



Exhuming the Reality: Connecting Physics and Metaphysics

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Abstract

The purpose of this paper is the discovery of reality. It develops a relationship between physical and nonphysical, which is a bold ambition and requires a lot of logical reasoning. Humans involved in scientific explorations are in search of spiritual enlightenment or vice versa? This document is a stream of thoughts, and its goal is not to convince anyone rather, in the words of Shakespeare, "confound" and "confuse" and of course, motivate us to seek the truth. Economists assume and try to analyze with logic. There are some assumptions on Science (physical) and Spirituality (metaphysical) that are widely held and accepted. (1) Spirituality and science are as oil and water and thus do not mix. (2) Spirituality is obviously superior to Sciences. (3) Science has a value in monetary terms, but Spirituality has no price. (4) The Science is cold, inhuman, the heart of stone, but Spirituality is deeply human and warm. These assumptions revolve around the notion of God because people think that Spirituality is God/Nature and Science is not natural and is apart from God. Science is an object used against God, and we try to build on our own what God has planned for us or refused to us purposely. With Science, we are asserting our independence and God.

Key Words: God, Prophets, Physics, Metaphysics, Science, Technology, Spirituality

Introduction

Prophets' teachings in their times were radical and outrageous. They could talk to God across heavens, travel through time and space, to and from the earth and beyond, make dead people alive, gave sight to blinds, explain the science of birth and death, and numerous other occurrences. Those could be/were miracles, but at the same time invite for human inquiry and rationality of sciences to discover nature. Most prophets lived a normal human life and earned their livelihoods as common people of society. However, they were far contended and relaxed. Erich von Däniken questioned if God was an Astronaut. He said:

"The gods of the dim past have left countless traces which we can read and decipher today for the first time because the problem of space travel, as relevant today, was

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not a problem, but a reality for men of thousands of years ago. We received visits to the universe in the distant past, although I do not know who these extra-terrestrial intelligence were or what planet they came from" (Däniken 1969) (p.10)

"Old civilizations' methods of engineering are equal, if not superior to ours, and these technologies have been applied at the global level, as guided divinity" (Campbell, 1991). Finally, we are spiritually indebted to old technologies given by Daedalus, Mercury, Minerva, Prometheus, and Pandora

The discussion here will give an outline of the metaphysical (Spirituality) and physical (science and technology) in order to stimulate the identification of the Spirituality in scientific or positivist studies. The basic premise is that science and technology represent and produces sets of values, and its spiritual values are vital to diagnosing natural, ethical, social, political, and technical values. Phenomena need words for an explanation. Words are symbols; so how and who should interpret these words? How do we understand periods of defying historical falsifications from the exclusive truth? What is the method we use to sift the truth from the belief? How do scientific or positivist values fall within the spiritual? How spiritual values fall within the scientific? A conceptual understanding of Spirituality and science stimulates academics to develop strategies to treat multiple values in the research and/or in practice.

Science and Technology-The Physical

Science is a conjecture of the measurable underlying order. A belief is a postulation that when an apple falls from a tree, there is a natural cause and effect. It does not fall because of thunderstorm causing a wind, making the apple swing to and fro and fall from the tree. Actually, it happens due to measurable rational reasons. God has made a world that works on its own constantly without fixing it from outside. Modern science prospered in the West because theology understood God to have created the universe functioning according to permanent laws. That provided people with a philosophical basis for a scientific method. If a scientist does not claim that there is a rational reason for what he is about to study, he will be unable to investigate at all. This faith in rationality comes from the belief in a rational God, a God that wants humans to discover the world and for whom this discovery is an act of worship.

Humans have constantly been busy with three types of control in this world. First, controlling the colossal forces of nature like heat, cold, wind, and energy; secondly, the objects in their proximity like animals, plants, and their health and disease; and finally, their desires and fears, fantasies and nonsense. (Bernal 2009) Throughout history, science has been the primary means by which human-to-human contact has been improved, and it is only by the progress of civilization that we are able to develop and explore the spiritual dimension of human existence (Robertson 1998). Technology is a human discipline created to meet human needs. Technology is part of what defines us as humans. Noble exclaims the theology of technology and that it is still to be seen whether the new gospel restored technology or if it was the direction for technology or both. (Hopper 1991). We must discover how technology can facilitate our inquiry and Spirituality. What is the best possible way to use the technology, and how can it be found? How much should be depended on intuition and how much on information? Intuition is a skill to further expand the vision of our experiences. There should be balance

in this skill to avoid over-exposure, fatigue and to keep the ingenuity rolling and passion increasing. Here Spirituality becomes strength.

Spirituality- The Metaphysical

Spirituality is related to the Greco-Christian tradition derived from the Latin word interpreted as "the principle of conscious life, the vital principle in humans, animating the body or mediating between body and soul". (Flexner and Hauck 1993) It is grounded in the revelation of God found in the religious books. Given what we believe about God, it is not surprising that some believe that for "God's sake," they should free religious institutions. Although it is true that religion builds on spiritual experience, the spiritual experience becomes religious very quickly.

Spirituality is also often contrasted to religion. Whereas religion is considered complicated and tied to morally ambiguous institutions, Spirituality for many is a simple way forward and connect with God. For seculars, spirituality offers an alternative to conservative religion. It is linked with an experience of the transcendence that brings meaning to life, while religion is seen as an institution that often supports patriarchy and oppression (Rebecca E. Grinter 2011). Increasingly one hears individuals describe themselves as "spiritual but not religious." For these individuals, the point is that God or the divine or the still transcendent matters; however, the institution of the church/mosque/temple or the official beliefs of a certain religion are deeply complicated.

Spirituality helps in the search for meaning and value of life through self-transcendence. It is manifested in the views and activities that prompt a sense of relationship to a transcendent dimension and may include formal religious participation (Reed 1991).

"The spiritual dimension is defined and is understood as the Need; meaning, purpose, and fulfilment in life; Hope, will to live, belief and faith". (Ross 2011) Why are religions ignorant about the popularity of Spirituality? There are several reasons. First, it appeals to the secular part of America and Europe. For example, some of them consider that many religious institutions were cruel to women and minorities, while for some, the set of beliefs is increasingly difficult in this scientific age. Yet these people enjoy a sense of transcendence. Second, there is a thought that Spirituality without religion solves their problems. This argument means that religions cause problems that "spirituality" might be able to solve. Thirdly, much suspect spirituality predates the emergence of organized religion. Humans had a sense of the divine which was codified and used. In other words, religion is parasitic on the spiritual plane.

Spirituality viz a vis Science and Technology

Spirituality (S) and technology (T) are two general terms that are stretched to cover a lot of linguistic territories. There are two kinds of things in this world; those that come directly from nature and those produced by humans. The technology applies primarily to the field of artificial things. Heidegger defines technology as:

"to create is to do something to emerge as something that has been brought forth." (Heidegger2008) Technology has made the expansion or extension of the human potential for communication or unconcealing reality. It is the way of our creativity. The most

mysterious and wonderful thing about technology is that reality is being manipulated by one of its evolutes, humans. Spirituality is very much a part of the human inner landscape is very personal and individual. Technology is a deep expression of the human soul as art.

There is lots of contemporary discussion about humans being lost in search of something. Such thought is considered a consequence of secularism, alienation, disenchantment, or due to restlessness and fears, which are creating thirst in people for sense and purpose and hence for Spirituality. People are not finding satisfaction from web surfing, shopping, and communication on social media. Without Spirituality, matter of this world is of course, worthless. Technology might be the result of our disenchantment of religion devoid of the Spirituality. When Marx called religion as the opium of the people, he was concerned about religions depriving proletariats of their revolutionary minds. Max Weber went around this saying that instead of a force of oppression, religion turned to capitalism and technology to free our spirits from oppression (Susan P. Wyche 2008). The apex of technology goes along with the revival of the Gospel (Kohlenbach 2005), (Mendieta 2004), (Siebert 1985), (Stahl 1999). Joseph Smith had said in 1926 that there would be no radio, no airplane, no medicine, no chemistry, no electricity, and many other discoveries. These discoveries were not by chance, but due to superior intelligence by men today; and these continue coming because the "Lord wanted and because he hath poured out his Spirit upon all flesh". (Erickson 2001)

Religion could be variable that affects the relationship between technology and Spirituality. Its symbolic expressions and activities reflect an attempt by humans to find the meaning of life, justify the conscious behavior and way of life, the certainty of death, and the pervasiveness of human suffering (Miller 1998). Human reality is the virtuality of God. Religion can never take us to Spirituality, as it divides people. Each religion seeks to dominate the other by proving that its God and the prophets are the only reality and power in this world. In fact, religion tends to make a man a slave. Luddite thinks we are becoming cyborgs as we give our agency to technology. But actually, this is the religion that makes us a machine telling us the dos and don'ts of life. Spirituality is above all religions. It is like a tree (Spirituality), which has so many branches (religions). When the man questions his existence, it leads to Spirituality.

Spirituality is not dogmatic but a dynamic action, adapting to varying circumstances and environments continuously. This adaptability is vital in a technological milieu to progress and modernize oneself. In the competition to acquire technology, what must be remembered is its creator, which is the human mind. Like charging telephones, cars, and computers, the human mind also needs to charge itself. To be more effective, it should be fed with a diet of meditation. It must connect with the life around. Spirituality is significant for this connection. Humans are a source, always connected to the ultimate intelligence, moving forward with a sense of possession and obligation for the transformation.

By using technologies at their disposal. They can detonate a nuclear bomb, and they can bring peace to the world. It is the Spirituality that can create balance with grace and inculcate such skills naturally. Values of caring and sharing, truth, the joy of love, and wisdom; is the growth of humans through Spirituality. Technology is used to get all this and make their life a festivity.

According to Noble (Noble 1997), there was religious inspiration and momentum behind the technology company from the West. In his interpretation, the blurred

distinction between the Christian God and the man who was part of the Jewish tradition and identified as its main project, the resumption of the divinity of the lost man. As a first step, "practical arts" were despised by the Christian thinkers because they were not considered relevant for the purpose of overcoming the state of fallen man. However, the ninth-century philosopher Erigena argued, with others, that these arts could be used in the service of the salvation of men and constituted the link between man and the divine (Paul 2005).

Adam had a hand in creating the world, the designation of beasts was a part of the divine knowledge, knowledge of nature, and moral knowledge. And also, and most importantly for our story, Adam was immortal (Berkhof 1996). But after eating the forbidden fruit, perfection and participation in the divinity of origin is lost or at least reduced. And the Christian project is the recovery of the lost divinity. God, inflamed with anger for the builders of the Tower of Babel, did not destroy the tower but just merely confused the Masons. Apparently, he was not opposed to the technology, but only for the purposes for which technology was being used, God gave Noah the sketch and specifications of a boat, and later he gave three divine blueprints to the construction of the Ark of the Covenant, the Tabernacle, and the First Temple. Favorite metaphor of Jesus for the heaven was technological: a house with many rooms. We could conclude God was a technologist and admired technique. The prophets are smart technologists and maybe day dreamers. They desired things to happen that seemed impossible at this time. Prophecy must be considered part of history, but until history has found its laws, it must be used as data for illustration, though one may say vaguely that everything happening has to be consistent with the spirit of the history. Physical sciences, insofar as we know, give us the material from which the future as well as past is constructed and the manner of this construction. (J. D. Bernal 1952)

The global village is now a digital reality. Modern technology offers us enormous opportunities that are not only physical but also spiritual. Already, we are seeing the technology not only expanding our knowledge but also our minds, with clear implications for our Spirituality. This may seem scary, but it is an inevitable outgrowth of evolution leading closer to the day when we will see our body and mind highly cohesive with machines. There is another delusion on artificial intelligence (AI), the type of mimicry in which the machines are programmed to think like humans. This may not be an imitation model but an intrinsically new order of human consciousness where intelligent machines can play a role as sensing partners in human transformation. Such transformed machines may play a creative role in giving life to other machines. The question then arises about the boundaries between the virtual and real, thought and matter, matter and light, space and time. Is God in the machine, or only in its makers? Or is He within or beyond both?

Machines run on electricity, as humans do. Humans are evolving from the matter into the spirit, while computers and machines are doing the reverse, arising from consciousness and plans in human minds. To use high technology is not enough: we need to know, feel and understand spiritually. The human union with the technology is a relay station integral and inevitable for their evolutionary path towards and with God. In a sense, the question of the effects of technology on Spirituality is really a reflection of human impact on their Spirituality. If they want technology to improve their Spirituality, the tools are there to support this goal. If they want to use technology to lead a life of hedonism/pleasure, the tools are there to support this goal as well. If an

individual chooses to use the technology for destruction, opportunities exist for that too. Technology is really a reflection of humans, and they are its reflection.

Religions have appeared on the web beyond the normal brick institutional form in virtual environments. A few decades ago, surfing and net games enticed the anger of the holy. They exclaimed that devil has found a job for idle hands. But now the religions of the world have gone across the virtual.verge to adopt new technologies. Digital "save" is strangely close with the religious notion of "be saved". One of the first computer axioms, garbage in garbage out, is relevant to Spirituality that what is put into life determines what gets out. Virus corrupts a computer like a virus in religion can corrupt Spirituality. Humans can control this "download of virus into their spirits as they do it for computers. Contrary to this, there are many web prayer circles, especially of Christianity. People use emails and other social media for praying and seeking prayers for family, colleagues, and friends. Synchronicity is not a problem anymore. If one misses the church, mosque or temple today, there is the option of postponing a meeting with God to some other expedient time

The end of the world is not going to be due to some computer error, but by the will of Allah, Buddha or God. The coming era will usher awakening where science and technology are creating new openings. Techno pagans are a "vital subculture of digital gurus who keep one foot in the emerging technosphere and one foot in the wild and woolly world of Paganism" (Campbell 2005), (Davis 2004), (Herzfeld v), (Wertheim 1999). Paradoxically, Amish craft also shows connections to a higher spirit or God. Their chastening craft has always been tempting for the silversmith, weaver, or woodworker. It is considered to have spiritual linking through meditation on their act of creation (and technology)

Luddite believes that nothing good can possibly come from technology. Ignacio Götz wrote in technology and the spirit,

"It is not fair that the contemporary human situation can only be understood in relation to technology, but the human condition itself cannot be understood in this relationship "(Gotz 2001).

Muslims say return to the fundamental practices of the time of their Prophet while Christian fundamentalists have faith in a literal version of the Bible. Believers say that there will be the reward of hell and heaven after death. Strangely both rely on technology to spread the message of Spirituality and salvation. Bin Laden used modern technology of media, weapons, banking system to the best of his ability (Castells 2004). Christian fundamentalists use the Internet modern media to spread their antiquated theology and conservative version of the white supremacy of Jesus Christ. Fundamentalist groups around the world take technology as something of an obstacle on their path of Spirituality, but they understand neither. Technological advancement is a natural evolutionary process of humanity, and even if it is wished away, it will continue. Similar is the case with spiritual progress. Only companies that are technologically advanced will also be spiritually advanced. Therefore, a necessary requirement for large-scale spiritual progress is to have technological progress.

The world has produced spiritualists in different religions such as Buddhism, Christianity, Islam, Gnostic (modern), Jainism, Hinduism, etc. Most renounced material comforts and immersed themselves in meditation for spiritual elevation. But thanks to technology and the Internet, it may be possible to produce thousands of spiritualists as

you enter a new world away from what we call reality. Thus, as we move ahead in technology, we will discover the great laws of nature and ultimately God. If we look more closely, he would have realized that God is nothing other than this wonderful universe that follows its own scientific laws. Spirituality is but understanding humans and the laws of the universe through the tools of science and technology. In Spirituality, they seek to achieve full knowledge of the truth; however, as they seek and explore the totality, they can never grasp or reach unless they become whole. Thus, the process of evolution is always in flux and in the process of achieving wholeness (thanks to technology), which can also be called perfection.

The longing to see scientific progress as opportunities to rethink the quality of our spiritual life has been there since the mid-19th century. Filled with the spirit of scientific research, Mary Baker Eddy (Eddy n.d.) believed the Bible was like a medical textbook with sound principles of life sciences. Helena Blavatsky, founder of Theosophy in 1875, mentioned scientific discoveries and claimed religions were mired in superstition, whereas Spirituality was scientific. Charles Babbage (Babbage n.d.) credited spiritual significance to his adding machine (future computer), claiming it was proof of the truth of miracles and life after death

Going to church / mosque / temple will never ever make someone spiritual. Whenever one worships, there is a force within him that is not anti-religion. But as one learns more about the world, less mysterious and magical the miracles appear. Actually, even preachers have no enlightenment of their faith, just the belief without any real explanation. Earlier, there was a lack of technology and information, but now it is supplanting superstitious-based theology.

Conclusion

Here is an effort to make a mathematical relationship between T and S; the two are directly proportional to each other making technology as an independent variable and Spirituality as the dependent variable.

$$S = \alpha T$$

The equation reveals, in fact, the negation of our assumption. At this stage, it is very difficult to prove but is not impossible. The problem is how to quantify Spirituality and what is the value of α . It can be positive, negative or zero depending on exogenous variables. If it is positive that we really want it to be (our bias that is not yet proven), so we name this equation as a "beautiful equation".

If we are concerned about the technology and how it affects our spiritual life, we should be very selective about the technologies we use and how we use them. In terms of Spirituality, the technology must be evaluated in terms of quality rather than quantity. To attain Spirituality, we need a technology that is simple, transparent, have community effect and gives the identity. It should give us freedom and we must ask the question: is this technology liberating or enslaving us?

Right now, what is seen is that T and S are on a crash path. Will we be expended by the interface of technology with our backward Spirituality? Or will we move toward spiritual mellowness? Thoughts are mechanisms. Can these thoughts potentially cause human extinction, i.e., connecting through the technology? Similarly, with bigoted Spirituality, humans can turn good into a bad and a blessing into a profanity. Magic has

been used in the garb of Spirituality to spread misery in the name of God and technology used for neo- slavery.

Philosophically, the exploration of the relationship between S and T seems similar to the religion and science dialogue, but it is not the same, rather it is an application or integration of the latter. We would like the reader to ponder on these questions - What is the human relationship with S and T? How do they think about it? How do they feel about it? Why some people love it and some people hate it? Why at one time they get attracted to it and simultaneously seek escape from it? Why do they think it is an obstacle in their spiritual lives?

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