

Message 248

Thierry & Olivia's House
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Wonders of Science

Perceptions:

1) The M-Theory is subscribed to by Stephen Hawking and other physicists. It is an overlapping network of theories knitting together the Universe's unwieldy fundamental forces: Gravitation, electromagnetism, Strong and Weak nuclear forces.

Hawking and the others have started to realize that supergravity (a quantized concept of gravity) and the string theory (a multidimensional--11 space-time dimension theory) may be two sides of the same coin and they call this M-Theory. Under this M-Theory, it is possible for the Universe—actually multiple co-existing Universes—to come into being from nothing. **Supergravity is perhaps the Grace from a dimension unknowable!**

The Higgs boson or Higgs particle is a proposed elementary particle. It is based on the theory that a field exists which has non-zero strength everywhere and that particles acquire mass by interacting with this so called Higgs field. The smallest possible excitation of the Higgs field is the Higgs boson. It has been found on July 4th 2012 during an experiment at the Large Hadron Collider (LHC) at CERN in Geneva. This particle has also been popularized by the scientific publishing community and the media as the “God particle”.

The mass of this particle is 125-127 GeV/c² - A minutely small energy divided by a number, which is the square of the velocity of light!

M-theory says that Universes have come into being from nothing!

Ancient Sages who lived on that part of this planet which is now called India had blasted into a dimension of understanding which says that there is the known, the unknown and the unknowable.

They expressed this understanding as follows:

There is the ‘nirguna Brahman’ and the ‘saguna Brahman’. Nirguna means “without characteristics” and saguna “with characteristic”. Brahman is best expressed as Energy. The ‘saguna Brahman’ is the origin of matter and time. Nirguna Brahman is beyond knowing—precisely because it is ‘nirguna’.

A Saint of the last century, Ramakrishna Paramahansa, when asked about the unknowable Divinity, said—“A doll made of salt dived into the ocean to measure its depth and then what happened?” Saying this he went into deep Samadhi. The ‘blankness’-the ‘emptiness’- that comes in a deep meditative state is perhaps the state of Nirguna Brahman when one sits in one's own radiance—a state of Existence, not experience!

Saguna Brahman is the field of the known and unknown, wherein the human can expand his knowledge until the unknown reduces and the known increases.

Nirguna Brahman is the unknowable—the ground in which saguna Brahman exists as the Universes with their space and time. The One is the ground and the Other rests in it. Nirguna is ‘akal’ (no-time) and saguna is ‘kal’ (time).

Saguna Brahman is the Brahma-Vishnu-Maheshwara cycle of creation, stabilization and dissolution expressed in modern physics as transition from the big bang to the black hole. The “God particle” is part of this cycle.

2) Shibendu was talking with his daughter (an ophthalmic surgeon) when the following words were spontaneously uttered:

Surgery of the eye (ophthalmic surgery) has three steps:

1. Deep surgery to remove the sight obscuring matter — say a cataract.
2. Preserving and protecting the repair with a bandage on the eye.
3. Removing the bandage of the patient to see again free from all impediments.

Surgery of the “I” (spiritual surgery or Kriya Yoga) also has three steps:

1. Deep study of the machinations of the “I”-ness (the obscuring matter) that prevents the awareness to see what is. This is like the surgery and is called Swadhyay.
2. Preserving and protecting insight of Swadhyay through spiritual practice (Kriya). This is Tapas.
3. Freedom from the bondage of the “I”-ness to be available to the dimension of “no-I” (the highest Intelligence) to see ‘what is’ without the impediments of the “I”-ness. This is Ishwara Pranidhan.

In the surgery of the eye, there is a dichotomy between the surgeon and the patient and hence it is relatively easy to perform. The surgery of the “I”, however, is different in that the surgeon and the patient are one and the same! Can the study of the “I”—the surgery—be performed without a studier—the surgeon! This seeing without the see-er is deep meditation of Swadhyay. When a human being is able to be in this state, then the mischief of “I” can be seen with great clarity and this ‘seeing’ is the surgery here. The activity of the mind (“I”) once seen, ends all activity for real action of perception to flower. Tapas is the maintenance dose —an ‘antiseptic’ -- to prevent corruption of the mind to rise again. Tapas burns the last vestiges of “I”-ness of the body and the healing thus continues to happen. The body is then free from the bondage of the “I”. This is Ishwara Pranidhan.

“I” is always in the corridor of opposites—good or bad, right or wrong, pleasant or unpleasant. “I”-ness is the root of all choices. “No-I” is free from choice. It is in the third dimension where there is no opposite. When “No-I” is in command, nothing can go wrong, but when “I” is in charge everything goes wrong and is covered up and pretended as right!

Jai Physics & Ophthalmology