

POWER WITH OUT FACE

**GOD: A COSMIC POWER
BEYOND IMAGINATION**

CHANDER KISHORE SHARMA



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PREFACE:

Power without face



A Personal Exploration: From 'Conscience' to 'Truth'

God: A Cosmic Power Beyond Imagination

“He to whom we gave our image,
He who must now be free.”

This book was born not on quiet library desks, but amidst the intense anxieties and inner conflicts of life that engulf us all at one time or another. As a seeker, I have always observed a strange and painful contradiction around me. On the one hand, we call God the most compassionate, loving, and omnipresent being, yet on the other, we see the

world bleeding and humanity sobbing for the different 'names,' 'claims,' and 'faces' of that same God.

This contradiction led me to a fundamental question—can God really be so limited and small that He can be confined to a particular religion, a specific scripture, or a single brick and mortar building? Does the infinite Being who created billions of galaxies and trillions of stars really need our petty recognition, praise, or our petty flattery?

Freedom from Masks and a Sense of Truth

The journey of writing this book has been a journey of freeing myself from the ideological 'masks' that society, tradition, and conventions had imposed on me. In my self-reflection, I discovered that we have never truly sought God, but have instead projected our own human image, our desires, and our fears onto the vast canvas of the sky. We imagined a 'Sultan' or a 'Father' who could punish us for our mistakes or tempt us with rewards for our good deeds.

But when I delved into the depths of my mind and listened to the stillness of that inner 'silence,' I sensed a Being who has no physical face, yet is the only energy hidden behind every living and non-living face in the world.

The Purpose of the Book: Knowing vs. Believing

"The Faceless Power" is especially for those who are tired of "believing" in superstitions and stories and are ready to "know" the truth in its entirety. This book is not against the existence of any religion, but rather against the "religious ego" and fanaticism that erect walls of hatred between humans.

The purpose of this book is very clear – to bring us back to the center where we can see God not as an "emotional person," but as an "immutable cosmic law." For when God becomes "faceless" in our minds, there is no logical basis for hatred. Then only our pure humanity remains and the infinite power that we can feel in our every breath and heartbeat.

Acknowledgements and Invocations:

I am indebted to all the great gurus, rational scientists, and impartial philosophers whose profound thoughts laid the foundation for this book. And I am indebted to you, dear reader, for deciding to be my companion in this intellectual adventure and search for truth.

Let us together discover that ultimate light that needs no lamp to burn and that is complete and eternal in itself.

Base of book



The Search for Truth: Beyond the Masks:

Human Civilization: An Endless Journey of Exploration

The entire history of human civilization is, in fact, an ongoing epic of 'discovery.' We mastered fire for our survival, invented the wheel to increase our speed, and finally, by spreading the wings of our curiosity, discovered seemingly insurmountable paths to the stars. But parallel to all these achievements in the material world, a deeper and more subtle search continued within humanity –

the search for the basis of our own existence, for the very source from which all life springs. This unknown basis, according to our understanding, humans named 'God' or 'Supreme Being.'

The Humanization of God: A Reflection of Our Limitations

This book is not written to engage in an academic debate on the existence of 'God,' but rather to attack the 'image of God' that we have constructed by molding it out of our petty fears, insecurities, and mental limitations. For thousands of years, we have tended to visualize that infinite, formless, and omnipresent "Power" as a flesh-and-blood human being. We have given it names from our imaginations, clothed it in our cultural traditions, taught it our languages, and ultimately confined it within the confines of our tribes, religions, and sects. When we view that infinite Power through the narrow lens of an "individual," we unwittingly assign to it all the human weaknesses we ourselves struggle with—such as jealousy, anger, prejudice, and ego. This is the tragic turning point where religion, which should have been a path of love and compassion, has become the greatest cause of war, hatred, and fanaticism.

A Conceptual Journey: From Insularity to Global Consciousness-This manuscript of “Faceless Power” will take you on a sequential journey through thirteen chapters that trace the evolution of consciousness:

From Primitive Caves to Science

This journey begins with the natural fear of primitive man that gave birth to gods, and reaches the laboratories of modern science where the mysteries of energy are being deciphered.

From Judge to Zero

We will analyze the “Judge God” of Abrahamic religions who sits on a throne and dispenses justice, and compare him with the “Void” and “Brahman” of Eastern philosophies, where God is a state, not a person.

From Religion to Global Consciousness

This journey is a call to break down religious walls and move towards the “Global Consciousness” that connects us all in an unbreakable thread.

The Music of Harmony: God as Law

This book is an invitation to courageous readers who now yearn to transcend the traditional practice of merely "believing" in God and to "know" and

"experience" Him. We must be willing to accept that this vast universe operates not according to the whims or fancies of any individual, but according to "immutable and eternal laws."

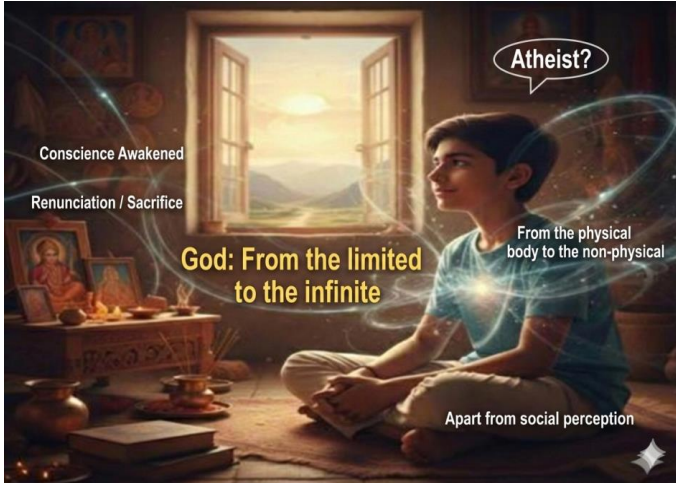
God is not a king in the sky, moved by prayers and punished for mistakes, but rather like the vast music that resonates throughout all of existence. Our practice is simply to silence the noise within us and tune our frequency to that cosmic music.

Conclusion: A Call to Liberation

As you delve into these pages, you will find that this is not merely the reading of a book, but the process of removing the layers of thought that have prevented you from seeing the naked form of truth. This book does not bind you to any new 'sect' or 'belief', but rather inspires you to 'independent thinking.'

Come, let us together free God from the prison of man-made things, for only when God is freed from those human masks will humanity truly be free.

Author's Introduction and Purpose



From the Limited to the Infinite

Chander Kishore Sharma:

- ✓ During his childhood, the atmosphere at home was deeply religious; consequently, the author, too, would sit for morning and evening prayers. It was during this very period – while still a child, at the age of 13 or 14 – that the author's inner consciousness awakened. Consequently, his perceptions regarding religion underwent a complete transformation while he was still in his formative years. For him, the concept of God

evolved from being limited to being limitless; God became devoid of anthropomorphic emotions and transcended the physical form. The author's understanding of religion diverged completely—becoming entirely incongruous—with the prevailing societal norms. His very definition of religion changed. In later years, whenever the author engaged in discussions with others, his interlocutors would invariably and swiftly conclude that he was an atheist.

- ✓ The author was born into a humble farming family in a village located in Noida.
- ✓ He completed his primary education (up to the fifth grade) at the village's local primary school—a period characterized by the traditional use of wooden writing boards (*takhti*), ink-dippers (*budka*), and gunny sacks (*bori*) for seating.
- ✓ His education up to the tenth grade was pursued while residing in the village, attending a college in Ghaziabad; this entailed a daily commute on foot, crossing a river each way, to travel between his village and Ghaziabad. Subsequently, he obtained a certificate in the Electrician trade from an ITI (Industrial Training Institute) in Delhi.

- ✓ He served as an Electrician with the Border Roads Organization for three years.
- ✓ Following this, he secured a position as an Assistant Instructor at a technical school operating under the aegis of the Delhi Government.
- ✓ Eight years after passing his tenth-grade examinations, he felt a renewed urge to pursue further studies; while still in service, he successfully completed his Intermediate examinations with a focus on Science and Mathematics.
- ✓ Subsequently – while continuing in his service – he passed Sections A and B to attain Associate Membership of the Institution of Engineers. This qualification was recognized as being equivalent to a full Engineering Degree. Leveraging this engineering qualification, the author advanced his career path, serving first as an Instructor at an ITI and later as a Demonstrator at a Polytechnic institute.
- ✓ Subsequently, following his selection through the UPSC (Union Public Service Commission), he served as a Lecturer in Electrical Engineering.

- ✓ And later, following a further selection through the UPSC, he served as the Principal of an ITI.
- ✓ Served as Assistant Director (Administration) through departmental promotion.
- ✓ Served as Deputy Apprenticeship Advisor.
- ✓ Served as Assistant Director (Examinations).
- ✓ Subsequently, dedicated his services to the Government of Delhi while serving as Deputy Director (Technical Education).
- ✓ And today, at the age of 82, the author felt an inner calling to express his sentiments in the form of a book.
- ✓ As an author, his journey has always been driven by the quest for the 'why' and the 'how.' Since childhood, the author was deeply troubled by the question: why is there so much division and hatred across the world in the very name of God—the very entity described as the epitome of love and peace? When the author attempted to build a bridge between the profundity of religion and the rationality of science, he realized that the problem lies not with 'God' Himself, but with *our definition* of God.
- ✓ The fundamental objective of this book is to dismantle the 'anthropomorphic image' of God

and re-establish Him as a 'Cosmic Force,' thereby bringing an end to religious fanaticism and warfare.

- ✓ This book does not represent any personal claim by the author; rather, it is the distillation of thousands of years of human experience and philosophy – a collective voice proclaiming that Truth cannot be held captive by any single face or sect.
- ✓ While writing this book, the author has endeavored to view the subject matter without the colored lenses of any specific religion or ideology. The author's aim is not to initiate you into a 'new religion,' but to liberate you from the 'old religious ego' that isolates you from the rest of humanity. If, after reading this book, you are able to walk past a temple, mosque, or church and perceive not merely the edifice itself, but the infinite energy concealed within it—an energy that resides equally within that structure and within you—then the author will consider his efforts to have been truly successful. A fundamental question arose in the author's mind—could God truly be so small as to be confined within a single religion, a single scripture, or a single edifice? Does that infinite entity, which has created billions of galaxies,

truly require our praise or the identities we have ascribed to it?

- ✓ The journey of writing this book has, in essence, been a journey of liberating oneself from the 'masks' that society had imposed upon the author. The author realized that we have not truly sought God; rather, we have merely projected our own image onto the heavens. We have conjured the image of a 'Sultan' or a 'Father'—one capable of either punishing or rewarding us. Yet, when the author delved into the depths of his own mind and the inner 'silence' within, he sensed the presence of an entity that possesses no face, yet constitutes the very energy lying behind every face.
- ✓ "The Faceless Entity" is intended for those who have grown weary of merely 'believing' and are now ready to truly 'know.' This book stands not against any specific religion, but rather against the 'religious arrogance' that serves only to divide us.
- ✓ The objective of this work is clear: to guide us back to that point where we perceive God not as a 'person,' but as an 'immutable cosmic law.' For when God becomes faceless, no basis for hatred remains. What remains, then, is simply us—our

shared humanity, and that infinite power which we can sense within every single breath we take.

- ✓ The author remains indebted to all those gurus, scientists, and philosophers whose ideas laid the very foundation of this book. And, dear reader, the author is indebted to *you* for choosing to join him in this journey of intellectual courage.
- ✓ This book is dedicated to all those seekers who, at some point in their lives – while gazing up at the star-studded sky – have asked themselves: "Is there truly someone out there?"

The Book's Core Objective: The book's primary purpose is to shatter the "human image" of God and establish Him as a "cosmic power," thereby ending religious fanaticism and wars.

This book is not his personal claim, but rather the essence of thousands of years of human experience and philosophy, which loudly declare that truth cannot be enslaved to any one face or sect.

In writing this book, he has endeavored to distance himself from the lens of any particular religion or ideology. His aim is not to initiate you into a "new religion," but to free you from the "old religious ego" that separates you from the rest of humanity. If, after reading this book, when you pass by a temple, mosque, or church, you can feel not just the

building itself, but the infinite energy hidden behind it, which exists equally within you and that building, then than the author will consider his efforts successful. A fundamental question arose in his mind — can God really be so small that He can be confined to a single religion, a single scripture, or a single building? Does the infinite being who created billions of galaxies really need our praise or the identity we give Him?

□ The journey of writing this book has been a journey of freeing the author from the 'masks' that society had imposed on him. He discovered that we did not seek God, but projected our own image into the sky. We imagined a 'Sultan' or a 'Father' who could punish or reward us. But when He explored the depths of my mind and the inner silence, He discovered a being that has no face, yet is the energy behind every face.

□ "The Faceless Being" is for those who are tired of believing and ready to know. This book is not against any religion, but rather against the "ego of religion" that divides us.

□ The purpose of this writing is clear — to bring us back to the point where we see God not as a person but as an "immutable cosmic law." For when God becomes faceless, there is no basis for hatred. Then

only we survive, our humanity survives, and the infinite power that we can feel in our every breath.

□ The author is indebted to all the gurus, scientists, and philosophers whose thoughts laid the foundation for this book. And author is indebted to you, dear reader, for deciding to join him in this intellectual adventure.

□ This book is dedicated to all those curious people who have at one time or another looked up at the starry sky and asked themselves, "Is there really anyone?"

Book Summary Details: Basic Information

Presented below are the summary and basic details of the book *Chehra Vihin Satta* (The Faceless Power), which deeply elucidates its philosophical and practical aspects:

Detailed Chapter-wise Summary

Title: Chehra Vihin Satta (The Power without Face)

Subtitle: God-A Cosmic Power Beyond Imagination

Subject: This book represents a unique confluence of philosophy, science, psychology, and spirituality.

Author: Chander Kishore Sharma. At the age of 82, the author has shared his lifelong insights and experiences in the form of this manuscript.

3. Detailed Chapter-wise Summary

Chapters 1-2 (Origins and Psychology): These chapters analyze how primitive humans, driven by their 'fear' of nature, ascribed a 'human face' to natural forces. Through the lens of psychology (specifically Pareidolia), it is explained that our brains are hardwired to seek out faces rather than formless entities; this innate tendency led us to conceptualize God as a 'Father' or a 'Protector.'

Chapters 3-5 (Religious Perspectives): This section traces the journey from the 'Ruling God' of the Abrahamic religions to the concept of *Saguna* transitioning to *Nirguna* (from the anthropomorphic idol to the formless absolute) within Indian philosophy (Sanatan Dharma). Additionally, non-theistic philosophies—such as Buddhism and Jainism—are discussed, wherein 'immutable natural laws' are held to be paramount rather than the concept of a personal 'God.' *

Chapters 6-9 (Science and the Future): This section bridges the gap between science and spirituality through the ideas of Einstein and Spinoza. The authors argue that the 'God' of the future will be a

shared truth found at the intersection of the laboratory and meditation.

Chapters 6–9 (Science and the Future): This section bridges the gap between science and spirituality through the ideas of Einstein and Spinoza. The authors argue that the 'God' of the future will be a shared truth found at the intersection of the laboratory and meditation.

Chapters 10–13 (Global Solutions and Policy): While warning against contemporary religious fundamentalism, the authors call for 'ideological disarmament.' The concluding chapters offer suggestions for governments and social institutions—such as the establishment of a 'Ministry of Peace' and the teaching of God in education as 'Cosmic Science.'

10 Global Sutras for Humanity

Power is One, Forms are Many: The power running the universe is one; what we call 'God' is actually the 'Supreme Law' of existence.

- **Name and Face are Human Creations:** God has no name, religion, or face. These were crafted by humans for security and identity.
- **The Path of Awareness, Not Fear:** True spirituality lies not in the fear of God but in understanding our rhythm with cosmic energy.
- **Connection, but Not Prayer:** Prayer is not 'asking' for something, but tuning one's own energy with the infinite energy through meditation.
- **No Intermediary Required:** No institution or priest is necessary to reach the truth; it is available within every living cell.
- **Union of Science and Spirituality:** What science calls the 'Law of Physics', spirituality calls 'Consciousness'.

- **Karma is the Real Justice:** No external 'Judge' punishes us; our actions create their own results through the law of cause and effect.
- **Relinquishing Ego is Peace:** Saying 'My God is great' is ego; accepting 'God is only Power' is the basis of peace.
- **Nature is the Living Temple:** If power is faceless and omnipresent, then every tree, river, and creature is a living part of it. Protecting nature is the highest worship.
- **Cosmic Citizenship:** Since God takes no sides, humans should have no tribes. We are all waves in the same ocean of consciousness.

5. The book, 10 Universal Principles for Humanity, presents some revolutionary principles:

- * **Power is One:** The power that drives the universe is the 'ultimate law of existence.'
- * **Awareness, not fear:** True spirituality lies not in fearing God, but in being in tune with cosmic energy.
- * **Prayer versus connection:** Prayer is not asking for something, but in 'tuning' one's energy with the infinite.

*** Nature is the temple:** If power is omnipresent, then protecting the environment is the greatest worship.

Instead of indoctrinating the reader into a new 'cult,' this book inspires them towards 'free thinking' and 'global citizenship.'

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Chapter 1

Primitive Fear and the Rise of Divinity



**The crackle of lightning, the anger of a giant sitting
beyond the clouds**

1.1 Wonder and the First Ray of Existence

Imagine that dim dawn of civilization, when humans had neither permanent homes for their safety nor the language of science to understand nature. For that primitive man, the world was a deep ocean of mysteries, in which every wave brought a new question. When lightning struck,

piercing the silence of the dark night, it was not merely a physical phenomenon; it was a 'rage' that shook the very existence.

This wonder was not limited to fear, but rather a struggle to protect existence. Primitive man noticed that when he himself was angry, he screamed or struck. Because the roar of the clouds and the strike of lightning matched his own behavior, he unconsciously assumed that there was a 'super-human' sitting across the sky, angry with him about something. This is where the foundation for the humanization of 'power' was laid, where unknown energy began to be imbued with human emotions.

1.2 Fear: The First Brick of Religion

The famous philosopher Lucretius said, "Fear was the first thing that gave birth to gods in the world." Primitive man's greatest challenge was uncertainty – when would a drought occur? When would a flood occur? When would lightning strike? He had no control over all this.

Psychologically, man found it more comfortable to fear a 'person' than a 'void' or 'invisible energy.' There was a deep selfish motive behind this: an impersonal law cannot be changed, but a person can be 'persuaded,' 'bargained,' and appeased with

'gifts' (sacrifices). Thus, the 'face' of God became a tool for man to manage his own uncertainties.

1.3 The Journey from Naturalism to Personality

Initially, God was not a 'person,' but rather, every natural force was an independent entity. Clear evidence of this is found in ancient civilizations:

Egypt: The energy of the sun was called 'Ra,' who travels every morning on a boat.

Vedic period: 'Indra' was depicted as a warrior, possessing the power of rain and protection.

It is worth noting that in attempting to capture the 'quality' of power, humans confined it to a 'personality.' We transformed 'heat' into a 'god,' then clothed that deity, gave it a family, and bound it in a complex web of human emotions. This process was akin to compressing the vast experience of energy into a 'literary character.'

1.4 The Web of Language and Determination of Gender

Language played a major role in personifying God. As soon as humans began using nouns for natural forces, they moved further away from the true 'power.'

We divided power into 'He' and 'She'. If power seemed creative, we called it 'female'; if it seemed destructive or law-making, it was called 'male'. Does gravity have a gender? No. But the moment we called light 'Sun God,' we confined it to a male body. It was this limitation of language that placed a heavy mask on the 'faceless power.'

1.5 Sacrifice and the Rise of Mediators: The Institutionalization of Fear

When humans considered natural forces to be 'persons,' the next step was to 'appease' those individuals. The primitive mind thought that if the tribe's mightiest warrior could be appeased by gifts, then the 'god of lightning' would also demand food. This is where the philosophy of 'sacrifice' and 'bribe' began, where humans began offering their precious possessions to the power they perceived as a 'person.' This system gave rise to a new class of 'priests' or 'intermediaries' who claimed to understand the 'moods' of that 'super-power'. Power, which was once equally available to everyone (like wind and sunlight), now became a 'private property' whose keys were held by these intermediaries.

1.6 Conclusion: The Defeat of Human Conscience

The chapter concludes that the 'rise of divinity' was actually the 'defeat of human conscience.' We found a shortcut called 'God' to satisfy our curiosity. We stopped asking 'why' and 'how' and focused on 'whom to worship.' Lightning still strikes and rain still falls, but we have forgotten their true 'faceless' nature by labeling them 'Indra' or 'Zeus.'

1.7 The Rise of Mediators

Self-proclaimed Advocates of 'Power': As the rituals of sacrifice and worship became more complex, a new class emerged in society – the priest or shaman.

1.8 The Role of Mediators

Since God was now a 'person,' he spoke in a specific language and had his own 'tantrums.' The priest became the one who claimed to understand the 'moods' of that 'super-power.'

1.9 The Beginning of the Web

This is where the 'web' we have planned for Chapter 10 began to be woven. Power, which was once equally available to everyone (like air and sunlight), now became a 'private property' whose keys were held by mediators.

1.10 The Psychological Transition from Fear to Devotion

Over time, human 'fear' transformed into a refined emotion that we named 'devotion.'

1.11 Analysis

Devotion is actually a mixture of love and fear. Man gave the unknown power the status of a father or master so that he could feel like a safe slave.

1.12 Comparison

If we look at the world's ancient prayer songs, they contain less praise and more pleas — "O God, give us life, destroy our enemies, give us wealth." This proves that the personalized God was created by humans to satisfy their selfish needs.

1.13 Global Context: Common Delusions of Civilizations

In different corners of the world, without any mutual contact, humans made almost identical mistakes:

1.14 Maya and Aztec civilizations (Americas)

They removed the hearts of thousands of humans to appease the sun. For them, the sun was a "bloodthirsty person." The people here built

massive ziggurats because they believed that their gods lived on high mountains and needed stairs to call them down.

1.15 Ancient Indian civilization

Here, "suktas" were composed for every force of nature, which later evolved into complex yagnas.

1.16 Philosophical Conclusion

All these civilizations had one thing in common – a fear of unknown energy. Instead of understanding that energy from a scientific perspective, they understood it from a 'literary' and 'humanistic' perspective. They saw the universe not as a 'machine' or 'power', but as a 'royal court' where pleasing the king (God) was the goal of life.

1.17 Conclusion of Chapter 1

At the end of the chapter, we conclude that the 'rise of divinity' was actually the 'defeat of human reason.' We found a shortcut called 'God' to satisfy our curiosity. We stopped asking 'why' and 'how' and focused on 'whom to worship.' The power remained the same – lightning still strikes, rain still falls – but we affixed labels to it: 'Indra,' 'Zeus,' and 'Thor.'

Chapter 2

Psychology of Humanization



The Psychology of Personification

Why does the formless need form?

2.1 The Limit of the Human Mind: Abstraction vs. Solid Form

The human brain is structured in such a way that it understands 'concrete' objects more quickly than 'abstract' ideas. Words like infinity, void, or cosmic energy sound profound, but the mind cannot form any emotional connection with them. When we say, 'God is formless energy,' the mind accepts it as a

cold scientific fact. But as soon as we give Him a 'face' — whether it's that of a compassionate mother or a protective father — our 'limbic system' (the part of the brain that controls emotions) immediately becomes active. The need for form is not actually a compulsion of God, but a cognitive limitation of humanity. We need an 'address' to send our prayers, and that address itself becomes 'form.'

2.2 Pareidolia and the Psychology of Identification

In psychology, there's a term called "pareidolia," which allows humans to see human faces in clouds, mountain shapes, or even in the spots on the moon. This instinct has existed since ancient times, enabling us to recognize the face of a predator lurking in the bushes. This same protective instinct also played out in religion. We began to seek our own reflection in the silence of the infinite universe. We not only gave God a form but also endowed Him with human needs like our own: food, sleep, anger, and praise. This is actually the result of our egocentric thinking, where we assumed that if we had faces, our Creator would have them too.

2.3 The Search for Consolation and the Replacement of the Father

Psychologists like Sigmund Freud argued that the "helpless child" within humans doesn't disappear even in adulthood. Faced with the complexities of life and the fear of death, we find ourselves alone. The formless God can dispense justice, but he cannot embrace. He can make laws, but he cannot wipe away tears. Form was needed to give humans the illusion (or solace) that someone is 'watching' them. We created a being that could listen to our complaints. In fact, by giving form to the formless, we transformed the cosmic power into a 'personal secretary' or 'guardian,' satisfying our ego that the master of the universe is available only to us.

2.4 The Economics and Ease of Devotion

Focusing on the formless is an extremely difficult practice. It requires complete stillness of mind, which is nearly impossible for an ordinary person. Form (tangible form) makes 'devotion' simple and accessible. Offering a flower, lighting a lamp, or bowing before an idol – these physical actions help humans concentrate. But the danger here arises that the 'means' themselves become the 'end'. The form, which was a window to reach the formless, itself became a wall. We stopped looking beyond the

window and began worshipping the window frame (mask).

2.5 Conclusion: The Death of the Symbol and the Rise of Truth

The chapter concludes that the need for form may be essential in the initial stages, like a crutch, but the crutch should not be mistaken for a leg.

As soon as we understand that form is merely a creation of our minds, we become ready to move towards the faceless entity. Mature spirituality is where we recognize our mental limitations and accept that truth does not need any form we give it; it is beyond all these, complete even without them.

2.6 Conclusion of Chapter 2

This chapter makes it clear that the humanization of God is not His divinity, but the mental limitation of man. We have mistaken our own shadow for God. Unless we understand this psychological trap, we will not be able to experience the true 'faceless power' that is beyond boundaries.

Chapter 3

Abrahamic Religions



3.1 The Supreme Being Seated on the Throne

In this chapter, we will analyze how Judaism, Christianity, and Islam established the 'cosmic power' as a 'sovereign personality.' Here, God is not merely an energy, but a 'ruler' with his own laws and a court.

3.2 God: As a 'Creator'

The fundamental philosophy of these religions rests on the idea that the universe and God are two

separate entities. Just as a carpenter builds a table, God created the world from nothing.

3.3 Behavioral Analysis

Power was viewed as 'will.' If God was 'creating' something, there must be a plan and a 'mind' behind it. This logic made God a 'super-human.' What science considers a spontaneous event, the 'Big Bang,' was seen here as a 'personal decision.'

Argument: When we consider the Creator a 'person,' we begin to question Him—"Why did He create this way?" "Why doesn't He stop the wicked?" These questions arise only when we consider God not a 'power,' but a 'responsible being.'

3.4 The Metaphor of Throne and Empire

In the geographical and social conditions of the Middle East where these religions emerged, tribal order and the discipline of the king were paramount. Humans gave this social system a 'divine' form.

3.5 The Nature of Allah and Jehovah

They are called 'Malik' or 'Lord.' He is seated on the 'Arsh' or 'Heavenly Throne. He has angels

(messengers) carrying messages to him and rewarding his loyal servants.

3.6 The Effect of This Form

When God became a 'king,' religion became a game of 'loyalty.' Whoever believes in that king is 'our own,' and whoever does not is 'a rebel.' This is where the web of division began that divided the world into 'believers' and 'disbelievers.'

3.7 Dialogue and the Prophet

When 'Power' Became 'Word'

An incorporeal power cannot give man a 'book.' But 'revelation' is of great importance in these religions.

Comparison: Moses receiving the 'Ten Commandments, Jesus Christ being the Son of God, or the revelation of the 'Quran' to Prophet Muhammad—all of this establishes that God 'speaks.'

3.8 Philosophical Depth

Speaking requires language and personality. These religions translated that 'cosmic vibration' into 'human language.' The negative consequence was that 'God's word' was considered the ultimate truth, closing the doors to logic and science.

3.9 The Principle of Justice

The Deification of Human Law

The greatest pillar of these religions is the Day of Judgment.

Rationale: Justice is a 'human quality.' Nature does not administer justice; it only balances. But these religions gave that balancing power the face of a 'court' and a 'judge.'

Impact: When God became a judge, He became fully 'personal.' He is 'resentful,' He 'forgives,' He 'takes revenge.' This entire process confines cosmic power within the limits of human law.

3.10 Global Context and Political Wars

In today's global context, the notion of this 'personal God' has made wars 'sacred.'

3.11 Political Analysis

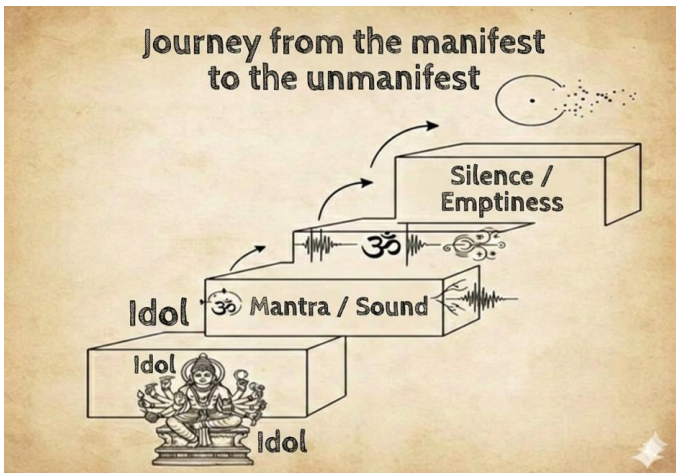
Since God is a 'king,' His followers feel obligated to establish 'God's kingdom' on earth. Whether it's the current conflicts in the Middle East or the ancient religious wars of Europe, at the root of all is the idea that "my God (person) is the true owner of this land."

3.12 The Way Forward

If we consider God to be merely a "power," no individual can claim a "patent" or "possession" over it. Power belongs to everyone, but the "king" belongs only to one tribe.

Chapter 4

Sanatan Dharma - Bridge from Saguna to Nirguna Brahma



4.1 The Meeting of Two Ends: 'Brahman' and 'God'

The greatest characteristic of Sanatan Dharma is that it accepts man at the level of his consciousness. It does not confuse the reader by directly referring to 'Nirguna', but rather builds a 'bridge'.

In the Sanatan tradition, the 'idol' is considered not a goal but a 'support'. Just as a small child is shown

a picture of a 'pomegranate' to teach the letter 'A', similarly, a common seeker needs a 'form' (shape) to understand the infinite Being. This chapter clarifies that idol worship is actually a psychological process of moving from 'form' to 'formless'. When the seeker's mind becomes concentrated on that form, that form automatically dissolves, leaving only 'feeling'. This is the point where the Saguna merges into the Nirguna.

4.2 God vs. Brahman: From Person to Energy

This chapter explains in detail the subtle difference between 'God' (Saguna) and 'Brahman' (Nirguna).

When we say 'God,' we refer to the entity that possesses attributes, governs the universe, and to whom we can pray. But 'Brahman' is pure consciousness that transcends all these attributes. According to Sanatan philosophy, God is the aspect of Brahman that the human mind can perceive. It is similar to how we perceive the infinite energy of the sun as 'sunshine.' Brahman is that infinite sky, and God is the sun shining in that sky. It also explains how 'Advaita' philosophy proves that ultimately there is no difference between the soul and Brahman – Ayamatra Brahman.

4.3 Brahma temples were not built in Sanatan Dharma

The reason was that at the heights of Sanatan Dharma, there was a realization that Brahma is not an idol but a power, so no temples were built for that power.

4.4 The Depth of Symbolism: Why are there so many forms?

The diverse forms of deities in Sanatan Dharma are often mistaken for polytheism, whereas it is actually a philosophy of 'unity in diversity.'

The same electricity lights a bulb, runs a fan, and heats a heater. The energy is one, but the expression is different. Similarly, the 'faceless entity' was called 'Saraswati' when seen as knowledge, 'Durga' when seen as power, and 'Brahma' when seen as creation. These are not mere human imaginations, but different 'modes' of cosmic energy. This chapter argues that through these forms, Sanatan Dharma has opened a unique door to truth for humans of all mental dispositions.

4.5 Transition from Ritual to Realization

The final part of the chapter shows how external rituals gradually transform into internal transformation.

It begins with 'external worship' (temple, incense sticks, garlands), but the ultimate goal of Sanatana Dharma is 'mental worship'. Citing the Upanishads, it is said that the true temple is one's own body and the true light is 'self-knowledge'. When a person realizes that the entity they were seeking outside is the 'witness consciousness' within them, the function of the bridge ends and they themselves become a part of that 'faceless entity'.

4.6 Conclusion: The Significance of the Bridge

The path of Sanatana Dharma is a journey, not a stop. It is the philosophy of merging into the infinity of Nirguna while enjoying the beauty of Saguna. This bridge tells us that form is not wrong, provided we do not accept it as the ultimate truth.

4.7 Conclusion of Chapter 4

Sanatana Dharma gave humanity the ladder of the 'person' (God) to reach the 'power' (Brahman). But man took the ladder as the destination and began to struggle from there. This chapter reminds us that we may have to start with the 'form', but ultimately we must merge with the 'formless' (faceless being).

Chapter 5

An Autonomous System Based on Cosmic Laws



Non-Theistic Philosophy - The Sovereignty of Laws Buddhist and Jain Philosophy

5.1 Creation Without a Creator

A Revolutionary Idea- This chapter explores the world's great philosophies (especially Buddhist and Jain philosophies) that, thousands of years ago, boldly asserted that a 'Creator God' is not necessary for a fulfilling moral and spiritual life. While Abrahamic and some Saguna schools consider God

to be the 'Carpenter' or 'Maker' of the world, these philosophies argue that the universe is 'Anadi' (without beginning) and 'Ananta' (without end). Here, God is replaced not by a person, but by 'immutable natural laws'. This explains that if laws (such as the law of cause and effect) are self-sufficient, there is no need for a 'super-human' or 'ruler' to govern them.

5.2 Buddhist Philosophy: Emptiness and Dependent Origination

Lord Buddha often maintained silence on the question of God. His priority was the cessation of suffering, not the praise of some imaginary heavenly king.

The Buddhist philosophy of Dependent Origination teaches that there is a cause behind every phenomenon. If there is suffering in life, it is caused by our own attachments and aversions, not the wrath of a god. This chapter discusses how the idea of "emptiness" is actually the closest to a "faceless entity"—where there is no concrete "face," yet everything is bound in a web of interconnected energy. Here, "nirvana" means becoming one with cosmic energy and erasing the face of the "ego," which separates us from truth and cosmic energy.

5.3 Jain Philosophy

The Science of Karma and 'Atheism'

Jain philosophy completely rejects the idea of God as the creator of the universe. According to them, if God created the world, why did he allow suffering and evil to exist in it?

Jain philosophy views 'karma' as a physical substance that is connected to our soul. There is no need for a 'judge' or 'lord on a throne' to dispense justice. Just as gravity works equally for everyone, the 'law of karma' operates automatically. It is clarified that those called 'devas' in Jainism are not creators, but 'souls' who have attained complete enlightenment. Thus, God is not some 'other' person, but the purest state of our own consciousness.

5.4 The Foundation of Ethics

Conscience, Not Fear A major question is often asked – "If there is no fear of God, how can humans remain moral?" This chapter addresses this concern.

Non-theistic philosophies propose a "conscience-based morality" instead of a "fear-based morality." When you believe that a God is watching you, you do good deeds out of fear of punishment. But when you know that every action will produce its own

consequences due to "immutable law," you become more responsible. This "faceless" philosophy frees the individual from mental slavery and makes him master of his own destiny.

5.5 Conclusion: Message for Humanity

The chapter concludes that philosophies like Buddhism and Jainism are truly practical examples of "faceless being."

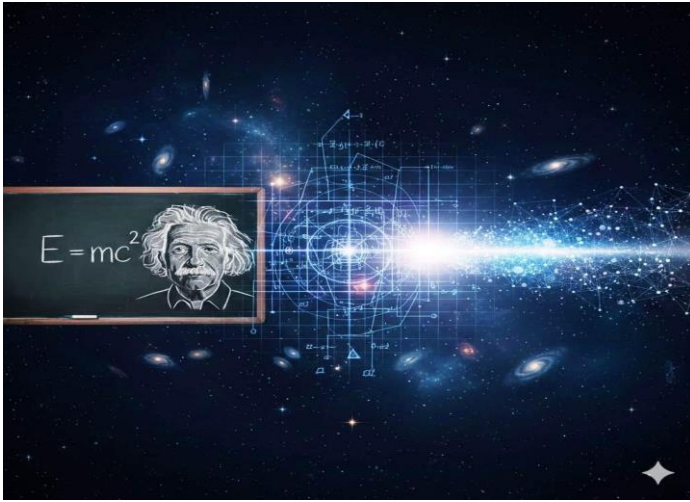
These philosophies teach that there is no need for a "religious mask" or "mediator" to know the truth. When we stop seeing God as a person, we are able to see the "cosmic mathematics" and "compassion" that sustains all of existence. This chapter leads the reader to the realization that not accepting 'God as a person' is not an opposition to God, but an opposition to the 'limited definition' of God that narrows the truth.

5.6 Conclusion of Chapter 5:

Buddhist and Jain philosophies prove that it is not necessary to believe in 'God as a person' to know 'Shakti'. The universe itself follows its own laws. If we understand those laws, we will no longer need any 'greed for heaven' or 'fear of hell.' This is the path of complete surrender to the 'faceless power.'

Chapter 6

God in the Eyes of Science - Spinoza and Einstein



**God as Seen in Science - The Music of Laws and the
Philosophy of Spinoza/Albert Einstein**

6.1 The Convergence of Science and Spirituality

Science and religion are often considered opposites, but this chapter explores the point where these two streams converge. Modern physics is now approaching the mysteries that ancient sages experienced as a 'faceless being.'

Science can never accept a 'personal God' because there is no room for 'whims' or 'miracles' in scientific experiments. Science operates on 'laws.' The great scientist Albert Einstein clearly stated that his God is one who reveals himself in the 'lawfulness' of existence. This makes it clear that the spirituality of the future will not be separated from the findings of the 'laboratory.' When we observe energy particles in 'quantum physics,' they do not behave differently for any particular religion; They obey a universal law, which is scientific evidence of that 'faceless' power.

6.2 Spinoza's God: Nature Is God

Baruch Spinoza was a bold seventeenth-century philosopher who forever changed the definition of God. Einstein also described himself as a follower of 'Spinoza's God.' Spinoza argued that God is not the 'creator' of the universe, sitting outside and controlling it, but rather, God is the 'universe itself.' Expanding on this idea, this chapter explains that if God and nature are one and the same, then every law of nature is a divine law. Here, 'sin' does not mean offending a deity, but going against 'natural laws.' Spinoza's God neither loves nor hates you; he simply 'is.' This realization liberates humans from the narrow-mindedness of considering God an 'agent' fulfilling their own desires.

6.3 The 'Cosmic Religion' of the Future

Einstein envisioned a 'cosmic religious spirit' for the future, free from dogmas and masks.

As human understanding grows, he will seek wonder in the 'starry night' and the 'structure of the atom' rather than the walls of temples and mosques. The religion of the future will be based not on 'worship' but on 'experience' and 'curiosity.' This section argues that only accepting the 'faceless power' can save future humanity. If we confine God to a single face, religious wars will never end. But if we see Him as 'cosmic energy,' science and spirituality will combine to form a global ethic where humanity will be paramount.

6.4 Conclusion: The Transition from Person to Power

The chapter concludes that science has given us the vision to see beyond 'masks.'

The time has come for us to abandon the God who thinks 'like humans,' and embrace the Being who acts 'like the universe.' This transition is difficult because it requires letting go of the 'ego,' but it is the path that will lead us to true freedom and truth.



[Image depicting the concept of quantum entanglement, in which two particles are connected to each other in space, reflecting the underlying unity of the universe]

6.5 The Irony of the 'God Particle'

When the 'Higgs Boson' was discovered, it was called the 'God Particle.' While this name may have been a media creation, the sentiment behind it was profound. Scientists are searching for the 'particle' or 'field' that gives 'mass' to inanimate energy.

The author's argument: The 'field' that science is searching for is actually the 'faceless entity' that underlies all existence. Science is simply looking at it in isolation from human emotions and rituals.

6.6 Conclusion of Chapter 6:

Science has not destroyed God; it has only destroyed the 'illusion spread in the name of God.' Science is leading us towards a God who does not intimidate, who does not show partiality, and who does not change his rules because of prayer. This is a God who can be experienced both in the laboratory and in meditation.

Chapter 7

Root Cause of Religious Conflict - Ego of 'Personal God'



7.1 Power Games and Religious Politics

History bears witness that those in power have always used the 'human face' of God to control the masses.

A 'faceless power' cannot be intimidated, nor can armies be mobilized in its name. But a 'personal

God' who can be 'insulted' or needs 'protection' (as fanatics claim) becomes the ultimate tool for politics. Here is a detailed account of how the slogan "God is in danger" is raised only because we have portrayed God as a weak human being. Why would a power that controls billions of galaxies need the protection of any human being? This realization is the only antidote to the poison of fanaticism.

7.2 Freedom from Fanaticism: Towards Global Citizenship

This part of the chapter proposes the 'dehumanization of God' as a solution to fanaticism.

Fanaticism will end when humanity begins to understand that 'religion' is a cultural garb, not the truth. Just as the same water does not change its essential nature when poured into different vessels, different religions are merely different (and sometimes flawed) attempts to reach the same 'faceless entity'. Instead of being 'religious,' we need to be 'spiritual and scientific.' This emphasizes that future peace will come not from 'equality of all religions,' but from 'transcending religions.'

7.3 Conclusion

Faces Will Fade, Truth Will remain

The conclusion of this chapter is that, in order to save humanity, we must renounce those deities who divide us from one another.

The day we come to perceive that Supreme Power as 'faceless'—on that day, there will remain neither infidel, nor barbarian, nor non-believer. Only 'Life' will remain, and the reverence for that Life alone shall constitute true worship. Fanaticism will not be brought to an end merely by constructing temples or mosques, but rather by vacating 'that inner throne of the mind' where we have seated the God of our own preconceptions.



An image depicting a timeline of major wars fought in the name of religion—such as the Crusades, Islamic conquests, and 20th-century communal conflicts—emphasizing the role of 'identity' and 'God' being utilized as weapons.

Image showing a timeline of major wars fought in the name of religion, such as the Crusades, the Islamic conquests, and the sectarian conflicts of the 20th century, emphasizing the role of 'identity' and 'God' as a weapon.

7.4 De-radicalization: Towards Global Citizenship

This section of the chapter proposes the 'de-humanization of God' as a solution to radicalization.

Fanaticism will end when humans begin to understand that 'religion' is a cultural garb, not the truth. Just as the same water does not change its essence when poured into different vessels, different religions are different (and sometimes flawed) attempts to reach the same 'faceless being.' We need to be 'spiritual and scientific' rather than 'religious.' It emphasizes that future peace will come not from 'equality of all religions', but from 'transcending religions.'

7.5 Conclusion: Faces will fade, truth will remain

The chapter concludes that to save humanity, we must abandon the gods that divide us. The day we recognize that power as 'faceless,' there will be no

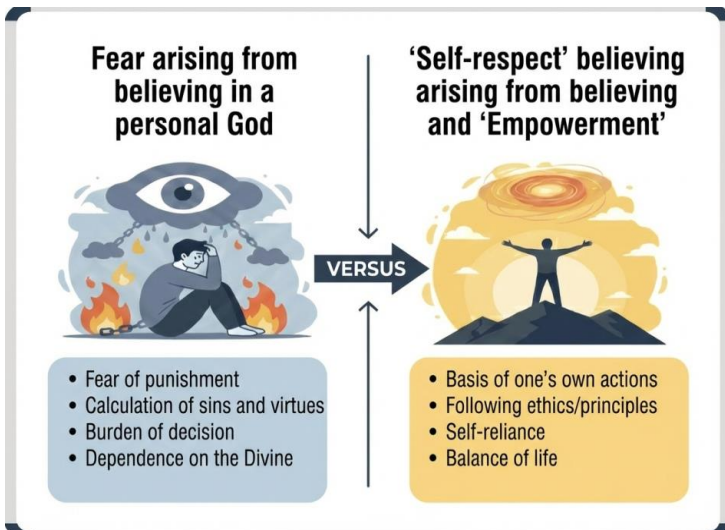
infidels, no mlecchas, and no non-believers. Only life will remain, and respecting that life will be true worship. Fanaticism will end not simply by building temples or mosques, but by emptying the 'throne within the mind' where we have placed the god of our own perceptions.

7.6 Conclusion

This chapter proves that the 'personal god' is the biggest veil that has prevented us from seeing the truth. Because of this veil, we considered humans 'kafirs,' 'mlecchas,' or 'unrighteous.' Only when this veil falls will we see the 'faceless power' that connects us all with a single energy.

Chapter 8

Benefits of Believing in 'Power' – A New Humanity



Prayer vs. Connection - Cosmic Rhythm

8.1 The Traditional Form of Prayer: A Petition or a Bargain?

Prayer is commonly viewed as a "petition," where humans approach God with a long list of their sorrows, desires, and fears. Through our prayers, we hope that the "Lord" of the universe will change His immutable laws just for us.

This traditional prayer is actually an extension of human ego. When we ask a "faceless God" to fulfill our wishes, we are unconsciously viewing Him as a "worldly authority" or "giver" who can be appeased. This is a "bargaining" mentality – "I will offer this offering, and you do this for me." It is argued in detail that such prayer does not connect us with the vast "faceless being," but rather further imprisons us within our own narrow self-interest. This is an attempt to influence God, whereas God cannot be 'influenced,' but only 'experienced.'

8.2 Connection: Matching Frequency

According to the author, true spirituality lies not in prayer, but in 'connection.' Just as we must tune the radio to the correct 'frequency' to listen to music from a radio station, we must attune ourselves to it to benefit from cosmic energy.

The cosmic power is an 'immutable law.' Gravity works the same for everyone, whether you invoke it or not. Similarly, 'connection' means quieting the noise within us so that we can hear the echoes of that infinite silence. Here, prayer does not mean 'asking', but 'disappearing.' When our personal desires become in sync with the cosmic will, we discover that what we thought was a miracle was actually our harmony with the laws of nature.

Connection is an active process where we seek God not outside, but in the vibration within us.

8.3 Meditation: A Method of Removing Masks

If prayer is speaking, meditation is listening. This section of the chapter presents meditation not as a technique, but as the only door to access the faceless being.

Meditation is the process where we dissolve all the mental images and faces we have cultivated over the years. As the mind becomes empty of thoughts, the mask we considered our identity falls away. This section explains that meditation makes us realize that we and that being are not two separate entities. The moment the praying person disappears, prayer manifests in its purest form. This state is the transition from the self to the self.

8.4 Karma is the Real Prayer

An important argument of the chapter is that if the Power is formless and omnipresent, then every act of life can become a prayer. When we help someone, conserve nature, or do our work with complete devotion, we are in the flow of that cosmic energy. When a scientist searches for truth or an artist is lost in his art, he is closer to that 'faceless Power' than a

priest sitting in a temple. It is explained in detail that ritualistic prayers make us passive, while a life based on 'connection' makes us responsive and creative.

8.5 Silence is the ultimate communication:

The limits of words end where truth begins. There is no need to shout or chant mantras to make God who has no ears hear. The only medium to communicate with Him is 'silence'. When we become completely silent, we realize that the Power was never far from us; It is the 'space' between our every breath and heartbeat. With this realization, the pleading of prayer ends, and a feeling of 'grace to existence' is born.

8.6 Conclusion of Chapter 8:

Believing in 'Shakti' is not atheism, but 'high-level theism.' It makes us conscious and responsible human beings, rather than timid devotees. This idea will lay the foundation for a society where there will be no place for hatred, because we will all be different waves in the same 'ocean of Shakti.'

Chapter 9

Merger of Science and Spirituality – Future 'God'



Global Solutions - Ideological Disarmament

9.1 Ideological Disarmament: Renunciation of Ideas Before Weapons

While there is talk of reducing weapons for peace around the world, the author argues that renouncing physical weapons is impossible as long as our 'ideas' and 'beliefs' are armed. Ideological disarmament means voluntarily giving up the 'mental masks' and 'claims of superiority' that distinguish us from others. As long as my God is

'true' and yours is 'false,' we are ideologically at war. This makes it clear that the realization of 'faceless power' is the only ground where humans can ground their religious ego. If power has no face, there is no rationale left for fighting for it. This is a mental pact where the emphasis is on 'living' the truth rather than 'winning' it.

9.2 From 'Religious Nationalism' to 'Global Consciousness'

In today's times, the nexus between religion and nation is creating an explosive situation. Religion is no longer a personal pursuit, but a means of political power.

When religion is given a 'face' and a 'name,' it becomes divided into borders and flags. This extended section of the chapter proposes that for humanity to survive, 'religious nationalism' must be transformed into 'global consciousness.' We must understand that the atmosphere, oceans, and cosmic energy have no passport. 'Faceless Power' reminds us that we are first 'citizens of the universe' and secondly, followers of a country or religion. Only this realization can stop the bloodshed on borders.

9.3 Transforming the Education System: Blending Science and Understanding

The author suggests that ideological disarmament should begin in the classroom. Education should not only be a means of imparting information, but also a means of breaking down prejudices. The current education system teaches children how to live but not how to know oneself. Secularism in education should not mean distance from religions, but rather the scientific pursuit of truth. It has been argued that students should be taught spirituality as the science of cosmic energy rather than comparative religion. When a child studies the structure of the atom and the expansion of galaxies, they will automatically understand that God is not a being confined to a small building.

9.4 Shared Truth for a Shared Humanity

A large part of the chapter emphasizes the concept of a shared truth. If truth is one, the paths to attain it may be different, but the goal must be the same. Conflict arises when we consider the paths themselves as the destination. Ideological disarmament leads us to transcend those paths (religions) and toward a single center that is common to all. Just as the laws of science are shared by all, the realization of the "faceless power"

provides a shared spiritual ground. It is explained in detail here how this shared truth can restore trust between communities. When we see the same "formless energy" in the face of another, hatred will be replaced by compassion.

9.5 Conclusion: The Dream of a Warless World

The chapter concludes that peace is not an external agreement, but an internal revolution.

Wars will end not through treaties, but through a transformation of the "vision" that sees the other as "other." Embracing the "faceless power" is the "ultimate disarmament" where humans dissolve their narrow differences. The moment we begin to recognize the power that has no name or form, all the walls of the world begin to crumble, and a new, loving world is born.

9.6 Conclusion of Chapter 9

The 'God' of the future will not be a person we bow to, but a 'truth' we live. This confluence of science and spirituality will lead us to a civilization where no intermediary is needed to experience truth. This will be a complete scientific encounter with the 'faceless being.'

Chapter 10

Web of Religions and Future Wars



The Web of Religions and Future Wars – The Path to Saving Humanity

10.1 Institutional Religion: An Artificial Siege

In this chapter, the author argues that religion, which should have been a path to soul salvation, has over time transformed into an "institution" and then a "web." The most striking characteristic of this web is its "exclusivity." When religion becomes

institutionalized, it focuses more on "membership" and "numbers" than on the pursuit of truth. Mediators and priests have erected a wall of complex rules, rituals, and taboos around God, making it impossible for the common man to cross. This makes it clear that this "web" is actually a psychological prison, where man is threatened with eternal damnation if he does not worship the prescribed "face" (form of God). This fear is what sustains power, preventing the acceptance of the 'faceless.'

10.2 Personal Gods and the Struggle for Sovereignty

Folding the pages of history, we will find that at the root of most wars has been the idea that "my God is the only sovereign truth." When we endow God with the human qualities of a 'king' or 'ruler,' we are inadvertently preparing the ground for war.

A personal God inevitably becomes a 'biased God.' He loves 'his' devotees and hates 'others.' This is the ideological fuel that will fuel future wars. The author argues that the future conflict will not be about 'Allah versus Ram' or 'Jesus versus Buddha,' but about the 'identities' we have imposed on these great men. Until we understand that power is

formless and shared, the mask of every religion will remain a shield and its ideology a sword.

10.3 Ideological Disarmament

The Only Formula for Peace

The most important part of Chapter 10 is the call for "ideological disarmament." This is not just about throwing away weapons, but about abandoning ideas that breed hatred. Just as the proliferation of nuclear weapons threatens the world, the spread of "radical ideas" is also suicidal. The process of disarmament begins when we accept that truth is not in anyone's "copyright." Embracing "faceless power" means surrendering our ideological weapons. It is explained in detail that if we understand that God is an "immutable cosmic law," we will not fight in His name, just as we do not fight for gravity or the speed of light. The peace of the future lies in the scientific understanding of truth.

10.4 Warning of the Future: Religion vs. Science?

At the end of the chapter, the author issues a sobering warning that if we don't break this web of religions, the combination of technology and fanaticism will lead humanity to destruction.

We cannot manage 21st-century technology with a 7th- or 10th-century religious mindset. If we have supercomputers and nuclear missiles at our disposal, but our minds are still haunted by 'tribal gods,' disaster is inevitable. This chapter suggests that humanity's future lies in transcending 'religion.' We need a 'Global Ethics' that is based not on masks, but on 'faceless power' and universal compassion.

10.5 Conclusion: The Last Door to Freedom

Ultimately, liberating God from human imagination is human freedom.

When we strip that power of its face, we strip the intermediaries of their power. Then no priest or mullah will be able to tell you what God wants from you. Then you will connect directly with that cosmic energy. This is the point where future wars will end and a new, united, and peaceful humanity will emerge in the light of the 'faceless power.' This maintains the philosophical seriousness of the original text while making it more comprehensive in the context of present and future challenges.

10.6 Conclusion

This chapter warns that the web of religions is the gunpowder on which today's world rests. The only

way to defuse this gunpowder is to remove the 'face' we have assumed to be God. When there is no face, there will be no hatred.

Chapter 11

Liberation of God



11.1 Dismantling the Masks: Freedom of Truth

Chapter establishes the fundamental idea that what we have hitherto considered 'God' was actually merely a reflection of our own imaginations, fears, and social needs. We have reduced that infinite being by dressing it in human masks. The 'liberation' of God does not mean erasing Him from existence, but rather freeing Him from the human weaknesses (anger, prejudice, ego) that we have imposed upon Him. When we accept God as 'faceless,' we truly liberate Him. This makes it clear

that true liberation occurs when God is no longer a prisoner of any religion, scripture, or building. He is no longer a 'person,' but rather the 'silence' and 'energy' that flow equally within every atom.

11.2 The Rebirth of Humanity: From Fear to Awareness

As God is freed from human qualities, humans too begin to free themselves from the old fears instilled in them by mediators and institutional religions.

This part of the epilogue calls for the emergence of a new humanity. When God has no side, no 'tribe' or 'religion' can distinguish man from another. The realization of this 'faceless being' makes us 'responsible' rather than 'religious.' We no longer perform good deeds out of the lure of heavenly rewards or the fear of hellish punishment, but because we realize that we are all waves in the same 'ocean of consciousness.'

11.3 Science and Meditation: Two Wings of the Future

The author concludes that the spirituality of the future will combine the rationality of science and the depth of meditation.

The laboratory and the meditation center will be two different paths to the discovery of the same

truth. What science calls the 'Unified Field' or 'Energy', the seeker will experience in the 'silence' within himself. The epilogue explains to the reader that true worship is not 'prayer' (supplication), but 'tuning' oneself to that cosmic rhythm.



A magnificent view of Earth from space, boundless, surrounded by a vast, starry universe. The word "One" is written in many languages, gradually transforming into a point of pure, white light.

11.4 Conclusion

Ideological Farewell and New Beginnings: The chapter's conclusion, rather than forcing the reader into a new 'sect' or 'religion,' inspires independent reflection.

This conclusion is not merely the end of a book, but the end of the old 'religious ego.' The author's final call is to seek the light that needs no external lamp. When we free God from human captivity, we discover that the power we were seeking outside is already present in every breath and every moment of our consciousness.

11.5 The core message of Chapter 11—freeing God from human limitations and seeing Him as a universal power—is firmly established with references throughout the book.

11.6 Conclusion of Chapter 11: This conclusion leaves readers with the resolution that truth needs no name. When 'name' and 'face' disappear, only 'truth' remains.

Chapter 12

Ideological Revolution and the Role of Social Institutions



12.1 Fundamental Changes in the Education System: 'Understanding'-Based Teaching

The author believes that the current education system, in the name of secularism, distances itself from spiritual subjects, creating an ideological vacuum in society. Governments should incorporate 'Universal Spirituality', rather than 'Comparative Religion,' into the curriculum from

primary education onwards. It is suggested in detail that children should be taught God not as a 'miracle figure,' but as 'Cosmic Science.' The aim of education should be to remove the sense of 'communal superiority' from students' minds, which is instilled in them from childhood by home and society. A bridge should be built between the science laboratory and the philosophy classroom, where 'faceless power' can be understood through reason.

12.2 Establishment of a 'Ministry of Peace': Resolving Ideological Conflicts

Governments worldwide spend trillions on defense budgets, yet there exists no dedicated department to sever the ideological roots of hatred. Chapter 12 proposes the formation of a specific 'Ministry of Peace.' This department would not merely undertake relief work in the aftermath of riots; rather, it would spearhead campaigns for 'ideological disarmament' within society. Collaborating with intellectuals, scientists, and liberal philosophers, this ministry would formulate policies designed to dismantle the 'tangled web' of religious dogma. Its mandate would be to ensure that government policies remain free from any form of religious bias and that, within public discourse, 'humanity' is prioritized above 'religion.'

12.3 De- humanization of Public Symbols

Often, religious statues and images in public spaces evolve into symbols of 'territorial dominance' between different communities.

It is suggested that, instead of erecting statues of specific 'faces' or 'religious figures' in parks, intersections, and government buildings, the government should install elements of nature that possess universal significance—such as a majestic tree, a symbol of the Sun, or a model of the Earth. These symbols would serve as representatives of a 'faceless entity'—an authority that belongs not to any single community, but to all of humanity. This approach underscores the fact that when public spaces are liberated from 'communal symbols,' a shared sense of belonging will psychologically take root within society.

12.4 Environmental Protection

The 'Supreme Civic Religion': Since God is a formless and omnipresent energy, the protection of nature ought to be regarded as the highest form of worship. The author offers policy recommendations to governments, suggesting that environmental pollution be categorized not merely as a 'legal offense,' but as a 'global sin' (or *Adharma*). Once we grasp the realization that this

very 'faceless entity' permeates the water, air, and soil, the exploitation of nature begins to feel akin to self-destruction. Governments should formulate policies wherein the 'protection of the ecosystem' is regarded as the paramount criterion of nationalism. Rather than conflating religion with politics, politics and the environment should be intertwined.

12.5 Legal Oaths and Constitutional Consciousness

Currently, there exists a tradition in courts and oath-taking ceremonies of swearing oaths with one's hand placed upon religious scriptures—a practice that, albeit inadvertently, binds the individual to their specific religious faith.

This chapter proposes in detail that the basis of an oath should be 'Truth' and 'Constitutional Consciousness,' rather than a 'Personal God.' When an individual swears an oath of public office, they should be accountable not to a 'God with a face,' but rather to that 'Invisible Truth' and to 'Humanity.' This legal reform will gradually extricate society from the 'narrow identities' woven by the intricate web of religions.

12.6 Conclusion: The Foundation of a New Society

The conclusion of this chapter is that these policy changes must not remain merely on paper; rather, they must be transformed into a social movement. It is the shared responsibility of governments and social institutions to foster an environment wherein human beings recognize their 'cosmic identity' as being paramount to their 'religious identity.' When governance operates upon the principles of 'faceless authority,' justice and compassion will take the place of bias and bigotry.



Picture a 'pyramid', with many faces of different colours (different parts of society) at the base, but as the pyramid moves upwards, they all merge into one pure white light (unity).as the pyramid moves upwards, they all merge



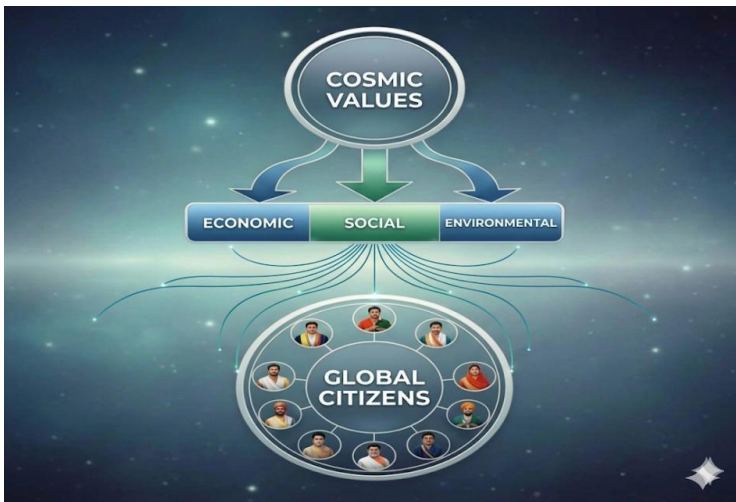
A scene from a school where the wall is hung with no religious image, but a picture of the universe, and children sit in a circle, holding hands.

12.7 Chapter Conclusion:

The significance of ideas lies in their implementation. This chapter challenges and invites society to create a system where God becomes not a source of hatred, but the foundation of unbreakable unity.

Chapter 13

Policy Changes - Governance and 'Faceless Power'



13.1 The Conclusion of the Ideological Journey: Truth Beyond the Masks

In this chapter, the author sums up the entire ideological journey, starting from primitive fear and reaching the rationality of modern science. We stand at a point where the relevance of the old 'gods with faces' is waning.

The first part of the conclusion emphasizes that accepting 'faceless power' is not the end of any religion, but rather the coming of age of 'spirituality'. Just as a child leaves behind its toys as it grows, mature humanity must leave behind those 'tribal gods' and stories of 'imaginary heavens and hells'. This makes it clear that truth needs no protection or propaganda; it is self-evident in its entirety. When we strip God of his 'face,' we actually free him from our narrow-mindedness.

13.2 A Shared Future: The Rise of Global Citizenship

The author argues that if power is formless and omnipresent, then any kind of wall between humanity ceases to be justifiable. The world of the future will be one where a person will be identified not by their 'religion' but by their 'character' and 'cosmic connection.' It is elaborated that 'faceless power' is the only common ground that can unite Christians, Muslims, Hindus, Sikhs, and atheists. When we look into each other's eyes, we see not an 'infidel' or a 'non-believer', but a fragment of the same infinite energy. This realization will truly end wars.

13.3 Personal Transformation: Experiencing God Within Oneself

The final chapter makes it clear that knowing God is not an external event, but an internal revolution.

This part of the conclusion inspires the reader to introspect. If God is a faceless energy, then there's no need to go to a shrine or a cave to find Him. He exists in every breath, every thought, and every heartbeat. It's further suggested that silence is the ultimate language for communicating with that entity. Only when the ego of man dissolves can he become one with the faceless entity.

13.4 Call for a New Morning: Vision of a Fear-Free Society

The book concludes with a call for a new dawn where love will replace fear and reason will replace superstition. The author envisions a society where children will not fear God but will be amazed by the mysteries of the universe. Where temples and mosques will not be centers of hatred, but centers of meditation and service. It conveys the message that embracing the faceless entity is the ultimate revolution that can save humanity from self-destruction. This is not just an idea, but a new way of life.

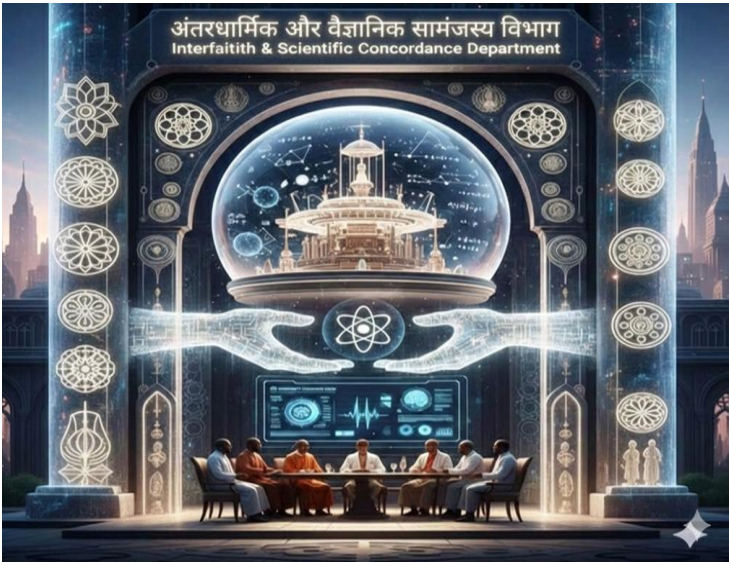
13.5 Final Words: A Humble Farewell

The author concludes with the thought that truth cannot be confined to a book; it is merely a hint.

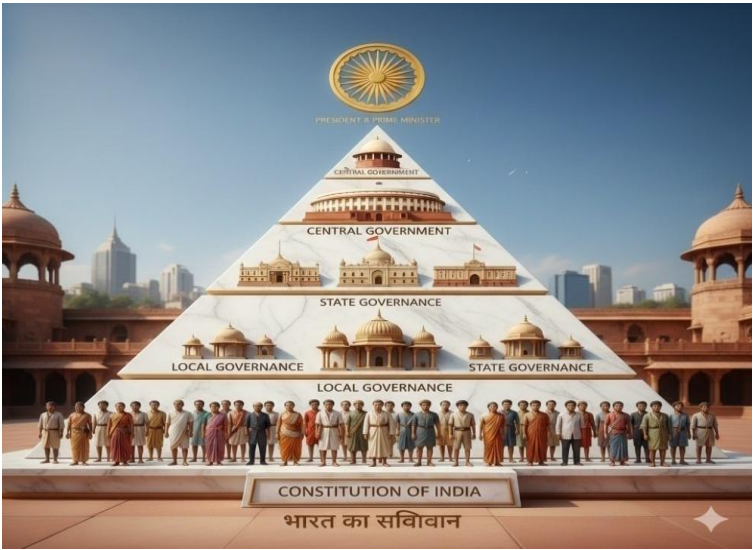
This book only points the way; the reader must choose the path. When you close this book, your true journey will begin—a journey without masks, without intermediaries, only you and that infinite, faceless being.

This book only points a direction; the reader must walk it himself. When you close this book, your real journey will begin—a journey where there will be no masks, no intermediaries, only you and that infinite, faceless power.

Scene



Establishment of a Ministry for Ideological Dissemination.



The Administrative Pyramid

13.6 Conclusion of Chapter

The ultimate goal of governance should not be merely material development, but the development of the citizen's "consciousness." This chapter reminds governments that when the state embraces the idea of "faceless power," it truly ensures a common sky and a common earth for all citizens.