

The Perils And Promises Of (Post-) Human Salvation: A Close Reading Of The Various Facets Of A Theologically Engaged Posthuman Culture In Peter F. Hamilton's Salvation Sequence

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Abstract: The present study seeks to analyse Peter F. Hamilton's trilogy Salvation Sequence comprising three novels, namely: Salvation (2018), Salvation Lost (2019), and The Saints of Salvation (2020), to see how the theological concepts in a posthuman culture connect to or differ from that of our own, and what they can teach us about our own engagement with religious visions and missions. The study will attempt to bring out how even in a highly advanced and purely technologically driven society, where civilizations will have achieved an incredible command over the very laws of time and space, religious ideas like afterlife, resurrection, and immortality will continue to exert a significant influence in deciding the outcome of events. The study will also attempt to find a common ground between the highest form of ambition that a culture at its pinnacle of techno-scientific achievement might seek to materialize by conquering death and wielding maximum command over virtually every aspect of space-time and their innermost theological and spiritual longing. Also, it will be shown that unless the religious ideals find some ways to connect to the innermost needs and religious instincts of the individual, it can never persuade him/her to partake in the vision.

Keywords: Posthumanism, Theology, Afterlife, Omega Point, Resurrection, Science Fiction

Introduction: In the alternating storyline that shifts between three main timelines, namely the "realtime present" of the year 2204, the post-apocalyptic world of the "Year 583 AA (After Arrival)", and the other far future Vayan-centric timeline from 54AB to 56AB ("After Bioforming"), we see different phases of human history playing out in an attempt to thwart the oncoming attack from the formidable Olyix race who seek to capture as many humans as possible to preserve them for a possible resurrection before their God at the End of Time after the passage of some billions of years. In a setting that features various human-colonized worlds scattered across different solar systems in the galaxy, a portion of the human race establishing their habitats in the neutron stars, alien entities emerging from the depths of dark space and distant futures, sentient AI spaceships attempting to persuade a technologically advanced, weapons-rich humanity to join hands with aliens for a far-future pilgrimage to the end of the Universe,

and humans and posthumans characters trying to fathom the situation in a grandest panoramic unfolding of events, Hamilton's trilogy employs and reworks the notion of afterlife and resurrection in a space-operatic, galaxy-spanning, hard science fictional narrative where several seemingly unconnected narrative threads from every page come together to form a cohesive, final picture which is replete with big techno-theological possibilities. The article seeks to review Hamilton's trilogy from a techno-theological perspective to see how in his three Salvation novels (2018-2020), the age-old theological tropes of afterlife, resurrection, and salvation have been reworked to construct an ultimately posthuman, post-scarcity future with endless possibilities. The study wants to show how the novels in Hamilton's Salvation Sequence attempt a compellingly immersive, craftsmanly adroit, and extremely inventive kind of world-building, where techno-theological eschatology of posthuman technoculture serves as the fulcrum of the series.

The pivoting point of the entire sequence is the eschatological vision of the Olyix race who seek to elevate and uplift humanity at any cost to make them ready for the so-called 'pilgrimage' to the God at the End of Time. This vision of the Olyix is important not only because it provides us a glimpse of the possible form of spirituality in a posthuman future, but also because it compels us to rethink our own spirituality and theological condition. It is generally believed that in the posthuman age, there will be no difference between the human and the artificial or machinic intelligence as both will be seen as two different manifestations of the one singular informational material entity. Olyix's view of the humans as primarily informational beings whose bodily existence is a mere disposable flesh is rooted in the posthuman view that construes the human being "as an informational pattern that happens to be instantiated in a biological substrate" (Hayles, "Unfinished Work", 164), Baudrillard's "the extermination of man" ("Prophylaxis and Virulence," 34), Jean-Francois Lyotard's notion of the inhuman ("Can Thought Go on Without a Body?", 1-20), Francis Fukuyama's vision of the biomedical future of the humans — all envisage a future in which the concept of the human as we know it will continue to get transformed beyond recognition. Now, here we see how the religious visions continue to guide the posthuman, alien culture known as Olyix in their mission of harvesting human souls for their God. Also, as the main narrative is composed of several strands of smaller narratives, which unfold in different periods of the 23rd century, the more we come across the description of the future human civilization in the 23rd century, as well as in the years following the invasion of the alien race and the subsequent fall of Earth, the more we see humans getting spiritually distanced from any form of religiosity. This is also true of the various alien races with whom the humans come in contact and form alliances to defeat the Olyix's evil intention of subsuming their races into their plan. Also, despite clearly sensing the fanatical and expansionist attitude of the Olyix, we can never deny the purity of their faith in their God and the single-mindedness, sincerity, and fervidness of their religious vision of the End-times. Although the chapters are full of descriptions of battles taking place in the physical plane, there is the palpable undercurrent of the battle of ideas and competing visions taking place beneath the glossy, hard shell of the brilliant space-opera.

Literature Review and Background Studies:

"The possibility of humankind co-opting the bio-evolutionary process and implementing advanced technologies for the purpose of enhancing and transcending the human experience seems nearly

inevitable, given the significant progress in regenerative medicine, nanotechnology, neuroscience, artificial intelligence, and virtual reality” (Rose, 2010, 2).

Science fictional works have never shied away from dealing with various religious tropes and concepts such as the afterlife, God, eschatological themes, and end-time visions and prophecies. Hamilton’s dense and expansive novels are full of far-future elements couched in techno-theological assumptions of a posthuman eschatology. His Void Trilogy (comprising of the novels *The Dreaming Void/The Temporal Void/The Evolutionary Void*) features various near-immortal posthuman beings, virtual universes created by uploaded consciousness, and extremely intelligent aliens all trying to take control of the galaxy. Here, the Advanced Neural Activity system, or ANA functions as the most powerful computational entity where not merely the human personalities are downloaded in its structure but also the “residents” of the virtual realm themselves create new virtual realities. ANA appears to function like a godlike computational entity throughout the sequence. The posthumanist trope of uploading of consciousness and discarding material bodies was first popularized by Hans Moravec, and Hayles summarizes this in the following way: “humans [may] find ways to upload their consciousness into computers and leave their bodies behind” (1999, 1). The Void Trilogy also features an enigmatic, alien entity known as The Starflyer that appears to meddle with and manipulate the politics and society of the human world of the Commonwealth. Hamilton seems to rework here the Christian myth of the Antichrist as the Starflyer seems to be manipulating the human race into a war with the formidable Prime so that both may get seriously weekend as a result of such intergalactic battle. It also features the Primes, the xenophobic, aggressively expansionist alien species originating in the Dyson Alpha system, and the Morning-Light-Mountain, the last known collective of Prime 'immotiles' even launches a genocidal war against the Commonwealth (i.e., humans), described in *Pandora's Star and Judas Unchained*. It can act in a virtually godlike manner as is evident when it opens a wormhole system and drops warheads on the solar system. In the Void Trilogy, we see how (post-)humans are able to download their consciousness into ANA, the Advanced Neural Activity Network which is a supercomputer/sentient intelligence/edifice embodied on and around Earth, and through their downloading of consciousness they gain vastly augmented psychic and telekinetic capabilities. There are also Inner Worlds, where transhumans and posthumans collectively called the ‘Higher humans’ reside who utilise bionomics which in turn enable the human body to essentially live forever as they rejuvenate the human body on a constant basis. Every human being has a memory cell inserted in his/her brain through which his memory and consciousness can be stored and accessed whenever is needed to reconstruct him/her after his bodily death. In the event of loss of physical bodies (death), this data can be downloaded into a clone of the original human, effectively eliminating death. Using so-called secure stores, this data can even be stored in a second facility. If the memory cell is lost re-life is still possible, although without an uninterrupted continuity (a “restore” from a memory cell usually enables a clone to know how he died). In Hamilton’s other works, too, we see theological undercurrents run deep as is evident in his *Night's Dawn Trilogy* which comprises of three novels -*The Reality Dysfunction* (1996), *The Neutronium Alchemist* (1997), and *The Naked God* (1999). The trilogy again features a schism between the two main factions, namely, the Edenists and the Adamists. The Edenists employ some kind of quantum entanglement-based telekinetic, psionic capabilities dubbed as the Affinity, through which just before their demise they can transfer their memories to “the habitats” which are huge, multi-kilometre

long space stations that orbit gas giants, and it is this transfer of consciousness that becomes the apple of discord between two factions. Adamists believe in God's judgment following one's death, and so, they construe this kind of transfer of consciousness as an attempt to avoid God's judgment on the soul after death. Also, just as the trope of 'Pilgrimage' plays a very crucial role in Hamilton's Salvation Sequence novels, similarly we find that in the Void Trilogy, Inigo, the founder of the cult of the Living Dream comprising of some five billion devotees seeks to undertake a 'Pilgrimage' into the Void itself which is a strange, artificial universe created by the aliens known as the Firstlives some few billions of years ago. It is located in the centre of the Milky Way galaxy, and was once thought to be a supermassive black hole; in reality, the event horizon separates the Void within from the normal universe outside. In order to function, it is gradually consuming the mass of the galaxy. The Living Dream transforms into a religion as the narrative progresses, and it is solely based on the vision of transcendence following the Pilgrimage to the Void. M. W. De Lushmutt opines: Central to the techno-theological world of posthuman speculative science is the belief that advanced forms of information technology will, in the future, be able to accommodate radical forms of life extension. The ability to employ technology to stave off death as long as possible has given the posthuman speculative scientists noted below a sense of confidence in their craft's ability to bring an ultimate solution to the problem of finitude, especially when cast in terms of personal mortality. As we shall see, however, the possibility of eliminating death is rather different than the possibility of systemic redemption or salvation (2006, 9). Juraj Odorčák and Pavlína Bakošová have attempted to explore the "contemporary notions of transhuman and posthuman salvation (or quasi salvation)" (2021, 13) in Karel Capek's path-breaking play R.U.R.: Rossum's Universal Robots (1920). In fact, to understand the nature and scope of Hamilton's works, we need to first understand the real meaning and implications of posthumanism that seeks to eliminate such human problems as disease, death, and the need for bodily existence. Cary Wolfe, in the book titled *What is Posthumanism?* defines posthumanism as a "new theoretical model for biological, mechanical, and communicational processes that removed the human and *Homo sapiens* from any particularly privileged position in relation to matters of meaning, information, and cognition" (xii). Katherine Hayles, in her book titled *How We Became Posthuman*, posits that the posthuman state of existence privileges informational embodiment over any form of material instantiation, and the embodiment in a biological substrate is deemed to be a mere accident or a fluke rather than an inevitability. According to her, the posthumanist view "thinks of the body as the original prosthesis we all learn to manipulate so that extending or replacing the body with other prostheses becomes a continuation of a process that began before we were born" (02). She also opines that "posthuman view configures human being so that it can be seamlessly articulated with intelligent machines. In the posthuman, there are no essential differences or absolute demarcations between bodily existence and computer simulation, cybernetic mechanism and biological organism, robot teleology and human goals" (02). Thweatt-Bates points toward the "parallel between Neo-platonic Christian theological views of the body as 'evil, seductive matter' and the transhumanist view of human biological bodies as placing negative limits on human potential" (2011, 109). Brent Waters too finds close parallels between the posthumanist and the Christian view of transformation and resurrection of the body. He elucidates it thus: "For posthumanists, this is achieved through technologically driven transformation, while Christians believe they are transformed by their life in Christ. Both agree that death is the final enemy. One conquers this foe by extending longevity and perhaps achieving virtual immortality, while the other

is resurrected into the eternal life of God. Consequently, both place their hope in a future that at present appears as little more than a puzzling reflection in a mirror: One can only speculate what life will be like in a posthuman world, or a new Heaven and Earth” (2006, 190). Robert Geraci also feels that the apocalyptic science fiction authors and many prominent roboticists share “a dualistic approach to the world, one where physical and biological reality and bodily life are computationally inefficient and bad while rational, mechanical minds and virtual reality are efficient and good” (2010, 5). Now, to truly grasp the profundity, multiplicity, complexity, and ambivalence associated with this notion of techno-salvation and posthumanist eschatology, one needs to consult such epochal and highly insightful works as Mary Midgley’s *Science as Salvation: A Modern Myth and its Meaning* (1992), Stephen May’s *Stardust and Ashes: Science Fiction in Christian Perspective* (1998), Hans Moravec’s *Mind Children: the Future of Robot and Human Intelligence* (1998), Pierre Teilhard de Chardin’s *The Future of Man* (1969), Frank Tipler’s *The Physics of Immortality* (1994), Maureen Caudill’s *In Our Own Image: Building an Artificial Person* (1992), Ray Kurzweil’s *The Fantastic Voyage: Live Long Enough to Live Forever* (2004) and *The Age of Spiritual Machines* (1999), etc. to name a few. In the novel *Manifold: Time* (1999) by Stephen Baxter we see the humans have found wormhole portals to travel to a far-future universe where the collapse has already taken place due to the proton decay and the human civilization alone has found ways to embed themselves in the lossless computational substrate and thus survive in the epoch following the cosmic decay. In Asimov’s classic short story, *The Last Question*, the posthuman descendants of humanity ask the godlike supercomputer named Multivac how the overall entropy of the Universe can be significantly decreased and in response to which the Multivac displays the message: “INSUFFICIENT DATA FOR MEANINGFUL ANSWER.” In the end, the Multivac takes all of humanity to hyperspace to wait for the end of time and when the final moments ultimately come, the Multivac states. “Let there be light!” thus apotheosizing itself to the status of the Creator God of the Old Testament. In Mike McConnell’s 2013 novel *Nova Praxis*, we see a reformulation of such Biblical, religious tropes as Salvation, Apotheosis, Pilgrimage, and Exodus against a post-singularity, posthuman setting. James K. Morrow’s ‘The Godhead Trilogy’ is comprised of three novels titled *Towing Jehovah*, *Blameless in Abaddon*, and *The Eternal Footman*; and the novels draw heavily on Biblical themes and tropes. It deals with the literal death of God, Jehovah, and we even see Angel Raphael asking the humans to deal with the aftermaths of the death of God. In David Zindell’s *Neverness* (1988), we find that the mathematicians have been apotheosized because of their ability to predict the future with uncanny accuracy. In Lester del Rey’s 1954 novella titled *For I Am a Jealous People*, we see Lord Jehovah literally abandons humanity and instead makes a New Covenant with an alien race and even guides them to attack and destroy the human race. In the novel *Lord of Light* (1967) by Roger Zelazny, we see the protagonist Sam also known to people as Mahasamatman, who decides to put an end to the Hindu pantheon. These ‘gods’ restrain humanity from ever reaching the level of trans-/posthuman so that the latter could never develop such technologies as reincarnation, immortality, and resurrection. In Octavia Butler’s novels *Parable of the Sower* and *Parable of the Talents*, the very religion named Earthseed is based on the idea that “God is Change”. In Arthur C. Clarke’s short story, *The Nine Billion Names of God*, we see the monks in a Tibetan monastery decide to put down all 9 billion names of God only to find that the stars begin to vanish from the night sky one by one as they begin to compile the names in a proposed sacred text. In Olaf Stapledon’s novel *Star Maker* (1937), we see various themes of religious significance such as birth, death, and decay, and the

relationship between God and his creation, etc. to name a few. In his Star Maker theology, the Star Maker is the absolute, primal and uncaused spirit that causes the creation to come to being and in Chapter XIV of his novel titled "The Myth of Creation", Stapledon describes Him thus: "In my dream, the Star Maker himself, as eternal and absolute spirit, timelessly contemplated all his works; but also as the finite and creative mode of the absolute spirit, he bodied forth his creations one after the other in a time sequence proper to his own adventure and growth" ("Star Maker", 233). Hamilton's 'Void Trilogy' and 'The Night's Dawn Trilogy' feature various religious tropes and ideals in a posthuman, post-singular context.

Studying Hamilton's Works as Attempts at a Prophetic Extrapolation:

Science Fiction author and editor of *Astounding Science Fiction*, John W. Campbell opines that in a true science fiction work, "an honest effort at prophetic extrapolation from the known must be made", and the "prophetic extrapolation can derive from a number of sources, and apply in a number of fields" (1947, 91). In a similar vein, John Hodgman also states that science fiction "portrays an extreme but non-magical extrapolation of actual trends in society" (2017, 1). So, here in the context of Hamilton's works, we can try to see how a prophetic and imaginative extrapolation of the present trends in AI research and decision support systems to a far-future posthuman world has been made. As David Barnett writes, Hamilton "applies his extrapolations on where technology will go in hundreds or even thousands of years to what really matters: how it affects human lives" (Pan Macmillan, 2021, 1). Barnett also hails Hamilton as "Britain's number one science fiction writer" and states that Hamilton's works range from "gripping space operas that contemplate the end of human existence to incredible short stories imagining the future of technology" (Barnett, Peter F. Hamilton's books). Stuart Jeffries also lauds Hamilton for masterfully combining "fantastic speculation with incredibly detailed imagining of the lives" that humans or posthumans will lead in near and far-future. So, in this section, we shall strive to assess and analyse as to how this study is relevant to the field of decision sciences and how Hamilton's works attempt extrapolations on the implications of superintelligent AIs and posthumans into the far-future scenarios. Hamilton's fictional universe is always full of various superintelligent and sentient machinic minds or AIs which happen to play a major role in defining the outcome of the events. This is especially relevant to our times since we are becoming increasingly dependent on the power of the decision-making of Artificial Intelligences in various spheres of activity. Even though the machines in Hamilton's fictional worlds are always extremely removed from the capabilities of our present-day, mundane machine intelligences, yet they are important for exploring the posthuman connotations of such a reliance on the machine intelligences for decision-making process. Hamilton's sprawling Commonwealth Saga novels consisting of such novels as *Pandora's Star* (2004) and *Judas Unchained* (2005), and the Void Trilogy itself which contains novels like *The Dreaming Void* (2008), *The Temporal Void* (2009), and *The Evolutionary Void* (2010), feature a trans-galactic, sentient alien ark ship that houses multiple alien species as they attempt to escape the galaxy which the Void itself is destroying to support and sustain its internal universe. In Hamilton's Void Trilogy, we see the massive supercomputer ANA that has ceased to be a machine and rather attained an agency and personality of its own: "ANA had ceased to be limited to the physical machinery which had birthed it. The operational medium was now tunnelled into the quantum structure of spacetime around Earth, fashioning a unique province in which its manifold post-human intelligences could function. The multiple interstices

propagated through quantum fields with the tenacity and fragile beauty of a nebula, an edifice forever shifting in tandem with the whims of its creators. It was no longer machine, or even artificial life. It had become alive. What it might evolve into was the subject of considerable and obsessive internal debate” (2008, 93). In *The Evolutionary Void* (2010), we see the description of one ‘Higher’ named Troblum who has essentially become a pure posthuman by virtue of his various forms of electronic and biological implants and augmentations. The Highers eventually download themselves into the virtual reality world of ANA once they get tired of their indefinitely expanded physical existence. Hamilton describes Troblum’s extremely expanded posthuman state of being thus: “With his mentality expanded to maximum capacity, he effectively was the ultradrive, feeling the exotic energy flow, sensing the quantum fields realign into standard hyperspace configuration...Within the body/machine, power flooded along specific patterns, twisting and compressing into unnatural formations that collapsed spacetime. Functionality was absolute, flowing so smoothly and effortlessly that his consciousness was elevated to Zen levels, making his world seem perfectly ordered” (2010, 147). So, in a posthuman state of being it is through man-machine symbiosis that one may hope to attain the kind of transcendent state that Highers like Troblum have attained here. It is not just through the human-made machine intelligences or the man-machine symbiosis that we find the power and agency of the machinic entities have been illustrated to the maximum extent imaginable; rather, it is also through the depiction of some truly formidable hive-mind machines such as MorningLight Mountain that we see the agential capacity of the machines have been fully illustrated. Hamilton describes the extremely augmented state of such machine intelligence as Morning Light Mountain thus: “With wormholes, Morning Light Mountain could extend itself across the galaxy, with units occupying every star system. It would never die, never be challenged from such supremacy” (2004, 785). In the novel *Judas Unchained* (2005), Hamilton writes, “MorningLight Mountain still had weapons capable of devastating entire star systems, which it had so far held in reserve” (2005, 506). Hamilton also describes how such a formidable and over-powered machinic hive-mind could not tolerate anything which goes against his own projected vision: “MorningLight Mountain was psychologically unable to grasp the concept of compromise, let alone sharing a universe with any other life form” (2005, 414). However, let us now focus on some contemporary research that dwell on machine intelligences for solving various day-to-day problems and describe how machines are helping us in solving complex problems and executing various kinds of decisions. Rudin et al. (2012) have written about the role of machine learning algorithms for maintaining New York City power grid; Monteserin and Amandi (2011) have described how to employ intelligent AIs in planning for negotiation; Taghezout and Zaraté (2011) have explored the role of multi intelligent agent AIs for “an efficient coordination for product design through evaluation, planning, and real-time monitoring by calculating the cost at the different stages” (1); Stathopoulou and Tsihrintzis (2011) have described the possibilities of successful and fast face detection with artificial neural networks; Lei and Ghorbani (2012) have considered neural networks and its role in network intrusion and fraud detection; Hawe et al. (2012) have studied agent-based simulations for large-scale emergency response; Kamami et al, (2011) have proposed using AI-based decision support method for selection of sustainable wastewater treatment technologies; and Abubakar et al. (2015) have proposed using “modular neural network for prediction of possible emergencies locations during hajj pilgrimage”. We have also seen how IBM’s Watson and Google DeepMind’s AlphaGo, have defeated their human contenders at Jeopardy and Go respectively. Captain (2017) shows how AI-driven machine vision can process hundreds

of MRI images of the brain with great accuracy and efficiency. Davenport & Kirby (2016), Wladawsky-Berger (2017), and Brynjolfsson and McAfee (2014) all have pointed out the increasing intrusion of intelligent AI-technologies into decision-making sectors which have for so long been exclusively dominated by humans. Mac Crory et al. even argue that “for any given skill one can think of, some computer scientist may already be trying to develop an algorithm to do it,” (2014, 14). Kelly (2012) and MacCrory et al., (2014) have shown how decision-making activities are increasingly getting transformed into information-driven and cognitively oriented process. Researchers such as Campbell (2016) have proposed man-machine symbiosis as one of the great driving forces for our future course of progress. Campbell famously states, “computers plus humans do better than either one alone.” One may recall J. C. R. Lickliders' vision for a complementary (symbiotic) relationship between humans and computers/machines in this context. In recent times, we see many eminent researchers and commentators on technology such as Alexander (2017), Brownlee (2013), Delcker (2018), Prentice (2017), Russeell and Norvig (2017), Schmidhuber (2015), Webster and Watson (2002) have all dwelt on the far-reaching implications of the role of Artificial Intelligence in Management Information System (MIS). As research in Management Information Systems (MIS) consists of investigation of new modes of information technology deployment in various spheres of activity, we may also want to seek its extrapolation in a posthuman future and what better place is there than to search for it in hard science fictional works. Hamilton's ANA supercomputer helps create the uploaded posthuman beings their customised virtual universes within each larger virtual universe of which they are already a part, and as such, it strikes us as the ultimate post-singular epitome of a superintelligent information management system. Now, considerations about the potential implications of intelligent AIs is not merely limited to its information processing or managing capabilities, rather they now seem to disruptively extend even to areas which for so long have been considered to be definitively and exclusively human, and these fields include providing of social care and comforting contact to the humans (Borenstein and Pearson, 2010, 2012; Broekens et al., 2009; Sharkey and Sharkey, 2012; Turkle, 2011; Vallor, 2011; van Wynsberghe, 2013, 2015). However, many such transgressive kinds of man-machine interactions also involve certain ‘apocalyptic’ undertones which many modern science fictional works explore quite brilliantly. In Hamilton's Salvation Sequence the dangers arise from the apocalyptic repercussions of machine-driven resurrection of humanity following the collapse or heat death of the cosmos. Johnson (2018) speaks of ‘robot revolution’ while Salge (2017) about ‘robot apocalypse.’ So, from the above-mentioned research, we can clearly see the extent to which the transformative potential of AI-based decision-making system has penetrated our lives and it is not unexpected and strange that modern sci-fi writers would endeavour even more radically transformative and transgressive portrayal of machine intelligences in fictional works especially those set against a posthuman background. In fact, Hamilton's Salvation Sequence itself can be said to hinge around the question of making a decision by humankind which is whether to undertake a pilgrimage to the God at the End of Time. In Salvation novels, too we see how one alien AI named Gox Quint plays a particularly important role of a mediator between the humans and the aliens. So, one can easily see how we can understand the various ways in which interaction between man and machine will continue to inform and influence our information management and decision-making processes.

Now, the action in Hamilton's Salvation Sequence begins in the 23rd Century around the year 2204 and moves on to cover the events post the arrival of the alien civilization Olyix around 583 AA (After Arrival). As we find in his novels, he describes these two timelines quite brilliantly in his backstory-driven sequence of novels and switches back and forth between these two timelines almost effortlessly, the timelines being the twenty-third century "realtime present" when humanity has been literally devastated by the crusade of Olyix and the Year 583 AA (After Arrival) when the surviving humanity has scattered across the galaxy and is now attempting to find new ways to fight back against their destruction/colonization. There is also occasional shifting between the timelines where mankind in the future is seen to be preparing for the attack by the alien Olyix. The action of the novel builds against the backdrop of enormous progress in science and technology where teleportation via wormhole-mediated tunnels has become a norm and gene modification and techno immortality have also become a reality. Humanity too has become an omnia society where they feel confident enough of giving a fight to the alien race. The action in the novel abounds in many audacious flights of imagination as are evident in the descriptions of superluminal spaceships driven by wormholes, entire human civilizations residing on the neutron stars, bio-genetic modification, and augmentation of the humans and aliens, etc. to name a few. In Hamilton's 34th Century Commonwealth universe, we also see frequent mention of wormhole technologies. In Hamilton's novel *The Abyss Beyond Dreams*, set during the period between the events of the Commonwealth Saga and the Void Trilogy, one Nigel Sheldon uses a wormhole portal to enter the alternate universe of Void where the laws of physics operate differently from the rest of the physical universe in order to destroy it. In fact, throughout the Commonwealth series novels, we see communication via rail based on wormhole transport system play a very important role and commercialized wormhole transports system is owned and managed by a corporation called Compression Space Transport, or CST, which is co-owned by Nigel Sheldon and Ozzie Fernandez Isaacs. For the posthuman Olyix civilization different planets are merely a stop in their endless quest across the universe for meeting the God at the End of Time, and Earth is also no exception. They have stopped to gather antimatter fuel for their spaceship and in return have provided humans with ultra-advanced medical technologies.

(i) Encounter with the God:

"Dear humans, you are welcome even though your intent is misguided. Please join us of your own volition. We love you, and wish only to elevate you to the final revelation of the God at the End of Time. Do not believe the lies your predecessors have cursed you with. Our voyage is the destiny and reward for all sentient species"— Peter F. Hamilton, *Salvation Lost*.

It is the vision of a final encounter with their God at the End of Time that drives the Olyix in their journey across the vast stretches of space in search of new sentient species whom they can immolate at the altar of their God. Olyix have transcended themselves to the level of a fully posthuman species. However, it is not just the Olyix but also the humans who can be seen as being able to manipulate space and time with their hyper-advanced technologies, and the future human race at a certain point in the narrative seems to be capable of conjuring an entire fake civilization to lure the Olyix into fighting them when the former is most prepared. However, one significant aspect in which the Olyix differs from humans is in their ability to sustain their spiritual ardour for cosmologically significant spans and wait for

the future while the humans seem too attached in the present to comprehend the ramifications of events spanning millions and even billions of years. This willingness and readiness to wait for cosmologically significant spans of time is a distinguishing feature that separates the Olyix from the humans and also their posthuman descendants in alternate/future timelines.

The encounter with the humans is just a passing and unremarkable event for the Olyix as they intend to voyage for millions of years more before meeting their God: "Our solar system was just another stop on the Olyix's incredible journey to the end of the universe; they'd visited hundreds of stars already and would visit thousands—millions—more in the future before finally coming face-to-face with their God at the End of Time" ("Salvation", 493). The Olyix ship *Salvation of Life's* commanding intelligence named 'onemind' emphatically states that the message of their God is true and will remain forever unchanged: "Neither you nor I can escape divine destiny. The loop is closed and eternal" ("Salvation Lost", 500). In fact, various post-singular, posthuman science fiction novels often feature highly advanced artificial intelligences with seemingly infinite capabilities. The SI (Sentient Intelligence) in Hamilton's *Commonwealth Saga* novels, *The Eschaton* from Charles Stoss' *Singularity Sky*, and the *Minds* from Iain M. Banks' *Culture Series* are such examples of godlike and hyper-advanced AIs. In Banks' novel *Excession*, the superintelligent *Minds* can create "fantastic virtual realities . . . vanishingly far away from the single limited point that was reality", and sometimes, even "imagined entirely new universes with altered physical laws, and played with them, lived in them and tinkered with them" and also occupy in many activities that simply go "far beyond the sagacity of the human mind" ("Excession", 153). For the Olyix, both their conception of God as well as the very basis of their own culture are based on the incredible advancements in the fields of science and technology. Their vision and mission both extend and expand beyond the limited confines of our mundane space-time, and they themselves can move across the bulk hyperspace and traverse enormous distances both in time and space with the help of their extreme, posthuman technologies. The human and alien protagonists discover that the Olyix have achieved some kind of extreme gravitational time dilation effect with their *Enclave* technology which allows time to pass for them at a much slower pace than in the outside universe, and so waiting for billions of years is not much of a stretch for the Olyix. Despite having attained capabilities to alter the very course of events on not just a universal but also a multiversal level, the core of their vision rests on the eternal and unchanging words of their God at the End of Time. For the Olyix, nothing can alter the sequence of events in which their God would cause the events to appear and they have been already blessed with the vision of finality. The Olyix have based their existence around this idea of revelation that is destined to take place some trillions of years from now. Even when an Olyix mind feels its end to be near, it states its conviction in the divinely preordained purpose: "It is our gracious task to bring it to all life that lives in the light" ("The Saints of Salvation", 453). For the Olyix, the time in the Universe passes linearly from the beginning to the end and their God is the one overseeing each and every aspect of Its creation and is literally uncreated and immortal, whereas for the humans belonging both to the present as well as the future *Vayan* society and their helper alien *Neána* biologics, the evolution of time is cyclic and the God of the Olyix is just another created being which can be destroyed if one goes back to the time when the Olyix first received their God's tachyonic message. For humans, the idea of a biological death is all that counts and they are not ready to suffer for some far-future encounter with an alien God. As Yuri, the chief of the security of *Connexion* states to the Olyix AI, "If not today, then your

reckoning will come before the heat death of the universe. Life on every planet will combine to thwart the evil that you bring. Your god will die amid pain and suffering as it sees you fall in flames" ("The Saints of Salvation," 268). Also, it is not just the Olyix and their God which comprise the only religious elements in the novel, but also in the future timeline, we find the younger soldiers revering the five soldiers from the 23rd Century storyline, namely, Callum, Yuri, Kandara, Alik, and Jessika as the five Saints and sending prayers for them as they prepare to embark on an intergalactic war with the Olyix in their future. Yirella, the genetically amplified human soldier in the Omnia society has now even built a civilization on a neutron star which she names as the "corpus humans" and she herself is being revered by them as the "genesis human" – all of which bear overt religious references. It is only when the past and the present commingle, we find that the humans grow strong enough to take the fight back to Olyix.

So, the humans are presented as more engaged with the concrete realities of the present and are ready to deify actual heroes from their past, while the Olyix are more focused on the distant future and the final revealed destiny which they believe to be divinely ordained. The attitude of the humans to the divinity is at best agnostic which is somewhat similar to what Buddhism promotes. In the present timeline, we see humans finally emerging victorious in their battle against Olyix and the latter are forced to even reconsider the veracity of their vision that they had received from their God, while in the future scenario that the Neána alien named Jessika projects before the humans and the one that unfolds in the Vayan future, we see humanity has already been conquered by the Olyix and the only way available for the humans now is to flee the Earth and to move away in self-replicating spaceships to as many planets across the galaxy as possible. Throughout the entire novel, we move through a tense atmosphere surcharged with doubt, dissimulation, deception, duplicity, and subterfuge, where the only thing that stands firm on an unshaken ground is Olyix's unwavering faith in their Divinity which too however is challenged but not destroyed by the time the third book draws near its end. Towards the very last moments, the AI named Gox Quint of the Olyix ship realizes that their vision of God might not be so unique and true after all as the human race combined with the aliens from Neana and Katos civilizations appear as a truly formidable force that has brought the Olyix to their knees. The combined forces of humans and aliens then seek to destroy the Olyix Enclave's central star by colliding it with a neutron star and thus turning it into a black hole. When faced with the prospect of a sure and imminent defeat, Quint questions the divine providence: "How could we have been chosen by the God at the End of Time if it did not believe us to be supreme? And how would our god not know, up there in the future, about any dangerous challenges that we would face?" ("The Saints of Salvation", 413). In Hamilton's fictional world, we find several mentions of such exotic, hyper-advanced, weapons-grade technologies of astronomical scale. In Judas Unchained, we see 'quantumbusters' and Dyson Alpha generators that can convert the rest mass of an entire star into pure energy and by feedback loops cause it to explode as a nova. Now, in Hamilton's Saints of Salvation, we see that even when some serious fissures begin to appear in their otherwise impregnable belief-system of the Olyix in the divine providence, ultimately it remains intact. Even when faced with their imminent defeat at the hands of the humans, the Olyix mind of the arkship still proclaims the immortality of the Olyix race and the inevitability of the divine providence: "I am a single unit in the Olyix fullmind. Part of me will live on no matter how many of us are killed by your slaughter here today. This will not end our divine purpose. It is eternal" ("The Saints of Salvation", 453). Now, after going through all the books of the trilogy, we can never be sure if there is

really a God at the End of Time as Olyix feels or this message is being sent by some surviving Olyix arkship from the far future some two and a half billion years ago to the Olyix of the past to save them from the retaliatory 'Final Strike' by the humans. However, instead of forestalling Olyix's crusade, this tachyonic transmission seems to be creating a self-fulfilling paradoxical loop in which the message is being interpreted by the Olyix to further strengthen their own theology based on a divinely-ordained obligation of waging war against the unbelieving humans. This reminds us of the situation portrayed in Iain M Banks' *The Hydrogen Sonata* (2012), where we find a panhuman, advanced society called Gzilt have founded their beliefs based on the seemingly infallible prophecies contained in their sacred 'Book of Truth' which later is discovered to be nothing but actual events and facts sent back across time to the Gzilt by an eccentric scientist from another advanced civilization named Zihdren from the future. Now, at the eve of their long-overdue Sublimation, a process through which the civilizations leave their physical bodies behind and merge themselves into the higher dimensional reality, the Gzilt are contacted by the Zihdren-Remnant, the remaining portion of the Zihdren society most of whom have already ventured into the higher dimensional existence. Here, we see when the secret about their supposedly infallible scripture is revealed by the visiting Zihdren ambassador, the Gzilt warships destroy the several Zihdren ships to keep the secret from being revealed to its populace. So, we see how technological advancements in a posthuman culture can create paradoxical situations that can very easily be interpreted as divine commandments or revelations by the more credulous section of the society. British science fiction writer and futurist Arthur C. Clarke's immortal statement as found in his 1973 version of *Profiles of the Future* that "Any sufficiently advanced technology is indistinguishable from magic" is quite applicable in this context. However, the belief in a true divinity should transcend all barriers of paradoxes and many seeming contradictions which are but inevitable results of our limited scope of thinking constrained by the limitations of our four-dimensional space and time.

Interpretations of scriptures for the purpose of finding signs and prophecies about the future of the world and mankind is a very common practice among the scholars and theologians. The Olyix AIs are so taken in by their religious vision that they continue to feel the power of its apocalyptic vision as driving them inexorably to their destined end and it proves too strong even for the combined powers of humans and aliens to pose a challenge to. The Quint AI expresses its unshakable belief in the divine plan where multiple versions of an event play out in different branches of reality: "You cannot defeat a god...Dear human, my descendants will meet yours out there one day. This battle is merely one amid a war that will last until our god arises" ("*The Saints of Salvation*" 455). The belief of the Olyix in the everlasting afterlife and divine providence shows the power of religious principles to guide and direct one's course of life even when science and technology have advanced to the point of virtually making a civilization immortal and invincible. Various authors, thinkers and philosophers of our times have expressed their strong conviction in the infallibility and absolute accuracy of the prophecies mentioned in such religious texts as the Bible which again is quite similar in spirit to Olyix's belief in the prophecies from and about their God and the Eschaton. Mark Kitchcock asserts, "...the nature and character of God, creation, the nature of man, salvation, and the existence of heaven and hell—are 100 percent accurate" ("*The Amazing Claims of Bible Prophecy*", 8-9). In fact, in Bible, as LaHaye (2011) points out, the doctrine of salvation is mentioned even more than the doctrine of Second Coming of Christ and so everything related to salvation must be fulfilled in the times to come ("*The Second Coming in Scripture*",

2). In many ways, the vision of the Olyix is rooted strongly in the theological tropes of the afterlife, resurrection, and transcendence as envisaged by various Abrahamic and non-Abrahamic traditions. In Christian thought, just before the final battle of Armageddon and the Second Coming of Christ, a pretribulational rapture or resurrection will occur when all the dead will be resurrected in heavenly bodies. Lutheran Theologian Wolfhart Pannenberg opines that “the fate of Jesus Christ” (“Dogmatic Theses on the Doctrine of Revelation”, 143), and the Christological motif of resurrection can only be realized in terms of a general resurrection of the dead during the Second Coming (“The Revelation of God in Jesus of Nazareth,” 112-122). In 1 Thessalonians 4:16-17, the end-times vision of the ascendance of the souls in heaven and their general resurrection bears close resemblance to the vision of resurrection posited by the Olyix. Olyix have also a very strong penchant towards extraction and preservation of the mind-states or souls of the individuals. Christianity envisages resurrection of the souls of the individuals not as some type of abstract entities but as whole-bodied, spiritually transformed beings whose bodies will no longer be composed of flesh and blood but pure spirit. Matthew 22:30 states how the resurrected beings in heaven will be “like the angels in heaven” who will no longer be driven by any bodily impulses or fleshly desires. In 1 Corinthians 15:51-52 also, we come across such a vision of the resurrection of the souls in transformed and immortal bodies. As Marcia W. Mount Shoop explains, Christianity envisages the resurrection of not just the physical or fleshly body, rather a body that comprises of physical, mental and spiritual components (Let the Bones Dance, 5-9). 1 Corinthians 15:51 prophesizes that “...the dead will be raised imperishable, and we will be changed”.

The Olyix appears before the humans to help them transcend to the next plane of the spiritual afterlife through the merger with their God which is to take place some billions of years from the present moment when the action takes place. For Olyix, they have already been touched and blessed with the revelatory vision of God, and are in no doubt as to the authenticity of the events. The Olyix are like the angels of the God and its quantum mechanically entangled minds called Quints serve as the messengers through which they convey their messages to the humans, and this again parallels the Islamic story of Angel Jibrīl, known as Gabriel in English and Prophet Muhammad where the former revealed to the Prophet the words of God. The Olyix Quints themselves are pretty aware of the human religious traditions but somehow feel them to be mere shadows of the actual divinity whose glimpse has been revealed only to them and for the ultimate manifestation of which they are striving hard to bring all sentient species together from every nook and corner of the Universe. One of the Quint minds named Eol-2 explains quite emphatically how most of the religious and cultural endeavours of the humans have been centred around the eschatological visions of Resurrection, Rapture, and Second Coming, but which form only several small steps all ultimately leading to the final prophetic End:

“Humans have already been blessed to witness fragments of the ultimate coalescence, which have formed the base of all your religious beliefs, interpreted in your many ways...Already you anticipate this, I believe. The Second Coming. End of Days. Revelation. Rapture. Reincarnation, to name but a few. So many of God’s concepts are already bestowed upon your thoughts. They link many of your diverse cultures, and will flourish into a web upon which you can build your eventual unity” (“Salvation”, 501-502).

This vision of the Olyix finds its parallels in many of the predominant religious traditions of our times. While Jewish ideas of the afterlife and resurrection are highly varied, often irreconcilable, and never canonically encoded, the belief in the resurrection and afterlife in Christianity forms one of the core elements of its belief system. However, despite lacking many obvious references to the idea of full-bodied resurrection during Eschaton, theologians like Collins (1993) have pointed to several instances of metaphorical forms of resurrection in the Hebrew Bible (“Daniel: A Commentary on the Book of Daniel”, 40-49). The mention of the hour of resurrection in the Quran occurs also in 18:21; while in 41:39, and 53:11, Quran attempts to describe the vision of resurrection in terms of such natural phenomena as the sprouting of vegetation after rain and transformation of the dry soil after rain, etc. As Reagan (2010) points out, the day of resurrection or “The Hour” when the saved and unsaved will be resurrected on the eve of their final judgment day, and the day of judgment when Allah will descend from Heaven to judge the souls of each and every person based on their deeds are among the six major signs of Islamic end-time prophecy (“An Evaluation of the Muslim Antichrist Theory”, 1-5). In his book titled *The Remembrance of Death and the Afterlife*, al-Ghazali extensively deals with the various aspects of death, its inevitability, and the afterlife. He puts his faith in a merciful God who will judge the souls of the dead in the afterlife with utmost compassion: “It is our hope that He will not deal with us as we deserve, but will rather grant us that which is appropriate to Him, in His generosity, abundant indulgence, and mercy” (261).

The space-faring, universe-wandering Olyix civilization is described in fact as a single, giant arkship that travels the entire universe with a single-minded objective of finding cultures to uplift them and make them ready for the final encounter with their God: “The Olyix are a single arkship colony who care only about continuing their voyage to the end of the universe, where they will meet their God at the End of Time. Anything else is secondary to that doctrine...” (“Salvation”, 222). For Olyix, the abstract ideal is more important than any form of concrete embodiment since they are driven by the vision of a future ‘rapture’ where the souls of the individuals will be merged with their God. They, along with all their machinic minds and super-advanced AIs are all convinced that their God has spoken to them from the moment of the final collapse of the Universe and that they are the final torchbearers or messengers of the God. In Hamilton’s *The Night’s Dawn Trilogy*, we see another mixing of spiritual-religious trope with hard science fictional imageries in which we see an advanced alien race finds a way to keep open a strange portal that connects our universe and ‘the Beyond’, which was created by entity known as the Naked God and which now harbours souls of the deceased individuals who can turn any wish into reality but are unable to interact with the physical universe and it is only through an Omega Point-like event that the souls could eventually merge with each other and create a new universe. In the first novel titled *The Reality Dysfunction*, we even see an entity named the ‘Sleeping God’, which is a naked singularity that thrives upon the vacuum energy. The Sleeping God also reveals how all souls are destined to pass through the Beyond and to emerge out into the spaceless dimension of Omega Point event at the end of one Universe where all souls will merge to become thus initiating a new aeon and a new Universe. Stephen Baxter’s *Destiny’s Children Series* novel named *Transcendent* also features an eponymous hive-mind entity that seeks to initiate an Omega Point event to merge and collectively transcend the minds of the individuals. Baxter’s description of the Transcendence closely resembles Hamilton’s idea of the Omega Point event that the Olyix believe will occur some billions of years later in

the distant future: "As it worked on a Galactic scale, bit by bit, humans were drawn closer together, knit more integrally into the whole - to be brought, ultimately, into the great confluence of the Transcendence itself" (2005, 56). Baxter goes on to describe the "tremendous ambition of joining every human mind into its own grand confluence of thought, a gathering into the ultimate embrace of the Transcendence. Then would come the day when the Transcendence, arising out of humanity, would become the highest consciousness of this cosmic age, and it would apprehend the form of the whole universe" (2005, 244). The Cosmic Rape (1977) by Theodore Sturgeon features an extra-terrestrial hive-mind named Medusa, which is hell-bent in assimilating many worlds across different galaxies and now is on its way to absorb Earth as well. However, unlike in Baxter's Transcendence, the Medusa seeks to preserve the individual identity of each and every soul that it tries to assimilate. In the 2016 sequel to the short story, Stephen Baxter and Alastair Reynolds writes The Medusa Chronicles where again we not only see some immense Medusae in the planet Jupiter but also the adventures of the protagonist Howard Falcon who crashed his balloon and was later rebuilt as a cyborg, "the only true cyborg. The only living symbiosis of man and machine" (2016, 128). In Baxter and Reynold's novel, we see how the posthuman protagonist along with the machines that accompany him enters the core of planet Jupiter realizes that they are now part of a huge simulation that is being conjured by the great Jovian mind. Isaac Asimov's short story "The Last Question" features a hyper computer called Multivac whose descendant AC seeks to rearrange and combine every bit of information into a global consciousness. In Asimov's novel Foundation's Edge (1982), we see how a hypothetical superorganism named Gaia extends the collective consciousness to the entire galaxy, and in the process creates a galactic supermind named Galaxia. So, the trope of attaining transcendence through the merger of individual states of conciseness into a gigantic, universal supermind has been quite in vogue across different science fictional narratives.

Now, in Salvation Trilogy, Olyix are post-singular, posthuman, and post-biological entities that do not need to exist at any particular point in space and time to communicate with their targets; rather they can exist as a distributed network with their quantum mechanically entangled nodes called Quints serving as the medium for communication with the lower-dimensional beings. In the posthuman existence, information patterns and mental processes are all that matters and the body becomes disposable and superfluous. As Hayles remarks, while commenting on Hans Moravec's posthumanist viewpoint, that in a posthuman culture, "humans [may] find ways to upload their consciousness into computers and leave their bodies behind" ("My Mother", 1). The Olyix AI minds are all equally convinced of the truth of their vision and want the humans to willingly partake in their vision. They at first praise the humans as perhaps the only sentient and sophisticated race currently alive in the entire cosmos and even tells them that the event of final coalescence with their God will be incomplete without them. All they want in return for the favour they are doing to the humans is a temporary sacrifice of their biological bodies. For the Olyix, the death of the biological body is simply just another obstacle to be overcome, and their fascination for the souls of the humans has led them to disregard bodies and harvest human bodies as mere containers for the souls. Borrowing Hayles' words, one may state that the Olyix have been "seduced by fantasies of unlimited power and disembodied immortality" (How We Became Posthuman, 5) in their quest for attaining transformation and transcendence at the end of the time. Traditional Christianity even while maintaining the superiority of the soul to body never

disregards or demeans the body as completely irrelevant, rather through the Gospel of the body, we see Paul asserting the importance of bodily existence and reincarnation. John 1:14 reads, “the Word became flesh and made his dwelling among us”. As Christopher West has pointed out, “human body is a sign and instrument of the same message of our salvation in Christ”(“Theology of the Body Explained”, 2).

However, the Olyix hold the human body in total disregard and even contempt. Olyix’s fascination for and conviction in the promise of a transformed body where no trace of any physicality will remain remind one of Paul’s vision of the transformed, spiritual body as mentioned in 1 Corinthians 15:44: “It is sown a physical body, it is a raised a spiritual body”. Also, as Lynne Baker observes, passages like 1 Corinthians 15:50 clearly state the impossibility for perishable, fleshly bodies to attain resurrection (“Persons and The Metaphysics of Resurrection,” 333-338). Also, as Thweatt-Bates has pointed out, the parallels between the Christian theological view of the superfluity of fleshly bodies and transhumanist view of the superfluity of human bodies are quite obvious: “It is hard to miss the parallel between Neo-platonic Christian theological views of the body as ‘evil, seductive matter’ and the transhumanist view of human biological bodies as placing negative limits on human potential” (“Artificial Wombs and Cyborg Births”, 109). However, the possibility of a whole-bodied resurrection can be found throughout the entire New Testament. In New Testament, we find an implicit reference to a transformed but whole-bodied resurrection in the passages that describe the 24 elders, namely in Revelation 4:4; 5:11,14; 7:11-16, and 14:3. These individuals seem to have been raptured even before the Tribulation begins with the Second Coming of Jesus. However, in stark contrast to the eschatological vision of the Olyix, Christianity envisages the immortality and even inseparability of the soul from the body. The agency of the soul as a conscious and integral part of the post-resurrection human body can be found in passages such as 2 Corinthians 5, Luke 23, Philippians 1, Acts 7, and Revelation 6. In book 2 of the Soliloquiae Augustine also affirms the immortality and imperishability of the soul, and states that the soul cannot be changed, modified, altered, or destroyed, rather following its release from the bondage of the soul, when it encounters God, it only becomes aware of the knowledge it has already contained in itself. E. P. Sanders citing Josephus, the first-century Romano-Jewish historian, writes, “It is a fixed belief of [the Essenes] that the body is corruptible..., but that the soul is immortal and imperishable” (“Judaism: Practice & Belief”, 299).

However, instead of being guided by a truly transcendental vision of the soul, for the Olyix, the mind and the soul are synonymous with each other, and the bodies are merely the support systems for nourishing the brains of the individuals. One of the Olyix minds named Hai-3 explains that they have chosen the human race as their next candidate for upliftment so that they might meet their God: “We only wanted to help you before we fly onward to the God at the End of Time. Death is not something biological entities should suffer anymore” (“Salvation,” 259). However, the mode of resurrection that Olyix envisages differs from the traditional, Christological resurrection where Jesus will redeem both body and soul, while God will cultivate the souls of the humans on not just the spiritual plane but also take care of their bodies on the material plane as well. In fact, as Keller feels, this emphasis on the harmony between body and soul in the end-times is unique to Christianity alone: “Outside of the Bible, no other major religious faith holds out any hope or even interest in the restoration of perfect shalom, justice, and wholeness in this material world” (“The Reason for God”, 108). McCracken (2011) similarly

remarks that during the Day of Resurrection all raptured individuals will have “glorified, immortal bodies that will not be limited to the earthly realm” (“Entering the Millennium”, 26). Commenting on the power of their God, the Olyix Mind states that “The God at the End of Time will look back upon the life of the universe, and use what It finds to create a new and better universe from the void into which all will collapse”(“Salvation,” 503). The vision of the final merger or coalescence of all conscious minds or souls with God at the End of the Time will be kick-started by a cosmic collapse of the universe which bears striking parallels to the Tipler’s vision of the ‘Omega Point’ event. This merger of the souls with the supreme godhead also has its roots in the Hindu Vedanta philosophy which states how all souls shall return to the Brahman at the end of time. Speaking of Tipler’s tripartite representation of the Judeo-Christian Godhead through different forms of singularities, James Redford describes: “In the book, Tipler identifies the Omega Point as being the Judeo-Christian God, particularly as described by Christian theological tradition, e.g., that the Omega Point cosmology when formulated in multiversal terms (of which multiverse conception isn’t necessary for the physics upon which the Omega Point itself is based is fundamentally triune in its structure: the Final Singularity (i.e., the Omega Point), the All-Presents Singularity (which exists at all times at the edge of the multiverse), and the Initial Singularity (i.e., the beginning of the Big Bang), which Tipler identifies with the Father, the Son and the Holy Spirit, respectively (successively, the First, Second and Third Persons of the Trinity)” (2012, 8). Olyix’s vision of “a new and better universe” further reminds one of the sort of apocalyptic imagery to be found in the Book of Revelation where the vision of “a new heaven and a new earth” is described as emerging from the ashes of the “first earth” (21:1). Brent Waters has wonderfully explained the parallels between the traditional, Christian apocalyptic worldview and the posthumanist view of resurrection and transformation. According to him, both posthumanists and Christian theologians place their faith in a total transformation, but while the posthumanists believe in a “technologically driven transformation”, Christians believe in salvation through the body of Christ. He further states:

Both agree that death is the final enemy. One conquers this foe by extending longevity and perhaps achieving virtual immortality, while the other is resurrected into the eternal life of God. Consequently, both place their hope in a future that at present appears as little more than a puzzling reflection in a mirror: One can only speculate what life will be like in a posthuman world, or a new Heaven and Earth (“Saving Us from Ourselves,” 190).

The vision of the final merger or coalescence of all conscious minds or souls with God at the End of the Time will be kick-started by a cosmic collapse of the universe which bears striking parallels to the Tipler’s vision of the Omega Point event. As described in his *The Physics of Christianity*, Frank Tipler’s Omega Point cosmology envisages the three singularities in terms of the triune God of the Christian theology where the final Singularity or the Omega Point represents the Father, the All-Presents Singularity at the edge of the universe/multiverse represents the Son, while the Initial Singularity or the Big Bang-like event represents the Holy Spirit itself. Tipler has calculated in his papers (2005 and 2007) that in an infinitesimal moment before the occurrence of the Omega Point, the total computational capacity of the universe will be more than capable enough to simulate every logically plausible quantum configuration of all the entities that have ever existed. Also, the resurrected individuals can be allotted immortality for an infinite duration since during the Omega Point event, our Universe will possess

virtually infinite amount of computational capacity. The energy required for performing such computation will be obtained from the temperature differentials which will result from the increased amount of heating in the direction of the collapse of the Universe, and the gravitational shear energy during the Omega Point event will also become infinite. This vision of the Eschaton and Omega Point-like event is cherished by the Olyix when they feel their God will emerge to judge and execute every entity. Tipler's vision of the Omega Point has its roots in Teilhard's idea of a convergence toward Omega Point. Teilhard envisages a "psychically and physically convergent Universe("Future of Man", 278) where following man's convergence with the Noosphere, the 'divinised' Ultra-Human or Trans-human will emerge ("Toward the Future", 191). This merger of the souls with the supreme godhead also has its roots in the Hindu Vedanta philosophy which states how all souls shall return to the Brahman at the end of time.

(ii) Uniqueness and Specialty of Humans:One of the most defining characteristics of the Olyix spirituality and religious worldview is their insistence on the uniqueness and preciousness of the humans as one of the rarest kinds of sentient species who are fit for attaining transcendence. Just as all the major world religions stress the specialty of the humans and attempt to formulate the worldview based on the liberation, emancipation, and transcendence of the humans through divine planning, the Olyix too, at first presents the human race in the most admiring and glorified ways imaginable. To persuade the human race to join with it in its million and even billion years-long "pilgrimage", the Quint mind projects before the humans a vision of true and everlasting immortality whose parallels can be found in the traditional religions. Passages like Isaiah 26:19 and Ezekiel 37:13 speak of such a resurrection and an everlasting afterlife where Lord will call up the dead and reward or punish them according to their deeds. It was following the vents of the Babylonian Exile (586-638 BCE), that the belief in the afterlife where the dead will rise again for the judgment becomes especially prominent for the Jewish people. 1 Samuel 2:6 and Ezekiel 37:1-14 are such passages which project the belief in the resurrection at the End of Days. Also, during the Maccabean Revolt (167-160 BCE), we find Jewish scriptures showing a strong tendency towards the glorification of the martyrdom of heroes and also a renewed faith in the concept of afterlife and resurrection. In Daniel 12:2, we see such a vision of an "everlasting life" clearly which is even more pronounced in such texts as The Books of Maccabees. In 2 Maccabees 7:9, we again find such mention of the King of the Universe or God raising up the dead people to an "everlasting renewal of life" because they have lived according to his commands. Here, in Hamilton's trilogy, such King of the Universe is none other than the God at the End of Time. In Hamilton's Void trilogy comprising of The Dreaming Void, The Temporal Void and The Evolutionary Void, we find another instance of Pilgrimage in which advanced alien races like The Living Dream have decided to embark on an ambitious 'Pilgrimage' into the Void at the centre of the galaxy which itself is an energetic microcosm that can help a civilization attain the pinnacle of evolution. However, there is also a latent threat as the Void wants to keep expanding by accreting and consuming planets, stars and other objects from the outer universe and any attempt of undertaking such a Pilgrimage could destroy the universe altogether. Now, as the story in Salvation Sequence progresses, the persuasion and promises of the resurrection of Olyix begin to get replaced by possible acts of coercion and even an all-out war in case the humans or any civilization refuse to join them in their process of transcendence: "Sentient species are the children of this universe, the reason it exists. It is our destiny to travel to the conclusion

and join together in bliss and fulfillment with the final God” (“Salvation” 261). The vision of the eternal salvation that Olyix proposes to the human race is a very rare one and it attempts to persuade the humans by stating how the latter should feel extremely privileged to have been offered this opportunity. The Quint mind Eol-3 describes the human life as one of the most precious and rarest of all events in the cosmos: “And sentient life is the rarest of all...Very few ever succeed in reaching the stage you have achieved...You are the most precious of all life; and to coexist in a galaxy so vast in space and time, to actually meet you and offer guidance, is truly a miracle” (“Salvation”, 503). So, even in such a posthuman atmosphere, treating human life as one of the rarest forms of sentient lifeforms clearly invests the endeavour of the Olyix with a significance that is both cosmic and simultaneously humane. However, as we will see in the third book, the attitude of the Olyix towards humans is not so benign and adulatory after all, and it is purely to coax the humans into joining the Olyix that they have been praising the human race in superlative terms all along. The Olyix want the humans to submit to their one true God and want them to feel special because they have been chosen by the Olyix after millions of years of careful and close scrutiny. The motif of submitting to one God is also a central tenet in Abrahamic religious traditions.

However, when the humans resist the Olyix’s attempt to forcefully convert them, we can see the real attitude of the Olyix towards the humans comes out in the open. They have always held the humans in low esteem and seen them as nothing more than cannon fodder that can be expended at will. Their inherent contempt and indifference towards the human race are what that have further distanced the humans from their religious vision. When the Olyix AIs feel the defeat is near, a Quint-mind named Gox states that how the Olyix have been mistaken into thinking that the humans are an inferior species to them and can be easily conquered: “So now the exquisite history of the Olyix will be extinguished along with our existence. By humans. Humans! The dumbest species in the galaxy – subverted, manipulated and nurtured for millennia by the bastard Neána” (“The Saints of Salvation,” 413). So, all the talks and adulations by the Olyix have been part of its subterfuge and deceptive strategies through which it has been trying to persuade the humans into embracing its vision. In fact, it appears more like a battle of ideas where the Olyix’s vision of a transcendental, timeless, immortal creator and humanity’s view of God as a being that can be defeated come to contradict and confront each other. Also, Olyix appear to have taken what Rhodes (2008) refers to as “unhealthy paths as a result of their understanding of prophecy” (“Northern Storm Rising”, 199). which parallels the extremist ideologies of the religious fanatics and fundamentalists rather than those of the true saints and preachers. Commenting on how the core ideological differences and interpretations of prophecies embedded in the sacred texts can influence the worldviews of entire races of people, Dave Hunt (2006) points towards the differences between the God of the Bible who has promised to forever protect and guide Israel, and Allah in Quran who has prophesied to annihilate Israel. Hunt remarks, “The real battle is not between Arabs and Jews but between Allah and Yahweh [the God of the Bible]” (“Judgment Day”, 55).

Humans portray the God of the Olyix as some form of Vedic divinity, which has its origin and death, and so quite different from the idea of an immortal creator as found in the Judeo-Christian tradition. The AI of Salvation of Life ship proclaims, “We are your friends; all we want is to bring you to

the greatest gift life can achieve. You will know the God at the End of Time. We will carry you to that glory” (“The Saints of Salvation” 267). However, the human race which has been already fighting for so many years in the name of God and religious ideals do not crave for another abstraction in the name of divinity and the Olyix have completely failed to understand and respond to their human needs for connecting to the idea of God in the first place. When the AI mind wants to persuade the humans for one last time, Yuri expresses his disbelief towards the very idea of God and states that the humans have had enough of their religious encounters: “We’ve died in our millions fighting against our own gods throughout history, and they don’t even exist” (“The Saints of Salvation,” 267). This is what happens when religion is misused as an instrument of oppression and conversion where the people are only forced to accept a particular faith but are never made to appreciate and imbibe its inner values. The Olyix AI sees the humans as pitifully divided and distracted and are so spiritually barren that they cannot see the clear and true message of God being presented before them in its true glory. The Olyix AI even states that the Olyix aims to liberate all the humans “from their wasted lives so we may carry them to embrace the glory of the God at the End of Time” (“The Saints of Salvation”, 278). Olyix seems to promise the resurrected individuals a transformation that will elevate them to the level of what Max More terms as the “ideal self” or “Optimal Persona.” More also states that this “Optimal Persona is Nietzsche’s Übermensch, the higher being existing within us as potential waiting to be actualized” (“Technological Self-Transformation,” 2). Also, the very notion of an embodied human existence where the corruptible body of flesh and blood continues to determine the span and scope of life is what Woods (2016) refers to as the “Satanic bondage” under which humans have been living and labouring since the Fall, and it is in Revelation, that “God will perform the ultimate Exodus by taking the entire world out of the Satanic bondage” (“The Coming Kingdom”, 172-173). This vision of Olyix is also strongly rooted in a posthuman ambition that views “human nature as a work-in-progress, a half-baked beginning that we can learn to remould in desirable ways” (Bostrom, “Transhumanist Values,” 1). In fact, the more we analyse, the clearer it becomes to us that the trans-/posthumanist engagements with the themes of immortality, transformation, and transcendence bear strong parallels with the traditional, Christian theological tropes of God, afterlife, Eschaton, and Incarnation, etc. to name a few.

Also, Olyix have always been more focused on infecting the minds of their individuals instead of trying to understand the thought processes of the humans and then to find means to meaningfully respond to their spiritual cravings. For them, the humans are just another civilization ready to be immolated at the altar of their vengeful God, and any refusal to submit to their vision means invoking their wrath. The Olyix even have their own neurovirus with which they literally infect the minds of the others with its vision of God and the afterlife. When Dellian gets infected with the eschatological vision of the Olyix, he describes the message emerging from the God at the End of Time thus: “The Message. Divine in nature. Coming from the future—a tachyon cascade pouring back through the eons where whole galaxies dwindled to embers and died. Pure as sunlight, clear as air. Calling him... The Message from the God at the End of Time. Nothing else mattered. He let his thoughts dissolve in the glorious light that spoke directly to him” (“The Saints of Salvation,” 486). So, instead of attempting to bring a transformative change from within the religious ideals of Olyix have only created hallucinatory simulacra of the actual, numinous experiences that the devotees are often reported to undergo on certain special occasions. However, for the Olyix, nothing is more important to them than their vision of their God and

afterlife and they are ready to sacrifice anything and destroy anyone in their path to salvation. Even their ships are named after their religious vision, as can be seen in the naming of the main ship Salvation of Life. This unforgiving and vengeful God of Olyix also presents a stark contrast to the Biblical imagery of a “compassionate GOD” as found in such verses as Deuteronomy 4:31, where Lord promises to never forsake the Israelites even when the latter will have gone astray momentarily.

The Olyix derive their spirit from their faith in predestination and afterlife, and even when they are defeated, they are not disheartened and do not feel it to be the end of their journey, rather they see their venture as spreading across multiple timelines, multiple realities, and in multiple dimensions. The concepts such as life and death, win or loss are merely semantic constructions that are to always remain bound within the spatiotemporal confines of mortal beings such as humans, while they act as cosmologically distributed machine intelligences for whom such constraints do not apply. Olyix have attained command over many formidable technologies such as stabilizing the wormhole-tunnels with pulses of negative energy so that they can travel almost instantaneously to any part of the universe/multiverse, traveling back and forth in time so that they might destroy any civilization which they envisage as a potential threat in the future timeline, and hijacking the minds of the individuals with their quantum entangled minds, etc. to name a few. Still, the core of their belief that drives them to do things that very few posthuman civilizations could do is rooted deeply in their vision of God and this somehow makes them some kind of religious fanatics before those who do not share their vision of the End Times. It becomes quite clear that the humans and even the posthuman descendants of humanity fail to relate themselves to the vision of a divinely ordained Salvation at the end of the time when the cosmos itself collapses after the passage of some billions to trillions of years. No matter how much the Olyix and their Quint-minds attempt to present their religion and the possibility of a merger with their God in a most humane and spiritually relatable way, it still feels highly alien and distant to the humans. While experiencing the end-times revelation and the prophesied doom of the universe, Dellian feels “...the foreign thoughts of devotion to the God at the End of Time tearing free in agonizing ruptures” (“The Saints of Salvation,” 13). As Moltmann remarks, the Christian God is a compassionate and humane one “who is present in the innermost centre of existence of an individual person” (“The Trinity and the Kingdom of God”, 148). Kasper even treats God as a “supra-personal” being based on whose essence the very existence of human beings is founded. He says, “God is a person in an incomparably higher way than we are” (“The God of Jesus Christ”, 155). The anthropomorphic attributes are extremely manifest and clear in the portrayal of YHWH in the Hebrew Bible. It is in terms of its expressing mythico-anthropomorphic attributes that the God of the Bible seems to differ from the God of Olyix most. Also, as Patricia Fox maintains, human beings for their agency are ultimately dependant on the Almighty Creator since they do not possess “the freedom to escape fate and to become a unique self”(God as Communion, 33). The God of Olyix seems to mirror most closely the highly monotheistic and theocentric portrayal of the Quranic Creator Allah who forever dwells in the most sublime, transcendental, ontologically separate, heavenly plane and neither descends to his Earthly creation nor incarnates himself in an anthropomorphic form.

In fact, as the human soldiers begin to feel confident of their chances against the Olyix, they even start questioning the omnipotence of the God and feels that perhaps it is only to the Olyix that this

vengeful God exists: "If we win, if we exterminate the Olyix, then the God at the End of Time will know it, because the Olyix won't be there delivering all the elevated species as requested" ("The Saints of Salvation", 56). In a way, the incredulity of the humans and their trans/posthuman descendants towards the cosmological God seem to mirror our own incredulity towards the very concept of God in an age of rapid material and technological advancement when our materialistic considerations have begun to outweigh the spiritual ones. In the Vayan future, the posthumans and the alien companions are described as harbouring no belief in God, afterlife, or any kind of religious idea. So, the Olyix seem to be acting towards filling this spiritual void among the human race. Humans, however, instead of finding ways to believe in the God only seek novel ways to destroy the God of the Olyix altogether. Still, no matter how incredulous and suspicious the humans appear to the God of Olyix, the Olyix and their Quint minds remain forever hopeful of their final encounter with their God. The Gox-Nikolaj Quint recalls how it has been betrayed by the Neána aliens and the humans who do not share their vision of God. It further states its belief in theodicy or divine retribution, "I'm sure the God at the End of Time will deal with them severely for their defiance" ("The Saints of Salvation", 111). The Gox-Nikolaj Quint's emphasis on meting out punishment to those who refuse to accept the invitation of the merger reminds us of several passages in the Bible (Matthew 13:30, 36-43, 47-50; 24:36-41; 25:30, and 31-45), where it is stated that the unbelievers will be judged and extinguished following the return of Christ. The Olyix AI even at some point describes their act of cocooning the human bodies as "sanctified equilibrium until we present them to the God at the End of Time" ("The Saints of Salvation" 113). Olyix's vision of an eternal communion during the end-times both mirrors and at the same time distorts the Christian vision of redemption and resurrection where religious love plays a defining role: "Human souls redeemed and sanctified through communion with the living God, raised up to God and bound to a realm that comes from God and is directed toward God, a realm of personalities inseparably bound together by religious love" (Troeltsch, "The Christian Faith", 63).

(iii) Two Disparate Cultures: It cannot be denied that many of the religious ideals of the Olyix have their parallels in the world religions of the humans; however, it is their fanaticism and zealous orthodoxy that cause the humans to revolt against their ideals. For the Olyix, the body is simply an unnecessary burden and should be discarded or sacrificed in the pursuit of some higher cause, and it is when they try to take this literally and implement it on the humans that it becomes utterly devoid of spiritual significance.

Their eschatological vision both reminds us of the Christian eschatological vision of the rapture that sees death not as an end but a momentary pause in the face of an everlasting afterlife and a posthuman version of White Man's Burden where the self-proclaimed white imperialist empires feel it to be their sacred duty to enoble and uplift the supposedly barbaric and backward cultures. Also, similar to the Christian catholic belief, the Olyix too maintains that the body should be ignored and spirit needs to be given precedence over the flesh in one's quest for attaining a true spiritual transformation. Despite making enormous progress in science and technology, before the eyes of the Olyix, humans have still not abandoned their animalistic self: "The Olyix understand. You are new to sentience. Your behavior is still affected by your animal origin. You seek to advance yourselves at the expense of others" ("Salvation", 260). Their disregard for the human body hides another motive behind it which is to hijack the human body by infecting it with self-replicating Kcells. The Olyix want to know more about the

human body and how it functions with the human mind lodged in it, and so they decide to share Kcell technologies with the humans in exchange for antimatter fuel for their spaceships, and also it wants to replicate the neural structure of the humans most faithfully so that the minds of the individual can be preserved indefinitely even when the body is gone: "We continue to learn how to adapt our Kcells to function in your bodies. Our growth masters believe we can one day model clusters to duplicate your neural structure. When that happens, you can become immortal like us" ("Salvation", 261). The Kcell basically acts like a tumour or cancer that infects and spreads throughout the entire body. Yuri Alster, one of the Connexion Corps' warriors observes, "... (Kcells) they're an integral part of the Olyix elevation program. They're a specific cancer, formatted to transform a human body into a biological life support for the brain" ("The Saints of Salvation", 339). She further states that its purpose is to keep the soul "intact until the end of time, ready for when the Olyix God comes out to play" ("The Saints of Salvation", 339-40). In fact, the Olyix uses some form of Kcells implant to cause the human and other alien bodies to rot from within and cause them to transform into "mutated freak cocoon that's on a trillion-year pilgrimage to meet an alien god" ("The Saints of Salvation", 20). This is their way of preserving and sustaining their subjects' mind-states for their God. In Hamilton's *The Reality Dysfunction*, we see an extensive use of various bio-genetic modification technologies. In the novel, the two rival groups named Adamists and the Edenists use different type of technologies in which the Adamists use "neural nanonics" to augment their mental and intellectual capabilities while the Edenists have built entire 'biotekhabitats' and invented new genetic engineering techniques to help humanity advance to the trans-/posthuman level of advancements. Adamists feel that the technologies of Edenists that allow them to transfer their memories into the habitat while they are about to die are a clear violation of God's judgment of souls. Again, through the frequent use of such terms as Adamists and Edenists, we again see how Biblical tropes and imageries continue to play a very significant role in Hamilton's various works. In *Temporal Void*, we find how humans have used Bionics to advance themselves to the most extreme transhuman/posthuman state in which they have effectively eliminated physical death through continuous and controlled rejuvenation. Through Bionics, the implanted and inserted memory cells in human bodies can record and capture every bit of information in the human brain which can then be transferred and instantiated into new clones. Also, there is the advanced, super-sentient supercomputer named ANA (Advanced Neural Activity Network) in which the humans can upload their consciousness to the matrix and thus attain virtual immortality.

Now, in *Salvation* sequence, we see how despite all the promised talks of transcendence, hope, liberation from earthly miseries, under the mask of ennoblement and upliftment, the Olyix actually carry out their colonial enterprise of annexation and incorporation. In the process of true spiritual upliftment and enlightenment, both the enlightener and the enlightened receive nourishment and undergo a transformation, but in the process of forced or strategic conversions that seem to be the method of the Olyix, the subjects only revolt against the attempt and no inner nourishment or ennoblement becomes possible. The Olyix also egotistically believe that they have seen everything that can be seen and have possessed everything that can be possessed and so nothing new is left for them except seeing their God face-to-face in that final moment of revelation: "Physically and spiritually we have matured as far as possible. As you would put it, we have reached the end of our evolution. This is why we have embarked on our great journey; there is nothing else left for us in this universe" ("Salvation", 502). However, the

cardinal in the novel firmly opposes Olyix's proclamation that they have literally exhausted the Universe's beauty and wonders, and he states: "God's universe is bountiful and limitless" ("Salvation", 503). This is how the opposing views of the human and the Olyix clash with each other regarding the nature of God and his creation. The aim of the Olyix is simple and singular - which is to merge the souls of the harvested civilizations with their God. "The Olyix want us for our minds. Our souls are some kind of offering to their God at the End of Time" ("The Saints of Salvation," 307), states Gwendoline, a soldier of the Southwark Legion. She further states, the Olyix "don't need our bodies, so they put us into some kind of suspension to keep our brains alive until the end of time" (Salvation Lost 308). The rhetoric of the Olyix is always couched with such religious terms as "pilgrimage", and "crusade," and the more the narrative progresses, the more the Olyix begins to appear as some kind of imperial, expansionist power that use the religious principles as an excuse to wage their so-called "crusade" to make other cultures join them in their "pilgrimage" to the end of the times. Olyix's single-minded devotion to their religious cause is often compared to the crusade against the human races: "It's the key to their crusade – capturing as many humans as they can to make pilgrimage to their God at the End of Time" ("The Saints of Salvation" 170). Waging holy war or crusade against the unbelievers is also one of the most important and recurrent motifs that occur in various traditional religions. Mainstream Shiites believe that at the moment when their Twelfth Imam will arrive, it would be their sacred duty to wage "an apocalyptic holy war against Christians and Jews ..." (Rhodes, "New Babylon Rising", 201). Also, we see Prophet Muhammad following his exodus from Mecca to Medina, decided to execute all Jews from the Banu Qurayzah tribe who had surrendered to him but did not accept his religion, and that is even before there were any prescribed religious laws on the issue (Pagden, "Worlds at War", 168). Also, during the caliphate of Muhammad's father-in-law Abu Bakr, there were Holy War against the Byzantine and Sassanid Empires to force them to convert to Islam (Esposito, "The Oxford History of Islam", 11). Also, there were instances when Christian Crusaders fought Holy Wars against the Muslim armies in Jerusalem with Christ's Cross conspicuously inscribed on their chest (Riley-Smith, The Crusades, 10-17).

Conclusion:

The study has attempted to analyse the three novels in Peter F. Hamilton's Salvation Sequence to show how a posthuman reformulation of some core theological tropes such as God, afterlife, resurrection, and immortality can both relate to and also significantly differ from our own engagements with such ideas. It becomes clear after the present study that a common ground certainly exists between man's innermost spiritual and theological cravings and the vision of a posthuman future driven by absolute command over each and every aspect of life and death. Also, the study has tried to show how the transformative power of the religious ideas primarily lies in its power of successfully addressing the innermost impulses of the individuals to connect to some greater power and thus construct a meaningful worldview around that relationship with the Divinity, and it is because of this failure to connect to the innermost human needs that Olyix's religious vision centered around their transcendental God fails to attract the human protagonists into embracing its vision. Also, the study has endeavoured to analyse how even in a posthuman future, various issues such as fundamentalism, religious fanaticism, and zealotry continue to inspire and influence the course and the outcome of the actions of the sentient creatures in many significant ways.

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