



Message from President

Hello, I am Darshan Shah. I have been trusted to be President of RIACC executive committee for year 2011-2012 which is kind of a scary for at least my wife!

I want to start new chapter or may be old chapter restarting regarding message from president. Like New Year, new beginning brings new opportunity (hope) and challenges. I will start with hope as its like sunrise which brings fresh and rejuvenated hope to everyday. For me as a President, hope is to make our RIACC Hall of Worship and Amy Community Center epicenter of Indian cultural, spiritual and social activity of Tri-City area for everyone. To extent, we have accomplished it; thanks in part to everyone in community along with founders of RIACC, donors, past presidents and everyone actively involved. We have completed phase one of our expansion project. Now, we have close to 5000 square feet area available to us for our cultural and social activities. We have many existing and added program for our RIACC family. We have Sunday Balvihar



class for kids from 4 years old to teenagers. We facilitated Arya dancing to our Community center in last quarter. We started

RIACC youth group last year. They had their first election this year. Now, we have very informational website; www.riacc.us established last year. We started Havan last year at temple. We will be starting Katha or story telling by our Ph.D. Sanskrit scholar Mishraji in year 2011. As we are progressing, we have some challenges. We still need to finish our expansion project which we started in 2008-2009 which is delayed for monetary reason along with others. We need still more volunteers who can donate some time and expertise for our community. So, if you have time and want to make our community stronger and richer in Indian culture for our younger generation, please come forward. We would also like our community people to sponsor our monthly Satya Narayan Katha or Havan for birthday, anniversary or any other celebration for family and business. We also want people to pay their yearly membership dues as with expansion our expenses are more and membership is less even with more people attending our facility and programs! So, don't feel bad when coming year 2011 you will be asked to pay your membership due. We will have membership drive from March –July 2011.

I am available to you all for any concern, question and suggestion you have. You can email to me at shahd@etsu.edu or call at my home 202-7919. I hope to fulfill your requirement of community worship center in coming year.

Hope to have peace in world and your heart along with prosperity.

Darshan Shah.

**RIACC NEWSLETTER
MARCH/APRIL 2011**

- Please send articles you want considered for publishing to how@riacc.us
- Young members of the group are encouraged to contribute to this newsletter..
- I have volunteered to be the newsletter coordinator for one year. This is a learning experience for me.
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- Swami Nathan
- Newsletter Coordinator

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Weekly Program Schedule - 2011

April 3, 2011	Bhagwat Gita	Aug 14, 2011	I-Day SNK/Raksha
April 10, 2011	Ugadi/Havan/Tax Tip	Aug 21, 2011	Janmashtami Katha
April 17, 2011	Ramnavami/SNK Mahavir Jayanti	Aug 28, 2011	Picnic 27 Havan
April 24, 2011	Katha	Sep 4, 2011	Labor Day Bhagwat Gita
May 1, 2011	Bhagwat Gita	Sep 11, 2011	SNK
May 8, 2011	Sat/Sun Anniversary	Sep 18, 2011	Golf Tournamant 17 Havan
May 15, 2011	SNK	Sep 25, 2011	VSN
May 22, 2011	Havan	Oct 2, 2011	Gandhi Jayanti Bhagwat Gita
May 29, 2011	Memorial Day VSN	Oct 9, 2011	Garba 4-5 VijayaDasami
Jun 5, 2011	Bhagwat Gita	Oct 16, 2011	SNK
Jun 12, 2011	Havan	Oct 23, 2011	Havan
Jun 19, 2011	SNK/fathers day	Oct 30, 2011	Divali 26 Annakoot
Jun 26, 2011	Katha	Nov 6, 2011	BGD/ SkandaShasti
Jul 3, 2011	Bhagwat Gita	Nov 13, 2011	SNK
Jul 10, 2011	Havan	Nov 20, 2011	Havan
Jul 17, 2011	SNK	Nov 27, 2011	Katha
Jul 24, 2011	VSN	Dec 6, 2011	BGD Vaikunta Ekadasi
Jul 31, 2011	Shravan Begins/ Abhishek	Dec 13, 2011	SNK
Aug 7, 2011	BGD Varalakshmi Pooja	Dec 20, 2011	Havan
		Dec 27, 2011	VSN

Devanshu Agrawal is a freshman in ETSU majoring in Mathematics. He graduated from Science Hill High School with Presidents Award, the highest award at that School. I read his article published in Science Hill Newspaper. With minor context specific changes Devanshu has contributed this article for this Newsletter. It should be noted that Devanshu also attended our Bal Vihar at Riacc.

The Zero Theory: A Logical Proof for Religion

Devanshu Agrawal

Albert Einstein once famously stated, "Religion without science is blind and science without religion is lame." That is, neither subject is whole and complete in itself. Although most people prefer not to mix the two seemingly contradicting fields, Einstein's observation that we do not possess a complete theory in either subject provides a motivation for attempting to unite science and religion. It is not satisfactory to simply show that science and religion are consistent with one another, for this consistency might arise from coincidental chance alone. Rather, we must show that one naturally follows from the other. In the discussion that follows, we propose a simple but complete theory, termed **the zero theory**, for God and all related concepts that is rooted solely in logical premises and is developed by the laws of logic, the same laws that govern science. Our idea is consistent with such scientific theories as quantum mechanics, quantum field theory, and the currently controversial M theory, although we will not discuss these supporting theories for the sake of simplicity. The fundamental principle of our theory is that God is simultaneously "nothing" and "everything" (termed zero) and that we identify with neither of these but with a "fraction," leading to the illusory conviction that we are "separate" from God. This first principle, together with all corollary principles, comprises a theory that is a generalization of all major world religions; we should be able to derive the specifics of any world religion from our zero theory. This includes atheism. Taking our audience into consideration, we show how the religion of Hinduism naturally takes form as we derive the zero theory. The derivation begins with the derivation of God, then that of our existence and purpose, and finally concludes with a method by which this purpose can be achieved.

We begin with the fundamental premise of science that the nature of the universe is predictable and evolves in accordance to a well-defined set of laws. If this set of laws is finite, then we might ask: Why these particular laws as opposed to some others? Let us hypothesize that an infinite set of all possible laws exists in an abstract space. From this "bank" of laws, we can select at random a subset of laws in accordance to which we can proceed to generate a universe. We can then select another random subset of laws in order to generate a second universe. We can continue this process until we have taken all possible subsets, or combinations, of laws in order to generate all possible universes. These universes do not necessarily have a literal existence. Rather, they reside only in the dimension of probability. Each universe is characterized by a unique physics that results from its governing laws. Does there exist some absolute object whose identity and nature are independent of these universes and their physics? That is, is there some object that exists in all of these universes so that its existence is absolute and real? If so, then such an object can be termed **God**.

To prove that such an object necessarily exists, let us return to our "bank" of laws and notice that, because this bank contains all possible laws, for every law, there necessarily exists a law, called the anti-law, such that the law and anti-law produce opposite effects. Likewise, for every universe, there exists an anti-universe such that the subsets of laws governing the universe and anti-universe are opposites of each other. This pure opposition implies that nothing is common between any universe and its anti-universe, so that "nothing" is the common entity among all possible universes. God is therefore "nothing." We will also refer to this "nothing" as "zero". This result can also be obtained by generating a universe in accordance to all possible laws (the selected subset of laws is the entire bank itself). Because there

exists an anti-law for every law, all laws taken together cancel with their opposites so that no net law results and a universe of a perfect nothingness is generated. This empty universe has no physics (due to no physical laws) so that there is no space or time. It is simply a pure state. The "sum" of all universes, therefore, by letting opposite universes cancel, yields a perfect zero. This last statement implies that nothing (the empty universe) equals everything (the sum of all possible universes), although a fraction of everything (a single universe) is perceived as "something." This is reflected in the nature of numbers: The sum of all numbers, positive and negative, is exactly zero, although a fraction of this, such as the number 34, is not zero. Furthermore, the opposite of zero is zero itself, which reflects the previously stated identity that nothing equals everything, that is, its opposite. The sum of all dualities is thus unity. This self-contained unity with no distinct opposite, this zero, nothing and everything, is now proven to be absolute, real, and hence God. This is the proof for the existence and description of the abstract nature of **Brahman**. We are then justified in using the terms "zero" and "God" interchangeably.

The above conclusion implies that, for us to realize God, we must attain a state in which no physics is experienced, so that our state is universe-invariant. If we could simultaneously experience all possible states of all possible universes, then we would be subjected to no net laws and would experience nothing. This state is similar to that of deep sleep, in which there is no space (no motion), no time (8 hours of sleep is perceived as an instance of time), and hence no physics that is set in space-time. The problem is that we are restricted to one universe with one physics (a fraction of everything), although this restriction is self-imposed; it is not a punishment from God. We all naturally identify ourselves as separate, individual elements of a physical universe; that is, our existence is founded upon our identification with the self that is thought

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to be separate from God. Is this "self" absolute? If the "self" is absolute, then it is independent of all physics and occupies the same state of God. Because this state is dimensionless, there is no dimension along which God and the self could be separated. Therefore, God and the self are one and the same, which contradicts the supposed definition of the self. On the other hand, the True Self, or **atman**, is synonymous with God. Falsely believing in the identification with a self that is separate from God is therefore believing an illusion. This illusion and its derivatives, such as the belief that matter is absolute, constitute what is termed **maya**. This false identification is voluntary and stems from the egotistical assertion that "I exist;" we desire the self and are "attached" to it, and from this attachment arises consciousness. The actions that are grounded in our attachment to the self and maya are termed **karma**. We see then that we get exactly what we desire; we desire the self. In order to attain an absolute state, we must identify with the True Self or atman. We must desire God; that is, quite paradoxically, we must desire "nothing." Hence, if we completely detach from the ego and its desires so that no karma is accumulated, if we desire "nothing," then the state of zero achieved at death becomes permanent. This establishment of permanency is termed **moksha**. On the other hand, if we continue to identify with the self even on our deathbed, then we continue to perceive that desire even after death. This is because attachment to the self is independent of physics so that it is unhindered by the physical process of death. This persistence of attachment beyond death, and the resulting "rebirth" of consciousness, is termed **punarjanma** or **reincarnation**.

Even if the above theory is correct, it is of no value unless a practical methodology is constructed by which one can attain the state of God. The methodology that we intend to describe here

is **dhyana yoga** or **meditation**. Physics, being an element of maya, exists only to the extent that we can perceive it (this necessary dependence for the existence of physics is why it is maya). Therefore, if we wish to attain a state independent of physics, we must simply detach from all perception of physics. This must be done at the level of sensory perception and then cognitive perception. The former is achievable by utilizing a mental distraction. For example, when we are in deep thought, we are often oblivious to sounds, such as a boring professor, or images, such as a boring text. This mental distraction could, in theory, be intensified to the point where we become oblivious to all sensory perception (detachment from the body). The resulting state is similar to dreaming while asleep; we still perceive space and time in our mind. In order to detach from this cognitive perception, we must focus on a thought lacking spatial dimension and motion, such as **Aum**. The lack of motion or change renders it impossible to detect the passage of time. We therefore eliminate space-time and all physical events set in these dimensions. The resulting state is that of nothing, which is equivalent to everything (detachment from the mind). Hence, we know everything and are everything; we are omniscient and omnipresent; we are God. This state is similar to deep sleep or unconsciousness. It differs in that this state resulting from yoga is voluntary; we exit this state when we desire to exit, although we, at this stage, desire "nothing, (detachment from the self)" so that this state becomes permanent, that is, moksha. This state is then correctly termed, not unconsciousness but, **Superconsciousness**.

If indeed the zero theory is valid, then the completion of the above contextualized derivation necessarily gives way to a complete theory that is neither lame nor blind. In addition, the zero theory, now acting as a stable foundation for otherwise preconceived beliefs, provides an

understanding of Hinduism much deeper than the mere inculcation of disconnected concepts and raw terminology. Furthermore, the zero theory, owing to its initial motivation, paradoxically reconciles atheism with theism; if atheists assert that there is nothing after death, then, to a large degree, they are not incorrect. Once again, these many conclusions are all dependent on the hypothesis that the zero theory is infallible, and we humbly admit that this theory is young and must be developed further before we can confidently accept it as the **True Answer**.

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A Letter from the Riacc board of Trustees.

Dear RIACC members,

We would like to thank all of you for your continued support of RIACC and its activities. We would also like to thank all of you who were able to attend the general body meeting last month and are sorry that some of you could not attend. As the executive committee president outlined in the meeting, we have achieved a lot in the past year. We have had numerous programs and events. Our priest, Dr. Mishraji, has been instrumental in making these events a success. We are fortunate to have him amongst us, but it is only possible with the continued support of members.

Dr. Mishraji's salary and income were items brought up for discussion by a general body member. The monthly salary given to Mishraji is entirely dependent on income from Hall of Worship. It takes at least three sources such as hundi collections, donations made specifically to priest as well as membership dues to pay for priest's salary and benefits. A survey of other temples in the area was conducted and comparative salary was given at the time of hiring the priest. The income reported on W-2 for 2009 was about \$13,817 for 2009 and was about \$ 14,867 for 2010.

RIACC has from time to time made efforts to supplement Mishraji's income by various means.

- 1) A raise was given soon after employment by placing a donation box marked 'Priest Hundi' and allowing him to keep all the income from it. In many temples the priests get to keep only a portion of this collection. As required by law, applicable taxes have to be paid on these collections.
- 2) In 2010 HOW conducted a performance evaluation which resulted in a bonus of \$500 last fall.
- 3) A few members of the community made personal donations directly to Mishraji toward the purchase of a car. All these were in addition to Mishraji's salary and were not utilized for other purposes.
- 4) RIACC pays \$ 100 every month toward his health insurance.
- 5) RIACC also pays Social Security and Medicare taxes as required by law.
- 6) An apartment was built and furnished and is subsidized for him.
- 7) RIACC completed the paperwork required to sponsor Mishraji and his wife for Green Card (within 3 years of arrival- most places of employment do not

offer this for several years). Now Mishraji and his wife are Permanent Residents.

- 8) In 2010 Mishraji was sent on paid leave to Atlanta Temple for further education regarding rituals.

Mishraji works 6-7 hours a day for 5 days a week (9 AM to 12:30PM and 4 PM to 7:30 PM on weekdays and 9 AM to 1:30 PM on Sundays). He has been given a day off on Saturday. This gives him an opportunity to enhance his income by performing outside rituals on his off-day (Saturdays).

The other issue raised by the general body member was that there is 'confusion' regarding Mishraji's vacation. His vacation time is clearly spelled out in his contract. He gets one week vacation every year and gets to carryover the vacation from year to year. Many temples do not allow this. For his last two trips to India, he has been given an additional week of paid vacation.

As Darshan Shah presented in the meeting the net income to RIACC for 2010 was about \$16,000. To be prepared for emergencies and with the increasing cost of maintenance this is a small margin to work with. Mishraji's salary and benefits continue to be the biggest expense to RIACC.

The community is also sensitive to the fact that he is a learned scholar. We want to keep him here and continue to enhance the services offered at Hall of Worship. While we understand that the salary may not seem to be adequate, we can certainly increase it if we can get additional funds/donations from general body members.

Contrary to the suggestions made at the meeting, there is no "big fund" that is hidden and not being distributed as salary to the priest. As pointed out by the general body member the monthly collection in the priest hundi is \$150. That is a direct donation of less than \$1 per family per month being made to the priest. If we need to increase Mishraji's income the whole community needs to make an effort. There are about 200 families in the Tri-Cities area. Individual families who would like to make a donation to Mishraji are encouraged to do so directly to him or can place it in the hundi marked "priest donations." **As always, any funds specifically marked for the priest will be given to the priest.** Again, we would like to thank the community for support in past years including those who donated time teaching English, driving and helping him set up his apartment, etc.

RIACC is a nonprofit organization. All income is being used for maintenance and improvement of the facility and services. All accounts belong to the community and can be accessed anytime by the members. If there are any questions regarding the management of funds please feel free to arrange a time to review the accounts with one of the committee members.

If you have any further questions in reference to priest salary, benefits, vacation or any other concerns, please contact Dr. Ashok Mehta at (423) 854-8997.

Hari Om,
RIACC Board of Trustees

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