

Possibilities and Limits of Religion in the Cyberspace of Digital Media

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The authors of this paper study possibilities and limits of religion in the cyberspace of digital media, especially in the *World of Warcraft* videogame. Based on various research cases, they claim that videogames can saturate religious needs of the hypermodern human. Nevertheless, they cannot substitute them totally, since there is the humans' body, a barrier between virtual and traditional religion. In the first case (the so-called *external limitation*), the body is irreplaceable in religious ritual such as Baptising in Christian religion or Mindfulness of Breathing (*ānāpānasati*) in Buddhism. In the second case (the so-called *internal limitation*), when the body (or its nerve centre) is linked to technologies, the boundary lies in the depth and validity of spiritual experience. The authors state that even if positive cyber-spiritual experience could be reached, it would still be necessary to plant it into broader moral and cognitive frames. Only in such case it could represent a positive stimulus for the spiritual journey.

1 Introduction

Every day we spend long hours in the virtual space of digital media searching for information, communicating, learning, buying and selling but also entertaining ourselves. The cyberspace of digital media thus becomes a new existential dimension for human, a dimension that broadens, complements, enriches and influences also the old, conventional human that rests deeply in his physical 3D world. In various spheres of life, for example in the speed of communication and search for information, this cyberspace undoubtedly wins over the old ways of communication. Dominance of the Internet and new types of media in general changes the culture and society as well. Stevan Harnad (1991) states that the Internet is a new, fourth in the row (following spoken, written and printed word), revolutionary form of media. Jean Lohisse (2003, 167) speaks similarly of the Internet being a new unprecedented medium that creates a new culture and society. Thomas Hylland Eriksen (2009, 17) even claims that the 21st century starts in 1991, with the rise of the Internet and its world-wide web application (www).

For this reason, as Gregory Price Grieve and Heidi A. Campbell (2014, 53) say, we can assume that the Internet or cyberspace of digital media will have a great impact also on religion: *“Walter Ong argues in ‘The Presence of the Word: Some Prolegomena for Cultural and Religious History’, that different media may make different religiosities possible. Ong suggests that religion began in an era of orality, was transmitted into visual form through manuscript writing as well as print, and has now entered the world in a new way via electronic media.”*

Religion, or more precisely its oldest forms (magic, shamanism) were developed under the influence of spoken word. World religions such as Christianity or Buddhism were primarily formed by the means of spoken word and later also written word. Spoken word can draw those who communicate into presence, create unity and find meanings in the depth of communication. Written word breaks up this harmony, since it represents an external medium that is based on sequencing of linearly spread characters (phonetic writing). Such a medium supports a perspective visual perception, subject-object duality in learning, linearity of time (past–present–future) and distance in communication. Written words, especially their linear pattern of characters, bring discipline into thinking and expressing ideas and therefore launch the process of scientific thinking. On one hand, the media of spoken word and written word contribute to each, but on the other they are also very different. We believe that in Christianity this difference emerges in the complicated relationship between faith and reasoning, theology and philosophy. In Buddhism, especially in Theravada school, we can find a great importance of rational knowledge. For example, in

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meditation practice, it is important to recognize every step and stage of meditation.

The influence of media on shaping religion is vast, therefore we would like to scrutinize in this paper the extent of digital media's influence on religion. We understand "digital media" chiefly as a virtual space (cyberspace) into which religious content can be transformed, paying special attention to the videogame called *World of Warcraft (WoW)*. We will be comparing this content with traditional religions such as Christian religion and Buddhism and, in one special case, with Shamanism. We would like to determine the possibilities for digital media to develop religious content for a modern, say secular human and then assess limitations or borders between traditional religion and religion in the cyberspace of digital media.

2 What is Religion?

Religion is a highly complex phenomenon that incorporates myths, rituals, prayers, ethical standards, community and similar aspects [1]. In reference to Ninian Smart, Robert M. Geraci (2014, 15) defines seven primary dimensions in religion: doctrine (teachings), myth, ritual, experience, institutions, and material culture.

A different, somewhat more complex and general definition of religion could be found in two great representatives of modern religions: Christianity and Buddhism. In the core of both of them is their founder – Christ in Christianity, Buddha in Buddhism. Then it is the doctrine, which is incorporated in the *New Testament* in Christian religion in both written and oral traditions, and *Dharma* in Buddhism. Further, there is the Christian fellowship of people who actively worship Christ, while in Buddhism there is *Sangha* – a spiritual community [2]. Such a definition of religion can be applied to all religions, including myths and rituals. However, it does not necessarily mean it is universal. For instance, in certain syncretic religions, like the New Age, there is no creator or perhaps the creator is not crucial.

It is important therefore for us to embrace the essence of every religion as generally as possible. The definition constructed by Mircea Eliade can be taken as a typical example; he describes phenomenologically the basic element of every religion – *sacred* – or the idea of being sacred. M. Eliade (1995, 21) states that "the phenomenon of sacred is an element in the structure of consciousness"; found in any religion (2006, 13) and this unique and elementary structure of sacred opposes the profane way of life. Transcendence from profane to sacred life brings unprecedented spiritual experience. Eliade, for example, mentions the story of patriarch Jacob (Gn 28: 10–22), who we fell asleep

on his way to Laban. He dreamt of a ladder that angles were ascending and descending and of God's promise to him. When he finally woke up, he marked this "horrible" place and set the rock he had been sleeping on as a pillar. This story, as the Bible describes, has two dimensions – the inner one and the outer one. The first depicts an inner spiritual experience, extraordinary, transcendent, sacred and in this case also scary, while the second, following dimension, depicts the act of defining the once ordinary place as a sacred place. A sacred place, according to Eliade (2006, 18) is taken out of the usual homogeneous and amorphous place, it represents the Fullness of Being, centre of the world or perhaps a gate that leads to different worlds. A sacred place is bound to a sacred time, when the sacred happening is retrieved for example through a ritual commemorating of the original happening or event.

If then every religion is based on spiritual experiences, or if it is revitalised by such experience, then mysticism very well represents such experiencing. In its relation to spirituality, mysticism is an even more strictly defined term, describing its most intimate part. Considering this perspective (from the outside towards the inside), we can describe the following structure: *religion–spirituality–mysticism*. There are three phases in Christian mysticism – *purification, illumination, and union* phase. On their journey, mystic adepts are first confronted with their own bad inclinations from which they need to break free. After they have fully succeeded in this, the phase of inner light comes. The inner light represents energy that also unleashes and widens consciousness, which first transcends the physical barriers and then travels further through various dimensions until it reaches unity with God. We meet such a complex mysticism in the case of St. Teresa of Avila, she described it in her work *Interior Castle*. She depicted her own mystical journey through the "seven mansions". The first three mansions represent the phase of purification, the fourth mansion is the beginning of mystical experience with the illumination phase, the fifth mansion brings the mystical death, the sixth describes "soul's flight" and finally the seventh mansion means unification with God. Teresa (1921, 121) describes unification with God as follows: "But spiritual marriage is like rain falling from heaven into a river or stream, becoming one and the same liquid, so that the river and rain water cannot be divided; or it resembles a streamlet flowing into the ocean, which cannot afterwards be disunited from it. This marriage may also be likened to a room into which a bright light enters through two windows – though divided when it enters, the light becomes one and the same."

Even though Buddhism, being a different religious, cultural, and also language tradition, does not talk about mysticism, it still shares some features with Christian mysticism. These characteristics embrace chiefly deeper states of consciousness that

are reached through concentration and meditation. The goal of the Buddhist path is to reach the state of nirvana, unconditioned mind, not limited by any shape and any name. This state of unconditioned and pure mind is not dissimilar to unification with God that St. Teresa of Avila describes. Interesting similarities with her mysticism can be found for example in Jiyu-Kennett's Zen Buddhism. In her book, *How to Grow a Lotus Blossom or How a Zen Buddhist Prepares for Death*, she describes her own spiritual experience through meditation. Jiyu-Kennett (1997, 31, 68, 144) describes confrontation with one's own negative inclinations, release of internal light (the so-called delicate energy, *chakras*), liberation from the body and finally reaching nirvana. In Jiyu-Kennett's spirituality, we could find phases that are similar to those in Christian mysticism: purification, enlightenment and unification. However, this similarity is more structural than content-based because the content is defined by a different religion and culture.

Spiritual and mystical experiences in religions form a solid base for both Christianity and Buddhism, but, as we can consequently suppose, also other world's religions. Yet this experience is not purposeless, it leads humans towards a spiritual goal, defined uniquely in each religion (salvation in Christian religion, awakening in Buddhism) but their common denominator is in transcendence of human destiny.

3 Possibilities for Religion in the Cyberspace of Digital Media

What are the possibilities for religion in the virtual space of digital media and namely in the cyberspace of video games? Robert M. Geraci (2014, 11) recognizes two possibilities in the context of *World of Warcraft* and *Second Life* videogames: (1) Offering a new space to practice an old religion; (2) Offering a new space for creating a meaningful life without traditional religious communities. Expressed in other words, it is the usual practice of distinguishing *religion online* and *online religion* (Gálik and Cenká 2013, 232). In the first case, we talk about providing complex information about religious groups that are established in the society officially, while the second case talks about space for virtual interactive participation, for example in liturgy, prayers, rituals, meditations and so forth. Different criteria, based on a videogame's influence on the player, is used by Markus Wiemker and Jan Wysocki (2014, 206–207): (1) Religion offers a background for the video game. For instance, Manchester Cathedral, with its main body in Gothic style (*Resistance – Fall of Man*). (2) Religion is used directly in each videogame (religious stories and similar cases). Even though the players may not be aware of religion, they will be confronted with it during the gameplay (*BioShock Infinite*, *Age of Mythology*). (3) Religion in

videogame directly influences the players, their thinking, imagination, and believes, for example in *Left Behind – Eternal Forces*, *Bible Adventures*.

It is generating new religious phenomena in the cyberspace of videogames that is most interesting to study, as Geraci proposes, along with a direct influence on religious belief of the player, described by Wiemker and Wysocki. According to Geraci (2014, 5) online communication on the Internet is becoming a place for a new form of seeking spirituality. Released in 2004, The Blizzard Entertainment's *World of Warcraft* offers such a place for spiritual realization too. Many countries, for example the USA, New Zealand, Australia, Canada and Mexico, participated in creating the game. A year later also South Korea, China, the EU, Taiwan, Singapore and Hong Kong appeared in the list. Having incorporated various symbolic and mythological aspects from different cultures across the globe, the game gained an important status. This game is presently played by some 13 million gamers across the world that identify themselves with various mythological characters, both positive and negative. The game offers a possibility to join in communities and thus fight the common enemy, which makes it even more attractive. The gameplay consists of two fictional worlds called Azeroth and Outland/Draenor. Azeroth spreads on four continents: Northrend, Eastern Kingdoms, Kalimdor and Pandaria. The biggest battlefield is in Azeroth, with Alliance and Horde fighting each other.

R. M. Geraci (2014, 3) is convinced that *World of Warcraft* offers a deeper immersion than World Wide Web and greater lifespan than standard videogames. According to him (Geraci 2014, 9) WoW is an active constituent or modern religious life helping to form, authorize and rewrite our religious practice. The author (Geraci 2014, 32) says that for numerous players WoW opens new spiritual possibilities such as community, moral compass, feeling of identity, meaningful goal and transcendent experience. Moreover, Geraci even claims that religious experience in cyberspace of WoW videogame is not less real than in traditional religions because (Geraci 2014, 213) there is no doubt that virtual worlds are real too: "*Virtual worlds enable new ways of being oneself and of interacting with others that affect the users of that world and the physical world. The interconnections between conventional and virtual life mean that religious practise and thought developed in, emergent from, and objectified by virtual worlds will help shape everyone's life in the years to come.*"

Geraci (2014, 99) says that videogames bring something sacred virtually, especially in the case of WoW, but they also offer a possibility for spiritual realization for a modern secular man. This author explains that human beings are spiritual by nature, which is now reflected in videogames. In the USA, WoW is popu-

lar to such extent that it can compete other religions. As the author says (Geraci 2014, 32), there are just a handful of religious denominations in the USA that have more followers than WoW.

Jose Vallikatt (2014, 62) spent several years studying the phenomenon of videogame called *World of Warcraft* and for three months spent three hours a day playing it. He also interviewed some players in several places in India. In this videogame, Vallikatt specifically focused on presence of religious phenomena, such as myths, rituals and establishing of communities that are typical also in traditional religions. In the first case, Vallikatt found many myths that are very similar to usual myths. In the introduction to the game, on its web site, he found a mythological introduction to the story. It was a narrative about the beginning of the world (game) and about the player's role to re-create the world. In case of a new version of the game he found explanation of the changes that were implemented in the world, usually outbreak of chaos, disruption of the kingdom of Azeroth and the player's quest to establish order. In the WoW videogame, the fight between "light" and "darkness" usually takes place on the mythical *Mount Hyjal*, and usually includes defence of the "world tree". Beside cosmogonic myths, there are also various heroic myths. In the game, the player is transformed to his avatar, who is alone in the beginning of the game, and faces various quests. If the avatar – hero – succeeds, he gets a reward – he reaches higher degrees of skills and gains appreciation from the community. Vallikatt (2014, 164) says that myths in WoW constitute an important part of the game and set the way facts are perceived and the world is understood. Moreover, the players identify themselves deeply with their avatars and start to live their lives. Deep identification with avatars is visible for example when one exclaims, "I was killed" rather than "my avatar was killed".

Another important part of WoW is in rituals that, according to Vallikatt (2014, 104), share some features with rituals in religions. He sees rituals in a broader context, as unchanging actions and expressions that repeat in certain sequences. The goal of each of them is to get desirable results. Vallikatt (2014, 108) sees a great deal of rituals in challenges the player is faced with, challenges that are based on rules but also on ritual ways of succeeding in the missions. Some of the rituals are closely bound to myths, for example the ritual of healing the "world tree", ritual of player's revival and similar.

The third important part of WoW, according to Vallikatt, is community. Similarly to religions, various communities are established in order to better cooperate in the fight against monsters and generally against spread of chaos in the players' world. Vallikatt comments (2014, 141) that the players naturally become members of communities because they want to share their ex-

perience and values. When asked, many players even stated that players' communities are often better than traditional communities based on family or religion. One of the players (Muji) even said that the players' community is very real for him and that he was never able to separate online playing time from real life.

Vallikatt (2014, 168) claims that the WoW game offers its players mysterious and transcendent experiences and the player walks, consciously or unconsciously, into the world that has a religious character. In this respect, the WoW game can offer some spiritual satisfaction and the newly arising cyber-spirituality can represent religion for the hyper-modern generation.

What possibilities are there for religion in the cyberspace of digital media and, more specifically, videogames such as WoW? We agree with both authors that virtual reality is something unphysical, yet physically real in certain aspects. Connection between virtual reality is realized through our sense-perception, it can also trigger some neuroplastic response in our brain (Gálik and Gáliková Tolnaiová 2015, 12). Similarly, J. D. F. Tuckett and David G. Robertson (2014, 100) state that religion in videogames is taken as real. They refer to approach taken by William James and Alfred Schutz, who claim that if something exists in a meaningful relation to people then it is real (Tuckett and Robertson 2014, 88). It means that when people assess a situation as real, then this situation brings real consequences (Tuckett and Robertson 2014, 99). Since our fantasy can be taken as something unreal, it may also be understood as virtual reality. For example, if we have a feeling that something is moving in the darkness, then this "idea" will trigger real consequence in the form of fear, racing of the heart and similar symptoms. It is similar in the case when we are involved in a videogame in the cyberspace of digital media. In this sense, reality includes also virtual reality. It means that a spiritual experience online can be as intense as a spiritual experience offline. For this reason, *World of Warcraft*, for example, can satisfy the religious needs of a present hypermodern man. Despite this, there are still some differences that we will try to explain in the following chapter.

4 Spiritual Limitations in the Cyberspace of Digital Media

Human body, we believe, still constitutes a significant boundary between reality and virtual reality and consequently between traditional and virtual religion. We see the boundary here in two cases, which we determine as *external limitation* and *internal limitation*.

External limitation. In traditional religion, for example in Christian religion, sacraments, especially baptizing is *conditio sine*

qua non, an indispensable and essential action to attain salvation: “If a person is not born from water and The Spirit, it is impossible that he shall enter the Kingdom of God.” (John 3: 5). The sacrament of baptising is realised by either submerging into water or pouring water on the head. In either case, presence of human’s body is an inevitable condition. Virtual baptising therefore cannot be accepted since two physical components are missing – the body itself and the water. Eucharist, another sacrament, is also important for salvation: “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.” (John 6: 53–54). Eucharist is again based on material things (bread and wine) that are consumed, which is, again, impossible in the cyberspace of digital media. Moreover, to attain salvation, both baptism and Eucharist are inevitable in Christian religion. In this point, Christian religion and virtual religion can never meet one another.

In Theravada school of Buddhism, there are no such sacraments as in Christian religion (or perhaps their definitions are different, for example initiation at the *Sangha*), but also here the human’s body is a significant component on the road to freedom. Human’s body is important in respect of mindfulness (*vipassanā* in Pali language), namely mindfulness of breathing (*ānāpānasati*) or walking (*caṅkama*). Mirko Frýba (1995, 151–160) describes the first meditation as careful focusing one’s attention to breathing in and breathing out, either in the area under the nose or on the belly. Each disruption, for example an idea or feeling, causes a halt in the process and the person who is trying to meditate gets back to the previous stage. Similarly in the mindful walking meditation, when the person who meditates realises each rising of the foot and putting it back, every mental disturbance is taken as a defect. In both cases the mindfulness of action is refined until the stage of awakening is reached (*nibbāna* in Pali language and *nirvāna* in Sanskrit language). Mindful breathing and walking meditation that we find in Theravada school of Buddhism cannot be replaced in the virtual space.

Perhaps even more intense work with body can be found in Tibetan (*Tantrayāna*) school of Buddhism, which works with the so-called subtle physiology, energy centres or chakras and nadi channels (Snelling 2000, 126). This school teaches that body offers a way to freedom that can be uncovered and awakened by means of concentration and meditation. If energy (*kundalini*) is unleashed, it can travel upward and thus open various energy centres from the lowest to the highest one (*sahasrāra*), in which freedom is achieved. Also in this case, it is utterly unrealistic for virtual surrounding to replace body, an indispensable condition to achieve freedom.

We believe that among these boundaries, also interpersonal human communication (Modrzejewski 2016, 8) in either Christian or Buddhist religious community could be mentioned. Human body constitutes a unique realistic principle also in interpersonal communication “face to face”, thanks to which we know that communication with the other person is real and authentic. Reality and authenticity can be seen in the form of physical touch, for example, but also “auratic” radiation of the body. Neither physical contact nor “aura” of the second person can be transferred through online communication in cyberspace. For this reason, spiritual experience in traditional, real religious community should be different and more intensive than the one existing in online community, offered by technologies.

Internal limitation. The second boundary, though much more subtle, lies in the technological possibility to gain deeper spiritual and mystical experience. Also here Geraci (2014, 213) is an optimist when we says: “Researches at the Institute for Creative Technologies (ICT) at the University of Southern California, for example, have used Microsoft’s Kinect to control World of Warcraft using body motions.” Other researches, according to him, use direct brain-computer connection that makes it easier for physically handicapped to control the game of *Second Life*. Geraci (2014, 213–214) goes like this: “If the user’s body and the game avatar are more closely linked through such technologies, the divide between what happens within the game and what happens outside it will turn fuzzy. [...] in the very near future the distinction between ‘virtual’ and ‘real’ will disappear.” The so-called Cyber-Shamanism also takes this direction, as it can use new technologies such as *Oculus Rift* [3] with the perspective of reaching changed state of consciousness, similarly to real shamanism [4]. The used technology is programmed to simulate changes in consciousness that happen in real trance. As one of the cyber-shamans confessed (Martínková 2008, 48), approximately one hour after an intense immersion into cyberspace he lost sense of time and space and felt thoroughly detached from everything. However, can cyber-shamanism replace traditional shamanism, which sees one of its goals in healing people? Does a cyber-shaman reach real spiritual worlds? Also, how much does such a form of cyber-spirituality transform a man? Our starting point is in the fact that after the cyber-spiritual experience the person’s consciousness and thinking come back to normal. We could also think of the possibility where regular applications of cyber-spirituality lead to permanent changes in nervous system. Yet, it is questionable whether such changes would push people in the right direction. It is true that there are various “techniques” that people use in different spiritual traditions to reach changed states of consciousness, for example drumming, dancing, rhythmical breathing or hallucinogenic drugs, but these are always used in certain spiritual context, with certain knowledge and in order to achieve a concrete

goal. For this reason, cyber-spiritual experience with no further knowledge can only constitute one segment of spiritual life, a segment that cannot replace shaman spirituality or whichever other traditional spirituality.

We could think hypothetically about a direct connection between technologies and human's nervous system. We could imagine irritation of some centres of nervous system, which would result in visions similar to mystical experience. However, would this experience mean a valuable progression on the spiritual path? Will it be strong enough to introduce changes in life? Will it prevent the bad inclinations in us and replace them with high moral standards without which everything would fall back to the old ways? In traditional spiritual traditions, we speak about a whole complex of methods that work with mind and body, not just the spiritual experience itself. For example, Buddhist meditation works heavily with concentration – such as concentration on breathing or certain point in the body, which can trigger changes in the nervous system or, in case of *Tantrayāna*, energy that will broaden consciousness and mediate extraordinary experience. Yet, also here knowledge and wisdom are necessary for these experiences to integrate into one's life, and equally important is the virtue of meditation – so that the path is not interrupted. Therefore, if technology-triggered experience started one's spiritual path, there would have to be also other aspects of spiritual life, such as eager work on oneself, improving self-knowledge, eliminating bad inclinations, meditation and similar. This is the reason why we believe that technologically triggered spiritual experience can at most be merely accompanying or perhaps stimulating phenomenon in the whole context of spiritual and religious life.

5 Conclusions

With new kinds of media emerging, we can expect also changes and transformations in religions simply because we express ourselves and communicate through media. Traditional religions, such as Christian religion, grew upon spoken and written words. Spoken words influenced depth, transcendence and the sense of present time, while written words aimed at precision of expressions and thoughts, linearity of time and visual perspective. In context of Christian religion, there has always been a constant tension between these two forms of media, which is reflected in conflict between belief and logical mind, or theology and philosophy. New digital media, such as the Internet or videogames, will also be anything but neutral towards religion, they will influence it in certain ways of thinking, imagination, feeling, but also actions. The Internet, through its great multilateral possibilities in gathering information will favour non-linear thinking in religion, thinking that is realised almost

immediately and characterised by domination of images. Different platforms of the Internet, for example social networks, can offer a place for virtual religious community. All of this is, much stronger and with greater immersion in the cyberspace, present in videogames, concretely in the videogame that is the object of our study – *World of Warcraft*. Together with R. Geraci and J. Vallikatt we admit that videogames can transfer a spiritual experience or perhaps saturate needs of a hypermodern man. We may even suppose that new religious forms will be developed in the cyberspace of digital media. Here, we see some possibilities for religion to evolve in the cyberspace of digital media. However, there is still a boundary for every virtual religion – the human's body. In the first case, the so-called external limitation, the body is totally irreplaceably for example in Christian ritual of baptism, or mediation in mindful breathing in Buddhism. In the second case, the so-called internal limitation, which is still more or less a matter of science-fiction, we have the problem of connecting modern technologies with human's body. We will probably see some more experiments in here and it is possible that some partial success will be achieved in, for example, intense experiencing of spiritual visions, feeling of no time-flow and total immersion into sacred spheres. Yet, it is still questionable whether new cyber-spirituality will lead to a religious objective (salvation in Christian religion, freedom in Buddhism) or it will stay, similarly to the case of visual experiencing of the sacred, purely as experience – which is not sufficient according to the traditional approach to religions. Also here, the experience itself would have to be more intense and relatively stable in a wider moral, cognitive and social context if it should be of a mystical value. Mere experience is not enough, it is also necessary to know what kind of experience it is, how much and which way it pushes us on the spiritual path and how to work with it further on. In the worse scenario, cyber-spiritual experience could lead to fixation only on the experience, which could lead to addiction; in the better scenario, it could mean a complement and motivation for real spirituality.

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Notes

- [1] Etymology of the Latin word *religio* or *religere* reveals its basic meaning – to regain bond between; in this context to regain bond between humans and God, the sole Supreme Being, the Creator, etc.
- [2] *Buddha, Dharma, and Sangha* are seen in Buddhism as the *Three Jewels*.
- [3] “Oculus Rift“ is a device that brings a very strong experience of virtual reality.
- [4] Mircea Eliade and Ioan P. Culianu (2001, 231) define shamanism as a set of ecstatic and therapeutic methods to meet parallel but invisible world of ghosts and earn their interest to interact with human matters.

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