exists.

In John Wheeler’s words – “Nothing is more important about the quantum principle than this, that it destroys the concept of the world as ‘sitting out there’, with the observer safely separated from it by a 20 centimeter slab of plate glass. Even to observe so miniscule an object as an electron, he must shatter the glass. He must reach in. He must install his chosen measuring equipment. It is up to him to decide whether he shall measure position or momentum. To install the equipment to measure the one prevents and excludes his installing the equipment to measure the other. Moreover the measurement changes the state of the electron. The universe will never afterwards be the same. To describe what has happened, one has to cross out the old word ‘**observer**’ and put in its place the new word ‘**participator**’. In some strange sense the universe is

a participatory universe.” Under the traditional understanding of the laws of cause and effect, scientists may feel they have ‘interfered’ with the atomic particle’s movement. However as noted by Stephen Hawking (quoted in chapter one) perhaps its quite possible that the atomic particle is leading us to participate in its discovery!

The Absolute is ‘beyond’ the first cause or its effect. Or rather The Absolute is the first cause and its effect. That is why I said in the first chapter the Absolute is growing, is changing, is indeed perfect and imperfect; yet is also beyond change, growth and beyond a label called perfection. Indeed every atom has the potential to make or destroy the whole of existence for even if one atom refused to remain what it was, existence will cease to be.

Consider two parallel lines. Let us call one the time line and the other the space line. Ego is manifested in the time line. As this individual ego, I have the liberty to move in space. Time is static to the extent of being beyond my control. Space however is dynamic for despite or because of my spatial extant, I am capable of moving in space. Every moment of time, has the whole of known space within its purview. A universe existed at 19 hours and so did it at 19:01 hours. As this small quantum of ego, I came into existence in 1971 and shall remain in existence for a certain amount of time. I have the power to use this space dynamically. “I” the ego, presents itself in its spatial capacity within the time line till it loses control of the spatial extant – the body! Now let me reverse it. If I were entrapped in the space line rather than the time line... I have no spatial extent yet “I” the individual consciousness is manifested in the space line. “I” am a quantum of consciousness. Bound as I am in space, time now is dynamic to me. “I am” in the past, present and future simultaneously. Now space appears static or outside my control. This is the prison of my consciousness – trapped without a spatial existence – no body! If “I” the consciousness were born in the space line, it became the ‘cause’ that created the ‘effect’ – I – my ego to be manifested in the time line. Equally true “I” my ego had to be born in the time line and so my conscious “I” had to manifest in the space line. They exist simultaneously. Slipping from one trap of time bound existence to another trap of un-spatial existence is what life and death are – a switch from one parallel line to the other. They always exist together. When the existence is on the time line, our ego becomes the invisible anvil on which we build our consciousness. When death takes us to the other shore of space line existence, consciousness becomes our invisible anvil to mould our ego. One cannot exist without the other.

Where then do we go from here? By uniting the time and space line we can unite the ego and our consciousness. Till we learn to unite them, we keep shifting from one line to the other. We keep wondering *why?* We never pause to ask *why not?* We learn the answers to “*how*” and become satisfied with our ineffective answers. Little do we realize in the process that the ‘*how*’ we have quantified is also subject to change. Science defines the answers to every ‘why’ as a theory, a hypothesis. Its answers to every ‘how’, is a law. But every time a ‘how’ is understood, it gives rise to another ‘why’. Understanding just one side of existence can never lead us to the absolute. Denying anything – a memory, an object, an experience, a feeling, an emotion, a past, a presence, a dream, a thought – denying anything or for that matter denying even nothing, is not true understanding of the absolute.

Holding these two paradoxes in one mind – that the ego “I” is the invisible anvil that needs to exist in order to experience consciousness and that the conscious “I” has by its virtue of existence caused the ego to evolve, is like operating with the feeling that ‘I’ am the whole of existence for ‘my world’ cannot exist without me and at the same time understanding ‘I’

exist only because every other atom gave me the right to exist. According to the physicist and philosopher Ernst Mach, the inertia of a material object – the object’s resistance against being accelerated – is not an intrinsic property of matter, but a measure of its interaction with all the rest of the universe. In Mach’s view, matter only has inertia because there is other matter in the universe. When a body rotates, its inertia produces centrifugal forces but these forces appear only because the body rotates ‘relative to the fixed stars’, as Mach has put it. If those fixed stars were suddenly to disappear, the inertia and the centrifugal forces of the rotating body would disappear with them. Perhaps we can equate this to Sri Krishna’s proclaim in his Bhagavad Gita – “He who considers the Self as the slayer; he who deems that it can be slain; neither of these knows the truth. The Self does not kill, nor is it killed” (Chapter II/19-page 210) Paramahansa Yogananda elaborates – “this stanza expresses the profound truth of the immortal nature not only of the soul but of matter. As a reflection of Spirit even matter is indestructible. The essence of matter is never destroyed.” If material objects are not distinct entities but are in fact inseparably linked to their environment, then the world exists on the strength of their interactions.

I don’t deny anybody’s words – for their existence proves their right to be; I don’t oppose anybody’s views, as my opinion cannot exist without theirs; nobody can be labeled right for right’s existence has given wrong the right of existence. Without the teacher I may never have grown in life, equally true, as the teacher needed to teach, I was made available as a student. I write because I need to express myself, but equally true, these words needed to be said and so I wrote them. God, the first cause, the creator, the absolute has created this existence. Equally true, this effect, this creation, this individual is what gives God the right to exist. The ego is merely the invisible anvil that shapes our consciousness. Equally true, consciousness is not possible without an invisible anvil – the ego.