

Unity of Existence in Cybernetic Science

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ABSTRACT

Unity of existence is one of the most profound achievements in mysticism and one of the secrets in the history of human thought which is regarded as an element in cybernetic science that is a method for finding out the truth of the universe. Cybernetic is discussed as an independent yet inter-disciplinary science. In this science, enormous attention is paid to information classification and organization, thus it is a matter of particular magnitude in information management and in designing information systems as well. This paper aims at investigating the relation between unity of existence and cybernetic science by presenting various viewpoints of such mystics and philosophers as Ibn Arabi.

KEYWORDS: cybernetic, unity of existence, truth of the world, information classification.

1. INTRODUCTION

The word cybernetic has been derived from the Greek word "kybernetes" which means steersman. Cybernetic is among sciences that emerged in twentieth century; and this term was applied for the first time by an American mathematician named Norbert Wiener in relation to control between animal and machine, study mechanisms and control them in human and mechanic systems (computers). Cybernetic has been succeeded to be posed as an independent yet inter disciplinary science. In this science, enormous attention is paid to information classification and organization, thus it is a matter of particular magnitude in information management and in designing information systems as well (Shekarkhah, 2007).

This science has emerged from 1984. Its major objective is generating hope in solving life problems and difficulties. This science convinces humans that they are able to reach their all goals and desires and even can eliminate mental illnesses caused by improper habits. Cybernetic science is a reliable information system for generating a better life and relates to different aspects of sciences. In fact, cybernetic is a method for achieving the truth of the universe. So, there is a great deal of similarities between these two cognition namely mysticism and cybernetic. Although mysticism is older than cybernetic science, mystics have also applied this science individually and internally in order to control mind and thought, without being aware of it scientifically (Wiener, 1993).

To adjust mysticism and cybernetic science accurately, it is necessary to examine fundamental principles in two ways. The most important principle and the focus of mysticism in all religions is unity of existence. The "unity of existence" theory is the most ancient and the major lesson of theoretical mysticism, and its significance is such that if any one perceives this lesson properly, he has no doubt found out mysticism essence. However, this theory has been misunderstood by others and is in conflict with mystics, and it has imputed them to absolute illusion orientation and denying intuitive and intellectual axioms; while owners of this theory have discussed and rejected absolute illusion orientation and denying multiplicity in their works. The challenge of this theory advocates have been existed from long ago and have reached to our time. So here we assess the impact of unity of existence on the cybernetic science.

Theoretical Basic Principles

Firstly different aspects of cybernetic science are introduced and defined. Then the unity of existence theory in Islamic mysticism is assessed. These two issues namely cybernetic science and unity of existence are interdependent. So in the end unity of existence in cybernetic is discussed.

Cybernetic

The word cybernetic derived from psycho cybernetic, has been adopted from Dr. Maxwell Maltz meaning guidance the mind towards a useful goal. Psycho cybernetic is a method by which one wants to guide and control himself; that is, inner success must be used to achieve self esteem and negative feelings must never be allowed to enter (Mexwell Maltz, 2008).

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In psycho cybernetic known as mind control science, it is believed that humans are equipped with two automatic mechanisms in the mind which are activated as per the human instructions to the mind; these two mechanisms are success and failure (Maxwell Maltz, 2011).

Failure mechanism is comprised of negative and frustrating feelings which prevent the individual from achieving its goal, and this mechanism will be activated by recalling past failures. Notion is one of the characteristics required by a successful human. The mechanism of mind success will be activated through growing positive mental pictures causing more welfare as well as generating realistic and achievable goals (Doran, 2008).

From psycho cybernetic perspective, human mind has a creative nature which converts notions into the measures. The mind is active and dynamic depending upon the instructions that receives. Assigning a task to the success mechanism is similar to a scholar who gives different issues to the electrical brain (Arastekhu, 2009).

Essence appearances are united with the absolute quiddity; our awareness and our life have hidden substances in themselves in a manner that are seen individually and separately or irregularly uncovered in the external world. As per the holographic world in which every part of a hologram contains all the information possessed by the whole, in mysticism each part of the world has covered the entire in itself (Talbot, 2006).

Through consistency of mysticism and cybernetic science that have many common elements, one can generate mental images appropriate for a pious human and make changes required for growth and evolution in a way that human will be able to purify the self and make his heart ready to accept the universe harmony. By seven selves purification in mysticism that are somehow the same as seven chakras in cybernetic science, a great deal of mental and physical problems may be eliminated, and in the other words, the truth that the human has followed in two paths by present, will be found in one path through consistency and integration (Ashtiani, p. 143).

Whatever made by human is commenced with a thought, notion, idea, intuition, inspiration and or a mental image, then it is led to the creativity; and the final goal is to recognize the creativity path.

There is a transcendent, intangible and un-breathable intelligence which is the intellectual support of all objects. Some call it as the power of Sublime God, some regard it as the power of life, and some know it as the transcendent intelligence and some as the Lord Holy Spirit, and the major goal is to connect with that power.

Unity of Existence in Islamic Mysticism

In Islamic and non-Islamic mysticism, unity of existence has been mentioned as a significant principle in mysticism. Unity of existence means that essence appearances are united with absolute essence (Ibn Arabi, 1991; Davani, 1423 lunar year).

Quotations regarding the truth of essence are as following:

First, individual unity of existence and existent; second, individual unity of existence and multiplicity of existents; third, contradictory multiplicity of existences; and forth, gradation of existence (unity and multiplicity together).

The first quotation belongs to the mystics and it means that existence is an individual unit and there is no other existence except for this individual unit. Among mystics' points of view, three separate theories are identifiable:

1. Before Ibn Arabi what is seen more is intuitive unity; that is, there is no existent other than God.
2. After Ibn Arabi, unity of existence is more considered; Ibn Arabi himself was proponent of this theory.
3. Unity of existence and multiplicity of existents (appearances)

The second quotation is attributed to Zogh Al-Taleh. As per this theory, existence is the individual unit which is God, yet existents are multiple and their existence is attributed to the existence of the individual unit (Davani, 1423 lunar year, p. 174).

The third quotation belongs to Peripatetics, speakers and poets and refers to the obviousness of multiplicity and simplicity of existents. With regard to the fact that all existents are simple and multiple, there must be various existents that are contradictory with each other (Al-Hajviri Al-Ghaznavi, 2006).

There are evidences for the forth quotation. One of the evidences which is also in accordance with Mulla Sadra point of view is that multiplicity is obvious, existences are simple, existences have interfaces, so existences have multiplicity that is not in conflict with unity, and this is when points of parity is regarded as an advantage (Asfar, volume 1, p. 69).

The other evidence that approve this quotation has been comprised of four prefaces:

1. There is cause and effect and intensity and weakness in the world.
2. Cause and effect and intensity and weakness happen where advantage is in accordance with point of parity.
3. There is no gradation in quiddity (gradation in quiddity is impossible).
4. Gradation is in existence or in quiddity.

Some scholars believe that if by unutterability of mysticism we mean just its emotional aspect, then all kinds of experience including feeling color, scent, taste and sound will be also unutterable. But unutterability of mystical states is a specific trait that belongs to that kind of experience rather than all other kinds of experience, and it is claimed that mystical experience is unutterable (Stace, 1996, p. 295).

Ibn Arabi believes that the Necessary Being is specific to the Sublime Lord, and other contingent beings are the shade of the Necessary Being. Mystics believe that the Sublime God is the essence of all existents, and every moment He bestows the world a new spectrum like the continuity of the sunshine ray and He is the doer of everything in everything. Objects are produced by Him and movements are resulted from Him, every moment He wears a new face that is infinite, then deposes it and wears another face, and gives the world of possibilities a new creation any time (Ibn Arabi, 1991).

Ibn Arabi states that the concept of existence is abstracted from an environment mere existence, constant appearances in the role of the second eye, is just an illusion and mirage, but existence individuals are illumination benefits that are realized in multiple appearances from the existence truth; because the quiddity of the existence truth does not have individuals and is specific to one individual which is Mohammadieh Truth. And gradation is in the appearance of the existence truth rather than in the existence quiddity, because there is no gradation in the existence quiddity. So gradation is the emergence of the existence beam on the appearances. The Lord can be seen in the world and in the Hereafter and in the all particles of the universe as well. Other than God, nothing is seen, because there is no other. The world and the Hereafter are not separated, yet there are two points of view; one of them is a material and restrictive view that embraces the apparent properties of an object, and through such a view not only immaterial beings cannot be observed but material beings may also be seen imperfectly. However, from a perspective that is fed by inner intuition and spiritual revelation and utilizes love and reason, nothing can be seen except for God. In experiencing intuition, Plotinus states, "the human is not the whole in the current status yet when he gives up the individuality, he rises two steps and penetrates in all the world. Then he integrates with everything and creates everything. Following absolute submergence and total doom, he observes the highest sky that is not embodied (Ibn Arabi, 1991; Davani, 1423 lunar year). Stace, the English researcher writes, "Unity or unit is the focal experience and concept of all different mysticisms. There is no doubt that unity in mysticism is an essential element. Joneid, one of the famous mystics, states the Hadith "there was God and there was nothing with Him" which indicates the unity in mysticism (Stace, 1996).

True existence and existents are unique by the truth unity and there is no multiplicity in that, and existents of the possible world are called existence by metonymy and the gist of attribution is an illuminative attribution (Seyed Jalaaluddin Ashtiani, p. 143).

Consequently, unity of existence namely the essentially true existence is the Holy Essence of God, and other existents of the possible world are the appearances of that unique true existence.

It is evident that the gist of the Sublime God objectivity with the objects is that the Sublime God is the appearance of the objects rather than their quiddity, as the Lord provides in the Holy Quran that,

"He is the appearance of any existent rather than their quiddities, God is glorified and exalted. Yet He is and objects are objects." (Fotuhah, volume 2, p. 484).

Araghi has composed the same gist in a Persian poem:

By serenity of wine and softness of glass

The color of glass and wine integrated

All is the glass as if there is no wine

Or it is the wine as if there is no glass (Araghi collection, p. 123).

Therefore, as per this theory the existence truth is the Holy Essence of the Sublime God and He is unique by the individual unity, and the multiplicities are in fact the shades of that unique existence and they do not enjoy existence by themselves; that is, attributing existence to the existents in the possible world is not an inherent and real attribution yet it is by metonymy (Asfar, volume 2, pp. 299-301).

Unity of Existence in Cybernetic Science

Belief in the uniqueness of the universe unity is among issues that possess a great magnitude in cybernetic science. Norbert Wiener, the founder of this science, states that "society is not a simple set of individuals that are faced with each other for struggle and imitation; the society is a set of individuals that are seriously dependent on each other and comprise a unique large body. Society has its own specific memory that is further more extensive compared with that of each organism. Our society has not comprised of absolute organisms and we can make little changes in the different parts. In so doing, changes will be made in the other parts. So any organism must be considered as a thing that there is an interdependent relation among its comprising elements. The society is studied not as a single phenomenon but as a member of the set of possible worlds that is determined by a certain distribution of the probability (Houras, 2005).

With regard to the universe integration, Professor Barbara Bertin states that "the proposed theory of Newtonian mechanics based on the universe composition of material distinct units, stagnated in the early twentieth century, then more evidences were presented by scholars that proved all of us have had interactions

continually. We are distinct from each other, and what makes us to regard the universe as being separate is the old Newtonian thought. Such thinking is a mistake. The insight that is based on the individual acceptance is at the same time on the basis of integration and uniqueness. It respects all experiences of our congeners and admits it as a reality (Barbara Berten, *aura therapy with healing hands*, p. 287).

As regards unity of existence, Albert Einstein writes, "a human is a part of a whole which is called universe and it is limited in time and location. Such a limitation is due to the error in his awareness and deception of his mind. Wayne Dyer believes that there are invisible relations among all humans and when this relation emerges that many of them believe in this relation. He writes in the book *treatment with mysticism* that "the invisible relation among the organisms of a type is nowadays more investigable and physicists call it transformational state (Dyer, *treatment with mysticism*, p. 110).

Scholars have reported that when the atoms existing in a molecule are placed in a certain order and when their number reaches to a critical number, other atoms place in the same order automatically. There is a relation between physics rules and collective consciousness which provides the scientific basis for the unity of the whole universe. David Bohm, the physicist in London University and precursor in quantum physics and Einstein advocate, believes as regards uniqueness and integration of the world that whatever exists in the world science is a part of a continuum. In spite of apparent distinctions of the things in the unconcealed discipline, anything is the integrated range of anything else and ultimately even concealed and unconcealed disciplines are mingled. According to mentioned opinions, the world has concealed a set of all things, awareness, our lives and substances in itself; such that in this external world they are seen individually and separately. As per the holographic world in which each part is the symbol of the entire, a part of the world comprises the image of its entire. Each cell in our body has in fact the whole cosmic universe in itself. The unity of the world is clarified with a simple example, by looking at a lamp, a bird, a lake or any other thing, we are actually viewing ourselves, because we are not separate from them; although in this world we have used to see them separate from each other (Maxwell Maltz, 2012).

From Quantum science perspective, even dividing the world into living and non-living things is also meaningless. Bohm, the quantum physicist, states that living and non-living substances are linked inextricably and life has engulfed the whole world, and even a rock is alive in a specific manner. As per physicist opinions, the idea that the world is continuum in which all the things are one thing, has an interesting aspect namely each part of a hologram comprises the image of the entire, and each part of the world has concealed the entire world in itself.

Also Talbot states that all the previous and prospective events are concealed in any small scope of time and space, each cell in our body has the whole cosmic universe in itself, and this is true as regards any leaf of the plants, a drop of rain and each particle of dust. So it gives a new meaning to the famous poem of William Blake and summarizes the world in a sand particle, the heaven in a flower, infinity in the palm of the hand, and eternity in an hour (Talbot, 2006).

Different experiments show this continuum relation; for example the English physicist, Sir William Barrett found out this relation by carrying out experiments on a young girl and stated that "I stood behind the girl that I had tightly closed her eyes, I took a little salt and poured it on my own mouth. Immediately the girl griped: why do you pour salt in my mouth? Then I poured a little sugar in my mouth. She said: it is better. I asked her how does it taste? She said: sweet. Then I poured mustard, pepper, ginger, etc. into my mouth and she felt their tastes". These kinds of experiments and ability of influencing others senses and telepathy are not merely due to hypnosis, and even a series of experiments carried out by famous physicists such as Harold Puthoff and Russell Targ indicates a very common sleeping feature in all of us and a deeper relation that link all the humans. As per Indian Ayurveda mystical theory (Indian Mysticism), although you and me are stranger with each other, the mental rhythm of our bodies listen to the tide of the same ocean that fostered us in its cradle in the period that we do not remember, or "the related body is comprised of the universe or all the nature, so science and mysticism are obliged to be consistent and they will be imperfect without each other; because one is the face and the other is the spirit and they will supplement each other by consensus and consistency (Maxwell Maltz, 2008).

Norbert Weiner, the American mathematician and founder of cybernetic science writes that "the modern physicist, on Mondays, Wednesdays and Fridays, is expert in quantum theory and on Tuesdays, Thursdays and Saturdays works on the theory of relativity, but on Sundays leaves aside the expertise totally and resorts to God like the guilty persons so as to reach a reason to somehow reconcile these two theories. So ultimately science and mysticism must be reconciled. Based on the unity of existence, two things are not distinct from each other but we have used to perceive them distinct, and with maturity we will find out that all the things are one thing and distinction is just an abstract concept in our mind which has been generated based on habits (Weiner, 2005).

Conclusions

In general, cybernetic science is a method through which one can achieve the truth of the universe. Thus there is a high affinity between mysticism and cybernetic.

To attain an accurate adjustment between mysticism and cybernetic science, it is required to investigate the main principles in two ways. The most important principle and the focal issue in mysticism of all religions is the unity of existence.

In cybernetic science, the world has concealed a set of substances (all things, awareness, and our lives) in itself, such that we see them in the external world individually and separately or unconcealed in an irregular manner.

As quantum physics which is the foundation of cybernetic science is based on the unity of existence in the world, so unity of existence has an axial position in the cybernetic position.

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