



## **Ultimate Unknown Power Exists** **Might This Be God?**

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From the dawn of human existence there has been belief in an ultimate intelligent power that interacts with the world. The understanding of that power was dependent upon the observers knowledge of his or her environment. And, while full understanding of this power is beyond the confines of mortal beings, there can be some benefit in discussion of its nature.

### **Belief Requires Intelligence**

At the core of our species is a natural analytical ability that has always existed in us. This trait is manifest in our identification and realization of dichotomies. We call this ability *intelligence*. It forces us to look at a natural thing and wonder about it in ways that do not seem apparent in other animals. Human beings have needed to explain the unexplainable as early as the dawn of consciousness. While scholars differ as to when consciousness began, it seems reasonable to state that when compared to former species, homosapiens (modern humans) were more intelligent right from the start, thus were cognizant of their environment.

Intelligence thrives on dichotomy. For our earliest ancestors life and death must have been the ultimate example of many fascinating extremes. There is ample archeological and anthropological proof of this. Many "modern human" Neolithic grave sites have yielded evidence of the ritual disposition of bodies which seem to show not only respect for the departed one but also a belief in some form of phantom, animating spirit that survived to an afterlife. One of the early pioneers of anthropology, Edward Burnett Tylor (*Anthropology*, 1881), suggested that through the study of modern animism one might be able to flesh out pictures of ancient societies, allowing us to understand their religious beliefs.

It is generally accepted that animism is the spiritual foundation of most religious beliefs today even though this position is rife with those who would disagree as well. An animistic belief system is perhaps most obvious in Hindu scriptures that are thought to have their origin in the Rig

Veda (1500 BCE or perhaps earlier).<sup>1</sup> This early relationship to animism is also thought to be true for the Tao Ta Ching as well as societies like the early nomadic Hebrews. Symbols of animism pop up in nearly all scriptures.

Consider the Videvdad of Zoroastrianism (1.3 – 11)<sup>2</sup>, here one can see an example, similar to that in Judaism, of the creation and fall of mankind. In this creation story Angra Mainyu, who is all death, creates the snake as a counter to the goodness created by Ahura Mazda. The serpent has a similar role in this story as that of the snake in Genesis. Again, the divine nature of an animal can be seen in Avesta, Yasna of Zoroastrianism (29.1-9)<sup>3</sup>. Here the soul of the Ox asks the Righteous God, Ahura Mazda, who shall be his master and he is told of Zarathustra. This dialogue seems to show that men have dominion over the animal world but the reality is that the soul of the Ox is of the pantheon of the gods in this faith, not man.

Animism may also be an explanation for the vision of Moses as he receives the message of his future from the burning bush. The use of “the lamb of God” as an image of Jesus’ station and purpose in life is another use of an animal image to connect the human psyche to a spirit that is made flesh through the body of an animal. This way of looking at deities may be primitive but the need for explanations of the spirit world, crosses cultural as well as historical lines.

It is easy to forget in this time of rapid world travel, instant one-on-one electronic written and spoken communication, and mass transmission of cultural icons that less than 200 years ago cultural ideas were mostly regional. Even the institutionalized dogma of the Catholic Church which tried to standardize Christianity was still faced with regional differences in the distant and primitive outposts. Anywhere the church sent its missionaries there was already some form of belief. The real point here is that religious ideas have been part of mankind’s experience everywhere on the planet since cognizant people built their first camp fire.

### **Cultural and Historic Points Of View Can Be Turned Over**

It may be true, as attributed to J. G. Frazer by Daniel L. Pals, *Seven Theories of Religion*, that child-like human beings explained all unknown occurrences in reference to a magical or religious intervention. Modern scientific method was unheard of and supernatural belief served to quiet the curiosity. Even among primitive people knowledge, though incorrect, is power. The

priest or shaman who had the answers to societies problems was the one whom the culture would follow. For all these people, their God is real. And, they knew him or her as they might know their best friend or worst enemy, through attributes. Incorrect identification of these attributes does not negate the existence of a divine power. It merely shows a misunderstanding or mistaken assessment of the observer's own attributes and intellectual limits. After all, we are finite beings attempting to understand an infinite state of being.

### **Finite vs. Infinite**

The traditional ways of looking at God, a divine power, or an ultimate spiritual force-being have done their job. They have brought order to the ultimate dichotomy in cultural terms that we can understand. Today we have scientific method, a greater understanding of mathematics, vision that can seek the grander limits of the universe, or the minute limits of subatomic particles. Still, among us are those who think in broad finite terms as well as some who push the boundary of thought to the infinite power, the divine.

### **New Animism through Mathematics**

Modern religious scripture has to depart from anecdotal descriptions of God or Divine Messengers. The new believer attempts to seek understanding of the divine through observation of the natural world just as his ancestors might have done thirty thousand years ago. Today the new animism is fostered by scientific knowledge and mathematics.

Elementary geometry explains the nature of the first dimension as a point in space, the second dimension is understood to define a plane and a third point in space is said to define a volume. Through careful and thoughtful observation it is possible to understand that, for us, there is no universe other than this three dimensional reality. We understand the first and second dimensions but in fact they can not exist independent of the third. The understanding of this relationship can be extended to the fourth dimension, often defined as time. For us, the real universe is three dimensional.

While this can be accepted as true it is important to understand that we have the ability to conceive of the first, second, and fourth powers. Our mathematical ability and computers allow

us to use exponents, theoretically, to the limits of the calculator. All of this is still within the bounds of the finite mind. At some point the result of the calculations reaches a chaotic point.

### **Understanding Order In Chaos**

It is in the realm of chaos that philosophy and mathematics combine to allow an attempt at order. Consider the following expression:  $X^{\infty} = (X_1 \cdot X_2 \cdot X_3) \cdot (X_4 \cdot X_5 \cdot X_6) \cdot \dots \dots X_n$

Where  $X^{\infty}$  can represent a divine, for us chaotic, attribute and each of the  $X_n$ s represents attributes observable and understandable in our universe. Note that in this factor of the expression there is the potential for multiple independent universes. Each universe ( $X^3$ ) is limited to its own finite understanding. However, because of the existence of intelligence in that universe there is an attempt to understand the broader more compelling infinite attribute. At this infinite divine reality moral issues are not relevant.

Moral guide lines are a derivative of a past cultural need to order chaos. This is not to say that moral codes are not necessary in this modern time. It is important for society to question the reasoning behind these ideas then strengthen or modify them as may be needed. In and of themselves, moral codes do not prove the existence of any deity.

So the question must boil down to how we might understand a divine power that has caused, rather than created, our universe. The proof might be as follows:

1. Universe exists
2. Universe is three dimensional
3. Universe has understandable attributes of other dimensions. ( i.e. 1<sup>st</sup> through 2<sup>nd</sup> dimension, perhaps even the 4<sup>th</sup>)
4. Universe has not understandable attributes of other dimensions. (i.e. dimensions greater than the 4<sup>th</sup>)
5. Because mind requires dichotomy and it is finite there must also be an infinite nature as part of the dichotomy.
6. Because the finite mind is limited to a three dimensional universe it is a subset of the infinite dimension.

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7. Therefore Infinite dimension exists independent of a finite mind.

Might this be God?

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<sup>1</sup> Eknath Easwaran, Trans., The Bhagavad Gita, Nilgiri Press, 1987, pp3.

<sup>2</sup> Andrew Wilson, ed., World Scripture – A Comparative Anthology of Sacred Texts, International Religious Foundation, Paragon House, NY, 1995, pp311.

<sup>3</sup> Ibid, pp223.