



TRANSHUMANISM OR TRANSCENDENTALISM: *IN SEARCH OF KNOWLEDGE REPOSITORY*

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Abstract

Human [multi-dimensional] development has been a focused subject for centuries; epistemology (theory of knowledge) has expressed prime role of knowledge in this very regard. Scores of key philosophers and noted psychologists invested their best efforts to establish numerous scholarships to streamline the fact that human personality needs extensive variations and its progression requires constant interaction with various internal and external stimuli. Transcendentalism emphasizes that intellectual obsessions of humans seem more dependent on subjective intuition rather than objective empiricism. While, transhumanism urges to transform necessary human conditions by evolving and creating broadly accessible refined technologies. This paper is an initial attempt towards determining the real knowledge corridor; the knowledge that enables a human to travel within and reaches the point of self-reliant and self-contention. Intensive interface of humans with rapidly emerging technologies has generated digitally connected and socially isolated generation; it is knowledge abuse rather than use.

Key Words: Transcendentalism, transhumanism, knowledge abuse, epistemology, empiricism, rationalism, superhuman, post human, singularity, technological refinement.

1.0 Introduction

Humanity has been in search of knowledge excellence for thousands of years; knowledge not only initiates and facilitates the process of human development but also ignites the possibilities to bridge the gap between *man* and *nature*. The most sought after question here is *what is knowledge?*; we need to exemplify knowledge either as an essence with the help of which man and nature move further in a harmonized manner (transcendentalism) or as an empirical progression that facilitates man thronged by

ever changing technologies (transhumanism). The main focus of this paper is to look for the real and original knowledge pathway to ascertain the *core knowledge repository* as it would be *mind* or *metal*.

2.0 Knowledge

It is imperative to frame a comprehensive and wide-ranging description of word ‘knowledge’, keeping its philosophical foundations under close perspective; in order to figure out its role in human development. Stoics (Laërtius, 2000) believed sense perception (*aesthesis*) is the origin of true knowledge and five core senses are knowledge faculties. They further establish their thesis on the basis that senses relentlessly receive sensation and pass it to the mind; once we are conscious of this sensation, it becomes representation (mental image) and eventually mind forms its own decision making process to accept/reject this representation. They manifest that true and certain knowledge is based upon the process of verification through experience and collective judgments (Sedley, 1987).

Plato describes knowledge as ‘justified true belief’; he undertakes ‘truth’, ‘belief’ and ‘justification’ as focused criteria in terms to reflect knowledge (Brandwood, 1990). Aristotle establishes his theory of knowledge on the basis of the study of specific phenomenon that further rises to knowledge of essences (Jori, 2003). Socrates’ famous statement ‘*I know that I know nothing*’ attributed that his wisdom is limited to cognizance of his own ignorance (Engberg-Pedersen, 1983). Descartes frames his theory of knowledge on ‘doubt’; he further expounds this notion of doubt as “there is firm conviction when there remains some reason which might lead us to doubt, but knowledge is conviction based on a reason so strong that it can never be shaken by any stronger reason” (Alston, 1989). Descartes was the first philosopher who placed ‘doubt’ in contrast to ‘certainty’ as certainty of knowledge increased when doubt decreased. His ‘method of doubt’ proved the significance of doubt rather than uncertainty in terms to reach the point of certain knowledge (Carriero, 2009).

Immanuel Kant instituted his theory of knowledge on three questions (Mayer, 1951), as:

1. What can I know? (Critique of pure reason)
2. What should I do? (Critique of Practical reason)
3. What may I hope for? (Critique of Judgement)

The principle aim of Kant was to find *synthesis* of knowledge (Broad, 1978) and for the very first time in Philosophy; he framed the foundations on epistemology rather than metaphysics. Kant attempts to disapprove the conventional process of validity of knowledge and urges that knowledge is directly related to cognition and the way we understand the natural world and he rejects the centuries old notion that knowledge is about the objects of external world (Beiser, 1987). Francis Bacon famous *theory of idols*

(Lovejoy, 1888) describes that the process of acquiring knowledge is impeded and hampered by our very own cognitive ability. The very first step to guard our knowledge against these impediments is to establish an existential conscience of these unreasonable components that all of a sudden arise in our minds and make it demanding to ascertain reality (Zagorin, 1999). Philosophical foundations of knowledge are being continually challenged by number of knowledge based contradictory scholarships as reason and experience, science and senses, being and nothingness etc., but we will not drive our discussion in that direction as the sole aim of this section was to encircle philosophical definitions and description of knowledge that paves the way towards comprehending intrinsic nature of knowledge.

3.0 Epistemology [Theory of knowledge]

Epistemology is the branch of Philosophy that enfolds *theory of knowledge*; the core concern of epistemology is to study nature of knowledge and justified beliefs (Porter, 1913). Epistemology divides knowledge in two distinctive types, *a priori* and *a posteriori*. Following table will further elaborate this distinction, as:

Table: 1 Taxonomy of Knowledge

| | | | |
|---------------------|--------------------------|--|-------------------------------|
| <i>A priori</i> | Latin (form the earlier) | Independent of experience and based upon pure reason | Rationalism (Palmquist, 1987) |
| <i>A posteriori</i> | Latin (from the later) | Based upon empirical evidence or experience | Empiricism (Quine, 1951) |

3.1 Rationalism

Rationalism assumes reason as the prime source of knowledge that not only validates knowledge but provides ample justifications to establish fundamental scholarship that the sole criterion of truth is independent of sense perception and is purely deductive and intellectual (Lacey, 1996). Intuition is the first source of knowledge and deduction from intuition provides ample opportunities to generate further knowledge; the combination of *intuition* and *deduction* delivers us *a priori* knowledge (Runes, 1962). Rene Descartes mentions that knowledge of eternal truth can only be obtained through reason, he further emphasizes that truths which are attained with the help of reason are cracked down into fragments grasped by intuition and combined with deductive process to deliver reality (Watson, 2012).

Baruch Spinoza, a dedicated rationalist, contradicts empiricist schools on the grounds that knowledge is something external from the mere sense perception as it is based upon *ideas* and these ideas are absolute, perfect and true in their individual capacity (Nadler, 2006). He states, "All ideas are in God;

and insofar as they are related to God, are true, and adequate; and so there are no inadequate or confused ideas except as they are related to the singular Mind of someone." (Curley, 1985). Gottfried Leibniz placed (Wiener, 1951) forward his own theory of knowledge as 'pre-established harmony'; based upon his notion of *monads* and he fairly illustrates that each and every substance merely affects itself but all the substances, (mind + body) causally interact with one another as God has harmonized them to complement one another. This theory establishes the fact that mental programming is an extremely cumbersome and intricate task because every mind is peculiar in its own sense; that is why knowledge is personal to everyone and it cannot be generalized in true sense of words. He falsifies the probability of objective truth and focuses upon the significance of subjective realities as possible knowledge frame (Russell, 1900).

3.2 Empiricism

Empiricism (Psillos, 2010) emphasizes that knowledge comes only through sensory experience; it encircles the significance of empirical evidence as senses bring knowledge through experience. Empiricists stress that knowledge cannot be deduced or inferred but it can only be derived through experience based on senses (Markie, 2004). Aristotle used the term *tabula rasa* (blank slate); he assumes that human mind is a blank slate ready to accept everything written on it (Smith, 1898). Stoics school later further developed this notion that human mind was originally blank and ready to undertake the impressions from external world (Bardzell, 2014).

British empiricism appeared as a very powerful school in 17th century; John Locke in his "An Essay concerning Human Understanding" describes that only knowledge that human can attain is *a posteriori* (Yolton, 1969). He used the term *tabula rasa* and termed it as 'white paper' which accommodated all impressions imprinted by senses as the human life moved on (Baird, 2008). George Berkley (Wild, 1962), after a decade, came forward with his famous "A Treatise concerning Human Knowledge" and rejected the claim made by John Locke. He positions his theory of knowledge and clarifies that experiences are regardless of external material world; human mind forms ideas and external objects are not material objects but exact and contrasting image of mental ideas and rationalization of these ideas is done by God, the omnipotent force (Luce, 1968). David Hume (Hume, 1902) in his "An Enquiry concerning Human Understanding" institutes his thesis that all human knowledge is based upon sense experience and he clarifies that even the most basic beliefs cannot be ascertained without sense experience.

It is now clear that *knowledge* is an essence that bridges gap between human and external world. Philosophy accentuates upon human internal development through knowledge, acquaintance with material objects and external world full of material objects cause no impact and impression on human

mind; except, it enriches the repository of an individual's mind. Knowledge is far above this status and it is meant to excell the process of human personal excellence to attain transcendence.

4.0 Transhumanism

Max More defines 'Transhumanism' as "Transhumanism is a class of philosophies of life that seek the continuation and acceleration of the evolution of intelligent life beyond its currently human form and human limitations by means of science and technology, guided by life-promoting principles and values" (More, 1990). Transhumanism (Harrison, 2015) is a universal and rational movement that targets to transform essentials of human existence (birth, mortality, growth, sentimentality, ambition and conflict etc.) that is further tagged as *human condition* (Bostrom, 2005) by developing advanced sophisticated technologies and with their constant interaction with human beings. Transhumanists believe that constant technology-human interface overpowers fundamental human limitations but there are potential benefits and dangers invovled in this process of transformation and exchange (Carvalko, 2012).

Transhumanists established their thesis on the grounds that human-technology interface would eventually transform humans into a different form of being with a novel set of abilities, coupled with advanced artificial intelligence (Hughes, 2004). Post humans can be composed of composite artificial synthetic intelligences or a synergy of artificial intelligence and human or an outcome of intense hi-tech amplifications to a human; many examples can be undertaken to support this argument as steroids, memory refreshing drugs, neurological interfaces etc. (Bredenoord, 2010). Critical Theory (Geuss, 1981) also explains *posthuman* as a hypothetical being that re-perceives humans. The theory further highlights that *posthuman* have scores of limitations as uni-dimensionality, imperfection with a heterogeneous perception of the outer world (Haraway, 1991). Transhumanism ensures that human progression can expand to new heights through elimination of diseases, augmentation of human-life span, extension of intellectual, physical and emotional faculties (Drexler, 1986).

British geneticist *Haldane* (Haldane, 1923), in his famous essay 'Daedalus: Science and the Future' in 1923, elucidated that number of advantages and benefits could be ascertained by applying cutting-edge scientific interventions to human biology; particularly, his core focus was to bring progress and positive change in human intelligence, health and general personality characteristics. He inspired J.D. Bernal (Brown, 2005) who took the discussion further in his article, '*The World, the Flesh and the Devil*' in 1929 and enfolded space colonization, radical transformation in human body, biological implantation and rational augmentation (Clarke, 2000).

I.J. Good introduced the term 'superhuman intelligence' and 'ultra-intelligent machine' with re-production capacity to produce many more machines (Good, 1965). These machines would leave human

being far behind in terms of intelligence and cleverness. It can be said that this ultra-intelligent machine shall be the last invention of human; further, the era of human resource automation will be an outcome of this ultra-intelligent machine (Moravec, 1998). Adoption of technological approaches to resolve human issues and solve social problems has placed *transhumanism* beside *humanist freedom* and *technocentrism*, for the reason that transhumanists focus more upon technological interfaces for human development rather than human itself and they consider technology on the forefront of this relationship (Winner, 1980). The probability of human contribution in its own natural development seems overpowered by latest technological development and human appears vulnerable in front of a machine, basically invented by humans.

We have tried to explain *transhumanism* in the very right perspective of multidimensional approaches and novel ideologies in order to prove its metal as a valid frame of reference for future optimization. It seems imperative to look into the comprehensive but brief introduction of *transcendentalism* in order to establish a comparative and critical analysis to ascertain required knowledge repository.

5.0 Transcendentalism

Transcendentalism was a philosophical movement emerged in mid 1800s in United States but it gained momentum when Ralph Waldo Emerson (1803-1882) (Emerson, 1960) appeared on the scene and gave new dimension to the school, his famous essay *Nature* in 1836 cemented the foundation of *transcendentalism* by captioning that eternal reality could only be understood by studying nature in real sense of words (Liebman, 2004). Emerson expressed human nature in four treatments, such as: beauty, language, discipline and commodity. These classifications demonstrate the dimensions of human nature, as human use this nature to fulfill their fundamental needs, desires, delights and relationships (Emerson, 1995).

Transcendentalists assume that humanity and its associations eventually tarnish the pureness of an individual and believe that people are at their best when rightly "self-reliant" and self-determining. The rational concerns of transcendentalists seem more focused upon subjective intuitionism rather than objective empiricism; they further assume that humans are capable enough to accelerate genuine insight without any external reference or orientation (Miller, 1950). The prime sources of knowledge are intuition and imagination instead of sense perception and logic. It enables people to become their own authority in order to make a choice between right and wrong. The prime focus of transcendentalism is to ensure that an individual accept these ideas not in the perspective of one's religion but as core life relationships.

The transcendentalists consider philosophy and religion as basic principles of knowledge and institute transcendence as the foundation to gain knowledge; they reject the role and possibility of experience and emphasize upon inner spirit and mental aptitude of an individual (Coviello, 2004). They took forward the Immanuel Kant's *a priori category* as *a priori knowledge*; simply an outcome of intuition, cogitation, contemplation and conviction through a close and well knitted bond between Mind and Body. An individual and a human is in his best shape when he is self-reliant and pure (Gura, 2007). Communal, political, religious and other social organizations divert the thinking paradigm of an individual and here appears the state of *identity crises*. An individual starts speaking others' language and by doing so, he forgets his own individuality and personal mode of thinking.

Emerson categorizes that all people carry a piece of God (*over soul*) within themselves; so, collecting all people together can shape a universal society based upon love, individual freedom, intellectual liberty and tolerance (Allen, 1981). The more a man goes closer to himself, the more he appears confident, tolerant, knowledgeable and composed; as God combines HIS creature in a universal body that is not ruled by a class but by cooperation, collaboration and coordination of different clusters move together with their free will and composition. Emerson makes it clear that a purely transcendental frame of life cannot be applied in this physical world; it is more of a journey *within* rather than *outside*. Seclusion, segregation or solitude is a state that is to be cheered since that, it derives an individual to achieve higher level of harmony with nature and saves one from being contaminated while interacting with society and its organizations (Emerson, 1842).

Henry David Thoreau (Furtak, 2012), one of the most influential members of *The Transcendental Club*, illustrates transcendentalism in his famous book *Walden* (Thoreau, 1989) that more focused and objective comprehension of society is possible when an individual travels within in a secure, silent and seclude environment. True and intrinsic knowledge is the knowledge of self that enriches man to move ahead of his fellowmen and touches new heights of self-sufficiency, self-reliability, self-validity and self-sustainability (Cramer, 2004).

Besides conceptualization of transcendentalism through key experts; religious aspect of transcendentalism has even become an established phenomenon. *Hinduism* pronounces that *self-knowledge* is the fundamental form of knowledge that can only be gained through meditation and personal deliberation that frees an individual from animal instinct and trivial humanly desires. Transcendence is a state that is achieved when *being* of human crosses the limits of *material being* (Schoonenberg, 1976).

Islam further focuses upon *divinity and unity*; it emphasizes the role of *personal integrity* and *unionism*. Focused knowledge takes a human near to God and enables him to touch new heights of self

determination and self control. Islamic philosophy and fundamental teachings consider knowledge as most significant tool encircles human excellence and unity (*tawheed*). Internal and external balance rests between human and society and social organogram lay emphasis on controlling this balance in a compatible manner (Kamal, 2006). The most celebrated question is *what is the role of knowledge?*; Islam makes it clear that knowledge is deep rooted phenomenon that is required to nourish human abilities right in the direction of unity with God. Mullah sadra made it clear that intellectual connection between Man and God describes notion of *hikmah* (transcendence) on the basis of fundamental knowledge (Nasr, 2006).

We hereby conclude our discussion covering *transhumanism* and *transcendentalism*; above brief but comprehensive description of both the schools of thought has clarified that acquisition and generation of knowledge is possible through these two different dimensions. The prime focus of this paper is to explore the true knowledge path that exhibits original and real facts of life through updated knowledge versions. Next section would encircle the critical comparison between both the captioned knowledge schools.

6.0 What are we up to? Transhumanism or Transcendentalism

Knowledge is a source that accelerates the process of human development and provides a sense of reasoning with the help of which a human develops relationships with objective world around him. It can be intuitive or cognitive but the questions arises here, *is being human more important than being knowledgeable?* Knowledge is well justified true belief coupled with evidence (Conee, 2004) and reliability (Goldman, 1999). Human identity excels par limits and knowledge concretes this notion of identity; being justified and true are essences of knowledge but the existence of these essences are always filtered through rationalized human conduct. This rationalized human conduct provides foundational basis for *social justification* (Cohen, 1986) of knowledge and this social justification establishes a cord of relationship between two humans for indefinite time frame; if knowledge is not for connecting people then it seems useless as it does not serve any specific purpose pertaining to motivate social harmony and balance.

Social norms, values, language, concepts and culture collectively establish the core of human identity. Transhumanism poses threats to human intrinsic values (Clarke, 2010) and its strong advocacy towards improving human conditions through latest technological modifications takes away the possibility of *social change* (Hughes, 2004) that alters the living conditions in the perspective of growing and changing human requirements in a natural manner. In addition to it; considering humans as a subject involving transgenderal transformation of human biology (human cloning and reprogenetic technologies) are again posing a serious threat to individuals and further question the issue of morality linked with transhumanists ambitions (Hughes, 2004). The Institute of Bio-Technology and Human Future (IBHF)

highly questions and analytically scrutinizes the anticipated solicitations of heredities and microscopic-technologies in human biology and assesses the risks associated with novel developments in biotechnology and scientific paybacks (Institute of Bio-Technology and Human Future , 2016).

Max Dublin in his famous book *Futurehype: Tyranny of prophecy* (Dublin, 1992) explicates that continuous and on-going scientific experimentation and evolving transhumanist roots encircling humans have caused the possibility of over-riding consequence of empirical sciences by excluding other view points (Sorell, 1994) and danger of *nihilism* (life of an individual without any meaningful purpose, objective significance and values) (Capaldi, 1995). Gregory stock extended the discussion and feared that human beings in 21st century would be taken over by transhumanists expeditions through direct manipulation of cellular transformation, genetic variations and organic processes (Stock, 2002).

Transhumanism instigates the idea of *Superhuman* or *superbeing* that advocates possible changes in genomic distinctiveness of man through technological advancement in order to bring excellence in human intellectual, physical and psychological being (Mitchell, 2003). This argument is absurd and irrational in its very own standing as physical changes through manipulation of chemical metabolism cause no impact on human personality, while, thinking of gaining spiritual superiority is beyond imagination. It is like *utopian* ideology that sponsors *the possibility of heavenly bodies on earth*. Human-technological interface has helped in mitigating human sufferings in case of prolonged illness and contagious diseases but it costs no value with respect to the concept of superhuman. International Theological Commission mentions, “The explosion of scientific understanding and technological capability in modern times has brought many advantages to the human race, but it also poses serious challenges. Our knowledge of the immensity and age of the universe has made human beings seem smaller and less secure in their position and significance within it. Technological advances have greatly increased our ability to control and direct the forces of nature, but they have also turned out to have an unexpected and possibly uncontrollable impact on our environment and even on ourselves.” (International Theological Commission, 2006).

It is for sure that physical alteration of human being and transforming an individual into a *cyborg* does not ensure reaching the highest point of *self sustainability*. Transcendentalism emphasizes that the only manner in which intrinsic and true personal excellence is probable is connecting man with God (Clebsch, 1973). This re-union and unity can precisely be gained through continuous efforts and *self knowledge*. Misleading claims of transhumanism to extend human life through biological transformation and metabolic acceleration cannot serve any purpose for humanity. The notion of *evolution* is inherent with human nature; above captioned bio-diversity of transhumanism sheds out the possibility of *biological and personal evolution* of an individual as in case of cloning and ‘genetically modified bio-

technological babies'. Stuart Alen Newman clarifies through '*evolutionary biology*' that genetic transplantation and human cellular reproduction supported by transhumanism is highly unpredictable with reference to *morphological and personal evolution* as the entire process is purely mechanistic rather than individualistic (Chuong, 2009). Why human beings are put to these biological modifications? What purpose does it serve? and what benefits can be secured after spending billion of dollars on this knowledge?

Francis Fukuyama labels transhumanism as a movement that aims to liberate humans from their natural biological constrictions (Jordaan, 2009). Accelerated bio-technology knowledge will provide ample chances to human to take control of natural evolutionary process and further advancement in this knowledge may enable humans to be the master to alter their essential nature. For instance, a lot of time, cost and efforts have already spent and being spent on *regaining youth* (Hayles, 1999); serious research initiatives and extensive developmental activities are focused to transform *desires* into established *scientific fact/project*. In prevailing scenario; trillions of Dollars are spent on research especially in dermatology, cosmetology, plastic and implant facial surgeries. This knowledge generates a clear *social imbalance* and we witness fake idealism against fundamental realism more prevalent in our societies and it is more like human atomization (Bordo, 1993). Technologically uplifted women compare themselves with computer generated *barby doll* image and strives to empower themselves with this mechanistic beauty flavour that generates fear, low self esteem and isolation (Phillips, 2010).

Disruption of social and cultural norms is another dilemma of transhumanism; conventional cultural values and normative ethics are being tagged as *primitive*; a large cluster of humans deny to accept the latest technological bombardment in the shape of informationa technology (IT) and information communication technology (ICT). *Why is that so?* It is the choice of every human and a clear question of personal identity that if one wants to be benefitted with new technological interfaces (Fukuyama, 1995). Transhumanists are striving to enter the robotics age; sharp and accelerating momentum of this change collides head on with our social values and this wave of knowledge bring ethical corruption in many of the eastern societies which are purely *value driven*. It further challenges the natural process of evolutionary progression that provides due chances to humans to accommodate themselves with incoming changes.

Being human is the right of every human, well defined parameters of knowledge facilitate the process of natural human development. It is very much evident that human growth is not *isolated* but *relative*. It is closely relative to the social circles where it belongs and resides, dimensional growth of any human soul is to be analyzed in the very right perspective of this social circle instead of human technology interface (Bradley, 2001). The role and significance of natural laws cannot be undermined

while discussing human evolution individually and social evolution collectively. The metaphysical essence of knowledge is strong enough to shape the personality of an individual rather than searching artificial technologies to stream line this process. A human identity is most precious and its inviolability cannot be compromised because in case of doing so; we would be letting go the whole social infrastructure and receive nothing in return except cultural chaos and collective disruption.

Another very important question is *how to save society from genetic divide?* (McKibben, 2003) heavy research investments in cosmetic technologies require *return on investment*; it would create or widen the lag between rich and poor clusters of society as these technologies can only be afforded by rich class (Silver, 1998). If social reforms are not made on democratic grounds then this economic in-equality will not only empower the rich but even confer more power to those who are already powerful. This economic and psychological divide shall tarnish entire social totality and many societies in the world are already experiencing this social divide that generates sense of hatred and disintegration between classes.

Social disruption and expanding possibility of mental and physical illness is an added outcome of technological expedition as supported by transhumanism. Favoring technological invasion of every aspect of human life results accelerates number of negative outcomes. University of Gothenburg, Sweden initiated a research study focusing the impact of information communication technology on stress levels, mental health and sleep quality of young adults. Following were some of the particular findings as:

1. Heavy cell phone use showed an increase in sleep disorders in men and an increase in depressive symptoms in both men and women.
2. Those constantly accessible via cell phones were the most likely to report mental health issues.
3. Men who use computers intensively were more likely to develop sleeping problems.
4. Regular, late night computer use was associated with sleep disorders, stress and depressive symptoms in both men and women.
5. Frequently using a computer without breaks further increases the risk of stress, sleeping problems and depressive symptoms in women.
6. A combination of both heavy computer use and heavy mobile use makes the associations even stronger. (Volpi, 2012).

In another similar study, Professor Rosen (California State University, Dominguez Hills) found out that technological disruption is affecting the study habits of young students, they cannot concentrate on scores of tasks as they are always internally occupied with cell phones, face book, Skype, face time etc. (Soltan, 2015). Technological knowledge should come through a sense of responsibility; excessive and

cheap availability of these technologic gadgets have lessen the options of educating the users and now, this human technology interface is depressing many core social values.

It is not only the case with physical fatigue and negative impacts but also emotional trauma, mental stress, depression and dejection. We are *digitally connected* but *socially isolated*, as we are crowded by handy technologies and our connection and knowledge of these customized technological profiles are accelerating at alarming pace. Societies are derailing by lack of human connection, social activities, interactions, sense of responsibility, philanthropy etc. The technology diet that we are taking excessively is not going to do any good to us (Ebben, 2012). Humans have gone so far that people sitting in the same house talk to one another through messaging rather than developing physical interaction. This exaggerated interface with communication technology has involved humans in multi-tasking, most of the time they perform two tasks together and this unnecessary contact has drastically influenced the social skills and self-confidence of an individual.

The prime claim of transhumanism was *to bring betterment in human conditions* but it appears totally false a claim. Extensive human-technology relationship is creating a lot number of physical and emotional problems, social isolation, increasing lag between rich-poor classes of society, abuse of technology and ethical decline etc. Why transhumanists want to *play GOD*, transforming or attempting to transform/enhance human capacities through technology (Bostrom, 2005). Automating manual jobs is one thing (saves time, efforts and cost; further provides opportunity to serve more people in a short span of time) but indulging in natural progressions and try to accelerate the nature's *evolutionary process* is not dangerous but very dangerous. It would devastate the notion of *balance* in our society, even in the universe and we are clearly witnessing that where ever technology overpowers society's natural process of evolution; chaos, destructions, disturbance, fatality are the key words defining prevailing situation. Growing kids are so involved with home based technologies that their natural growth profile is shattering; cell phones, loud and fast video games, Ipads, tabs and other such gadgets have not brought any improvement in human conditons but altogether a new and artificial set of life for a would be builder of nation (Ryan, 2011). Parents and kids are not sharing quality time together as kids have found round the clock alternative in the shape of technology; while being with one another, they seem poles apart as divided between clicking smart pads and human presence. Our entire social setup is at the verge of complete disaster and by every passing day, un-interrupted reliance on ever changing technology takes us away from us.

Accelerated developments through technology bring fear of creating a lag between human and social/ecological system, the arti-factualism (Lee, 1999) being brought to human nature would generate a clear divide within an individual and collective commune. This divide is de-humanizing individuals and

they are dragged away from being what they are? And what they want to be? Technological fantasies are misleading people towards a new world of knowledge that revolves around *false collectivism* and consider human as an *artifact* or close to an *artifact* (Darnovsky, 2001). Human identity cannot be compromised in the name of knowledge generation. Transhumanists establish their claim on the basis of techno-genetic augmentations and they believe in technological singularity and they are focusing to take human to the point at which or after which we will be searching for *humans* as either they would be replaced by super machines or else techno-genetic enhancement shall condense them distorted (Arizona State University, 2014). It is not only the case with human identity but even the relationships and social interaction would take a new shape or rather dry out (Annas, 2002).

Why are transhumanists trying to transform human biological conditions? What is the use of it; if we spent billions of Dollars and a great part of our precious lives is wasted in exploring related technologies that can bring sexual enhancement, mental improvement in the life of a human and even after doing it, we cannot offer it to every one as the cost would be so high that the deserving portion of society would not be able to afford it. We haven't had even discovered our metaphysical depth with countless possibilities; in fact, all options to travel within are crushed through this forged enthrallment of technology. Absolute transcendence paves the way toward eternal peace, calm and composition and it provides number of chances to a human to travel within and gain extensive knowledge about himself as 'knowing thyself is knowing God'. Mounting chaos in societies ensures the absence of peace and tranquility, man is travelling far from himself than within himself.

The next foremost effort of transhumanism is *eugenics* (controlling genetic strength of human); it is an old concept of *Sparta* (Adcock, 1957). Ancient Greek concept of a state besides river bank with prominent war skills and combat management based upon the genetic supermacy that 'only the strong should survive' as they could serve the state. The concept of *master race* was another form of spartian ideology. Transhumanism advocates the possibility to maximize human health by giving birth to genetically fit individuals (Bashford, 2010); they further proceed with this movement with an intensity and wish to involve state authorities in it so that every futile individual is to be sterilized to produce healthy kids. This concept is totally against the natural reproductive cycle as nature works on its own and the notion of *social balance* cannot be understood in the real sense of words unless one comprehends the laws of nature. The supreme power (GOD) knows better as what is best for mankind; indulging our hands in this process would cost a lot and further it generates a disastrous situation in future that seems out of control. What are we thinking? To gain the rights of killing handicapped and physically mutilated children in order to create a *master race*. It is not the will of GOD and without HIS will we are nothing.

The ultimate question is *what have we gained with all these latest technological inventions and progress?* Nothing, but even we have lost our very own identity and peace. Knowledge is an essence that establishes those concepts that enable a human to be a good human, such a human that helps other humans and maintain his place in relevant society keeping all the balances intact. The *knowledge of self, the knowledge of nature, the knowledge of our deeds and above all the knowledge of GOD* is indispensable if one wants to make this world a worth living place.

7.0 Future Repository of Knowledge: *Mind or Metal*

It is now evidentially clear that *a priori* knowledge resides in human mind and it cannot be transferred to others' mind and remain within the close proximity of the mind of generator, the transformation of this knowledge requires a comprehensive process based upon *externalization* and it is only possible when the transformer appears to be an individual with above average mental balance and personal skills. Transcendentalism builds its thesis upon focused efforts invested by an individual to overcome manly desires and animal nature (as prescribed by Plato). This process is tedious and laborious that requires extensive efforts, dedication, contemplation, courage, conviction and commitment. The point of *self-reliance* and *individualism* is achieved through *self-accountability* and *self-recognition*. It further develops the concept of *belonging* to one super being and that super being is GOD; if we take the argument further then it clarifies that we wish to live in a world where every human considers himself as GOD's creation and gives space to other individual to breath. Metaphysical strength of knowledge is stronger than its empirical forte.

Anthropic principle elucidates the need of a sharp and consistent relationship between *man* and *universe* and it further clarifies that man and universe reflect one another; there is a mysterious connection amidst them based upon evolutionary concept of progression (Havel, 1994). Nature does work through *evolution* and clearly negates the concept of *revolution*; especially with reference to biological or intellectual development of *man*. Knowledge is an essence that ignites human mind and keeps it on the track to pursue *unknown* and in pursuit of this *unknown*, man explores his innerself through extensive *thinking* as postulated by Plato, Leibniz, Spinoza and Descartes as they all emphasized upon establishing an intuitive relationship with the world around us and they further elaborated that intuitive consistency provides ample reason to man to rationalize existing notions without having them experienced. Transcendence is an on-going process to unify our knowledge, our conscious with objective realities related to existence and further transcend the conceptual boundaries.

The *Gaia Hypothesis* posits that all contagious living systems (organisms) establish consistent interaction with their inorganic surroundings on earth in order to develop and synthesize harmony that ensures synergistic, homeostatic and intricate system that helps to retain and preserve the surroundings

for natural life on the globe (Lovelock, 1972). The core of Gaia hypothesis is that we are nothing but an intrinsic element of a larger whole and if we continue to endanger her then she would retaliate at the cost of our own lives, the dearest essence on the planet. The biosphere needs balance and nature does not allow or accept any artificial change in its processes; hardcore technological advancements have stimulated the issues of climate change and environmental destruction. The technology and knowledge onslaught have marginalized the strength of this balance and by every passing day, we are facing a new odd and coming across untoward situations in the name of *research and development*.

Anthropic principle and Gaia hypothesis make it clear that human and nature are in a consistent harmony and nature has derived specific route for human development and this route cannot be compromised. Man cannot enter the *metaphysical realm* as our intellect is bound to our senses and senses can only grab physical objects (sense perception). The process of converting man into a superhuman and thinking that induction of technology can help man overcome natural phenomena is no more than *day dreaming*. Transhumanists hope that with the help of science and technology they would enable human race to rise above its bodily confines as (death, diseases, and aging etc.) coupled with cognitive and somatic constrictions. They are considering human beings as a *designed object* (Mali, 2013). Any effort to accelerate, re-generate or exaggerate the natural process of human progression shall be devastating and discouraging. It shatters the balance that connects *man* with eternal essences and rational exposure, rather, leave humans on the verge of technological warfare.

Transhumanism developed strong linkage with fundamental Marxism as Karl Marx established a materialistic school and rejected all possibilities of human progression towards '*higher realm*', '*spiritual tendencies*', '*soul and spirit*' and '*immaterial constituents*'. Marx further rejected Hegelian dialectics on the ground that abstract spirit or human mind (above human) cannot bring any intellectual form such as *absolute knowledge*; as Marx did not believe in knowledge abstraction but *actual evidences* (Steinhoff, 2014). The dialectics of human development urges the significance of human interaction with a *supernatural* world that helps *man* in harnessing his inner abilities and transcends par limits in a well defined direction being a valuable human within the cross fold of his existence within a commune.

Transcendentalism influenced many other 'mental science' movements and took under its fold the 'Unitarian' movement that derived true knowledge through mental exercise (Coviello, 2004) and meditation. Objective frame and form of knowledge is prone to rapid change as it is not *confirmed* and *absolute* and missed the notion of *permanence*. We need to focus upon mental repositories of knowledge as technological interfaces have generated lot of negative impact on our social setup. Thousands of arguments can be posted in favor of capturing and striving for latest technologies but *aren't we compromising purpose to gain short term objectives*. Transhumanism believes in *metal repositories*, the a

posteriori frame of knowledge, the objectivity in knowledge and it is for sure that true, real, intrinsic and permanent knowledge is not objective but purely subjective to its core.

Knowledge should not be undertaken as a tool to accomplish some physical gain; even though, it is also one of the tasks of knowledge but it is purely *objective*, when we consider *knowledge as an essence* then we look into its purpose and sole purpose of knowledge is to refine a human not to transform him into a *superhuman* (in physical term). Primitive societies passed through scores of evolutionary phases and turned up in the form of current social structure but the question is; *are we talking about human intellectual and internal evolution or physical or external evolution?*. The collapsing family circles, social frustration, mental stress, dehumanization, depression, alienation are the psychological ailments encircle us and we need to track back our upcoming generations to concentrate more within themselves than indulging themselves to invent gadgets and lose their human core.

8.0 Conclusion

In the very right perspective of arguments established above, it can easily be concluded that knowledge in its generic capacity is meant to aid human to develop his inner capabilities and establish a balanced relationship with external world around him. The notion of *evolution* in knowledge and human self clearly manifests that the nature of knowledge and human self is *centrifugal* (moving or going away from the center) which further strengthens the possibility of streamlining a close and consistent connection with other humans, groups and commune. It seems imperative to undertake the significance of conventional knowledge portals rather than instilling artificial repositories and replace human minds with clear objective to generate efficient results. Technology can accelerate the output gained through fundamental knowledge but if we think that a robot can replace a human and considered being a human then it will definitely tarnish the sanctity of humanism.

Influx of contemporary scientific research vitally reveals that commercialization of knowledge is the sole purpose behind these initiatives that swallows extensive efforts, precious time and lot of other resources that can be invested in many other beneficial avenues. The most important aspect that is being neglected in this race is *human connection*. Every possible knowledge based initiative is generating a lag between two humans; we must understand that knowledge is not in collection but in connection. Human development in an ideal fashion is only possible when a human is given ample chances to grow in his very native and own environment, on the contrary, we see that almost all the societies are losing their values and cultural heritage and a strong sense of forgetfulness is prevailing among new generations. Human progression is a connected process and *history* is the only way that provides this connectivity. It is so unfortunate that in this modern age we ponder our own history as embryonic and primitive; we think

that our forefathers were living in Stone Age and they did not add any value in sociological process. We need to bridge this gap and develop a strong re-connection with our native history.

It is not the case that research and development is not adding any value to our lives but the point that is to be focused is that our every successful scientific research based edge is creating a sense of *fear* among other humans. It is not knowledge that we hand ourselves to machines and sit quietly while watching the performance of gadgets that we created at the first place. Universal un-rest, disparity, wars, destructions and large scale devastations are the prime outcome of human progression that are named advanced knowledge. The world has to be a living place and its eternal peace is based upon human relations, ethics, forgiveness, sacrifice, compassion and mutual trust; human transcendent seems closely related to social transcendent and this level of social peace can only be obtained if knowledge is not objective rather subjective. Human mind is to be enriched in its most natural form and frame and human intelligence is to be judged on the basis of usefulness of a human as a human for other humans not on the basis of modern inventions.

Future repository of knowledge, if knowledge is taken as a natural notion, is human mind and we need to draw lines between man and machine. Machines can be efficient, effective but they cannot replace humans and cannot claim the mastership. Why man is primarily focusing about *exhibiting knowledge through scientific inventions*? rather it is to be disseminated among other humans by means of hard bound books, blogs, dialogue circles and other such avenues. The process of knowledge creation and progression is very natural and it is to be undertaken in a natural environment so that; we may explore hidden human personality traits by way of gradual advancement hands-in-hands with knowledge. Our future is based upon how we preserve nature in its very natural context and it is only possible if man and knowledge travels along one another in a balanced fashion.

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