

# Making India Great Again

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***The wisdom of our ancestors is both vast and profound. Deciphering it and putting it to use is the pathway to get the glory of ancient India back. In the meanwhile, let us shy away from making claims from the distant past that cannot be corroborated. This paper provides glimpses of the great India of the distant past and how to transform present-day India.***

## ABSTRACT

During Vedic times, our ancestors made profound contributions to the understanding of the mystery of the universe and the mystery of life. Fast-forward to 2018 and India finds itself in the company of developing nations. This is because the defect levels in all segments of the Indian society are high in comparison with those in developed nations. The real challenge for India is to dramatically bring down the defect levels in all its endeavors to the levels encountered in developed nations. A scientific framework for external excellence is the pathway to reduce defect levels but the external excellence programs aimed at reducing defect levels don't work when the level of internal excellence is inadequate. Boost internal excellence and external performance zooms. The link of external excellence to internal excellence is new and it is worth noting that India itself is home of the practices of internal excellence, now corroborated with science and scientific experiments. The task ahead for India is to embrace both components of excellence to emerge as a developed nation, worthy of emulating by other nations.

## BACKGROUND

A Meghalaya High Court judge was recently reported as saying, *India should have declared itself as a Hindu Country* [1]. No disrespect to the honorable judge, but India would have found itself to be exactly in the same place that it does now because no serious attempts have been made to unravel its own ancient wisdom, corroborate it with science, embrace it, and diligently pursue it. Actually, the term "YODIC Rashtra" conveys the intention better since the words Hindu, Hindutva, and Hinduism have been thoroughly misunderstood. The term Yoda (**YO**ga and **veDA**) refers to the wise old man of the Star Wars fame. Hollywood apparently figured out where the ancient wisdom of India and the world is. The Newsweek article, "We are All Hindus Now" appears to have understood it as well [2]. Thanks to the recent advances in science and technology, it is now possible to get a glimpse of the greatness of India of the distant past. The task before us is to get the glory of the distant past back.

## GLIMPSES OF GREAT INDIA OF THE DISTANT PAST

**Shruti and Smruti** [3]. Vedic linguistics scholar, Dr. S. N. Bhavasar explains, the Sanskrit word Shruti is derived from the root “sru,” meaning “to hear” or “to listen”. Technically, Shruti refers to *knowledge by hearing*. The Vedas are said to be products of Shruti; they were recited, heard, and transmitted orally. The Vedas are accepted to be of ancient origin and it is improbable that they could have been sourced from previous knowledge, strengthening the notion of Shruti. The work of mathematical genius, S. Ramanujan falls in the domain of shruti, but at Cambridge University, Ramanujan’s mentor G. S. Hardy prodded him to corroborate it with the rational mind, which he did, earning him the honor of the Fellowship of the Royal Society. Smruti, on the other hand, is a feminine formation from the root word smru-smar, meaning “to remember”, “to recall” or “to memorize”. Technically, smruti refers to the act of retention of some subject experientially and perfectly without missing any details.

In the context of shruti and smruti, science is the appropriate body of knowledge to use when the fundamentals of the system under scrutiny are well understood. Data-driven methodologies for problem-solving, such as six sigma, are appropriate when the fundamentals of the system are not well understood. Science and six sigma will cease to be useful when measurement systems are unavailable or when there are uncertainty issues with the measurements. Then, direct perception, as with meditation, or another way of increasing the focus of attention, is the only route to new discoveries. Discoveries made through direct perception must nonetheless meet the rigor of logical consistency. It appears that the ancient seers experientially validated shruti discoveries. With advances in sciences and technology, today, we have an opportunity to corroborate some of the shruti knowledge (such as Siddhis) experimentally. In the same vein, trying to discern with the rational mind how someone came up with that which is not the product of the rational mind (shruti) is a futile exercise. Instead, we should direct our efforts in corroborating the claims of shruti with the tools that are available today.

**Mahadev and Rishi Bhringi**. In 2014, Jewish-American journalist Amanda Gefer released her New York Times best-selling book, “Trespassing on Einstein’s Lawn” [4]. For this book, Gefer interacted with dozens of renowned physicists, including the famed Stephen Hawking and John Archibald Wheeler, the latter a colleague of Albert Einstein at Princeton. Physicists generally agree that the universe came into existence some 13.8 billion years ago with what is referred to as the “Big Bang” when the size of the universe was about the size of Planck length ( $10^{-33}$  cm in diameter). The flow of time begins at the moment of the Big bang, and let us say that the expanding universe is to the right of it. The question Amanda probed is what’s to the left of it, finally concluding that there is absolutely nothing there, or a void, meaning that the universe came out of nothing. That is, *ultimately, nothing is real*. This is something ancient Indian seers had stressed thousands of years ago. So, what caused “nothing” to change into “something”, the universe? Here, there are two perspectives. One is that of Dr. Wheeler: “*the universe is a self-excited circuit*”, meaning that no creator is required to create it. With a deep understanding of theoretical physics and the inspiration of Gödel’s Incompleteness theorems, the works of Adi Shankara, Nisarga Datta, Plato, and others, Jim Kowall offered a second perspective: “*The undifferentiated consciousness of the void created the Universe*” [5]. Dr. Kowall is a triple board-certified physician who additionally holds a doctorate on theoretical physics. He is coauthor of

my book, "The Nature of Ultimate Reality and How It Can Transform Our World" [6]. The Rig Veda, the oldest treasure trove of humanity, appears to reveal a certain level of frustration due to the uncertainties associated with such perspectives [7]:

*Then, even nothingness was not, nor existence, There was no air then, nor the heavens beyond it.  
What covered it? Where was it? In whose keeping was there then cosmic water, in depths unfathomed?  
Then, there was neither death nor immortality, nor was there then the torch of night and day.  
The One breathed windlessly and self-sustaining. There was that One then, and there was no other.  
At first there was only darkness wrapped in darkness. All this was only un-illuminated water.  
That One which came to be, enclosed in nothing, arose at last, born of the power of heat.  
In the beginning, desire descended on it - that was the primal seed, born of the mind. The sages who have  
searched their hearts with wisdom know that which is akin to that which is not.  
And they have stretched their cord across the void, and know what was above, and what below.  
Seminal powers made fertile mighty forces. Below was strength, and over it was impulse.  
But, after all, who knows, and who can say whence it all came, and how creation happened?  
The gods themselves are later than creation, so who knows truly whence it has arisen?  
Whence all creation had its origin, whether he fashioned it or whether he did not, he, who surveys it all from  
highest heaven, he knows - or maybe even he does not know.*

So, which of the two perspectives to scrutinize further? The Wheeler perspective is a dead-end for there is no way to test it. However, Kowall's perspective can be tested since we all have consciousness, let us call ours, *differentiated consciousness* to distinguish it from the undifferentiated consciousness of the void. This explanation suggests an ancient Indian idea, "*I am that*" (*so hum; Aham Brahmasmi*).

Let us take up an example of connectedness. Unknowingly, all seven-and-a-half billion of us are trying to be happy but the problem is that in ignorance, we are searching for the wrong thing or we are going about it the wrong way. When we say we want to be happy, we mean something slightly different. This is because every human emotion comes packaged as a pair of opposites. If there is happiness, sadness is also a possibility. So, when we say we want to happy we are referring to a subtler form of happiness: *bliss*, which is devoid of the opposite. In Sanskrit, blissfulness goes by the name, *Sat Chit Ananda*. It requires that we remain centered in the face of the most extenuating circumstances that are part of life. There are many self-realized souls, and I know a few myself, that have acquired this attribute in abundance. This discussion indicates that blissfulness must be an attribute of the undifferentiated consciousness for every human being strives to attain it. Another example of connectedness is termites. Termites with barely 50,000 neurons in their heads are incapable of doing anything, much less think, but they wind up building beautiful structures and symmetrical arches in a colony of tens of millions of termites [8]. Western scientists have conducted numerous other experiments showing that we all remain connected at some level although not physically linked.

There is a Puranic story of a *Gyan Sabha* (Knowledge Summit) Mahadev has called for the *sapta rishis* (seven seers) [9]. The rishis realize that something important was going to be discussed that day as Adyashakti, not ordinarily present at these summits, is present. Seated among the rishis is one rishi Bhringi who is convinced

that his devotion to Mahadev alone is sufficient and complete. Mahadev tries to convince him that both he and Adyashakti are required but to no avail. Mahadev and Adyashakti even manifest themselves as *Ardhanareshwar* but that doesn't satisfy rishi Bhringi either. Finally, Parvati tells him, she will free him of this debate by removing the *stree tatvas* from his body and rishi Bhringi's body falls to the ground in the form of ashes. Rishi Bhringi realizes his mistake and profusely apologizes and Adyashakti brings him back to life. Mahadev concludes the summit by telling rishi Bhringi and other rishis, *Adyashakti is incomplete without me and I am like a corpse without her*. He had called this summit to drive home the point.

Mahadev narrated two profound ideas in the story in one go, one is about the beginning of the universe and the second about the mystery of life: (1) The void Amanda Geffer discovered to be the ultimate reality is only a potentiality. Add to that potentiality, energy, desire, and intention, (Adyashakti in the words of Mahadev) and the universe comes into existence. Since our consciousness may be taken to be a microcosm of the undifferentiated consciousness of the void, we too may must possess a capacity to create. Demonstrating this capacity to create requires a process and success heightens the probability that the undifferentiated consciousness of the void created the universe. (2) Prof. Konstantin Korotkov in St. Petersburg, Russia developed a device based on the Gas Discharge Visualization (GDV) principle that estimates our photonic energy level over twenty years ago (gdvusa.org) [10 (a)-(b)]. Photonic energy is essential to life. It remains within a band of about 40 – 70 Jules for much of our lives, dropping to a very low value at death [11]. Naturally, it behooves us to keep our photonic energy level up as late in life as possible for healthier life and a longer life span. Meditation, or more generally yoga, is the only way to increase it. Mahadev disposed of the mystery of the beginning of the universe and the mystery of life in the Gyan Sabha in about fifteen minutes. Modern physics has taken over a hundred years and counting to unravel it (see our article, Part 2 of 2 following this article).

**Hanuman, his Mother, and the Rishis** [12]. There are two stories involving Maruti that display a remarkable level of ancient wisdom. In one, Hanuman is with his mother in the forest collecting firewood when he asks, why do you collect so much firewood? His mother responds, they are for a yagya. Hanuman asks, so much firewood for a single yagya? The mother answers, there are seven steps in the yagya and it is essential that the firewood lasts for all seven steps. Hanuman asks, Why seven steps, why not six or eight? The mother responds, it is seven because it is written. Hanuman asks, written by whom? The mother responds, by rishis. Hanuman asks, how do they know? This story drives home a very important point in the modern context: *In the absence of measurements, all scientific theories are but a conjecture*. If the desired outcome of yagya were known and measurable, then, it should be possible to design experiments to optimize the number of steps to deliver the best possible outcome.

Annoyed by Hanuman's persistent questions, his mother suggests that Hanuman take the firewood to the rishis himself for the answers he seeks. So he does, and poses this question to the rishis: You all say, what happens in this life is a consequence of our previous lives. This means that nothing in this life is not under my control. Since nothing in this life is under my control, I am also not responsible for anything in this life. And, if I am not responsible for anything in this life, why should anything in this life have an effect my next life? A brilliant question coming from the seven-old Hanuman.

Here is the answer Hanuman was seeking. We all have trillions of cells in our bodies. In each cell there is a nucleus, a cytoplasm, and a cell wall. In the nucleus, there are 46 chromosomes. We inherit 23x,x chromosomes from our mother and 23x,y from our father. They in turn inherit theirs from their parents, and so on. Clearly, we are linked to our past. Not only do we inherit their physiological traits, which the physicians are well aware of, but also some of their psychoemotional traits. The inherited traits are only one source that influence our life, the other is our own willful actions. Thus, not only are we inheriting and passing on the inherited traits but also those that we have willfully added. According to the puranic story, Hanuman eventually found his Guru, Shri Ram, who answered all his questions, but what questions he posed and how Shri Ram answered them is not revealed.

**Bhagvad Geeta** [13]. Bhagvad Geeta is revered by many leaders, movers, thinkers, and shakers of the world including Mahatma Gandhi and J. Robert Oppenheimer, father of the atom bomb. Hidden in its eighteen chapters lies a complete scientific framework for internal excellence required for individual transformation (e.g., see Chapter 4, Verses 7 and 8). My Greek-American colleague at the University of Louisville and I found the corroborating evidence in the twenty-three volumes of the Encyclopedia Britannica in the early nineties. It took a long time to decipher the verses for we are products of modern science, used to a certain rational way of learning and thinking. Furthermore, some of the measurements required to corroborate the wisdom had not yet been available. Another difficulty for laymen like me is that the material in the eighteen chapters is not presented in a proper chronological order. For the scientifically oriented, the material in our book on the Nature of Ultimate Reality, which too coincidentally has eighteen chapters, is presented in a better chronological order, from the Big Bang to now. The framework requires a measurement device for estimating emotions and a process with which to endow ourselves with abundant positive emotions. Shri Krishna and the seers before him had known that such a process is meditation, or more generally, yoga. Geeta clearly explains the misinterpretation of Varna system as the caste system and how incarnations of every faith have prodded humanity to rise on the scale of internal excellence. Introduce the science and practices of internal excellence in colleges and organizations instead of Bhagvad Geeta and you would have achieved an even bigger objective. Reflect on why the Indian society has been discriminating on the basis of caste for several thousand years.

**Visualizing Our Life-Force Energy** [14]. In the ancient Indian wisdom there is a notion of five basic elements out of which all things material arise: Prithvi, Jal, Agni, Vayu, and Akash. The term Akash refers to the elusive element, Ether. One day, Gurumahan Maharishi Paranjothiar accompanied Dr. Sam “Thangam” Rangaswamy and I to the balcony of Sam’s condo in Louisville, Kentucky where he asked us to stare in the clear blue sky as far as we could without focusing on anything in particular. Both of us reported seeing something, but we asked, what was it? Gurumahan responded, that’s energy. My wife, son, and our three grandchildren all saw it. I asked our software professional in Pune to do this exercise and prepare a video clip of what he saw. Figure 1 is a still shot from that video clip. What we all saw is similar to what he saw and programmed as a video clip. Korotkov has shown that photonic energy makes life possible [6]. Given all four elements but devoid of Akash, it is not possible to create life. One of Patanjali’s Yoga Sutra provides a hint of this life-force, asking the practitioner to meditate upon the relationship between Sharir (body) and Akash in a pursuit of materialization of intentions.



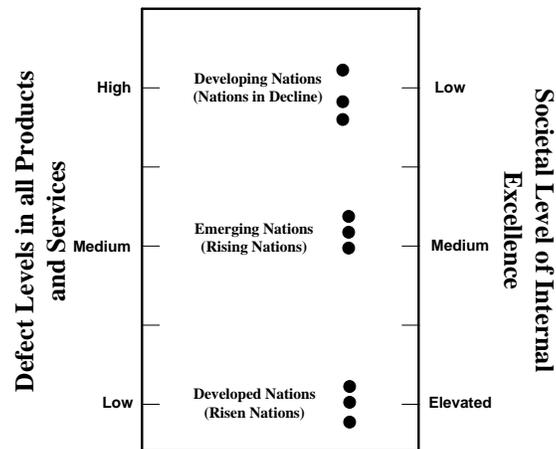
**Figure 1. Cosmic Energy in the Sky?**

The foregoing paragraphs have presented a tiny sampling of the unparalleled gems of ancient Indian wisdom. Undoubtedly, there is mysticism here. Bear in mind, mysticism is science not yet understood, but take care, mysticism and superstition are close cousins and so always validate all observations with six sigma principles.

**Profound Implications of Photonic Energy on Health** [15]. The annual healthcare expenditure in the United States is reported to be in excess of \$3.5 trillion and rising. Yogic processes have a tremendous potential to bring down these costs dramatically. The opportunity in India is probably significant as well. I have tons of before-and-after meditation data on myself for several years that attests to the benefits of meditation as a means to increase our photonic energy levels. The device also serves as a gage to assess the efficacy of yogic practices. The Gas Discharge Visualization (GDV) Principle upon which the device is based, is registered with the FDA and the EU. I have found a fascinating correlation between PSA levels, photonic energy, and prostate cancer which may offer predictive capabilities, but currently, the sample size is small. Further research is in progress.

### **Making India Great Again**

At the fundamental level, India is not a developed nation because the defect levels in all its products, services, and activities are too high, not because it chose not to be called a Hindu nation (see Figure 2). The defect levels are high because its processes and transactions are not designed well and/or are not operated in the best possible manner. A significant contributing factor for high defect levels is also an inadequate level of internal excellence. The latter links the pursuit for a developed nation to ancient Indian wisdom. Reflect on the poor performance of the Ganges cleanup project, Swatch Bharat, and a myriad of other well-intentioned initiatives.



**Figure 2. Defect Levels in Nations in Different Stages of Rise and Decline**

**How to Reduce Defect Levels in Products and Services** [16]. Organizations use various quality initiatives to reduce defect levels in their products and services. One such quality initiative goes by the name six sigma, developed at Motorola during the late seventies. Motorola received the inaugural Malcolm Baldrige National Quality Award from President Reagan in 1988. Six sigma is a structured, disciplined, and data-driven approach to problem-solving that doubles up as a topnotch quality initiative. Whatever the name, the goal of all quality initiatives (TQM, Kaizen, Lean, six sigma, etc.) is the same: pursuit of minimum variance. In the United States, some 80% of Fortune 100 companies and 50% of Fortune 500 companies reportedly have six sigma programs in place. Although this data for India is hard to come by, that number for India is probably less than 5%!

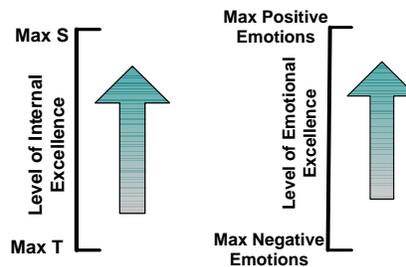
**The Need for Internal Excellence** [6]. Several years ago, I made a critical discovery, that in the absence of an adequate level of internal excellence, even top-notch quality initiatives including six sigma cannot deliver satisfactory performance. The late Dr. Mikel J. Harry, the co-creator of six sigma, was fully on board with my thinking. My article, *Profound Implications of Minimum Variance Control* may be found on his website, *Business Improvement Times* [17]. Figure 2 also clarifies this concept. Notice that the defect levels in emerging and developing nations are higher where the internal excellence is lower (see right side ordinate axis) and it is not a coincidence. Raise internal excellence and the performance will zoom. Ancient India is the home of the practices of internal excellence but the absence of measurements had made it difficult to validate it. Progress in scientific measurements now makes validation possible. The net effect is that a scientific and auditable framework for external and internal excellence for individual, organizational, national, and global transformation is now available which can be brought to bear to transform India into a global power [18]. Not only must public and private sector organizations embrace the framework, it must also be introduced in the form of a course in all engineering, management, and medical curricula. This is critical as today's students are tomorrow's leaders, thinkers, movers, and shakers of the country.

In a speech at the Biltmore Hotel in Los Angeles, California on March 7, 1952 just before he died, Yogananda Paramahansa remarked, I look forward to a model world that combines the best qualities of "Efficient America" and "Spiritual India". Minimum variance-seeking strategies like six sigma are what makes America

efficient and the scientific framework and practices of internal excellence is spiritual India [19]. I trust the reader sees how the two when combined would lead to a better and more peaceful India and the world.

Pursuit of internal excellence is a well posed scientific problem but the practices to raise the level of internal excellence are uniquely ancient Indian. The availability of measurement devices means that the efficacy of the practices can be audited. To explain, all seven-and-a-half billion human inhabitants of Earth have three components of the mindset: S (Truthfulness, honesty, steadfastness, and equanimity), R (Attachment, bravery. ego, ambition, greed, and desire to live) and T (Lying, cheating, causing injury in words or deed, and sleep). Perfection (all S) or pure evil (all T) is precluded. The definition of the three components leads to a scale of internal excellence shown in Figure 3. The noble ones among us are toward the top-end of the scale, the wicked ones towards the bottom, and the rest of us somewhere in between. The level of internal excellence has nothing to do with race, caste, religion, gender, or national origin. The goal of life should be to rise on the scale of internal excellence. In the Bhagvad Geeta, Shri Krishna prods Arjuna, and through Arjuna, humanity, to rise on this scale of internal excellence. Incarnations of every faith have all strived to do this throughout their lives. In the Islamic world, this struggle goes by the name, *jihad* and Krishna's wisdom itself explains why this noble pursuit has been often misunderstood. Also reflect on the inquisition and crusades of the middle Ages and the caste discrimination in India for thousands of years.

Now, human beings are endowed with two emotions. Positive Emotions: unconditional love, kindness, empathy, and compassion; Negative Emotions: anger, hatred, hostility, resentment, frustration, jealousy, fear, sorrow, and the like. Positive emotions correlate to the S component while negative emotions correlate to excessive values of R and T components. Internal excellence cannot be measured, but the two human emotions can be estimated. The GDV instrument is one such measurement device. With the measurement device on hand, the next step is to identify a process with which to increase emotional excellence. Seers have known for millennia that such a process is meditation, or more generally, yoga. Conscious approaches aimed at instilling positivity are important but they are insufficient. For success, we have to change ourselves from within and yoga does this for us.



**Figure 3. Two Equivalent Scales of excellence**

So, the challenge for India is three-fold: Strive to design all processes and transactions well, operate them in the best possible manner, and embark on a simultaneous national initiative aimed at raising the societal level of internal excellence. The scientific framework for external and internal excellence, measurement devices, textbooks, and peer-revised publications are all available with which to accomplish this worthy task. When the Nation has accomplished this, it would earn the right to seek a name change, but by then, the issue may be moot for the entire world would call itself Hindu.

## ACKNOWLEDGMENTS

This paper is written with the blessings of Gurumahan Maharishi Paranjotiar ([www.universalpeacefoundation.org](http://www.universalpeacefoundation.org)). He has been going into meditation for three weeks every year in December with no food. This year, beginning on Sunday, December 16, 2018 was his twenty-ninth. Appended below are several photographs of the *Pranavalayam* where Gurumahan meditates. In Tamil, Pranavalayam means the *Abode of the Source*. The light emanating from the Copper-clad conical top in the photographs is not seen by the naked eye but has been captured on a digital camera several times. Physics has no explanation for this phenomena. Here, Gurumahan directs his focus of attention away from the world and onto the source in deep meditation. The author is deeply appreciative of his association with Dr. James P. Kowall, a triple-board certified American physician who additionally holds a doctorate in theoretical physics.



Figure 2. Photographs of Pranavalayam

# Modern Physics and Advaita Life-Force, Reincarnation and Enlightenment

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Relativity theory and quantum theory are pillars of modern physics. Relativity theory addresses the notion of perspectives, or the point of view of an observer in an accelerated reference frame, while quantum theory addresses the issue of observers in the sense of observation or measurement, which inherently reduces a quantum state of potentiality to an observable state of actuality. In relativity theory, dark energy is equivalent to a cosmological constant, which gives rise to the accelerated expansion of space that always expands relative to the central point of view of an observer. This accelerated expansion of space is the primordial nature of energy that puts the “bang” in the big bang event, but also limits the observer’s observations of things in space as it gives rise to a cosmic horizon that surrounds the observer’s central point of view, which is the singularity of the big bang. Dark energy is measured through the accelerated rate at which distant galaxies are observed to move away from us, faster the farther out we look into space. Cosmic observations also indicate that the total energy of the observable universe is exactly zero, as all positive energy like mass and kinetic energy is exactly canceled out by the negative potential energy of gravitational attraction. Dark energy is positive energy that is kind of a repulsive anti-gravity. All positive energy in the universe can be understood to arise from dark energy through a process of spontaneous symmetry breaking, but is exactly canceled out by the negative potential energy of gravitational attraction.

In our understanding of the big bang, dark energy is at its highest value at the moment of the big bang event when the universe was about the size of Planck length ( $10^{-33}$  cm in diameter). In the sense of a phase transition, dark energy or the cosmological constant then transitions to a lower value and the observable universe inflates in size as the cosmic horizon increases in radius. This transition is like a burning process. As dark energy burns away, heat is radiated away and dark energy transitions into other kinds of positive energy, like mass energy, kinetic energy, and electromagnetic and nuclear energy. The normal flow of energy arises because all things tend to follow the path of least action, which is the classical or Newtonian path. The quantum state of the universe is the sum over all possible paths of all possible things. The important point of quantum theory is that everything, including the flow of energy, only exists in a state of potentiality until observed. At the moment of observation, the observed things and the observed flow of energy come into a state of actuality or an actual state of existence. As long as the observations are made in an unbiased way, all things tend to follow the path of least action, which gives rise to the normal flow of things. This is how all things are animated, and so this is the underlying basis for the life-force.

The important aspect of the life-force is that just like the form of things can only come into an actual state of existence when they're observed, the flow of energy also can only come into an actual state of existence when it is observed. To be observed, the observer must be present to make the observation, which means the observer has to focus its attention on whatever is observed for the observed thing or the observed flow of energy to come into an actual state of existence. If the observer is not present to make the observation, then neither the observed thing nor the observed flow of energy can come in an actual state of existence, but instead both the form of things and the flow of energy remain in an unobserved state of potentiality.

Albert Einstein never accepted quantum theory as he felt that things actually existed even when they were not observed. Niels Bohr reportedly remarked, *"Anyone who is not shocked by quantum theory has not understood it"*. Richard Feynman liked to say, *"No one really understands quantum theory"*. The idea that things actually exist only when observed is a radical idea, but all the experimental data supports it. Until observed, things only have potential existence. This is the unavoidable conclusion of the double-slit experiment and tests of Bell's theorem with measurements of the spin states of entangled particles that have become separated. Einstein would argue that the particles have a definite spin state even when unmeasured, but the experimental evidence is they don't. Their spin states only become definite when measured. If their quantum states are entangled, the measurement of one is equivalent to the measurement of the other, even if the particles are far apart. Einstein called this kind of measurement *"spooky action at a distance"*.

Quantum physics is no longer of only academic interest. Quantum computers are around the corner and Chinese physicists recently reported teleporting entangled quantum particles from a satellite to ground stations separated by 1200 kilometers [20]. One of the authors is working with yogis to demonstrate that non-physical phenomena can create physical reality.

In terms of the life-force, the flow of energy through the universe only becomes definite when the observer observes it. The observer has to be present and focus its attention on it for the flow of energy to come into an actual state of existence. If the observer withdraws its focus of attention, the flow of energy does not come into an actual state of existence, which is to say the observer withdraws its life-force away from the world when the observer withdraws its focus of attention away from the world. We are aware of nothing when we withdraw our attention away from the world and fall into deep sleep or go into a trance, or in a deep state of meditation when the meditator's attention is withdrawn away from the world.

The life-force is always available as a potential state of existence in the sense of the flow of energy through the world that animates all things. The flow of energy is comprised of thermal energy, kinetic energy, mass energy, electromagnetic energy, nuclear energy, gravitational energy, and dark energy. In terms of the behavior of living biological organisms, the balance between thermal energy and electromagnetic energy seems to play the most important role, but for the behavior of a star, the balance between thermal energy and nuclear and gravitational energies would be most important. The other critical factor is that the flow of energy can only come into an actual state of existence when observed. If the observer withdraws its focus of attention away from the world, it also withdraws the expression of its life-force in the world. This happens

when we fall into a deep sleep or enter into a deep meditative state, but this is only from the perspective or point of view of the observer. Life goes on from the perspective of other observers that focus their attention on different aspects of the world. Every distinct form or particle in the universe has its own observer. As human organisms, we know ourselves as the observers of our own minds, through which we observe all external sensory perceptions of the world, all internal body perceptions, and all forms of mental imagination such as thoughts and memories. The body continues to be observed even when the observer of the mind withdraws the focus of its attention away from its mind. The life of the body goes on even when the mind's observer falls into a deep sleep and is aware of nothing, since every distinct particle in the body or distinct form within the body has its own observer and continues to be observed. All the observers are ultimately the same observer, but are observing things from different points of view.

For one to engage one's life-force into action, one has to be present as the observer and engage the focus of one's attention on it. When one is not present as the observer, one's life force is not engaged into action. Energy still flows through the world and actions continue to occur, but not from one's own point of view.

A perspective on death is that when one permanently withdraws one's focus of attention away from the life of one's body in the world, one permanently withdraws one's life-force away from that body in the sense of no longer animating that particular body. When one is reincarnated into a new body, there is a refocusing of one's attention on the life of that new body. That refocusing of one's attention is not all that different than waking up from deep sleep. In the time interval one was absent in deep sleep, one's body changed, so it really isn't the same body. Reincarnation is much the same, only it involves a much bigger change in one's body during the time interval that one is absent.

One's life-force can only arise with one's focus of attention, since the flow of energy through one's world can only come into an actual state of existence if one is present for the observation and actually observes it. The observer's focus of attention is what is illuminating its own world in the sense that it is the observer's own light of consciousness that is directed or focused on whatever the observer observes in its world, as images of its world are reflected back to itself. The observer's light of consciousness is what is creating and destroying the appearance of the observer's world from the perspective of its own point of view. As the observer focuses its attention on its world, it directs or shines the light of its consciousness on its world, illuminating its world which then appears to come into existence. As the observer withdraws the focus of its attention away from its world, it no longer illuminates its world, which then disappears from existence from its own point of view.

The idea that the life-force can only become expressed with the observer's focus of attention is firmly rooted in Advaita, the Tao and in Zen, which are our most trustworthy non-dual traditions. The potentiality for the expression of the life-force is always there as a spontaneous expression of creativity, but the life-force can only come into actual existence when the observer focuses its attention on it. Enlightenment would not be possible unless this was the case, since it is the observer's own light of consciousness that is illuminating the observer's world, as the observer focuses its attention on its world. Whatever one observes in the world is only a reflection of one's own light of consciousness. If one shifts the focus of one's attention away from the world and onto the source of the light of consciousness, one becomes enlightened. In the context of Advaita

Vedanta, Jnana Yoga offers some interesting clues. The root of *jnana* is the same root as the Greek word *gnosis*, or *to know*, as in the knowledge of spiritual mysteries. The irony is that one who knows (a jnani is one who knows Brahman as one's own Self) knows nothing. By knowing nothing (by knowing the source of consciousness that knows everything and knowing the source of all knowable things) one also knows everything, or so the riddle goes. Socrates is reported to have said once, "*There is one thing I know for sure, I know nothing*".

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