

## Choose to Live a Life of Infinite Years

**We human beings aim toward gathering more and more knowledge and ultimately the absolute knowledge. I here show that this knowledge makes our mind act like a mirror thus building an optical delusion that we are separate from the rest universe. Along with this, another delusion which I identify through this article is the delusion of death. There is life even after what we call as death and even before what we call as our birth. One can choose to live a life of as many years as one wants to live and it is as easy as to moving eyes to see bigger thing. We conclude this article with the finding that one can become Supreme Being but one can not describe Him.**

Beings I am presenting this article to live in a universe limited in time and space. As far as their quest in ultimate truth of universe is concerned, their development has been limited to discovering new points on space dimension (discovering new celestial bodies) or on time-dimension (in an attempt to locate 'origin of life' or 'origin of universe') and of course to update their model to justify existence of newly discovered points. Their situation can be compared with situation of a person present in an opaque compartment of a moving train with no doors and windows. He invents concepts in order to explain what he observes inside the compartment. But his concepts are of course valid only for phenomena within the walls of the compartment (the compartment is analogous to the confinement of space and time human minds are confined in). For instance he knows about the concept of velocity and can assign velocities to the object present inside the compartment but the velocity of compartment relative to Earth is yet to be determined by him.

In order to find out something beyond time and space one needs to break the structure of time and space he or she has framed around. One must remind that what he or she calls as 'outside world' is just a geometric model made by mind to organize the facts observed. Suppose that a person starts his journey from a place A and arrives at a strange place B via a strange path. The path AB is noted down by his mind. After repeated observations mind got the fact that one can move from A to B by following the path AB. Mind has natural tendency to put the newly found fact with the previously found facts. It assigns two points on space-time co-ordinate system as 'A' and 'B' so as to adjust the new fact. It gives birth to the assumption that 'A' and 'B' always exist on time-space co-ordinate structure (which is called 'Outside Universe' by us) whether anyone is present there to witness its existence or not.

What I called as 'breaking the structure of time-space' can be better called as 'shifting ourselves from one consciousness experience to another'. Both of the following are two different consciousness experiences-

- (i) I am (my body is) in a surrounding called 'place A' which can be changed (magically) to another surrounding called 'place B' just by performing a task called 'traveling from A to B'.

- (ii) I am (my body is) at a place A. I can go to the place B where A and B are two separate points in space. So, place does not change, I go from one place to another.

In human history of development the first experience was encountered first. Human mind made space time model (which is an element of (ii)) only after clubbing together single and separate observations (which characterizes (i)). But currently human beings are used only to (ii). They have rejected (i) and concluded that (ii) is real, true and at least closer to ultimate reality if not ultimate. As of now I suggest to consider both of these equal as far as their proximity with the ultimate is concerned because we do not have any idea about the 'location' of the ultimate yet.

Meaning of consciousness is also one of the major topics of debate among human minds. So before proceeding further I must explain what I mean by 'consciousness experience'. In short, the sense of 'I am a being' is called consciousness. Concepts of philosophy can make me doubtful about the existence of other beings and other things of universe but I am dead sure about my existence. I believe in the existence of other beings, other things and the knowledge only because 'I am' there. Everything else is in the form of information which holds meaning till the time I am there to receive it. As soon as I am finished, everything is finished. This sense of 'I am' is called consciousness. It should be noted that the sense of 'I am' never finishes up; what may get finished up is the sense of 'I am a human being'. I call this sense of 'I am a human' as a 'consciousness experience'. There are infinitely many 'consciousness experiences possible while consciousness is one and single'. Suppose that I am living the consciousness experience  $E_{H1}$  which is described something like, 'I am a human being called  $H_1$  and outside universe is projected on me in the form of information'. Thereupon I start living another experience  $E'_{H1}$  which is described something like, 'Just like I am feeling my existence, another person  $H_2$  present in my outside universe might be feeling his/her existence at his/her place. His/her outside universe is a little different from that of mine and I am present in his/her universe as 'another person  $H_1$ '. I say that  $H_2$  is living experience  $E_{H2}$  at his/her place.' While living an experience one can have idea about other one or more experiences. Here  $E_{H1}$  has an idea about  $E_{H2}$ . We can say that  $E'_{H1}$  includes  $E_{H2}$  or  $E'_{H1}$  can describe  $E_{H2}$ .

One can cautiously represent consciousness experiences mathematically as sets. Set is a 'general term set' only till we do not try to characterize or define it. As soon as we try to define it, it starts denoting a 'particular set'. For example when we say that a set is something which contains elements, then we point toward a set which contain elements and not toward sets which do not contain one. If we say that a set is something which either contain elements or not then we actually point toward a set which possess this property and not toward a set which neither contain elements nor it is empty.

Human beings currently are used to the set which contain a 'particular relationship among its elements' as its characteristic. The consciousness experience human beings (beings I am interacting with through this article) are living can be represented by a set something like-

$S = \{A: \text{where } A \text{ is determined by relation } P(A)\}$  A represents a human being.

One very important characteristic of this set which should be outlined here is the optical delusion—the delusion which makes human beings experience that they are something separate from the rest universe. We should come out of this experience and realize that we are not separate from the rest universe; it is actually the rest universe which characterizes us. To clear this point, suppose that a person A is cut from its universe and taken aside. In its universe A has two eyes, two ears, a mind, a body etc. But if there is no universe, there is nothing which eyes can see, ears can hear, mind can analyze, body can feel etc. etc. A loses its identity when cut from its universe. This example argues against the experience that we are separate from the rest universe. But this is not sufficient to clear the confusion and identify the delusion. We can directly relate with objects we watch, for example it is in our hands whether to watch an object or not. On the other hand we fail to relate directly with most of the things happening in our consciousness domain. For instance, there is no direct connection between us and an apple falling from a tree. Obviously, we are not making apple to fall then why does it fall? We see that gravitational force causes an apple to fall. The concept of causality resides in our mind. Information about an object first comes to mind, and then mind assigns a causal agent to that object. So mind acts like a mirror which makes an otherwise direct connection between object and itself look like a connection between object and causal agent. Causal agent should be considered as a part of mind in order to avoid the delusion.

The next big delusion of human beings is the delusion of death<sup>2</sup>. Consider consciousness experiences which are defined something like

$E_1 = \{I \text{ am a male 'A': I have no hairs grown on my face...}\}$

$E_2 = \{I \text{ am a male 'A': I have black hairs grown on my face...}\}$

$E_3 = \{I \text{ am a male 'A': I have white hairs grown on my face...}\}$

$E_{123} = \{E_1, E_2, E_3: \text{relation } R \text{ holds among } E_1, E_2, \text{ and } E_3...\}$  Relation R is described in terms of time.  $E_{123}$  says, 'I am a male 'A' living three consecutive times of my life called childhood, adulthood and senility respectively'.

Now consider another consciousness experience described something like,

$E_4 = \{I \text{ am a being 'B'}\}$

There is also an experience in which  $E_1, E_2, E_3$  and  $E_4$  are together and there is a relation among these. This experience is denoted by  $E_{1234}$ .

$E_{1234} = \{E_1, E_2, E_3, E_4: R' \text{ among } E_1, E_2, E_3 \text{ and } E_4 \text{ holds.}\}$  Suppose that  $R'$  is not same as  $R$  is.  $R'$  is also described in terms of time.

If we live the experience  $E_{123}$ , the three experiences  $E_1, E_2, E_3$  are seen put on a time scale due to  $R$ . This time scale starts from  $E_1$  and ends with  $E_3$ . We (of  $E_{123}$ ) are alive only till  $R$  holds. If we choose to live  $E_{1234}$ , we are characterized by broader relationship  $R'$  which holds not only for  $E_1, E_2$  and  $E_3$  but also for  $E_4$ .  $R'$  sees all the four on a time scale one after another; time scale being as defined by  $R'$ . That means, under  $E_{1234}$  we live till  $E_4$  is lived. After childhood, adulthood and senility, we enjoy our transformation from A to B. This transformation can be called as rebirth of A in the form of B. It should be noted here that  $R$  and  $R'$  are two different relationships. A similarity between these is that both are described in terms of same thing-time. For example,

Relation R is such that while living one out of  $E_1$ ,  $E_2$  and  $E_3$ , we have idea about the rest two. In adulthood ( $E_2$ ), we feel actual existence of childhood ( $E_1$ ) in past and of senility ( $E_3$ ) in future. Same is true for all.

While relation R' is such that while living  $E_1$ ,  $E_2$  and  $E_3$ , We have ideas about existence of rest two of these but not about the existence of  $E_4$ . Similarly while living  $E_4$  we do not have any idea about existence of any of the three  $E_1$ ,  $E_2$  and  $E_3$ .

Life of a human being is the following consciousness experience-

$E_{\text{human}} = \{E_1, E_2, E_3, \dots, E_i, E_j, E_k, \dots, E_n; R\}$  (t) holds for  $E_1, E_2, E_3, \dots, E_n$

Relation R" is such that either  $E_j$  has idea about  $E_1, E_2, E_3, \dots, E_i$  as well as about  $E_k, \dots, E_n$  for all j

Or, if  $E_j$  has no idea about  $E_1, E_2, E_3, \dots, E_i$  then  $E_k$  must have idea about  $E_1, E_2, E_3, \dots, E_i, E_j$ .

Our dreams while sleeping (denoted by  $E_j$ ) are absurd experiences as per worldly rules. In other words,  $W_j$  is our state of unconsciousness or sub-consciousness relative to  $E_1, E_2, E_3, \dots, E_i$ . (The fact that sub-consciousness and unconsciousness are only relative concepts needs no explanation. Actually  $E_j$  is a consciousness experience).

But after a definite time we wake up and live the experience  $E_k$  in which we become not only aware of  $E_1, E_2, E_3, \dots, E_i$  but also about  $E_j$ . We realize that we were having a sleep (or living the experience  $E_j$ ).

**We should not worry about our death. What we call as end of our life is just starting of other experiences for which a particular relationship R" does not hold.**

This is only a delusion which confines us merely to living a life of simple human being. Life of human beings is a single relationship R" (t) among infinitely many 'relationships described in terms of time'. Simply by adopting other relationships we can choose to live a life of infinitely many years; we can choose to live a life of all the possible beings and so on. And never the last, why we live only a life i.e. why should we remain bound to relationships-described-in-terms-of-time. We can choose to live a series of experiences among which a relationship-described-in-terms-of-something-else-than-time exists. That would not be life; that would be completely different experience.

At last I would like to discuss 'the ultimate consciousness experience'. A consciousness experience would be ultimate if it includes all the other experiences i.e. it has idea about all the other experiences. Let us denote it by  $C_{\text{ult}}$ <sup>3</sup>. An experience can be described by another consciousness experience which includes (have an idea about) the experience to be described.  $C_{\text{ult}}$  can not be described as nothing includes it. To clear this point, recall the example of a person present inside the opaque compartment of a moving train. If the velocity of the compartment is ultimate, there should be nothing outside it which would determine its velocity. If the person sees all the objects including him together, he can conclude that he himself moves with the velocity of the compartment! But he can not determine velocity of the compartment. In the same manner, no other experience can define the ultimate consciousness experience. One can only live it. One can become the Supreme Being but one can not describe it!

**Here is how one can become the Supreme Being.** Suppose that the person in compartment has no idea about the compartment relative to earth or its velocity relative to earth. He does not receive even a single ray of knowledge about outside of the compartment. He is busy in determining relative velocities of objects inside the compartment. Let us call this situation as 'stage 1'. Now if he sees himself united together with other objects of compartment, he enjoys moving with the absolute velocity. He can not determine this velocity but can move with this velocity. Let us call it 'stage 0'. As soon as he gets the idea that the compartment as a whole might be a thing and it too have a velocity relative to other things (like Earth), he loses the absolute velocity. She now gets familiar with things like compartment, train, Earth etc. etc.. He determines that compartment is moving with a definite velocity 'v' relative to Earth. Let us call it 'stage 2'. One may compare absolute velocity of stage 0 with velocity 'v' of stage 2. One may say that person in stage 0 'actually' moves with velocity 'v'; not with the absolute velocity. But this conclusion is wrong. We should not mistake absolute velocity with largest velocity. Actually absolute velocity is undetermined. It can not be compared. The person in stage 0 enjoys moving with absolute velocity but the person in stage 2 is fallen down again to get entrapped into relative velocities. They are similar in the sense that both of them deal in relative velocities. Velocities of stage 2 are larger than velocities of stage 1; that's it. The person after stage 2 can enjoy moving with absolute velocity again by seeing him united with all the objects he is familiar with now (compartment, train etc. etc.). This example tells us the way we can become the Supreme Being. Don't get lost in knowing relative nature of things. Just see all the things we know united. Stop nurturing even the lightest belief that something else than we know might exist. This belief can be killed by denoting everything-else-than-we-know by 'X'<sup>4</sup>. Now see everything including you and 'X' united. Now you are a 'unit' which can not be described. You are the Supreme Being!

### Footnotes

1. The word 'one' holds meaning if other numbers exist. In case of consciousness it is not so. So, it is not logical to say that consciousness is one and single.
2. The biological concept of life is just like concept of color. There are two types of things- living and non living in our universe as per the concept of life just the way there are seven type of things in our universe as per the concept of color.
3. The ultimate consciousness experience is not actually an experience because 'experience' is something described. It should be called only 'consciousness' or better, 'absolute consciousness'.
4. Many human beings believe in the existence of invisible powers and hidden beings in the universe. They are not Supreme Things; they should also be counted in 'X'.