

INTRODUCTION

THE EPISTEMOLOGY OF BELIEF

In discussions of epistemology the word “belief” can be used in two senses. The general definition of “being deeply committed to an idea” is not adequate for psychological interpretations. It’s better to call an idea committed to without any consideration to its reality a myth rather than a belief. It’s better for us to define belief as an acceptance of an abstract concept through reasoning rather than with the perception of the physical senses.

If a person deeply believes in something and is committed to it without consideration as to whether it actually exists or not (or whether it is ethically appropriate) it can be measured as weak belief or myth. However, thoughts that are approved and accepted by the heart on account of reasoning have a more permanent base when they turn to belief.

Myths are models of believing that originate from the need for a concrete being rather than the actual existence of such a being. Inferences formed as a result of reasoning should be evaluated as scientifically accepted premises. A person who doubts what he or she believes to be real cannot obtain the expected psychological results due simply to a lack of internal approval. A belief in something not approved of by free will is by and large transient.

Transcendental Reality

The discussions on the genuineness of the invisible - or transcendental reality - are the most important areas of interest for those recently studying the positive sciences. In the post enlightenment period only knowledge that could be tried and tested was regarded

as real. Today, scientists who believe that there is an invisible order have started to define the invisible as real today.

Since it is difficult to explain the secrets of the universe through the five senses, people have tried to reach these realities through different channels. The first channel is the experiment-observation based empirical approach. This method is of interest of neuropsychiatry and positive science. The second path is reasoning, which lies within the realm of the theoretical, positive, religious, and social sciences - as well as psychiatry. The third channel is intuition and instinct, which are a part of neuropsychiatry, as distinct from religious science. Those studying the brain have noted an intersection between the first and third channels by using the method of trial and error on the relationship between brain screening and feelings.

The fourth channel is belief. This method is used for the points left unexplained by the other three methods. Today, neuropsychologists are increasingly interested in issues of belief, sincerity and intention. As is seen, all of these used by scientists seeking to access reality can be used without contradicting basic scientific principles.

What is Religious Life?

In a broad sense religious life means to believe that there is an invisible order in the universe alongside the visible one and trying to live in accord with this order. It is difficult for a person to have faith in something that he or she cannot see given that normal humans perceive the universe through the five senses. Perception outside of these five senses is usually not a conscious perception and it necessitates special effort. Religious life is the development of ethical practices and psychological attitudes around such a belief.

What is Belief in the Sacred?

The second perception mechanism outside five senses is the mental brain. Marsel Mesulam - a prominent cognitive neuroscientist - states that 90% of our brain's feelings, thoughts and attitudes related to five senses account for only 10%.

That which we call the brain does different things in other beings than in man. For instance, it has been determined that the human brain has the ability to perceive time and it possesses magnetic

sensibility. It produces both abstract and concrete thought. It has a structure that determines aims and that programs power and energy. When it times and sorts, it can decide on desires and motives. It produces between fifty and one hundred thousand thoughts and it can add feelings to those thoughts and form reactions as well. When it forms decisions, it takes into consideration social and emotional dimensions. It can use symbolism and develop new concepts in the process of producing thoughts.

The five senses are sufficient for eating, drinking, finding shelter and reproducing, but producing civilization, using reason, judging moral issues, exploring the universe, establishing humanitarian values, engaging in philosophical pursuit and believing in sacred things cannot be explained sufficiently by these physical senses.

A person's psychological needs, desires and goals are limitless, but what can be perceived and understood through the five senses is rather limited. To understand the universe, to live forever, to be aware of death but not to be afraid of it, are all typical desires of the average thinking person. Yet one can be laid low by a microscopic virus even though such grand desires for the future and such psychological needs have to be met. It is ironic that man desires to dominate the material universe while he cannot even control his own blood pressure and heartbeat!

Here we can see that the mind has a need for the abstract along with basic needs like eating, drinking, finding shelter and reproducing – things also present in other living creatures. What happens if there is a need but that need is not met? If we do not meet our need for food, our blood glucose level will fall and we'll fall into poor health. Similarly, if we do not meet our emotional needs, our mental health deteriorates. If we do not overcome our fears, we'll always be in a state of tension and stress. The need for believing in the sacred becomes important at this point. If our needs are not met, the brain can search for different solutions in feelings of fear, weakness and helplessness. When it is left unprotected against mental maladies breakdowns can occur in that part of the brain which produces abstract thoughts. Humans - who can perceive past, present and future –often have difficulty confronting uncertainty.

The abstract objects that the brain produces are abstract scientific coefficients like knowing everything, being eternal, living justly, being

equipped with love, showing mercy, being absolute, that is, limitless, living freely and controlling everything. Believing in the sacred is also included in the scientific coefficients, or rather, abstract objects, and they allow for security in the balance of abstract thinking. In other words, there is a limitless source that grants justice, truthfulness and power. A person who believes in the sacred puts his or her soul in a mental shelter, thereby becoming tranquil simply by thinking: "There is a protective source that has power over all things, knows everything, has limitless strength, hears me, understands what I think and knows me better than I do. This power will protect me." Believing in the sacred gives us security and consolation when we feel weak and inadequate when faced with the material universe. The consoling power of religion steps in at this point.

The power of religion to give meaning to life is a solution to the reality of death. The only living being aware of its own existence and its own impending doom is the human being. Fear of death is a dread that can direct a person's behavior. A man who thinks that he will disappear into nothingness after death also thinks that he came into being by sheer accident. A man who has such a thought has the fear of losing what he has now. If he does not believe in a Creator, he will not have the feeling that his actions will be accounted for and he becomes egotistical hedonist. He starts to consume material wealth thinking: "I have come to this world only once. Life is momentary and meaningless." A person who regards life as meaningless does not have a reason for living, and can easily turn his back on social contribution.

Heavenly Ideas

Issues related to religion and free will can, at times, arouse the following questions: Can a person both feel that he or she is free and surrender their will to an omnipotent God? Is it possible to make meaningful plans while knowing that we're mortal? What are the acts of one who believes that nature came into being as a result of intelligent design?

Immanuel Kant defined believing as an understanding that an object, or a series of objects, exists though there is no concrete information as a mental phenomenon. Kant says that this state is like the magnetic capacity of an iron object that we cannot touch and

see, and that this capacity determines our various attitudes and tendencies. We cannot define the magnetic capacity of the iron object concretely, but we can explain its visible effects in all fields of our life. This explanation of Immanuel Kant is the effort of explaining the relationship between our ethical life and “mental phenomena” and “mental ideas”.

All objects float in a universe of wider and more abstract objects than themselves. Concrete objects become meaningful within the abstract universe. The meaning held within the dimension of matter is within the dimension of the universe that is heavenly and abstract. Abstract ideas and concepts, like goodness, beauty, meaningfulness, equality, eternity, love, justice, service, and mercy, become meaningful when they are part of this conceptual universe.

The condition of matter is its dimension of meaning. Abstract concepts add meaning to concrete phenomena. We form everything that we know, every object with abstract concepts. Abstract and symbolic thought reveal the “true nature” of everything.

Our emotional attitude regarding concrete objects - like the act of loving, or the act of hating, or the act of adopting a child, the act of wanting or refusing something - are all abstract concepts. The fact that our minds are determined by those abstract concepts is one of the basic realities of the human condition. A person who notices the balance between the concrete, or material, universe and the abstract universe, which is connected to meaning, and who tries to maintain it, will reach the truth. The concrete universe is the universe at vegetable and animal level. The abstract universe is the universe at the human dimension.

The Difference between Secular Humanism and Heavenly Doctrine

According to Darwin and Freud, humans and insects are essentially identical. This means that people are living beings that came into existence accidentally, that they act based on their instincts, and that have no other aim than eating and reproducing. According to such thought people are egoistical in that they pursue their own interests and they can survive only if they are strong. This view proposes a model that we disappear into nothingness after death,

and our earthly actions have no consequences beyond the material realm. Those who accept this are free and independent, and pursue their own desires. Although the thoughts that form the philosophy of secular humanism may sound rational, modernism shows exactly how appropriate they are for the interests of people by trying them out.

According to heavenly doctrines, the element that makes a person a true human being is living for the existence beyond the material realm. What makes a book a book is not the ink and paper, but the meaning and information in it, as well as its capacity to bring illumination to those who read it. Similarly, the value of people is hidden in their purpose. If we think of the universe as a book, positive sciences are interested only in the ink and paper of the book, while divine science denotes the meaning of the book. God is a sacred consciousness that created the universe out of nothing; He has power over all things, has endless knowledge and strength, limitless will and wisdom, is the absolute giver of life, regulates and balances all things, and exists outside of our worldly dimensions of time and space. Different evaluations of God's attributes are brought out in the world's diverse expressions of religion. God created people in a special way so that He can address them. The value of an antique object might be a few bucks at the junk yard but one thousand dollars at an antique shop. What makes that object valuable is its relation to its surroundings and the semantic value it bears. What makes a person valuable is his or her connection, relation and the dimension of meaning that he or she bears. Value originates from the one that is valuable. When the virtues that the Creator sets forth are in parallel with human knowledge, people can ascend to the rank of "the most honorable creature." In order to attain this rank, people need to know that they are servants and must try to obey God. People are free but they are tested whether they know the boundary between the rules of the universe and their own freedom. Therefore, the expression, "To know oneself is to know one's Lord" can be used to explain the philosophy of the Qur'an.

Being Worthy of Worship

Plato stated that the beauties present in the world are used as a step to reach the idea of abstract beauty in the working system of the universe. In the journey to reach beauty, we might call various

forms beautiful. Thus, we move to true deeds from true forms. We reach true ideas from true deeds, and true beauty from true ideas. In the end, we understand what the essence of beauty is. Therefore, those who fall in love with imaginary beauty are called “platonistic” lovers. Platonistic view holds the idea that the spiritual structure of the universe and the divine system are worth adoring.

Due to the denial in today’s world of a system worth worshipping, we see some churches, mosques, temples and synagogues devoid of God. Such a thought brings about worldly religious currents and sanctification of the system in the universe. The scientific circles of the

19th and 20th centuries sanctified science so much that they replaced religion with science.

The Feeling That There is Something There

A reality that is defined as an invisible reality, or transcendental reality, is related to our intuition that there is “something there”. Since it cannot be proven logically that there can be more than one god, the feeling of “something there” should convince us that there must be a Creator. A reality that can be understood through religious concepts is described even though it is too far away to be imagined and cannot be completely defined.

For instance, the sun is an object that is seen in the balance of matter and energy. God can also be defined as energy and abstraction. The thought that we cannot touch the Creator, though He is nearer than our jugular vein, corresponds to the belief of monotheism as presented in the Qur’an, the sacred scripture of Islam. Bedi’uz-zaman Said Nursi - one of the 20th century’s greatest Islamic theologians - stated that we can always feel God by His is significant as an explanatory view of the mysteries of the universe.

Can the Perception of Reality in a Person Change?

The definition of a “mystical experience” is technically used for short-term experiences. Basically, it is the state of being entranced for a limited period of time. During a mystical experience, some people might feel that the boundaries of personality have disappeared, that all of their desires and needs have been met. Some may hallucinate. Perceptions related to the five senses like the following are words

that express one person's mystical experience: "I felt as if I had been reborn. I felt as if I was surrounded by a timeless power. To doubt its existence was more difficult than doubting my own existence. Its reality was stronger than mine. My soul was in perfect harmony with that power. I felt as if I was beyond the stars. I felt all beauty, love, sorrow and enticement. I saw a bright light saying, 'Love me!'"

This person was explaining the hallucinating experience as a revelation from the divine. Being surrounded by terrifying indefinable beings, having an evil feeling, the feeling of being followed and being controlled, the thought of the existence of some people who read one's mind are all hallucinations or illusions that may have positive or negative effects.

The position of the scientists who have researched in this field defending the old view was that these mystical experiences do not have any organic foundation. Professor Flournoy quoted his friend who had the talent of involuntary writing as follows: "Whenever I start to write automatically, I feel that it does not originate from my subconscious. I perceive the existence of a strange being outside my body. It is difficult even to define this impression but it is so explicit that I can show its exact place." Were such experiences objectified and externalized ideas or did they express a change of perceptions by an invisible reality? It's very difficult to answer such questions with a yes or no within the framework of scientific principles. While the materialistic view says it's a mental phenomenon, the view of divine science is that, even if it is a mental phenomenon, it cannot be done outside of divine will.

The perception of reality is a part of mental work. In illnesses like schizophrenia, a person believes in hallucinations and forms illusions because the perception of boundaries between imagination and reality are broken. When different workings of some parts of the brain and the production of faulty proteins are tested in the laboratory, the discoveries can be striking. For instance, through the manipulations of drugs, a person can be put into mystic experiences. The religious order of the Assassins made many in the Medieval Middle East believe in mystical experiences, even though these were induced by hashish. A neurologist in Boston diagnosed a temporal lobe disorder, for the first time in 1975, in the brain of an epileptic person who was interested in religion and philosophy. Thus, it was determined that

the regions that process such information in the brains of people who suffer a seizure in the form of mystical experience are broken.

Is mystical experience, which is a phenomenon of the brain, a cause or an effect? Is belief in God a product of the human brain or did God create the brain as a means of connection between the abstract universe and the concrete universe? People will answer these questions based on their life philosophy. However, it is a fact that those who have mystical experiences can be saved from the effect of such discussions regarding the existence of the creator. Being entranced is a state that is invisible and it cannot be perceived by the five senses, but it makes consciousness perceive that power with the feeling that “there is something there”.

Ontological Imagination

Those who excessively contemplate existence can have mystical experiences. A passionate lover sees the image of his beloved everywhere. Similarly, obsessive people will hallucinate regarding the issues that they obsess over and they will have strong imaginations. This imagination is the most important data to explain the intuition and inspiration of poets, painters, composers, and other artists. It is possible that mental focusing and concentration have an effect in making people access information in the abstract universe. It is known that the prophets did a lot of ontological imagining before prophethood. Muhammad, the prophet of Islam, insistently exerted effort to make a connection with the abstract universe before the revelation of the Qur’an. When he reached a certain level of competence, he was given information that had not been given to anyone else. Similarly, Mozart had such mental concentration in his field that he attained abilities that nobody had attained in music. If we look at the biographies of the inventors that made scientific discoveries, like Thomas Edison and Mimar Sinan, we will see a great deal of mental focus, emotional concentration and imaginative energy directed at their aspirations.

This information that comes to people through mental concentration brings conviction. Such people experience feelings of reality so deeply that they believe in the thing that they focus on as if they have seen it through their own eyes. It is a separate issue whether those realities are in compliance with rational data.

The assumption that the premise is real, the existence of abstract principles regarding the assumption, a hypothesis based on reality and logically defined inferences are all necessary for data to be considered rational.

We can gain some information when the data of mystical experience is evaluated based on these criteria. The first piece is that people experience their mystical experiences in reality. The second is a connection to abstract principles related to the data like, good, true, beautiful and useful. The third one is the assumption produced based on mystic experiences, which shows the existence of an outer force. The fourth one is the definition made logically; it takes people to the following premise: "I believe in the existence of the creator acting upon the system in nature; similarly, I believe in a force that will make me happy acting upon the conviction in my mystical experience and the change in my perception of reality."

We Feel the Existence of a Creator through Emotional Judgment

It is difficult for us to perceive the existence of the Creator through the five senses. However, we can feel the existence of the Creator through emotional judgment. The most special thing about our religious perceptions is the eagerness originating from tranquility, an inner peace and ease. The existence of this feeling enables the formation of logical inferences and a bond of causality based on the existence of a power that addresses this feeling. The history of religion is full of examples of ecstasy as a result of being rescued from fears, and the role of enthusiasm and inner peace caused by absolute surrender. Those who say that the universe has been formed in accordance with a theory and plan do not regard belief as a scientific category. Rather it's a new knowledge that brings understanding of the Creator which consists of a reasoning that feelings related to schematic existence that is based on a theory that the mind can perceive, emotional judgment and a plan in which quantum mechanics is in the foreground. The feelings of appreciation and admiration in religion are transformed into habits, like all feelings of appreciation and admiration. People start to experience religion in the form rituals whose original purposes might have been forgotten. This ontological

questioning is an important and useful process that will lead people to discover the realities of modern life again.

Is It Possible for the Universe to Have Been Designed?

The discussions of cosmic design that are mentioned in science circles have been talked about after the computer revolution. The need to believe in a divine mind forms the common constituents of people psychologically no matter what the result is. There is a cause and effect relationship between the existence of food and the feeling of hunger. Similarly, there is a bond of causality between the need to believe in a divine intelligence and the existence of a divine mind.

To regard the existence of a divine mind as a phenomenon without understanding the universe is not contrary to basic principles. On the contrary, it is a reality of scientific thought. For instance, when the Catholic Church censured Galileo, he defended himself by saying, "If God had not wanted people to examine nature, He would not have given people brains!" It's stated that Einstein believed in God, although from a deistic approach. "I am interested in how the universe was created," he once said. "Why it has been created is not my area of interest." He even said that he made his discoveries by asking the question "How would I create the universe if I were God?"

Belief in Belief Syndrome

If a person is not curious about the reality of the thing that he believes in and does not research it, this belief is not in compliance with scientific principles. Without questioning the reality of his or her belief, it's very difficult for that knowledge to shape life.

Richard Dawkins, the evolutionary biologist and author of "The God Delusion", has a correct approach regarding this issue. In response to English politician Tony Benn's comment: "I have not felt any interest in whether the beliefs of Christianity are real or not," Dawkins states this is "a typical example of belief in belief syndrome". What is meant by this is that Benn is not interested as to whether what he professes to believe in is real or not. This view, a view only that evaluates religious beliefs through their ethical dimensions, holds the view that a belief that cannot be accepted as a guide in

terms of ethics is valueless even if it is scientific; it is the religious understanding that can be called “traditional” or “classic.”

Those who defend the principle of accepting this belief, which can be defined as “imitative”, consider the belief beneficial for the community, politics and trade etc. but without questioning its other aspects will be helpless when confronted by atheists like Dawkins, who have powerful arguments. Belief is enduring when it occurs as a result of questioning and investigation. It is easier to approve of a religious doctrine that is rational and in compliance with science. Moreover, to oppose a religious understanding based on falsehood is actually in accordance with divine revelation. To accept religious doctrines that are contrary to empirical data are, in fact, not creed but ignorance; and this shows us that science can be something that enriches and fortifies true belief.

On the other hand, a person who proves his belief and trusts in it does not avoid discussing it with others. No scientific opinion combats the ethical values taught but religion - its being an ethical compass, making people feel comforted, its power to console and adding meaning to life. People who are not afraid of the truth of their belief and of discussing this truth use the method of this age. Those who trust in their belief are contemporary religious people that live the strength of believing with deep thought and without abandoning the satisfaction of believing with submission.

Trying to Discredit Religion

When scientific attitudes are transformed into ideological discussions, it becomes necessary to define aims very clearly. At this point, we should ask: “Is the goal here to develop scientific analysis or to discredit religion?”

Lawrence Krauss, the famous astrophysicist, has tried to find an answer to the question: “Can the God hypothesis be tested through science?” He has shaken the belief of people by making them question instead saying their belief is absurd unlike some scientists. He has written a letter to the Pope Benedict XVI asking him to verify natural selection. Krauss also mentions that the view, “Nothing is understood until everything is understood” about wrong ideas is wrong when belief doctrines are discussed. He also emphasizes that

the following view is also wrong: “The evidence of a UFO fanatic cannot be refuted one at a time. One cannot defend the position that UFO’s are impossible.” He asks the following question: “Is it possible to examine all of the opposing claims and to test the theoretical expectation and God hypothesis?” Krauss adds the following questions to his questions regarding God and science: “Does science enrich belief? Does science have to demolish belief? Is the aim of science to liberate the world from God or to smooth the unrealistic and harmful aspects of religious fundamentalism?”

Apart from the Krauss’ questions mentioned above, the following statement by Dawkins has drawn much reaction in the USA: *“It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid or insane (or wicked, but I’d rather not consider that).”* Although we do not know whether Dawkins says it with the intention of mental provocation or as a simple and careless expression, when we evaluate this view in terms of scientific methodology, we can say that claiming that evolution is a proven fact does not mean rejecting the Creator.

If traditional religiousness tries to spread a belief that is narrow-minded and intellectually poor, it’s the duty of science to refute those doctrines that are based on plain theses. Ignorance is not a fault at this point, but it is necessary to question whether it has the intention of deceiving. However, to define a person who does not accept the theory of evolution as “insane” is hardly a scientific approach. If such a definition is accepted, we can define a person who does not believe in God as insane. Dawkins statement regarding the issue is a thought that is far away from scientific principles.

On the other hand, Krauss, who defends the current approach in theoretical physics, says, “This visible world is very simple for God. The comprehensive universe expressed by science is much more impressive. It is even more appropriate to think that there are more universes.”

When we study both Dawkins and Krauss, it is a fact that what they understand of God is very limited, narrow, and un-objective. To know the Creator within the framework of belief as presented by the Qur’an can help eliminate confusion in this regard.

What Does Evolution Explain?

When we examine both micro and macroevolution, we see that microevolution does not fall into conflict with the Qur'an. An evolutionary process that is under the control of the Creator complies with religious doctrine. In regards to natural selection, a selection that enables transformation has not been proved. We cannot understand natural selection without discussing that the best and the strongest are at an advantage. At this point, it is necessary to ask evolutionists this question: if the strongest are evaluated as the best (as it is claimed), why isn't the lion the most common animal in the wilds of Africa?

Even if, for a moment, we accepted a coincidental arrangement of matter, how could we explain the coincidental arrangement and evolution of abstract and symbolic thought? This is a question that has yet to be answered. For instance, could a group of monkeys learn how to speak, or use symbolic or abstract thought, by living among human beings for thousands of years? Let alone a monkey, even a feral child who is over the age of being taught cannot be instructed in human language and values. We know that evolution cannot explain everything, but we also cannot prove that evolution is false. To say, "there is nothing like evolution" is not possible in terms of the reason and science. The existence of a process of evolution under divine control is not contrary to divine revelation. For instance, the developments in DNA technology and bioengineering can form a creature that is half human and half monkey, but it seems impossible to give that creature the properties of being a human.

The assumption that life is a struggle - which is accepted more by evolutionists - is refuted by the fact that the rule in nature is solidarity and that struggle is the exception. There is a balance among all species in the universe, from moss to fish, from lizards to plants, from elephants to ants. Though certain fish produce millions of eggs and are consumed by bigger fish, it does not become extinct. A sheep gives birth to a lamb every year and that lamb is slaughtered when it is two years old. A dog gives birth to five or six puppies every year and they are not slaughtered by butchers. Yet the number of sheep is higher than the number of dogs.

In order to explain the relationship between these two different species, this question can be asked: Is the relationship between sheep and people based on struggle, or can it be said that it is a relationship based on mutual support, mutual aid and solidarity? When the facts that we know are considered, both parties support one another in terms of species. Even if we see the attitude of struggle and annihilation in terms of individuals, examination of this attitude in terms of species shows that solidarity is in the foreground. Those who say they need God should accept, first of all, the fact that the theory of evolution is not proven.

That the people who examine the events in the universe and evolution cannot correctly evaluate the realities makes it impossible attain the truth. When we act on seeing the whole, we see a balance that is based on the just sharing in the universe and the approach full of love. When the greed of man, his egoism, and unsatisfied ambition spoil this just balance, environmental disasters, social disintegration and horrific wars will be inevitable realities. When we see eternity from a bird's-eye view, the universe will be seen as perfectly designed. The appalling acts of modern-day religious fanatics will not bring about reliable results when evaluating religion, because it's impossible to try to reach the right goal with the wrong knowledge.

The God Hypothesis

Before we start to deal with the hypothesis regarding the existence of God, it will be appropriate to give a definition of God. When we examine the four hypotheses regarding the commencement of the universe (outside of the God hypothesis) one by one, and then if we refute three of these hypotheses, we can assume that the remaining one is true. This situation is like the case of the people trying to find their way on top of a mountain. When the mountaineers saw that three of the paths that they thought would lead to the top did not lead there, they followed a fourth path without questioning and advised everybody to do the same. When they understood that the three hypotheses were not possible, they noticed that the last alternative was the most reasonable and they agreed on it because there is definitely a way that led to the summit.

This reality is called transcendental reality or the reality of believing in the unseen. We can list the hypotheses regarding the origins of the universe in a way similar to the one in the example as follows:

- The Hypothesis of accidental existence
 - The Hypothesis of an autonomous universe
 - The Hypothesis of the sovereignty of the physical laws
 - The Hypothesis of Intelligent Design (i.e. The God Hypothesis)
- Since the topic of our book is the psychology of faith, when we evaluate it by leaving biological data aside, it is possible to see that when

a person doubts the reality of his belief, the psychological determinants of belief change. Therefore, it will be useful to define belief with reasonable reality. Belief that is unfounded and not sound are doctrines based on falsehood, and these affect people's spiritual lives, thought structures, problem-solving abilities and their general outlook on life.

Even the following example alone will refute the hypothesis of coincidental existence, which is the first hypothesis regarding belief. In our DNA chain there is a protein molecule called Telomer. Telomer is just one protein, and its function is to determine the lifespan of DNA, that is, how many times it can be divided. According to the calculus of probabilities, 1-in- 10^{50} is regarded as impossible. The probability of Telomer alone to be arranged in sequence by some natural phenomenon on its own is 1-in- 10^{652} . That is, according to the calculus of probabilities, it is much higher than 1-in- 10^{50} , which shows that its accidental existence is unworkable. The fact that even a single molecule of DNA is based on such fine calculations shows that it is not possible to explain the origins of the universe as some sort of coincidence.

The second theory is based on the autonomy of the universe. The universe has a property that works on its own autonomously. It doesn't break down, and it doesn't require maintenance or recalibration. It's an unanswered question how this machine makes itself operate so faultlessly, so completely and so perfectly. Even a computer which is said to be perfect goes out of order when it's not used or maintained. A computer will not work when it's affected by a virus. When the view of the autonomy of the universe is taken into consideration, is such a

breakdown not expected? If there is not a control that will prevent a balance from being upset, the machine of the universe cannot work properly. One could argue that this necessitates external control of the universe, and that renders this theory illogical.

The third theory is based on the sovereignty of the laws of nature. All kinds of views, from the Newtonian principles to the rules of Archimedes, show that the universe exists in a digital format. There is a cause and effect relationship in everything. There are now lawless, undefined deeds in the universe. When elements like knowledge, energy, meaningfulness and matter come together, are they enough for the universe to operate regularly? Think of the construction of a building - first the blueprints are drawn, then the location of the construction is determined, the funding secured, materials bought, workers found; and only then the work starts. The rules and schematics for the job are made clear so that the tasks involved may be properly carried out. However, if there is no owner of the project, if his will is not felt, construction does not take place. Blueprints and plots are lifeless items. A will is necessary to animate them.

The fourth theory regarding the existence of the universe is the hypothesis that the universe was created and is controlled by the divine will. Only an intelligence whose wisdom, power and will are endless can oversee the universe. Our research regarding the issue is like "the ants analyzing the elephant." Positive sciences like physics, chemistry, mathematics and biology teach us the language of the creation. To believe in the divine mind and absolute consciousness that does not show itself and that has transformed the world into a living laboratory is the most reasonable option.

THE LABORATORY OF THE UNIVERSE AS A METAPHOR

Why Did God Create the World?

When we deal in detail with the universe, we can see that the world is a spiritual, biological, psychological and social laboratory (or that it resembles a living stage). This laboratory is a laboratory where we play an active role in the struggle between good and evil. Unlike other living creatures, humans have the ability to rebel against the power that established the laboratory. The force that gave humans an endless capacity for evils (like being greedy, selfishness, and mercilessness) is the one who created the laboratory. However, a person who seeks the owner of the laboratory without being lazy and acts in accordance with the rules laid down by the owner will obtain a special place in the presence of the owner of the laboratory as a purified and selected person. The only thing that the owner of this laboratory seeks from us is to use our free will to come closer to him. The owner promises to admit the experimental subjects to his presence one by one after the period of setting apart the rebellious and noncompliant ones. In the book where he describes the laws that are valid and the nature of life, he states that he will keep away forever those whom are granted his bounties but fail to recognize him.

This owner also states that he will pardon those who repent: "Believe in me! Know that you will return to me; accept that when your period in the laboratory ends, your life will continue after the test. Do good things and I will not leave you in distress." When the good and bad deeds are weighed, the owner will admit those whose good deeds are at least 51% into his presence without difficulty. He

guarantees that those whose good deeds are lower will be regarded as jewels that fell into mud and got dirty and that after cleaning them with fire and water, he will admit them to his presence one by one if there is no further rebellion.

The Creator left us free in our struggle between good and the bad, He intervenes in history and with people for special reasons – miracles (in Arabic *karamah*). The help He sends to those who desire for their hearts be closer to Him often reach them via such means. The Creator, who gives great importance to our intentions, directs the whole laboratory through something akin to radio waves. All of the actors within the software may think that they act purely of their own free will, but the owner of the laboratory manages everything. The Creator makes the actors do good things when they have the desire to do good things and He leaves those who deal with bad things free to do them or not. He allows humans to complete the test by experiencing the results.

If Things Get Out of Hand on the Stage

The Creator controls everything on a stage that is created and directed through a sort of hyper-advanced technology, has power over everything, infinite knowledge and has the authority to stop the play any time He wishes. Since He has the software, the only authority that sets the fate of the actors and that makes decisions for their actions is the Creator Himself. He helps the well-intentioned players when they make mistakes and tests them; He limits the power of the ill-intentioned people to producing only bad information; He does not give them the power to override His direction. On the other hand, if those who do good things believe that they have done these things themselves, it will be great disrespect towards Him. The Creator tells people through His messengers that He is disturbed by those attitudes and He intervenes when things get out of hand on the stage and changes the course of the events by transferring knowledge. The great power becomes happy as the play is beautifully put on; He also places great value on the souls of the communities. When he evaluates their deeds as good and bad in the community, he rewards the good deeds abundantly.

The owner of this system controls the universe through His infinite knowledge and an electromagnetic power - which He uses

as a means for directing His will. He established a laboratory with quantum mechanics. He can turn copper into gold through nanotechnology. In the universe that He designed on the dimensions of knowledge, energy, time and matter, He loaded the formations of knowledge and thought, but not on matter. The Creator administers everything with a superhuman impartiality in this system that He has established.

Mi'raj, Karamah and the Universe

According to quantum mechanics, the reality that we see when we look at something is only a wave oscillation when we move away from it. The thing that is seen by the eye as a part of experience is physical information composed of undulation, vibration, frequency-wave length and amplitudes when we move our eyes away from it.

The laboratory (i.e. universe) is a system that has been divided into different bands of reality; it remains so until we choose. The preference of the owner of consciousness shows itself as matter. That is, matter is nothing but the possible movement of consciousness. That is, knowledge is dependent on the thing known. According to quantum mechanics, atoms are not matter or hard balls; they are flowing energy consisting of particles like electrons, photons and psychons. Electricity is an electron current, light is a photon current and soul is a psychon current, which moves faster. Consciousness means to turn on and off the power switch in our brain. Everything that is existent or non-existent exists or does not exist at the same time. Time can be brought back. A person can turn and look at the part of the universe's software that existed before him with the permission of the owner of the universe. The same power can show humans the future (Mi'raj) or the wavelength at a distance (karamah) if the owner wishes. An observer is necessary so that all of these possibilities will be transformed into experience. Conscious beings that make observations and make deductions from observations are intellectual beings. Conscious beings are radiational beings (popularly called jinn, angels, demons and animals). The only intellectual beings are humans because humans are observers that have the ability to interpret.

When the Time is Up, Everything Will Be Assessed

Our physical body is a garment for our soul. Our soul cannot be found in the brain, because it's an information file beyond the brain; it's special software. We only have the freedom to refuse/accept or say yes/ no as human beings. It would be optimistic to say that we have power beyond that. However, according to the laws of cybernetics, even this simple choice of saying "yes" or "no" when faced with opportunity can enable us to do great things. In this phase, the person who breaks the balance will be punished. If he enriches the system, the Creator will reward him with success. The secret to operating in the established system with ease lies in obeying the moral rules imposed by the Creator. A person who sacrifices some of their ego and desires will gain life from it in the long run. The promise of the Creator to His servants that came through the channel of the divine texts states that when the laboratory's time expires, there will be a grading system in which every act will be assessed. During the time we spend on the stage, giving priority to the contentment of the owner of the laboratory, even in our ordinary works, will ensure that these works are included in the column of acquisitions in our exam booklet. When a sentient being feels bad or faces trouble, if he turns to the owner of the laboratory with sincerity and asks for help, it will make it easy for the Creator to meet this request for help and it will make life easier for the conscious being. Meanwhile, the Creator answers those who want to act in accordance with the system and the eventual examination. The most important wish of the Creator for them is in the message: "While you are interested in how I created, try to find why I created you!"

The Attractive Power in the Universe

According to the science of nuclear physics, the formation of one carbon atom in three helium atoms depends on the existence of a great external energy. Scientific data determined the first explosion (the so-called Big Bang) and the external power that creates this energy (i.e. God) and that the concept of time appeared in that way. This vast power wishes for those who make scientific explorations of the universe not to forget Him. Those who research the fine-tuned

natural coefficients involved in nuclear physics can ascertain the limitless power, knowledge and will of the owner of the laboratory.

Although we do not see the cosmological coefficients of empty space, such as energy density, it is possible to understand these facts from the state of the universe. Even a single atom of the air has the magic to transfer thousands of radio frequencies, such as sound, vision and smell, with oscillation and vibration.

The Creator calls the attractive power that increases with distance in the laboratory “love”. While small loves might attract small things in the universe, the attraction field of a great love will include greater things. The statement of 13th century Islamic mystic, Mevlana Rumi expresses this: “A powerful attraction is necessary in order to reach a long distance. And this is the power that makes the universe spin.”

The Big Bang, which the science of astrophysics calls “chaotic inflation,” caused the beginning of intellectual life. There was a great attractive energy in the Big Bang. The intellectual lives that were destined to ask questions in the universe in the laboratory have been prepared beforehand in the form of information files (souls). They enter the laboratory one by one, complete their examinations, leave the laboratory (death) and wait. When at some point the Big Bang will go into reverse, energy will retreat, and everything will return to real life (the hereafter) in the infinite realm. At that point our test will be finished.

The Examination in the Universe

The examination in the universe is a system in which goodness and evil, knowledge and ignorance, beauty and ugliness, brightness and darkness, illness and health move in a cybernetic balance. The system develops itself by evil trying to harm goodness and goodness defending itself against evil, all without forgetting the purpose of the test. Evil (or Satan) inspires in good (or humanity) a measure of distracting and corrupting awareness. Humans have biological potential in having a soul. If humans proceed without forgetting their biological capacity and the purpose of their creation, they will see that they have reached the target when the journey ends. If they lose their way by being affected by the distracting elements, misfortune may take place. When we cannot find ways to deal with

distraction and temptation, we can ask for help from the Owner of the laboratory. The Owner will help us with the language of special events. If we understand the language of events and can analyze it, we will be less likely to lose our path. In this way, we check the pronouncements (or holy texts) issued by the Creator and uses them as a compass. In doing so, we can accept the lifestyle of the Owner's human representatives (prophets and saints) to further shield ourselves from distraction.

Human beings usually refer to the unanticipated developments that take place in the laboratory of the universe as "trouble". In fact, such troubles are part of the test. The universe is the laboratory for being "cooked." If we feel that we are permanent in this laboratory and do not think of what will happen after the laboratory (i.e. after death) we become like a traveler who forgets that he's a visitor! Being "cooked" in the parlance of the Islamic mystics means enduring the fire of pain, anguish and trouble. Beyond the problems related to existence, a person who tries to carry his responsibilities will fulfill the necessities of this period of development. However, these troubles - which can be thought of as examination questions - will cause a person who doesn't believe in the Owner to feel weak and helpless. At this stage, the person may feel the need to seek the power that gives the test and presents the questions. A person who avoids asking questions and seeking answers can be taken out of the laboratory and be placed in the section reserved for those who've failed the test.

At this point, the key question is whether the evil that exists in the world denotes that the universe was designed or that it came into being accidentally. If we regard this universe as a living laboratory and as an illusion of the true universe, we can think that evil paves the way for good deeds to develop. If the existence of disease brings about science of medicine and the existence of ugliness brings about the appreciation of beauty, it is not very meaningful to think that the general course of the universe depends upon an accidental operation. That evil exists in the form of hopelessness and goodness in the form of hope, that existence moves toward brightness and non-existence moves towards darkness, are common knowledge in heavenly doctrine.

In this sense, if people of this new age place a subject that will establish a connection with the Creator in front of every scientific

law, it would not be exaggeration to say that every deed that they do will be sacred, or a form of worship.

What Does Religion Owe Its Sanctity to?

We can answer this question only by understanding the meaning expressed by religion. Religions are the sum of the written and oral texts presented to the people that are taking the test in the laboratory of life. The content of these divine messages may vary over time. Religion generally consists of instructive information. People seem to be free to choose these ways. When to obey these principles becomes habit, or rather, culture, it will not be possible to abandon the rules.

One of the most important factors that affect the sanctity of religion is its ethical dimension. The permanence of the effect in the ethical field and its uninterrupted continuation is related to the state of having no alternative. It is an extraordinary thing when a person who has an average level knowledge and understanding questions the reality of religion. A person who has an average level of knowledge accepts religion easily in terms of culture. However, these people are defenseless when scientists ask them clever questions. When a person of the modern age lives in the age of intellect and science thinks that what he believes is not true, his feeling of responsibility originating from religion will disappear.

Inner responsibility will develop in a person who believes in a power that creates out of nothing, who knows everything and controls everything. Conscience (the cerebral judge) will ensure inner discipline. A person who does not believe in an external power that created him and who believes that he came into being by the coincidental combination of inorganic substances does not need that discipline. He will think, "I can do anything I want as long as I'm not caught by the earthly law." He seeks only to serve his own pleasure and interest. He might say, "My own interest is more important than the interest of the community." Such an irresponsible understanding of freedom and disregarding the idea of an ultimate sound nice to them. However, when we have a general look at humanity, we will see that; children, ill people, weak people, old people and the people in prison, that is, about three-fourths of all people, become victims of this ethical philosophy because a system that protects only the strong and the healthy will appear. Seeing the rich and powerful people

in charge will lead others and the community to egoism in the long run; thus, lonely individuals and an unhappy community will arise.

The Relationship between Belief in the Existence of a Designer of the Universe and Intelligence

A person who believes that the universe has a designer (God) will consider the world that they live in, the community that they are a part of, and their family in a narrow sense as it applies to them today. He or she will have a wide perspective and a strong intelligence. Intelligent people have long-range targets and make long-range plans. Can we call a person intelligent if they think only of the time spent in the laboratory and give no thought to the time after that? Science does not prevent us from being religious but it does have difficulty understanding why we have become religious. For instance, quantum mechanics - which understands the universe to be a laboratory - makes us understand the universe and existence correctly. In the data that it presents, it makes people think about life after death, too.

What We See Consists of the Things That We Think are Possible

What we call the “natural urge” has turned out to be the current of atoms and subatomic particles. In actual fact, those particles are not objects. They are a state of existence and non-existence among electrons. According to this reality, time is a direction and the universe is a space. That which exists is not matter, but ideals - knowledge, thoughts and rules. For instance, when awareness looks at the wave system, it sees what it will perceive. Such a perspective expresses mental creation, not necessarily a genuine interpretation of what is seen. We know that what sees is not the eye but the brain. Different alternatives reach the universe in the “existence” and “non-existence” adventure of particles. Those scientific realities make us ask the following question: Can the real universe be the universe after death?

The imaginations and dreams that we call fantasy belong to the subatomic world. We physically exist inside an enormous hologram. In this framework, we can only see the things that we think are

possible. The universe proceeds with three-dimensional oscillation and vibration. All realities can exist at the same time. All possibilities can exist at the same time. Our awareness makes them existent or nonexistent. Everything is possible with its opposite. If DNA is software in the language of biology and if the hologram is software formed by three-dimensional wave oscillation, what is life?

The Universe is Alive

Life is a kind of software. This software is programmed to collect and use energy and balances everything based on cybernetic laws. Life energy spreads and is reduced to zero via entropy. Life shows its fertility by producing elements like copper and gold through nanotechnology. The universe is alive. In real life, knowledge and energy proceed together. The chemical information in DNA is the product of a conscious array, rather than a disorganized heap. The oscillations and vibrations in a hologram are organized knowledge and beyond being thrown together carelessly. Only a being that controls everything can create an apple, an atom or a planet. Their seeds show the power of their software. The first knowledge in the universe is a sort of architectural design. The blueprints and the engineering calculations of the universe were produced and then it was created. Life itself is a manifestation of the software of the universe.

In quantum mechanics, responsibility lies in people, but people can't know the result. When religious science, which seeks answers to questions like "Who are we?" "Where do we come from?" and "Where are we going?" is thought of together with quantum mechanics, we can see the whole, and manage to produce correct results. Moreover, there is no way except this for people who want to be eternal. The fact that the universe is alive makes us regard the existence of a being that designs and controls it as the most reasonable answer.

What Thought Can Do to Water

Scientific studies that have examined water molecules through dark field microscopy have managed to show the relationship between quantum reality and spiritual experience. Masaru Emoto (a Japanese researcher and New York Times best-selling author) attracted the attention of scientific circles with his book "The Miracle of Water". These studies that photographed the changes in water crystals by ut-

tered words and that were repeated in the laboratory made people look at themselves and the universe in a different way. Emoto explained his thesis saying, "I cannot prove my ideas by basing them exclusively on a scientific foundation in the real sense, but we should not forget that unproved imaginings have always taken place at the beginning of scientific development. Ideas that were thought to be absurd in the past can be scientifically proven today." Emoto's words remind us that it is necessary to force the boundaries in order to understand the world we live in. Emphasizing especially the words "love" and "gratitude," the author defines love as the energy that originates from giving and gratitude as the energy that originates from receiving; he says this togetherness brought about very beautiful water crystals.

Man can hear frequencies that are between 15Hz and 20,000Hz per second. It is not possible for us to hear sounds above or below these frequencies. However, sounds that we do not hear exist in the universe as vibrations. Life itself is energy and energy is the combination of vibrations. Resonance is a vibration that brings about another vibration, that is to say, reflection. As a result of these scientific coefficients, the vibration of opposite objects takes place since both objects are on the same frequency.

Stating that water has great importance in transferring this resonance, Dr. Emoto says: "If life is a vibration, we can have some idea about life after death acting upon this." While mentioning the source of the concepts love and gratitude, Emoto emphasizes that the concepts of Ying and Yang in Chinese culture should be mentioned together with these concepts love and gratitude.

STUDIES IN THE FIELD OF PSYCHIATRY AND RELIGION

The Views of Psychiatrists Regarding Religion

The science that examines what happens in the brains of the people who experience mystical awakening during prayer and meditation is called neurotheology. It's seen that experts who search the basis of the use of feelings, mind or language in the brain give importance to searching for the neural basis in religious experiences, too.

The study made by Curlin that was published in the December 2007 issue of the American Journal of Psychiatry presents one example related to this topic. According to the study - which had a high percentage of participation - that dealt with psychiatry and that evaluated the results of the research, it is stated that there is a distinct moderation in the relationship between psychiatry and religion, in which adverseness has been prevalent for a long time. In fact, this change of attitude means a convergence between religion and spirituality in psychiatric treatment. All of the psychiatrists that took part in the research confirm that they approve of the positive effects of religion and spirituality on health.

Additionally, the number of the psychiatrists that approved of the patient sharing their religious beliefs and experience with their doctor, though the doctor does not take part in worship activities together with their patients was in majority.

This published research brought about two important results in the relationship between religion and psychiatry: The first is the fact that the element of belief is used and encouraged more in the psychiatric treatment than is known. The second is that religion and

spirituality, which have remedial effects, are not used sufficiently in the treatment. The research that was conducted show that the use of religious elements that are included in the treatment bring about positive results on patients even if they are used by therapists who are not religious. Therapists agreed on the following view: “I made use of religious elements in cognitive therapy by keeping the patient away from thoughts of guilt and punishment, and by getting support from them in order to lead patients to nice thoughts like grace and forgiveness.”

The importance of using religious and spiritual awareness in terms of results was emphasized in the course of this research. It is even suggested that those who receive psychotherapy training should be familiar with concepts such as prayer, sin, mercy, forgiveness, atonement, spiritual struggle and meditation. The issue that is discussed now is whether knowing the notions of religion and spirituality to a high degree will make a significant difference in treatment.

Another question related to the issue is if it is necessary in terms of medicine to demand a therapist that has similar beliefs. The effect of religious awareness on the patient beginning from the emergence of the symptoms of the illness to their social adaptation during the treatment process has become a scientific field of interest.

Curlin’s research has attributed a positive value to religion and spirituality. This research is another way of expressing the following saying by Otto Fenichel (a colleague of Freud): “The magical power of belief should not be despised.”

Mystical Extensions of Electrical Ignition

Psychomotor epilepsy was first defined by Norman Geschwind, a neuroscientist at Boston Veterans Administration hospital in 1975. Here, seizures originate from a disorder of electrical ignition in the temporal region. Those who were exposed to such an epileptic seizure generally have intense mystical experiences. Geschwind and David Bear therefore assumed that the obsessive attitudes related to religious and ethical issues were connected with the electrical storms in the temporal lobe of the brain. These talks were the first studies that based the relationship between religious experience and the brain on concrete foundations.

Vilayanur Ramachandran, a neuroscientist at San Diego University, tried to see the emotional reactions by measuring the resistance of the skin through the method of “bio-feedback” in temporal lobe epileptic patients. In his book called *Phantoms in the Brain* in 1998, he found that the brains of temporal lobe epileptic patients had an extraordinary reaction to religious words.

Michael Persinger of Laurentian University stimulated the temporal region by using an electromagnetic helmet. After the brain was stimulated by weak currents using an electromagnetic helmet, the feeling of the existence of another soul in the room triggered the experience of deep cosmic happiness. After a stimulation of three minutes, test subjects narrated their godly perceptions through their own cultural and religious languages. Thus, the discussion whether the phenomenon of God originates from a part of the brain that establishes connections with God or can it be a mystical experience of the brain started.

After this research, Andrew Newberg and Eugene d’Aquili of Pennsylvania University conducted new research. In this research published in 2001, various data of 256 electrode brain QEEG records and SPECT radioisotope records were evaluated related to the issue of “observing the neural mechanism during religious practices.” According to the result of the research, when the person felt that he became integrated with the universe during the meditative act, that the boundaries of personality disappeared and that he did not regard himself as a separate individual, the activities in the parietal lobe which is the orientation region related to place, decreased. Davidson, a neuroscientist at the University of Wisconsin, did the same research with Functional MR in 2002.

Meanwhile, studies related to neurological foundations of different religious practices continued. Beauregard conducted the experiment of “recalling and animating a living experience with God” on fifteen nuns and recorded it through MR screening. As a result, he saw that similar regions became active during the mystical experience.

It is known that the caudate nucleus in the brain plays a role in learning, falling in love and memory. The insula region in the outer folds of the brain is related to social emotions. Neural sparks activate the inner feeling of pleasure that appear with divine connection in both regions.

Although the neural connections and circles of the brain discovered scientifically do not prove whether God exists or not, they give people more reasons to believe in the Creator thanks to science. The feeling of peace and serenity that is felt originates from the emotion of being aware of the fact that God is together with them in this world rather than the idea of God. The current aim of science is to make not only mystic people but also normal people to feel their spiritual and religious experiences thanks to a device that causes electromagnetic stimulation by using light and sounds. Neuroscientist Sara Lazar of Harvard University stated as a result of research done in 2005 that the right front brain and right front insula thickened in elderly people who meditated.

In recent periods, studies showing that religious belief contains worldly rewards along with otherworldly rewards, that it makes people experience the feeling of satisfaction, that it makes people give others happiness by leading them to charity have increased. This research indicates that the human brain mediates for many different things that people experience, from breathing in and out to thinking of the existence of the Creator.

The Spiritual Aspect of the Brain

In the universe, everything is interconnected and interlocked. We are not alone because we are part of a whole. Although all of the cells in human body divide, the neuron cell, which has a special structure, does not divide. However, with the reproduction of new neurons, it becomes possible for neurons to join strong neuron networks. When neuron networks are ignited, new connections are established. Wherever a neuron is triggered, the strong neuron networks related to that region start to establish connections. The duty of forming the relationship of intersection among neuron networks belongs to chemicals.

Neuropeptides like serotonin, dopamine and noradrenalin trigger neuron networks that carry our various feelings like rage, lust, love or hatred with sparks.

We can compare the network structure of the human brain and its strong neural network to the traffic of a city. If investments are made in a certain part of the city, the people's demand for that

region will increase and the roads in that region will develop. The thoughts produced in the human brain are formed based on our area of interest. Based on their knowledge richness, it is thought that a person produces about fifty to one hundred thousand thoughts a day. Thus, the neuron networks and knowledge network of that person develops and neural circuits form. In an obsessive person, the same way is always used; alternative neural circuits are not produced. When the neurons cells are exposed to the bombardment of the same chemical continuously, more receptors are produced. This state is necessary to meet the need. Drug addiction is a good example of it. When a substance is not taken, there is always an expectation of the substance that is desired. Similarly, attitudes and emotional habits cause addictions. In order to achieve the same excitement in their brain, a person acts differently. The use of narcotic drugs means to deceive the neuron cells through false forms of satisfaction.

The Psychon Brain

The “psychon brain” is the name given by quantum physicists to the governing parallel brain that sits in the driver’s seat, working chemically and electro-physiologically. I can also say that it would not be wrong here to use the name psychon for the supraphoton particle. Psychon is related to the attraction of mass beyond electromagnetic attraction. It is a name suggested for the intermediate substance called “ether” that enables masses to establish connections with one another. The statement that it is the particle that provides frequency and oscillation is still in the stage of hypothesis.

The psychon brain expresses a mind that is not matter. Non-matter mental units consist of three-dimensional frequency codes and can be defined holographically. In lasers, photons act empathically and follow the same rhythm. Thus, individuality is lost but strength increases. Labeling is also used as hologram vision recording. In fact, what is recorded is not vision but the frequency codes of the emblem. The advancement of scientific works makes people think that it will be possible to watch man’s three-dimensional vision in the medium instead of the screen.

Or is Everything a Dream?

Professor Martin Rees of Cambridge puts forward the notion that our universe might be a computer simulation created by a more intelligent civilization than us. Rees attributes the closeness of this assumption to the reality of the universe to our formation of tiny virtual worlds using computer technology.

Mathematics professor John Barrow - who supports the views of Rees - says that biochemical laws can form conscious beings that can communicate with one another through simulations and that they can establish worlds similar to ours. Barrow also says that, "We human beings can watch the development of a maggot in the laboratory apple. Similarly, the civilization that programmed the world can be watching our development in the universe. Maybe, this external power is God." Thus, Barrow tries to find the Creator in the light of physics.

It is still not known what caused the detonation that physicists call the Big Bang. When it is thought about logically, the force that caused this explosion must be beyond time and space. The most reasonable explanation is what the religion of Islam explains as the divine command "Be!" What came into being as a result of the command of the Creator was a power that provided the energy necessary for the Big Bang.

An Explanation of Intuition

Many of the books about intuitional learning, intuitional healing, and even intuitional trade published in the United States in recent years have enabled us to question the place of intuition in our lives. These studies brought to mind the question of whether we are subject to our "inner voice" or to reason when making decisions. Thus, the workings in the human brain proposed by Freud as unconsciousness began to be better understood. John Bargh, a psychologist at Yale, stated that the automatic unconsciousness processes encompass our lives from each direction, that there were secret programs in the mind and that our lives actually proceed on automatic pilot while the consciousness acts on its own intentions and preferences.

Similarly, Daniel Kahneman mentioned "the mind with two systems" in his speech at the 2002 Nobel Prize ceremony. According to him, the first system has a fast, automatic, effortless, associative,

and unconsciousness structure with heavy emotional loads. It does not allow inner observation. The second system is a purposeful, sequential and rational mind. The operation of the second system necessitates a special effort while the first system operates automatically and has an associative characteristic. According to Kahneman, people manage to make instant and correct decisions by developing mental shortcuts.

Intuition is the product of the first system that utilizes learned relationships (associations). What we learn during our lives makes our background a storeroom of experience. For instance, when we associate a stranger we meet for the first time with a person that has harmed us earlier in our lives, our previous experience steps in unconsciously and make us act cautiously. Moreover, six seconds is enough in order to have an opinion about the energy and warmth of a person. The ability to make an evaluation as good or bad in a very short time is the product of the first mental system.

Intuitional powers harbor a sub-threshold perception and unconsciousness memory functions along with automatic operations. For example, it's known that women are superior to men when it comes to knowing when a person is lying, or understanding another's feelings. Making a decision through intuition is the result of automatic thoughts and stored knowledge.

Automatic Prejudices

Automatic prejudices in a person are related to automatic fears. Intuitional fears activate intuitional prejudices according to the national security reports in the United States, when the rates of death in commercial flights are compared to the rates of death in other means of transportation, it is seen that the rate was 37 times higher in the other means during the period between 2001 and 2003. It is seen in this report, that the fear of flying and the associated prejudices disproportionately decrease the rates of people travelling by plane.

The fears feeding automatic prejudices may have been transferred to us from our ancestors. However, there are other facts, too: people are afraid of things that they cannot control, unexpected events, and, most important of all, threats that they can easily remember. For instance, the reason why plane crashes seem to happen often is

the fact they are more easily remembered. Terrorist attacks are like that as well. Intuitional fears move ahead of the rational mind. In the case of terrorist incidents, propagandists can easily keep such prejudices alive by keeping fear alive.