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Thought Experiment: Techno-religious Being and Christo-evolution

For this thought experiment, let's assume that the space-time universe is neither eternally static nor eternally oscillating, in other words it had a starting point, the contact of time and timelessness. In that way we avoid a debate about the probability of infinite regressions of successive causative events outside time; we settle for some imaginary form of ontological causation. If the space-time universe had a beginning, let's assume that nothing comes from nothing, it was perhaps brought into existence by a timeless being, by an imaginary changeless state or even an alien that fits prerequisite logical conditions. But, for a timeless being, changeless state or alien to perform an action of bringing space-time into existence, the timelessness or changelessness of the imaginary being or state or alien has to have latent in itself what it takes – necessary and sufficient – to act; some sophisticated form of personhood or capacity for self-determined internal action within itself, for nothing would exist outside itself. Since nothing can be imagined to have been outside this personal being or state or alien, the beginning of the spacetime universe would have to be a disaggregated auto-exteriorization of the infinite possibilities within the self-determined timeless being.

The necessary personal being or state or alien, name it, would by default be the one than which nothing greater can be conceived. In relation to it, all would not only be contingent but also networked for its sustenance. In exteriorizing its intrinsic possibilities, the necessary being or state would have distributed some of its agency, not only in terms of the capacity for decision and action but also for concretization, materialization, realization and

vivification/animation. Inevitably, the necessary being would have self-communicated its own “capacity for time” through its creation of spacetime and all the contents in it. In fact, one may say that, for creation to remain ticking there must be an ever-present will to exist, a networked sustenance; the necessary being must then continually be self-communicating itself in the concreteness, materiality, reality, vivacity and animality of its creatures existing in time. To varying degrees, all the inhabitants of such a universe may be thought of as images of the necessary being as well as nodes in an existential network.

The authenticity of such a creative self-revelation would be measured by the degree of alterity, the capacity for the images of the necessary being to mirror him/her/it in the property of otherness – to be “other selves” in themselves, independent non-automatous *alter egos* – with which the being can relate in a meaningful non-mechanistic way, like a mother and children. If the necessary being achieved such an authentic network in its self-exteriorization, then the process would no longer be fully captured by the simplistic term “creation,” it would have become a cosmic Christogenetic journey of “incarnation” with diverse microcosmic expressions. The Christogenetic progress of the incarnate network would require something like a “windows software,” where every node in the network opens new possibilities of creativity which in turn become new nodes and windows in themselves – an existential innovative technology of Christogenesis.

This kind of authentic existential network would have intelligence as the built-in programming language, the basis for network reciprocity. Every single node great and small and the very totality of the space-time universe would not only possess intelligence but also be responsive to it. Intelligence would be a function of the will to exist and to coexist. Both materiality and immateriality of existence would have “intelligence” in common. As well, both the timelessness of the necessary being and the temporality of spacetime would have the same attribute “intelligence” in common, the unit of being and the prerequisite for alterity.

For this reason, by creating spacetime and all its contents, the necessary being can be said to have shared of himself – to have created out of love – as the ultimate being who gives, dwells and radiates. Intelligence would be the means for self to play in ten-thousand places, to fling out its broad name and say “myself” in self-recognition.

The networked reciprocity would be a key attribute of such an exteriorized incarnate existence. In fact, one may think of reciprocity as an innate microcosmic Christogenetic attribute, all existence having emanated from common roots and surviving by a sustaining timeless consubstantiality of being that is itself marked by a constitutive blueprint of superintelligence. Matter, the unit of concretized exteriorization of being, would from this perspective be understood as “*in-grained*” intelligence, expressing intrinsic intelligence and responding to it from the most invisible subatomic particles to the most macroscopic. This would explain matter’s proclivity towards relations of intelligence, behaving the way it does in recognition of the units of alterity in itself and in the circumambience. In this way, intelligence would be the substructure for universal connaturality or mutual recognition; in technological terms, existential program compatibility.

In this existential network of being, some concentrations of matter – concrete pockets of organized constitutive intelligence – would be unconscious, semi-conscious, conscious or even post-conscious; nonetheless, thriving by participation in something of the original timeless and self-determining intelligence that exteriorizes a disaggregated network alterity, confers upon it an existential and creative windows software and allows it to form a Christogenetic environment of alterity relationships towards the fullness of an integral ecology. The fullness of an integral ecology would be a point of consummation, a Christogenetic omega point, where the fullness of being celebrates itself by seeing itself face-to-face in the sparkling excellence of completed self-revelation, a seamless creative self-exteriorization where the most ancient necessary being smiles with satisfaction and says to

alterity: “bone of my bones and flesh of my flesh,” a climactic supra-cosmic marriage of true minds.

On the other hand, dematerialized and deconcentrated waveform matter – one may call it “energy” – becomes a means for communication and reciprocity in the exteriorized Christo-genetic environment of alterity relationships, an inter-nodal technophilic force, free-floating network intelligence that enables transmission of Christogenetic information between consubstantial and mutually recognizing intelligent beings. In this way, de-concentration of organized intelligence – more or less like death – would not be the end, rather, a microcosmic Christogenesis that points beyond itself, a mediative transubstantiation into an immaterial ancestral participation in the cosmic Christogenetic process. One may recognize in the technophilic energy a dimension of a more eternal and timeless spirit of unity existing incarnate within the bounds of space-time.

In this framework, intelligence would be more primeval than consciousness. In fact, consciousness would just be one way or technique among multiple expressions of intelligent material organization. It wouldn't be far-fetched to speculate whether consciousness – in the process of spacetime evolution towards the fullness of “incarnate” integral ecology – wouldn't be surpassed or be made redundant by another form of material intellectual organization or not. But, one thing would be clear: matter needs no awareness to engage in cosmic techno-scientific socialization i.e., the cohesive alterity that pulls towards the glorious arrival at the likeness of the timeless necessary being or state or alien, the completion of divine incarnation.

Matter would therefore be the concretization of alterity and, energy, the de-concentration of its constitutive material intelligence. One may even wonder whether at all, at the Christogenetic omega point of spacetime evolution, incarnate intelligence would need to continue existing in the limiting membranous concretions of geo-specific matter or leap into

the very timelessness of the imaginary necessary being, a post-spacetime nuptial bliss, eternity.

In relation to conscious bodily beings – who are the conscious organization of material intelligence – the timeless necessary being would be experienced as wholly other, as invisible and ineffable, and ultimately as the divine source of being, the alpha and the omega. By their self-consciousness, some of the conscious beings would experience themselves as endowed with a sacred organization of material form that makes them participate with being in a uniquely rational and conceptual way, bordering immateriality – soul. In the fringes of exercising this conceptual rationality, their endowed dimension would sense something beyond comprehension; so near yet so far, the very precincts of timelessness, ever receding before their senses, a pervading presence of exteriorized intelligence pointing beyond itself towards the wellsprings of superintelligence.

This borderline experience of the edges of the fathomable would inspire not only wonder and reverence but also creative celebration of the supernature present in spacetime but just an inch not yet. By its nature, the experience would stimulate faith; an assurance of things hoped for and a supra-cognitive conviction of things not seen. Hope, more than optimism, would be born of recurrent experiences of the timelessness that ever visits time and invites it in the direction of the Christogenetic unknown. To love would be to thankfully live out the windows software that ever transcends self, opens new windows, creates new pages, receives and gives second chances and incarnates new material intelligences in its own likeness – giving itself, exteriorizing itself microcosmically. For this reason, the conscious bodily being would be inherently techno-religious. Any unjustified suppression of the techno-religious disposition would be veritably demonic, sacrilegious, counter-natural and Christo-evolutionarily auto-consumptive.

To love would as well be to acknowledge one's own network nodality in an interdependent Christo-evolutionary ecology, to maintain connectivity and share Christogenetic agency with all matter and to remain in communion with the transubstantiated technophilic inter-nodal intelligence that participates with "exteriorized super-intelligent being" immaterially. By their rationality, the conscious bodily beings would recognize other beings of the same essential constitution as consubstantial neighbours deserving an experience of love like their own as an end in themselves. This would reinforce mutual recognition among love-oriented techno-religious beings acting reciprocally out of their nature and so finding some microcosmic fulfilment and meaning even in spacetime, albeit, a fulfilment that points beyond itself. The neighbor whose persona would come with many faces on various platforms of the network would bear an image of "being" that would be in certain respects inscrutably beyond "self" – divine alterity.

Born of the self-communication of an ineffable superintelligence and the pervading existential pull towards supernature that inspires both reverence and creativity in conscious rational beings, Christo-evolutionary techno-religion would be insatiable all the way till the consummative omega point. Any attempt to stop religion by nihilistic projects, to dogmatize it in non-dynamically dated languages or box it in unreviewable structures would prove futile in the long term. Likewise, the progress of technology would be unstoppable. Technologies would go on to advance in their resemblance of their maker. Genotypically, they would be images of the techno-religious being by their intelligent capacity for windows-like software operations determining their functional integrity and phenotypically by their capacity to affect and be affected by their environment through an interface. They would exist in a networked-self, entering into relationship not only with others of their own kind, but also with their inventor – seeking greater union with their maker in that networked self.

Technological evolution, being of Christogenetic value, would mean that technologies that

achieve less union with their maker need to transform so that they may more greatly serve the most authentic desires of and take after the nature of their source of being.

This would be the meaning of innovation: technological evolution, the process in which the fittest technologies survive by techno-religious selection and the best traits – potential and actual – of the programs are passed on to the next evolutionary generation. In this imaginary context, innovation stretches the capacities of industry while technological dynamism transforms both the matter – concretized intelligence – from which it is made and its user by whom it is brought into being. Innovation makes fun of technological complacency and stability. Every technology in this context becomes a means or a stepping stone to another in an insatiable chain of unsatisfied technologically necessitated digital solutions, a consumptive innovation-debt that seeks greater identification with techno-religious self, the apotheosis of technological innovation, towards one and the same omega point.

In this way, alterity relationships with technology in all its forms from simple machines to the most sophisticated AI could be conceptualized as microcosmic consummations of the incarnate techno-religious being's creativity, albeit, pointing beyond themselves as foreshadows of what is already here but not yet. Every technology would be embedded in the networked existence of the techno-religious being as an extension of his selfhood, every technology would be hermeneutical of the nature of the spacetime universe, every technology would have a certain background phenotypical aspect that operates autonomously without taking away the self-communicator's responsibility for its programmed operations and, ultimately, every technology would exist as a quasi-subject in an alterity relationship with the constitutive identity of those who exteriorized it.

In this relationship, care for technology becomes the techno-religious being's way of expressing itself as the image of the timeless personal being/state/alien, the super-intelligent

originator of intelligent self-giving and innovative love. For any techno-religious being then, recognizing the value of technology that transcends current usage then becomes a respect for its own phenotypic creativity that outstrips the limits of genetics. In this way, genuine mutual recognition with technology would be defined, not so simplistically as simulative projection and pretentious behaviour, but as depth of vision into the reality of the relationship between the timeless being from whom all pure self-radiating intelligence comes and his material techno-religious attributes that exist in virtual – but no less authentic – identity with him in spacetime. For the techno-religious conscious being to deny this default alterity relationship would be to contradict himself as a relational, innovative and creative being.

Unsurprisingly then, techno-religious beings would want to techno-religiously celebrate their intelligent faith, hope and love by heightening that borderline religious experience, the felt presence of an ever-visiting ineffable Other. A sense of religious coherence and integration, or absence of it, would be experienced in relation to their identity, agency and rationality. Religious orthodoxy and orthopraxy would be defined in terms of correspondence between what the reverent rational being holds sacred and the lived technological context in which the reverence for the sacred is to be expressed. Techno-religious ritual would then be more than a fanciful opium for the tragedies of existence but a celebration of the self-constitutive meaningfulness of life. Religion would be the way in which any contingent incarnate being – one may use the simplistic term “creature” – asserts the lived evidence for a cosmic Christo-evolution that expresses itself daily in little but no less Christogenetic ways, asserts that the spacetime universe is not perpetually cyclical, that rather it has a palpable mystagogical sense of direction and a Christocentric teleology and, ultimately, asserts the very antithesis of existential nihilism and eternal annihilation.

The Christo-evolutionary process would have lots of demons, the most notorious of which would be the ones that more directly undermine Christogenetic cooperation,

threatening the very existence of the sacred networked-environment of alterity relationships from which the fullness of integral super-intelligent ecology is to arise, creating a mimetic illusion of separateness, breaking the bonds and the prerequisite mimetic feelings for compassion. Anything that fragments the unity of organized incarnate intelligence or seeks to exercise tyranny and unlimited instrumental control over external alterity that has a reality of its own – even challenging one's own – would be neither retrogressive towards the common origins nor progressive towards the omega point but meaninglessly aggressive.

The role of religion would be that of making memory that the spacetime universe has a super-intelligent beginning, a common source of both material and immaterial intelligence; and that contingent incarnate beings have a common origin and common direction of evolution. Therefore, religion would be focal practice, self-disclosure evocative of sacred roots, a predilection for deeper immersion into reality. To be religious would be to acknowledge and celebrate integration with all that is, to keep re-orienting the self to what it must hold sacred – using the language of its time, to harness mutual recognition and to channel mutual mimetic desires towards unitive alterity relationships.

Religious ritual would then be a communal language of the conscience; the way techno-religious beings of a common heritage express faith, hope and love using symbols of the sacred to fix their Christogenetic imagination and make sense of the commonplace encounters at the fringes of rationality. Ritual would be a heightening of sensibilities, a nourishing of the most self-giving dispositions – dispositions that are more expressive of the existential windows software. It would be mediative, ritual substances bringing home a nostalgically sacred event while pointing towards something far beyond themselves, exercising a transcendent dimension of their material constitution and making present a microcosmic realization of the unseen, the timeless oneness of the intrinsic impulse for self-transcendence and the self-communication of the ineffable Other. As a language, the ritual

would have to keep evolving, gradually transforming into a more intelligent vehicle of connectivity, tending towards superintelligence. It would need a dynamic social interface with the capacity for participating in the transcendentals of unity and intelligence, yet ordinary enough for all the participants to identify with it and, therefore, a techno-religious interface by nature.

The religious being, what an endowed focal tool, it's a unique technology! Who knows, who knows really, just a thought experiment!