

# The God Particle in All Living Beings

*B Mahadevan<sup>1</sup>*

Swami Vivekananda once said, if you place a piece of stone and a small worm on a railway track, when a running train approaches this point on the track, something interesting will happen. Even as the train is a kilometer away, the worm will somehow sense some unusual pattern and make an effort to get off these rails. Quite often it succeeds. On the other hand, the stone will remain and eventually get powdered when the train runs over it. The only possibility for the stone to avoid this is to get thrown out of the track on account of vibrations caused by the approaching train. Who taught the worm to take the precaution and move away from the impending danger?

A person who is alive opens his eyes wide when you show him his most favorite dish, say a piece of cake. If the same person is dead a few moments later, his eyes will neither open wide nor his mouth water. Who is causing these responses in the person? Similarly, it is not clear who is ordering that the food that we gulp into our stomach is worked upon by a huge chemical factory inside our stomach and converted into valuable energy to be absorbed by the liver and distributed to several places within. We did not even know about this as these actions are involuntary. Only when it doesn't seem to work we get to know. One can go on and show that practically everything that we have taken for granted in our lives are happening in an involuntary basis.

## The Existence of a God Particle

One of the exciting and perhaps a very expensive experiment that scientists in today's world are conducting is to detect or identify the so called "God particle". The name "God particle" is a misnomer, it has nothing to do with "God". Known to the particle physicists as the "Higgs Boson" particle it points to the existence of an invisible energy field present throughout the Universe that imbues other particles with mass. However, it is being studied as a mechanism of the creation of the physical Universe of all names, forms and shapes. That is the closest it can come to "God".

The real interest to us is the answer to the questions that we raised above (who is performing the digestion and why that person stopped it suddenly when he is dead?) If we take this argument even further, given the fundamental model of "karma and rebirth" which is central to *sanātana dharma*, who is making this happen? How is a jīva (billions of living entities belonging to the plant and the animal kingdom including the human beings) taken through the path of "birth and death cycle" and how is this related to the origin of the Universe etc.?

To assume that it simply happens because of a random process (and build a complex probability based model to try to explain this) will satisfy modern day rationalists but not our ancestors. Therefore, this question was considered and several possibilities and

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<sup>1</sup> *B Mahadevan, a Professor at the Indian Institute of Management Bangalore is currently the Vice Chancellor of Chinmaya Vishwa Vidyapeeth, a University for Sanskrit and Indic Traditions.*

methods were suggested to explain these phenomena. Sri Krishna has something to offer on this issue through a few *ślokās* in Bhagavad Gītā. Particularly the issue of how the continuity of the living beings in their journey of exhausting their karma happens during dissolution of the Universe (known as *pralaya*) and its recreation is being discussed by Krishna in these *ślokas*.

## The Sojourn of a Jīvā

Krishna says, Oh Partha (*pārtha*), the entire group of living entities (*bhūtagrāmaḥ*) is indeed the one (*sa evāyaṃ*) that again and again takes birth (*bhūtvā bhūtvā*) and also perishes (*pralīyate*). At the turn of the night time of Brahman (*rātryāgame*) it loses its existence and control (*avaśaḥ*) and when it becomes the day time of Brahman (*aharāgame*), it manifests or comes into being again (*prabhavaty*).

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ 8.19

*bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā pralīyate*  
*rātryāgame'vaśaḥ pārtha prabhavaty-aharāgame*

There are two aspects that happen to a living being that is being explained here. First is the fact that all living beings go through the birth – death cycle repeatedly. Secondly, at the time of the night time of Brahman, the entire Universe (consisting of all living beings) are absorbed into Brahman and therefore completely disappear. During the next day time of Brahman all these living beings come back. When they come back, they bring back their Karma and *vāsanās* that they had at the time of dissolution and continue their journey from where they left when the Universe itself was dissolved. This dissolving of the Universe is called *pralaya*. The modern day practice of putting a computer to “hibernation” and restarting it later has a close resemblance to the process described here.

The question that naturally arises is “how is this continuity possible?” In order to explain this, Krishna employs another *śloka*. He says, “quite separate from (*tasmāttu*) this phenomenon of (*bhāvaḥ*) of perishing or becoming unmanifested (*avyaktāt*) there is another (*anyaḥ*) the transcendental (*paraḥ*) and unmanifested form (*avyaktaḥ*), which (*yaḥ*) is eternal (*sanātanaḥ*). Although this (*saḥ*) exists in all the living entities (*sarveṣu bhūteṣu*) that perish (*naśyatsu*) from time to time it does not perish at all (*na vinaśyati*). This unmanifested form that remains throughout in a living entity is indeed the God particle that drives all these processes.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।  
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ 8.20

*parastasmāttu bhāvo'nyo'vyakto'vyaktāt-sanātanaḥ*  
*yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati*

## **The Logic and Implication of *Pralaya***

What is being proposed is too complex and almost impossible. The karma account and *vāsanā* trail of all human beings (in today's count the number is 7.5 billion!) has to be stored securely with correct ids and retracted back at the beginning of the next Universe, not to mention of other living beings' accounts. However, this is the evidence of the fact that the Lord is all knower and all powerful compared to ordinary mortals such as human beings.

At the outset, it will be very tempting for us to dismiss this as a high level fantasy. However, what is being described in the macrocosm happens exactly in the microcosm also. Think about the deep sleep that we all get into every day for a few hours. During the deep sleep stage, we actually get into a *nitya pralaya*. We loose the body, the mind and the consciousness and are literally "dead" temporarily. The world disappears and time and space do not exist any longer during deep sleep. Just before sleep we had hundreds of thoughts, experiences, feelings etc. We destroyed all of them (and that is why we got into deep sleep).

How did we wake up and regain complete continuity? Who kept all these details in hibernation to present it without any loss of data integrity when we woke up from the sleep? It merely points to us that behind our manifested form (in waking state) and the unmanifested form (in deep sleep state) lies another unmanifested form, which never got destroyed. This provided the continuity to our existence. This is exactly what Krishna is mentioning by pointing to a similar process happening at the macrocosm. In both these cases, the permanent unmanifested form is the "God particle" that drives everything in both the microcosm and the macrocosm.

One of the pressure that we all face in life is the tension arising out of mortality. We feel we are racing against time to accomplish certain tasks, satisfying certain needs etc. If we are convinced of this process and the role of the God particle, the most important change that we will go through is that we will lose our tension about not being able to do certain things in this life. After all the God particle in us will pick up these unfinished agendas in the form of *vāsanās* and securely carry it forward to the next incarnation of ours. We will develop more ease and clarity about life, its goal and purposes. This will infuse a spirit of dispassion for an individual's singular life span. The worldview will change for good and the highway of liberation will open for us.