

Postmodern Openings

ISSN: 2068 – 0236 (print), ISSN: 2069 – 9387 (electronic)

Coverd in: Index Copernicus, Ideas. RePeC, EconPapers, Socionet,
Ulrich Pro Quest, Cabel, SSRN, Appreciative Inquiry Commons,
Journalseek, Scipio
EBSCO

Quantum Metaphysics

Antonio SANDU

Postmodern Openings, 2011, Year 2, Vol. 6, June, pp: 7-22

The online version of this article can be found at:

<http://postmodernopenings.com>

Published by:

Lumen Publishing House

On behalf of:

Lumen Research Center in Social and Humanistic Sciences

Quantum Metaphysics

Antonio SANDU¹

Abstract

The intention of this paper is not to build quantum metaphysics but to justify the possibility of a second game through interpreting the ideas, concepts and visions from actual physics with ideas and visions borrowed from physics of the Orient. We are aware that quantum metaphysics is far from Abhinavagupta's metaphysics. After Culianu we introduce both visions in a deforming grid to build a new ideational universe. This ideational universe is a transmodern construction, which tends to become topical in the context of transdisciplinarity and multidisciplinary prevalence. Characterization of thinking as theory and determination of knowledge as a theoretical approach takes place in a inwardly beginning of the technical interpretation of thinking. There is an attempt to keep a sense of reason independently towards action.

Philosophy is always in the critical situation to justify its existence to science. The safest way to do this is by self-establishing itself as science. But this effort represents the sacrifice of the essence of knowledge: "in the technical interpretation of thinking, the being as self element of thinking is sacrificed (Heidegger, 1988:314)".

To look positively to philosophy as a dodge of science from metaphysics proves not only destructive to philosophy but also harmful to science. Absolute objectivity claims are increasingly refuted by the development of the cognitive approach. Not only social and human sciences require subjectivity as a dimension of objective knowledge, but physics itself considered the hard part of science reaches to formulate indeterminacy (uncertainty) principles. A new perspective that might be required in the philosophy of science is to look at it as to a semiotics of cognitive act.

Keywords:

Quantum Metaphysics, David Bohm, transmodern discourse, philosophy of religions

¹ Ph. D. Antonio Ștefan SANDU – is Lecturer Ph.D. at Mihail Kogălniceanu University from Iasi, Researcher at Lumen Research Centre in Humanistic Sciences, Phone no. 0040 740 151455, Email Address: antonio1907@yahoo.com.

Quantum metaphysics an eidetic construction

With the expansion of science, philosophy appeared to be limited more than ever on a methodology, a logical guide useful for correctness validation of scientific knowledge. Quantum mechanics makes for the first time an ontological background starting from "its own ontological potential" solidary with the basic axioms of its mathematic formalism (Patavievici, 1995:7). The potential of "framework theory" of quantum mechanics makes it the agent of paradigmatic revolution of late twentieth century and early twenty first century. The overthrow produced by quantum mechanics and relativity theory is given by the overturning of metaphysical principles essentially called reality criterion (independence of physical reality from observer, procedural causality and the existence of physically separated objects) (Patavievici:1995:10). The experiment Einstein-Podolsky-Rosen (E.P.R.) suggests either the incompleteness of quantum mechanics or the existence of hidden parameters. Bohm proposes a theory of „quantum completeness with ontological valence of non-independence a part within the whole". The foundation of the world can not be the smallest possible of the whole, which is the last part, but on the contrary, the exact first element, the foundation must be the whole itself (Patavievici, 1995:17)".

The primary concept of reality, of substance in the Aristotelian sense must be an undivided plenitude (Patavievici, 1995:18)". For Bohm reality is constructed in levels, any system being contained between two levels of reality: "The term completeness can not be known in principle (Patavievici, 1995:18)". Patavievici draws our attention on the influence of these Oriental concepts quoting Zimmer from *Introduction to Indian art and civilization*: "The idea that there is nothing static, nothing stable but only the flow of a relentless process in which everything is born, grows, decays, perishes - this total dynamic vision about life, about the individual and the Universe is one of the fundamental concepts of later Hinduism (...) it is about the essence about the concept of Maya (Zimmer, 1983:198)". Patavievici also draws attention to Krishnamurti's influence on the work of David Bohm. Naturally, this principle of plenitude in the transformation of the world may have originated in the Eleatic philosophy.

Quantum Metaphysics Models

Fritjof Capra in "Taophysics" explains the meaning of the concept of Maya: „If at first Maya was understood as the power, the ability of the actor or divine sorcerer to create forms of the world, later on it came to designate the state of the blinded by the illusion of the magical game. As long as many confuse divine form Lila (the sovereign game of manifestation and divine will) with reality itself at the base of multiplicity, we are slaves of Maya (Capara, 1995:77)”. We only object that it is not a processing time understanding Maya but the two levels of reality in terms of a Brahman whose energy, power (Shakti) is to create the multiplicity of the universe on one hand and the individual "anu" belonging to the universe and thus subject to Maya. Maya does not mean illusory nature of the world, as often wrongly stated. Illusion is our understanding of taking as reality the structures, forms and objects around us, instead of understanding that they are merely abstract concepts made by the intellectual (Capara, 1995:75). Maya multiplicity is only apparent and the reality contains itself a fundamental unit whose energy, power is to create the illusion of multiplicity.

Bohm seizes upon the duality between apparent multiplicity and plenitude of the world and introduces the concept of wrapped order. The world's substance is the same at any point and at any formal level; the differences arise through the degree of winding or development of developed plenitude (Patavievici, 1995:20). The object is developing explaining the subject on the subjective dimension (angle of view of analysis) but the subject remains wrapped in all other respects.

„The mere fact of participating at a certain level of reality of the world, involves simultaneously both a winding of the world and an unfolding of object order, according to the perspective that we adopt. In fact, the subsystems are not down and the super-systems are not up. If it is to serve the spatial directions metaphor, we can then say that the windings and deployments are happening simultaneously, and self similar in all directions. Any intuitive support we provide for deployment process, we must keep in mind that it is not spatial, and that it admits itself the as a structure the plenitude form (meaning super-system) system - sub-system with parts, depending on the entire state, according to the rule of windings (deployments). "The logic of this thinking has all the appearances of a fractal deployment” (Patavievici, 1995:21-22).

Bohm's implicit order takes place in a multidimensional world “whose dimensions are effectively infinite” (Bohm, 1995:269) . Implicit order has meaning only in relation to consciousness. “Matter and consciousness share the default order” (Bohm, 1995:278). Information is wrapped in various forms of energy, and thus it reaches the brain. Energy, and through that „all the matter in our bodies, wraps the universe in a certain way from the very beginning” (Bohm, 1995:279). Consciousness is holographic (Bohm, 1995:279). These conceptions about the relationship between consciousness and winding the world have certainly ontological foundation value.

Thomas J Germiné in *The Quantum Metaphysics* of David Bohm (1995) considers Bohm the founder of Quantum Metaphysics. The relationship between consciousness and implicit order, it appears to Germiné (1995) resembling to „worlds that bloom like a lotus of Vishnu's universal dream” (1995). David Bohm is concerned with the relationship between the physical and mental world (1995). The two issues significance and corporality are seen as separate each of them defending us either in thought or perception. Clearly each of these issues involves an order. In other words, reality is revealed as complete the Unbroken Whole of Reality, as seen from different angles.

Opening the philosophical and scientific world regarding these "alternative metaphysics” is becoming more evident with regard to research such as “Free will theory in the virtual Multiverse” made by Ben Goertzel (2000); he proposes a simultaneous subjective conscious feeling of an event in the external universe and collapsing on a single branch (direction) that occurs in the internal virtual Multiverse of the brain. These events are translated as an event seized in one part of the brain, collapses on a single "branch of the brain" in the virtual Multiverse from another part of the brain to model the first event (2000). Ben Goertzel studies the possibility of simulation the Universal Mind as an opportunity to build a superhuman Artificial Intelligence (2004).

Mark Germiné proposed quantum processes of the consciousness involved in the dynamics of states of the brain. Germiné starts from the virtual existences of the Multiple Universe, holding that there is only one mind (consciousness that defines the universe that we observe). The Model of Single Mind proposes the lack of observers in other virtual universes, which are thus „empty of being and that being is

the essence of reality (Germine, 2003)”. The Single Mind Model of its creator's vision is a synthesis of quantum theories and the mental sciences (Germine, 2003).

Marks Tarlow appreciating that fractal geometry can describe large parts of reality starting from atmospheric storms to brain activity, shows that the hallmark of fractal structures is self-similarity (2002). Nature shows symmetry in the direction of the inseparability of the part from the whole.

Victor Stenger professor at the University of Hawaii suggests the term of quantum metaphysics as an analysis concept of unifying theories of quantum physics and neuroscience in the realm of a unified philosophy. The significance of this metaphysics shows up an establishing of a subjectivist-humanist cosmology (1997).

Stanislav Grof proposes a holo-tropic model of consciousness opposed to the traditional Hilo-tropic model (Fotea, 2006). Transpersonal psychology analysis modified conscientious experience of subjects and their significance to outline a model of consciousness as a whole.

In Romanian philosophy Mihai Drăgănescu analyzes the structure of knowledge in order to understand the significance of the material worlds. „Any structural information derives directly or indirectly from phenomenological information. Without phenomenological information, structural information did not exist (Drăgănescu, 1990:78)”. The universe is for Drăgănescu a coherent orto-existence through the continuum between matter and information. “The concept of information can not be a fundamental concept of science without the existence that is the postulate of phenomenological information. And phenomenological information, present in deeper matter, becomes part of any substance in the Universe by orto-meanings underlying elementary particles. Thus there is no matter without any information, hence the ontological universality principle of information (Drăgănescu, 1990:98)”. For Draganescu, the universe consists of dual informaterie and lumatie. Lumatia is imagined as a form of pure energy and informateria is defined based on informational properties of human (Drăgănescu, 1979:224). „Informateria may allow certain structures, certain entries and a specific language. This could be symbolic forms entered into a series of cells but it must again be compressed to the size of void space without each form losing its individuality and even lumatia

contact, causing the diversification and its link in the Universe (Drăgănescu, 1979:124)”. Mihai Drăgănescu’s ontology continues with a series of analysis on space, time, causality and information fields.

Quantum metaphysics a possible direction of the transmodern discourse

Wisdom has always been fascinating and its seekers constantly searched all the dimensions of the human knowledge: identification contemplative knowledge, action transformer, comprehensive, loving, ecstatic and unifying knowledge. A characteristic of a *transmodern culture and even hypermodern one* is recovering the sacred by trans-disciplinary experience. Spiritual searching replaces religion with self-realization as a specific form of hypermodern self-perfection. There are imported concepts of nirvana and samadhi, translating them into a philosophical-colloquial language, in which self Jung becomes the identifiable concept of Atman of the Upanishade, being introduced with a hinaianist-theistic view. This syncretism apparently from New Ages overcomes hippie oriental fascination, tending to become a "pop religion" of the XXI century. The current structures his own philosophical doctrine system by successive imports, applying, as Culiănu says, its own interpretative will and deforming grid, allowing hypermodern reconstruction of the discourse on sacred, in technical and colloquial terms specific to information and consumer society at the same time.

Postmodern deconstruction contrasts trans-disciplinary, multidisciplinary and interdisciplinary, generating an "*interpretive reconstruction*" of the universe of discourse. Ontologically speaking, the universe gains quantum value, influence of twentieth century physics. The very concept of God becomes quantum or quantified. Pantheism becomes an ontological quantum, talking in the same time about monads, and about the part of God present in human beings. Individual self is thus a Quanta of God, present in every being, transmigration and lighting being nothing but the transposition of the sacred sphere of Uncertainty Principle. Formulating this principle in a simple way and with humour, we could state this principle as follows: we can not predict with certainty the life and parallel universe, in which a Quanta of God - a Divine Self becomes conscious of itself, and thus participate in its own divine nature, divine fundamental quantum field. A sui generis

principle of exclusion could make thus a certain level of wisdom and closeness to the Divine, but can find only a limited number of entities that own Divine Self, limited precisely because of their own individual karmic potential and because of Karma Universe value at a given time.

The quantum ontology model specific to hyper-modernism is reinforced by the concept of holographic pattern, and the fractal pattern. We can say as a *sui generis* the theological sum of this vision the following statement: „I am always in God, and God is always in my heart”.

The unique and absolute God becomes quantum assuming all possible roles simultaneously either as beings, qualities, or parallel universes etc. The transcendent God becomes immanent quantum turning its own primary field into energy, the almighty energy of the will, knowledge and action of God. The model goes further, however, with the fractal dimension, the same Divine, the same laws under different cognitive spatial-temporal conditions and manifests either as a wise Buddha, either totally ignorant or as an antelope fleeing from tiger, or even the tiger itself devouring it. In this model, space and time either Cartesian-Newtonian or relativistic are no longer frames of the universe but self-limiting resonances together with omni-cognition and omnipotence of a universal and quantum field of Divine Consciousness Energy. From the perspective of this vision, God is not good or bad. All attributes that may be given are apophatic.

The model is necessarily one that also includes the affirmative cataphatic side. God is transcendent and thus outside of everything that is and quantum immanent, thus affirmative for everything that is. To the ontological plan corresponds a soteriological dimension importing oriental vision of metempsychosis, in which the transmigration is one way to know God through self-knowledge. This vision has as model both the enlightened of the Orient and the Christian saints. In soteriological aspect, God becomes love, or more precisely the omnipresent flame of love. Depending on the scale of spatial and temporal cognitive dimension this becomes either the devouring flames of hell, or life-giving light of the Sun.

Existence Probability

Elements of quantum metaphysics are hyper- quantum, hyper-existence, fractal, hyper-center, hyper-field, hyper-probability. Quantum Metaphysics proposes a universe (or rather a multiverse composed of infinite clusters of possible universes, linked by wormholes and classifiable just like quantum components, by a number. If in physics we are talking about atomic number or quantum numbers, in Meta-existence we speak about number, of the possibility of existence of a universe, event etc. The probability of existence becomes the fifth dimension of Einstein's space continuum (Einstein, 2005) that we can redefine as Meta- existence or Meta- reality. Thus we can consider Meta-existence as the sum of possibilities to exist infinitely as number, value and as possible combination. In shamkhya philosophy and taken from there in shivait Tantrism it speaks of Mahat. In shivaism this possibility is placed at the level of pure tattvas. The possibility of existence is brought into existence by projecting the divine light (flashing the divine light, abhasa).

This manifestation of one or another of the possibilities of existence is in accordance with the law of karma. The possibility of existence contains in it the so- called un-manifested yet karma that can be burned or suspended by the spiritual aspirant. The Meta- existence itself contains all possibilities of existence regardless of whether they have ever manifested or not in subjective time. All possibilities of existence are simultaneously included in the consciousness of the Supreme Divine. We therefore define manifestation as that brilliance Abhasa projected over one of the possibilities of existence.

The fundamental concept of Christianity is that of unity of nature in terms of Hypostasis Trinity of the divine being. Over-being Unity of God is manifested as three hypostases: God the Father, Son and the Holy Spirit. The Divine hypostasis has being autonomy as a person, the Father being different from the Son and the Holy Spirit. Defining himself as the son of man, Jesus emphasizes what was already known from Genesis that God created man after His own similarity. Divinity quantum has over-being nature and is the probability of the Supreme Being to be both Divinity and Person. Hypostasis shares attributes with other divine hypostases, while retaining its over-being autonomy.

We can define the notion of hyper-field as being the nature and its own attributes of a hyper-existence inseparable from hyper-existence itself (hyper-entity), completely dissociated from this, being in the same time attribute and nature of hyper-existence specific determination capable of making hyper-existence to be a “to know”. In layman language we can say that fire has the attribute to burn, so burning is the hyper-field of fire while the fire itself is the burn quantum. Fire can not be known but by its burning nature. Applying this principle to divine nature we say that the Hypostasis has the attribute of Divinity or more precisely the attribute of Divinity together with other hypostases. The human being is itself a person, distinctly as a Hypostasis from any other Trinity hypostases, but participating in the "similarity with God" to the attribute of Divinity. In this respect, the Psalm of Asaph "God sat in a meeting of the Gods and in the middle He will judge the Gods (...). I said you are Gods and sons of the Most High of all, and you will die like men" (Psalm 81, 1939:237).

Applying the law of Triad we note that three hypostases are characteristic to divinity: Father, Son and Holy Spirit. Hypostases dynamics within the Trinity is understood by us as development of attributes of the divine nature and thus God appears as Love is, as the word etc. Supra-personal attributes and the nature of God can be conceived only in the apophatic manner, as being “the darkness brighter than the light” that Areopagite speaks about.

Hyper-probability or quantum probability value can be defined as the possibility of a phenomenon or event to become update in one of the possible universes. We can see Orto-existence as a wrapped existence. Each quantum, event, object which can be thought of (we are not referring to be thought by the human mind but thought in the hyper-conscious of the Supreme Being) can be regarded as "veiled Existence" which has a certain probability of existence in the space of restricted consciousness of the connoisseur subject.

In this regard although it does not exist in physical reality, the "blue mammoth" has a certain degree of probability of existence in physical reality; for example, we can imagine that as a result of genetic experiments, by successive cloning a blue mammoth was produced. Also we can imagine a Tachyon Universe where the minimum travel speed is the speed of light, and time for example to run from the future to the past. You can build mathematical models to describe the Orto-existence

in those spatial-temporal frameworks. We can speak of a probability of existence of a nonzero Tachyon Universe. On the other hand we can not think of object- phenomenon entities that can not be conceived. In a quantum metaphysic the Being overlaps the Possible including real as limited universe. Possible universes although not belonging to Real but to the Possible, have degrees of existence (Probabilities of Existence) different from zero.

Imagination builds Possible as a Meta-reality, as a wrapped Multiverse. Extrapolating further the quantum physical principles in what we have called quantum physics we say that any entity/ object/ event has a quantum nature, whose hyper-field is the probability of existence and the hyper-substance which consists of the object event as a quantum of hyper- consciousness. Quantum field of hyper-consciousness consists of event object entities having probabilities of existence.

The range of probabilities of existence of an object/ event is between "0" which would correspond to an object/ event that can not be thought of and "1". Object/ event is manifested in the physical world. Values of probability of an object/ event can not be continuous due to "background vacuum" of hyper- existence. Vacuum in quantum metaphysics is understood as the pure possibility of generating *suigeneris* quanta object/ event and the corresponding anti-quantum. Tachyon universe for example is a "*suigeneris* anti-quantum of the physical universe with positive temporality where as in our universe time flows from past to future.

It is more difficult to imagine an anti-quantum corresponding to the blue mammoth which is not as it seemed, a blue non mammoth, but the non presence of the blue mammoth. In other words, in our physical temporal universe the anti-quantum of the blue mammoth is manifested as a non presence of the blue mammoth.

The probability of existence of the blue mammoth is 1 for $t =$ our current time and with the referential universe known to us as limited observers (is perfectly possible that the blue mammoth to exist on another unexplored planet). The probability of existence of an object/ event quantum is therefore relative to a referential given by the connoisseur subject. The supreme conscious subject self-limits to perceive from hyper-existence the real thereby seen through the referential of a limited subject.

The Cancuka which Abhinavagupta speaks about are the structures of the hyper-field that limit the apperception of the wrapped Multiverse to the perception of developed reality. These developing fields are represented by the way quantum Strain (a limitation of hyperspace to three-dimensional space, a limitation of all-continuity to spatial sequence), duration (a limitation of hyper-time, of the duration time, that is the absolute all-expression, a limitation of the possible partial omnipotence, a limitation of all-realisation to the achievement of one thing or other, of knowledge as a limitation, of the wrapped multiverse containing all the probabilities of existence, to developed Real and strictly related to limited referential, preference limiting the uniqueness of existence to plurality of worlds, objects and phenomena.

Limits of the transcultural model

The intention of this paper is not to build quantum metaphysics but to justify the possibility of a second game through interpreting the ideas, concepts and visions from actual physics with ideas and visions borrowed from physics of the Orient. We are aware that quantum metaphysics is far from Abhinavagupta's metaphysics. After Cuianu we introduce both visions in a deforming grid to build a new ideational universe. This ideational universe is a transmodern construction, which tends to become topical in the context of transdisciplinarity and multidisciplinary prevalence. Characterization of thinking as theory and determination of knowledge as a theoretical approach takes place in an inwardly beginning of the technical interpretation of thinking. There is an attempt to keep a sense of reason independently towards action.

Philosophy is always in the critical situation to justify its existence to science. The safest way to do this is by self-establishing itself as science. But this effort represents the sacrifice of the essence of knowledge: “in the technical interpretation of thinking, the being as self element of thinking is sacrificed (Hiedegger, 1988:314)”.

To look positively to philosophy as a dodge of science from metaphysics proves not only destructive to philosophy but also harmful to science. Absolute objectivity claims are increasingly refuted by the development of the cognitive approach. Not only social and human sciences require subjectivity as a dimension of objective knowledge, but physics itself considered the hard part of science reaches to formulate

indeterminacy (uncertainty) principles. A new perspective that might be required in the philosophy of science is to look at it as to a semiotics of cognitive act.

The establishment of epistemology as a way of describing the cultural symbols contained in the scientific approach and capturing the metaphysical intuition that makes it possible to their understanding may open new avenues of philosophy of knowledge. Primacy of metaphysics is no longer necessary Aristotelian in epistemologist order of the cognitive approach as before physics but depending on its value and cultural meaning. "Being as being can be axiological regarded as a supreme value. You might say that after their goal and metaphysical nature it must take more than provide to science, while the theory of knowledge rather gives more than take from them" (Petrovici, 1992:17).

Ontology is therefore debtor to science as it borrows from it ideas and concepts which it interprets in its own way. It is this reinterpretation that makes these ideas to have an axiological value. They can, of course, have a technical praxiological value, but thus will not seek to reach a prominent place in the hierarchy of human interests. Theories of modern physics have, of course, their practical value, but their fundamental utility at this point is knowledge. Knowledge is a superior value in axiological horizon.

The idea of completeness, unity of the material world is primarily a metaphysical intuition now taken by science in unification theories (G.U.T.). It is clear that the application of non-Euclidean geometry in explaining the mechanics has produced a mutation in ontology. At the origin of their discovery was the belief that things are not what they seem to be, that there is a hidden reality.

Instead of conclusions

“Therefore this is the distinction between scientific knowledge and metaphysics: the scientific one proceeds from inside to outside and needs experimentation, and the metaphysical one claims to proceed from inside to outside and capture the secrets of existence, to be their master, and somehow the master of the law of events formation. It is as if it holds the springs of life” (Petrovici, 1992:53).

The two modes of knowledge, both scientific and metaphysical are both proposing a reconstruction of the world. Analysis, synthesis,

deduction and induction are specific to science. Comprehension has besides understanding, the coverage of enlightening of the investigated reality. Comprehension of being, its inclusion can only be made under the identity of essence of the connoisseur with the known. This identity is metaphysical comprehension.

"Any metaphysical question can only be put so that he who asks to be caught in the question itself" (Heidegger, 1988:33). To be inside the problem is actually being inside the being in a consciously way. Metaphysical understanding is a bet made by our own being with our non-being meaning that there is an exit from the Platonic cave through the force of spirit. The exit is both revealing and illuminator. Philosophy is a bridge to a possible salvation, wondering how to make possible any eschatology.

For science, truth is the lack of error, for metaphysics *aletheia* (a Greek word translated as "truth") is not being hidden. The error itself as part of the being is a "to know" not only to remove it, but in relation with the dimensions of human existence. Based on the authenticity of the way to know metaphysics a relationship with it and various individual sciences and science in general can be imagined. Suddenly the approach overturns: metaphysics gives to science problem fields, of course, the fields of problems are referring to the various specific aspects of the being and to the being itself. Metaphysics does not lose anything from the essence of knowing the being. No matter how much it would open to science, its substance remains intact to the solutions that science gives to one or other of the problems.

Metaphysical systems are constantly changing, but the problem remains always the same. Even if science could investigate the being as the entire and not in section, even if knowledge from all the domains of present and future science would reunite forming a unique science about what is, could not divert metaphysics.

In science "the being is the only thing to be investigated, and nothing else. The being only and nothing beyond, only the being and nothing else, precisely science is one that rejects and leaves the nothing aside as insignificant. When we leave nothing behind in the way it does not somehow make it a part?" (Heidegger, 1988:35). Nothing comes with the being simultaneously concealing and revealing, thus the being restoring to metaphysics the whole problem. "Metaphysics overcomes the category of time and space" (Ionescu, 1991:50).

Science can not in any way leave these categories, no matter how much it would change paradigms. Metaphysics, overcoming the category of time and space includes us in its approach, and could return reflexive cultural on science and interpret symbols with which the latter operates, sometimes without even realizing it. European scientific spirit until recently had much experience as dimension. Theoretical Physics reverses that paradigm. Its theories are constructed by deductive reasoning and mathematical calculation. They are eventually confirmed by indirect observations, but most often accepted on the basis of their logical coherence.

The vision of the Europeans that East lacks scientific horizon, meaning that it lacks experience dimension is strongly contested by Eastern thinkers. It draws attention in particular on a different form of research called experimental knowledge. It is simultaneously subjective and objective repeatable by any interested person. Magical experiences and mystical experiences are included. We find in them the technical character so dear to the Western spirit. The value of the results reached on such routes emerged at least in part by comparing them with current scientific results. We chose physics as a paradigm since it tends to be regarded as a leading area of today's science.

We put some of the physics' paradigms to hermeneutic approaches and will find them as insights into various metaphysical Oriental concepts emerging perhaps thousands of years before the actual discovery in metaphysics. Identifying perspectives of contemporary physics Oriental metaphysics does not want any form of subordination of the scientific approach to metaphysical one, or a reduction of metaphysics to the science of One made by means of experiments. Knowledge is possible both by the logical-mathematical instruments specific to science, by the speculative intuitive metaphysical and by mystical experiences. Knowing the truth will make us truly free only insofar as the power obtained through science will be accompanied by deepening of perspectives of consciousness.

Humanist vision of the universe allows us to say that both the metaphysical and scientific spiritual thinking are realities of knowledge. To say that the doctrines of the East, we refer here to those discussed above, sense reality in the manner of the current physics would be inaccurate and unfair to them. They do not propose to explore the outer universe, but the subject becoming aware. The existence of tattvas as

fundamental realities is not the same as saying that Abhinavagupta was speaking in his writings about the five fundamental interactions. We can speak from a comprehensive view about a metaphysical intuition of reality that finds its corresponding even remotely in current physics. Certainly Abhinavagupta did not have the scientific device and did not research the quantum world. It was the metaphysical intuition that made him say that the development of tattvas has meaning only in the presence of the conscious subject, as Wheeler says that phenomena can not be asserted only if the connoisseur subject inclines on them (Wheeler, 1980).

References

- *.* Psalm 81 quoted after *Psaltirea Prorocului și Împăratului David*, Bacau: Tipografia Episcopul Vartolomei, 1939.
- Bohm, David. *Soma- Significance A New Notion of The Relationship Between The Physical and the Mental*, <http://www.goertzel.org/dynapsyc/1995/Bohm.html> (accessed January 11, 2011).
- Capra, Fritjof. *Taofizica*, București: Editura Tehnică, 1995.
- Drăgănescu, Mihai. *Informația materiei*, București: Editura Academiei Române, 1990.
- Drăgănescu, Mihai. *Profunzimea lumii materiale*, București: Editura Politică, 1979.
- Einstein Albert, *Cum văd eu lumea*, București: Editura Humanitas, 2005.
- Fotea, Șerban. *Semiotica cuantică a limbajului arhetipal*, Iasi: Editura Lumen, 2006.
- Germine, Mark. *The one Mind Model Virtual Brain States and Nonlocality of the ERP*, <http://www.goertzel.org/dynapsyc/2003/onemind.html>, (accessed January 11, 2011).
- Germine, Thomas J. *The Quantum Metaphysics of David Bohm*, <http://www.goertzel.org/dynapsyc/1995/tgermine.html>, (accessed January 11, 2011).
- Goertzel, Ben. *The Virtual Multiverse Theory of Free Will*. <http://www.goertzel.org/dynapsyc/2000/freewil.htm>, (accessed January 11, 2011).
- Goertzel, Ben. *The All Seeing AI Universal Mind Simulation as a Possible Path to Stably Benevolent Superhuman AI*,

- <http://www.goertzel.org/dynapsyc/2004/allseeingAI.html>,
(accessed January 11, 2011).
- Heidegger Martin, "Scrisoare despre umanism", in *Repere pe drumul gândirii*, edited by Heidegger Martin. București: Editura Politică, 1988.
- Ionescu, Nae. *Curs de metafizică*, București: Editura Humanitas, 1991.
- Patapievici, Horia Roman. Foreword to *Plenitudinea lumii și ordinea ei* by Bohm, David, București: Editura Humanitas, 1995.
- Petrovici, Ion. *Introducere în metafizică*, Iași: Editura Agora, 1992.
- Stenger, Victor J. *Quantum Metaphysics* Paper presented at the Conference on Neo Spiritualities, Westminster College, Oxford, England March 1995, published in Laurence Brown, Bernard C. Farr, Joseph Hoffman, *Modern Spiritualities*, Editura Amherst, NZ: Prometheus Books 1997,
<http://www.colorado.edu/philosophz/vstenger/quantum>
(accessed January 11, 2011).
- Tarlow, Terry Marks. *Fractal Dynamics of the Psyche*,
<http://www.goertzel.org/dynapsyc/2002/fractalpsyche.htm>,
(accessed January 11, 2011).
- Wheeler, John. Article contributed to the Proceedings „Some Strangeness in the Proportion, Proceedings of the Centenary of Einstein's Birth, Massachusetts: Harry Woolf, 1980.
- Zimmer, Heinrich. *Introducere în civilizațieși arta indiană*. București: Editura Meridiane, 1983.