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## One Love, An Infinitely Dispersed Heart

What happens when you die?

The physical self approaches entropy and the spiritual self approaches singularity.

The self can be measured as a harmony of the flesh and spirit, the physical and the spiritual, the body and the soul. Through both religious and scientific texts, the self in its entirety is measured and understood through light. In the bible, Jesus proclaims, “As long as I am in the world, I am the light of the world.”<sup>1</sup> Similarly, Schrödinger states, we cannot scientifically define the body, we can only know it through observation; one is hit by light-rays that reflect into the eye.<sup>2</sup> The self is both known and defined through light; nonetheless, the dualities of self, the physical and the spiritual, do not hold the same relation to light. What happens when you die? The physical self approaches entropy and the spiritual self approaches singularity.

The physical self is clearly defined as the body; one’s physical manifestation. Despite the connotations and treatments of the physical body, upon death it universally decays into the universe. Matter is never lost, it is only converted – therefore our physical body decays into the fabric of the world. If we are manifestations of light, or more precisely information, then our physical decomposition is the diffusion of ourselves into a greater existence. Contrarily, the spiritual self is less neatly defined as it is intangible. Nonetheless, the spiritual self appears to draw towards a singularity with existence – a wholly encompassing entity. We pursue to know more, become more. Unlike the physical self that is destined for entropy, the spiritual self seems to drive for unity. The spiritual self focuses on a total comprehensive, the entirety of information.

Firstly, it is important to define concepts of light. In terms of Schrödinger’s definition of light, light exists in a wave-particle duality. According to Schrödinger, light exists in single particle photons.<sup>3</sup> These photons do not exist individually, but instead as part of a greater relationship – a wave-particle duality.<sup>4</sup> Simply put, the photons exist as both particles and waves. Photons come into being when excited hydrogen atoms drop down to a lower energy ground state. This electromagnetic radiation encompasses and surpasses visible light.

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<sup>1</sup> "John 9:5, King James Version (KJV) | Chapter 9 | The Bible App," Bible.com, , accessed November 12, 2017, <https://www.bible.com/bible/1/JHN.9.kjv>.

<sup>2</sup> Erwin Schrödinger, *Nature and the Greeks and Science and Humanism* (Cambridge: Cambridge Univ. Press, 2014), 153.

<sup>3</sup> Schrödinger, *Nature and the Greeks and Science and Humanism*, 147.

<sup>4</sup> Ibid., 151.

Light is information. Ricard expands this concept to explain that light forms relationships between two objects when it travels between the objects in the time that separates the two events.<sup>5</sup> Information can only be conveyed between two objects if, in the interval of time that separates them, they are close enough in space and far enough in time for light to travel.<sup>6</sup> Light delineates the relationship between objects and, therefore, is information. In summary, light in a wave-particle duality reveals information; information defines existence.

In order to understand that information is light, however, one does not need to grasp the science behind it. For example, when you connect a fiberoptics cable to your house, light travels through the cable to let you watch “The Twilight Zone” – light carries the information on the TV. More simply, when you light a match in a pitch dark cave, the light reveals the contents of the room – the information of your surroundings. Therefore, the prevalence of light in religious texts, all composed prior to the quantum mechanical understanding of light, illuminates the informative qualities of light without the technical understanding. Our ancient understanding of the world was based on our observations — on what we could see. Truth is light and seeing is believing. Nonetheless, a scientific understanding of light enhances religious proclamations about light.

In the textual descriptions of death within religious traditions, specifically the Buddhist, Christian, Jewish, and Islamic traditions, death initiates a transition of one’s light. From a wholly non-religious, simply biological standpoint, death remains a transition of light. Consequently, both religion and science explore death in terms of light. Religion dictates guidelines for one’s physical and spiritual relation to light; science empirically explores how one exists in terms of light. In both cases, the physical self approaches chaos and the spiritual self approaches oneness.

In Buddhism, the process of death progresses from the loss of the physical light to the realization and attainment of a spiritual light. *The Tibetan Book of the Dead*, more specifically *The Book of Liberation Through Understanding in the Between*, serves as guidebook for those facing death.<sup>7</sup> This manual, originally named *Bardo thos grol*, *bardo*, literally means “the ‘between-state.’”<sup>8</sup> The stage between death and rebirth – what happens when one dies. The book delineates that upon death, the spiritual self leaves the physical self.<sup>9</sup> The movie, “The Great Liberation,” illustrates the process of the soul leaving the body.<sup>10</sup> The monk whispers to the man, even though he is medically dead, because the monk is aware that the man’s spiritual self remains.<sup>11</sup> The monk helps to guide and comfort the man’s spirit.

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<sup>5</sup> Matthieu Ricard and Xuan Thuan. Trinh, *The Quantum and the Lotus: A Journey to the Frontiers Where Science and Buddhism meet* (New York: Crown Publishers, 2000), 143.

<sup>6</sup> Ibid., 143.

<sup>7</sup> Karma-glin-pa and Padma Sambhava, comps., *The Tibetan Book of the Dead: The Great Book of Natural Liberation Through Understanding in the Between*, trans. Robert A. F. Thurman (New York, NY: Bantam Books, 1994), xvi.

<sup>8</sup> Ibid., xx.

<sup>9</sup> Ibid., 28.

<sup>10</sup> *The Great Liberation*, dir. Barry McLean, prod. Barry McLean and David Verrall, 1994.

<sup>11</sup> Ibid.

In regards to the physical body, *The Book of the Dead* describes the decomposition of the gross physical self through the “twenty-five gross elements.”<sup>12</sup> In summary, the physical body is consumed by tangible elements – earth to water, water to fire, fire to wind, wind to consciousness.<sup>13</sup> The body literally experiences a “dissolution”<sup>14</sup> until it is clinically dead. The physical body decays and dissolves into natural elements and, from that process, arises a spiritual consciousness.

Once the physical body is decomposed, the spiritual self emerges. The spiritual self passes through the five aggregates of individual life;<sup>15</sup> a process of self-reflection that helps locate and understand the habitual, fixed self.<sup>16</sup> In the aggregates, one experiences death as the regression of light. As the physical body dies, one feels as if one is consumed “in a candle flame”<sup>17</sup>; the flame also dies as it consumes what remains of the the person’s material existence. Initially, one perceives “a vast sky full of white moonlight”<sup>18</sup> within one’s mind-space. Upon further passing, the “white moonlight” transitions into “a sky full of orange sunlight”<sup>19</sup> and, finally, “pure darkness.”<sup>20</sup> A similar series of lights also emerges while recollecting past lives in “The Path to Purification.”<sup>21</sup> As one travels from “luminance” to “radiance” to “imminence,”<sup>22</sup> light corresponds.

As stated, in Buddhism, the death of the physical body is not the end of the essential mind, it is merely a departure from one’s current physical state.<sup>23</sup> The loss of light upon one’s death necessitates the re-emergence of light within one’s transition of rebirth. Therefore, despite reaching complete darkness in death, one soon progresses into “the realm of clear light translucency.”<sup>24</sup> This light is one’s spiritual oneness; ultimately, one’s “deepest home.”<sup>25</sup> At this stage, as Ponlop describes, one becomes completely aware and can see both vividly and clearly.<sup>26</sup> Light guides the spiritual self to a pure existence. Light within this context is beyond just a physical light, but an ultimate nirvana.<sup>27</sup> As Thurman describes, this light is perfect, freeing – it is “the Truth realm.”<sup>28</sup> In this sense, light becomes synonymous with information, with truth, and

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<sup>12</sup> *The Tibetan Book of the Dead*, 41.

<sup>13</sup> *Ibid.*, 42.

<sup>14</sup> *Ibid.*, 42.

<sup>15</sup> *Ibid.*, 38.

<sup>16</sup> *Ibid.*, 37.

<sup>17</sup> *Ibid.*, 42.

<sup>18</sup> *Ibid.*, 42.

<sup>19</sup> *Ibid.*, 43.

<sup>20</sup> *Ibid.*, 43.

<sup>21</sup> Bhadantacariya Buddhaghosa, *The Path of Purification: Visuddhimagga*, trans. Bhikkhu Ñāṇamoli (Singapore: Singapore Buddhist Meditation Center), 453.

<sup>22</sup> *The Tibetan Book of the Dead*, 40.

<sup>23</sup> Dzogchen Ponlop, *Mind Beyond Death* (Ithaca, NY: Snow Lion Publications, 2008), 127.

<sup>24</sup> *The Tibetan Book of the Dead*, 43.

<sup>25</sup> *Ibid.*, 44.

<sup>26</sup> Ponlop, *Mind Beyond Death*, 119.

<sup>27</sup> *The Tibetan Book of the Dead*, 48.

<sup>28</sup> *Ibid.*, 48.

all-knowing. Enlightenment is both literal light and omniscience. The spiritual self works towards a unity.

In Judaism, Christianity, and Islam, similar themes of light pervade the transition of life to death. In Kabbalah, a mystical school of Judaism, the *Zohar*, the kabbalistic commentary on the Torah, describes the process of dying.<sup>29</sup> As the other religions listed, the physical death of the body, though briefly debated,<sup>30</sup> is the decomposition of the physical body and the release of one's intellect, one's spiritual body.<sup>31</sup> After the three to seven day process of *nefesh*, the body lays mortal and empty – it rots into the world.<sup>32</sup> The light of the body, as in Buddhism, allays to entropy.

Following the kabbalistic interpretation, upon dying one sees visions of divine beings, deceased relatives, and their life in review.<sup>33</sup> After, a, typically painful<sup>34</sup> removal of the soul from the body, the soul becomes transparent – a “separate field of light.”<sup>35</sup> The soul then transitions through several realms until it reaches the lower postmortem journey in Gan Eden.<sup>36</sup> Gan Eden is the home of those who lived virtuous lives.<sup>37</sup> Within Gan Eden, the disembodied souls enter the River of Light and experience a divine light. Similar to the light in the Buddhist *Book of the Dead*, the light in the *Zohar* purifies the soul of earthly imperfection.<sup>38</sup> This purification allows for one to wholly experience the glory of paradise.<sup>39</sup> Finally, the soul rests in Tsor Ha-Hayyim, a “storehouse of souls,”<sup>40</sup> to, later, be reincarnated.

Although there are variations to this path and alternative interpretations of the kabbalistic journey, this particular journey demonstrates the dual chaos of the body and unity of the soul. When one dies and leaves one's body, one gravitates towards a divine, guiding light; a light beyond earthly bound; a light like that of nirvana. The kabbalistic strain of Judaism conveys a more detail-oriented and transcendental approach to the Torah than most Jewish practices; nonetheless, light remains an actor within the process of death directly in the Torah.

In the Christian tradition, expanded from the ancient Jewish tradition, death remains physically destructive and spiritually constructive. Badham explains a Christian interpretation of Jesus' resurrection: not a physical resurrection, but a resurrection of his essence or spirit.<sup>41</sup> The physical body remains perishable; the soul remains immortal. If Jesus' body is no more than its

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<sup>29</sup> Simcha Paull Raphael, *Jewish Views of the Afterlife* (Blue Ridge Summit: Rowman & Littlefield Publishers, 2009), 273.

<sup>30</sup> Ibid., 257.

<sup>31</sup> Ibid., 261.

<sup>32</sup> Ibid., 292.

<sup>33</sup> Ibid., 291-292.

<sup>34</sup> Ibid., 293.

<sup>35</sup> Ibid., 296.

<sup>36</sup> Ibid., 308.

<sup>37</sup> Ibid., 309.

<sup>38</sup> Ibid., 309.

<sup>39</sup> Ibid., 309.

<sup>40</sup> Ibid., 313.

<sup>41</sup> Paul Badham, *Christian Beliefs About Life After Death* (Library of Religion and Philosophy), 38.

physical self, then it is easily inferred that Christian bodies are the same. In that sense, Christianity follows the same ideology of flesh as the destructible vessel of a separate soul.

In terms of the spirit, Zaleski presents a series of Christian near-death experiences that assert the separation of a spiritual self; specifically, the spiritual self as it transcends towards a biblical light. In her text, Zaleski introduces two strikingly similar Christian near-death experiences that occurred over 10 centuries apart. In the first story, a man is crushed by his pickup truck and nears death. The man recalls that at the moment of near-death, his world was consumed in black until he saw the most brilliant light. The man could only compare the light to “the essence of God.”<sup>42</sup> In the second story, a man spent a night dead inside of a funeral bier. The second man, like the first man, claims to have seen an inexpressible and all-encompassing light.<sup>43</sup> In both cases, the two men, totally unrelated to one another, experience a wholly consuming divine light as they die and begin to depart from their fleshly selves. Both men descend into physical disarray as they are struck by, as the first man describes, God’s light.

After exploring several similar near-death encounters with light, Zaleski directly addresses the sensation. Zaleski believes that upon death, one experiences total darkness and, therefore, light becomes a magnetic force.<sup>44</sup> In cases in which this light is personified, Zaleski describes the being, in a Christian context, to be an angelic guardian or guide.<sup>45</sup> Similar to both Buddhism and Judaism, the body dies, decomposes, and the spiritual self follows a divine, guiding light.

Similarly, in Islam, religious texts describe an analogous experience to the ones above. Death, as written in the Koran, is the death of the physical self – the ending of one’s earthly existence.<sup>46</sup> The body serves as a mode of being, a fleeting stage within a more expansive existence. The persistent self thrives through the spirit and follows divine light.<sup>47</sup>

Murata and Chittick explain that one’s submission to the guiding light increases one’s share of light.<sup>48</sup> Guiding light, specifically found in the Koran, embodies God’s intent and, therefore, is the greatest of revealed lights.<sup>49</sup> The Koran describes the soul as the balance of lightness and darkness.<sup>50</sup> Upon death, the soul is then awakened by a shocking light – like an abrupt end to sleep.<sup>51</sup> The Koran describes that while facing death, one maintains “piercing”<sup>52</sup> sight – reality is revealed and the soul is no longer restrained.

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<sup>42</sup> Carol Zaleski, *Otherworld Journeys: Accounts of Near-Death Experience in Medieval and Modern Times* (New York: Oxford University Press, 1987), 5.

<sup>43</sup> *Ibid.*, 5.

<sup>44</sup> *Ibid.*, 124.

<sup>45</sup> *Ibid.*, 126.

<sup>46</sup> Sachiko Murata and William C. Chittick, *The Vision of Islam* (St. Paul: Paragon House, 1998), 197.

<sup>47</sup> *Ibid.*, 196.

<sup>48</sup> *Ibid.*, 205.

<sup>49</sup> *Ibid.*, 205.

<sup>50</sup> *Ibid.*, 217.

<sup>51</sup> *Ibid.*, 226.

<sup>52</sup> Al-Qur'an al-Kareem, 50:22, accessed November 9, 2017, <https://quran.com/>.

After this awakening, the soul travels into the realm of the barzakh. The barzakh holds the soul after death and before one's impending resurrection.<sup>53</sup> This transitional realm sits between the bottom and the top of the world. On either side of the barzakh, exists the heavens of pure light and the bottom realm of utter darkness.<sup>54</sup> Once the soul is finally resurrected, a divine light will eliminate all darkness.<sup>55</sup> The Koran echoes that upon the resurrection of humans, "the earth shall shine with the light of its Lord."<sup>56</sup> Expanding on this concept of unity within light, Ibn Al'Arabi promotes the eventual singularity of men.<sup>57</sup> Al'Arabi believes that if man is the perfect creation, he must know himself to know his lord and, in doing so, become one with his lord.<sup>58</sup> In both the proposed resurrection and singularity of the spirit, the spirit becomes one with light. To see the light is to understand the truth; to become one with the light is to understand the religious meaning and context of one's existence.

Religion inevitably aligns with the physical deconstruction of the body – the body's dilution into light. The nature of flesh deems it hard to argue otherwise. The immeasurability of the spirit, however, allows for more interpretation. If a spirit exists, it has the capacity to exist beyond a medical death. Science provides a testable understanding of the physical body and ventures to do the same for the spiritual self. Religion may serve as a means to inspire beliefs about the spiritual self, but by no means can define it to the same empirical capacity as science. His Holiness the Dalai Lama promotes this integration of spirituality and science<sup>59</sup> and believes that scientific discovery must trump Buddhist scriptural authority.<sup>60</sup> In other words, scriptures must not conflict with empirical observation,<sup>61</sup> but, instead adapt to it.<sup>62</sup> In the Dalai Lama's eyes, both Buddhism and science maintain a rigorous tradition of inquiry and, therefore, Buddhism is compatible with science.<sup>63</sup> Even the fervently-atheist Dawkins cannot counter this harmonious perspective. From, David Loy's perspective, similar to that of the Dalai Lama's, one should not worry about belief, but rather about how one lives and practices, further adapt to this accepting view.<sup>64</sup>

In terms of death, the biological process of death is relatively definite whereas the spiritual process of death leaves room for further interpretation. Dr. Sarah Peskin describes the biological process of death as the gradual failing of major organs, each with the capacity to shut

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<sup>53</sup> Murata and Chittick, *The Vision of Islam*, 223.

<sup>54</sup> Ibid., 224.

<sup>55</sup> Ibid., 205.

<sup>56</sup> Ibid., 205.

<sup>57</sup> Ibn Al'Arabi, *The Bezels of Wisdom* (New York: Paulist Press, 1980), 272.

<sup>58</sup> Ibid., 283-284.

<sup>59</sup> His Holiness the Dalai Lama, *The Universe in a Single Atom: The Convergence of Science and Spirituality* (Morgan Road Hooks, 2005), 22.

<sup>60</sup> Ibid., 24.

<sup>61</sup> Ibid., 23.

<sup>62</sup> Ibid., 24.

<sup>63</sup> Ibid., 23.

<sup>64</sup> David Loy, *A New Buddhist Path: Enlightenment, Evolution, and Ethics in the Modern World*, 143.

off the brain;<sup>65</sup> the often segmented decomposition into death. The body, as reflected in religious texts, dissolves into the universe. The energy of the body is not destroyed, but splayed and converted. In Dawkin's text, Bertrand Russell takes this to be the final stage of existence. Russell argues "I believe that when I die I shall rot, and nothing of my ego will survive."<sup>66</sup> In terms of what is measured and known in science, Russell's interpretation is accurate. The "ego" is intangible, all we know is that the body "rots."

Nonetheless Peskin, along with other scientists, mention unresolved indications of a soul beyond the body. In her article, Peskin also notes on the miraculous and rare "terminal lucidity"<sup>67</sup> of the brain; a brief respite before one's final moments in which one appears cognitively intact. This stage is often coined, "the light at the end of the tunnel."<sup>68</sup> Mobbs and Watt suggest that this may be visual activity during a retinal ischemia or perhaps extreme fear and hypoxia.<sup>69</sup> After all, the excitation of the cells that organize the visual cortex result in a tunnel-like vision – "a central bright light and a dark periphery."<sup>70</sup> Similarly, in Heaney's study he describes Siegel's hypothesis that the light is in fact a visual sensation caused by discharges of the neuron, known as phosphenes, in the structure of the eye.<sup>71</sup> Peskin believes, however, that this lucidity may be something more "mysterious"<sup>72</sup> than that. The causes described do not apply to all cases of terminal lucidity, but nonetheless different causes may have similar effects.

Patients most likely saw a tunnel light, but what can be measured of that light exists in the scientific realm. Although, it is important to note, as Churchland does, that patients that are resuscitated rarely have near-death experience and, even more rarely, experience a tunnel of light.<sup>73</sup> Churchland, like Mobbs, Watts, and Heany, provides another scientific explanation of this phenomenon – anoxia.<sup>74</sup> Whether or not this tunnel indicates the ascension of a spiritual self, which it likely does not, the reality is that the body breaks down. The question is, if there is a spiritual self, where does that light, that energy, go?

Light and death are wholly intertwined. In all contexts, the physical body crumbles and transfers its energy amongst the greater universe. As Madeleine L'Engle so aptly suggested, we are ultimately stardust.<sup>75</sup> However, the interpretation of the spiritual self remains a spectacle of

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<sup>65</sup> Sara M. Peskin, M.D., "The Gentler Symptoms of Dying," *The New York Times*, July 11, 2017, , accessed November 9, 2017, <https://www.nytimes.com/2017/07/11/well/live/the-gentler-symptoms-of-dying.html>.

<sup>66</sup> Richard Dawkins, *The God Delusion* (New York, NY: Houghton Mifflin Company, 2006), 354.

<sup>67</sup> Peskin., "The Gentler Symptoms of Dying..

<sup>68</sup> Ibid.

<sup>69</sup> Dean Mobbs and Caroline Watt, "There is nothing paranormal about near-death experiences: how neuroscience can explain seeing bright lights, meeting the dead, or being convinced you are one of them," *Cell Press* 15, no. 10 (October 2011): 448, doi:10.1016/j.tics.2012.07.003.

<sup>70</sup> Ibid., 448.

<sup>71</sup> John J. Heaney, "Recent studies of near-death experiences," *Journal of Religion & Health* 22, no. 2 (1983): 123, doi:10.1007/bf02296392.

<sup>72</sup> Peskin, "The Gentler Symptoms of Dying."

<sup>73</sup> Patricia Smith Churchland, *Touching a Nerve: The Self as Brain*, 72.

<sup>74</sup> Ibid., 72.

<sup>75</sup> Madeleine L'Engle, *A Wrinkle in Time* (Harrisonburg, VA: Farrar, Straus and Giroux , 2010), 103.

the religious realm. The association of light and the spirit remain constant, yet subtle differences emerge in the precise delineations of the spiritual process. In Buddhism, the spiritual self, through reincarnations, follows a path towards nirvana – a journey towards enlightenment. In Judaism, specifically Kabbalah, the spirit loses light and is then cleansed by a divine light, in hopes of a reincarnation. In Christianity, many near-death experiences recall light often upon death, in some cases the light of a divine being. Finally, in Islam, light wakes one upon death and will, eventually, resurrect one.

However, as stated earlier in the essay, light is vastly more complex than illumination. Light is inherently information; therefore a blinding light is also incomprehensible, or wholly overwhelming, information. Interestingly, this association is noted in religious texts as well. As in the “Fundamental Wisdom of the Middle Way,” buddhahood, or enlightenment, is directly tied to understanding truth; both the conventional truth of how things appear in context of the world and the ultimate truth of how things exist without a true nature.<sup>76</sup> In enlightenment, one understands both the ultimate and conventional truths, information. The Dalai Lama claims that light fundamentally illuminates and, therefore, consciousness illuminates – light both garners and produces information.<sup>77</sup> Similarly in context of Abrahamic religions, the Koran describes intelligence as a spiritual light.<sup>78</sup> Light is not only spiritual ascendance, but, ultimately, information.

In terms of science, light consists of photons with wavelike properties that convey information. Our senses allow us to measure light and, therefore, manifest the world and the information within it.<sup>79</sup> In terms of quantum mechanics, a photon is a vehicle of information; just as light is linked to information. A transition of light upon death is a transition of information. According to the qualities of wave-particle duality, if one aims to measure all information, one also manifests all information. The measurement of all information inherently changes and effects the information.<sup>80</sup> Similarly in measuring meditation, the path to enlightenment, one must also manifest meditation.<sup>81</sup> How can information be totally measured while remaining unchanged? Can we ever know both the precision and momentum of a particle?

Artificial intelligence and, ultimately, singularity provide a contemporarily relevant perspective on this concept of omniscience. Kurzweil proposes that impending singularity will allow us to surpass our biological limits and incomprehensibly expand our intelligence.<sup>82</sup> Our complete integration with technology will redefine and recreate humanity.<sup>83</sup> Joy cautions that this

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<sup>76</sup> Nāgārjuna, *Fundamental Wisdom of the Middle Way: Nāgārjunas Mulamadhyamakakarika*, trans. Jay L. Garfield (New York, NY: Oxford University Press, 1995), 298.

<sup>77</sup> His Holiness the Dalai Lama, *The Universe in a Single Atom*, 125.

<sup>78</sup> Murata and Chittick, *The Vision of Islam*, 199.

<sup>79</sup> David Bohm and Basil J. Hiley, *The Undivided Universe: An Ontological Interpretation of Quantum Theory*, 176.

<sup>80</sup> *Ibid.*, 177.

<sup>81</sup> *The Tibetan Book of the Dead*, 222.

<sup>82</sup> Ray Kurzweil, *The Singularity is Near: When Humans Transcend Biology* (New York: Penguin Group, 2005), 9.

<sup>83</sup> *Ibid.*, 9.



trajectory should urge us, as creators, to be more mindful of our creations.<sup>84</sup> According to Kurzweil we are encountering the exponential “knee”<sup>85</sup> of technological progress and will rapidly merge with technology. Granted that this curve is exponential, once we begin on the upward part of the “knee,” our progress will be unimaginable by today’s standards.<sup>86</sup> We are only bound by the supposedly immutable limit of the speed of light.<sup>87</sup> If we create this incomprehensibly expanding net of information, how can we not reach enlightenment? Can we surpass enlightenment? If we can surpass the speed of light, then information will no longer be tied to light – we redefine information entirely. Will singularity be the end of religion?

We live in a world revealed by light and, therefore, information. It is no surprise that upon our deaths we encounter a transition of light – the transference of the body’s energy and the hypothetical coherence of a spiritual energy. Energy, light, cannot be destroyed, only converted. Our bodies spread amongst the universe; if we have a spirit that energy must be converted as well. Ultimately, if the spirit has an independent energy, light, beyond the body, then it must be converted. What is inexplicably harmonious is our religious adaptation of light. The predictive nature of ancient religions is to foresee a future in which light provides immeasurable information. Has that always been the natural drive of humanity – to obtain all information? Is it our natural urge to become a singular energy? Is this an opposite force to the dispersion of our physical form? Is there anything spiritual about religion? Is there a divine entity associated with light or do we become that divine entity? Has religion been a predictive path towards a destiny of singularity?

Finally, in terms of death, if singularity has the power to control death, is there a value to life? Joy, aptly named, argues that it is our “precious things”<sup>88</sup> that make us human and give life worth. Yet if we have all and are all, is anything precious? Is that a quaint outlook? Does life have worth without an impending finality? Is everything nothingness? In becoming light do we die?

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<sup>84</sup> Bill Joy, "Why the Future Doesn't Need Us," *Wired*, August 22, 2017, , accessed November 9, 2017, <https://www.wired.com/2000/04/joy-2/>.

<sup>85</sup> Kurzweil, *The Singularity is Near*, 10.

<sup>86</sup> *Ibid.*, 25.

<sup>87</sup> *Ibid.*, 29.

<sup>88</sup> Joy, "Why the Future Doesn't Need Us."

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