



ARE WE STILL CAPABLE OF BECOMING DIVINE?

*A Profound Inquiry into the Psychology and Practice of
Spiritual Metamorphosis*

Alin Dragos

*Translated from the Romanian original
Ne mai indumnezeim si noi...?!*

Reverb.ro • The Fire That Knows

"Man is a passage, not a destination. Between dust and light, he is the only animal capable of choosing to become what created him."

— Alin Dragos

INTRODUCTION

The Diagnosis of Forgetting: The Machine-Man versus the God-Man

"The greatest danger facing man is not that he will be destroyed, but that he will be replaced — not by another being, but by his own mechanised shadow."

— Opening Meditation

I. The Question That Burns

There is a question that was born with the first flicker of consciousness in the eyes of a prehistoric man who looked at his hands by firelight and asked, struck mute with wonder: who am I, and why does anything exist rather than nothing? That question has never died. It has migrated across millennia, changing its garments but not its intimate anatomy. It took the form of prayer in the caves of Altamira, acquired philosophical rigour in Plato's Academy, erupted in the mystical visions of Meister Eckhart, resounded in the songs of the Upanishads and in the granite silences of the monks of Athos. And now — disguised as the chronic anxiety of a smartphone user scrolling at three in the morning in search of a meaning that the algorithm refuses to provide — that same question pulses, unsatisfied, beneath the skin of our civilisation.

This book is not a consolation. It is not a self-help manual in the commercial sense of that phrase. It is, in its essence, a diagnosis. And after the diagnosis, a map. A map for those people — few in number, but present in every era — who feel that something is

profoundly wrong in the way humanity has chosen to relate to its own divine nature. A map for those who have felt, even once, that luminous silence behind thought — that vast, warm presence which cannot be purchased, programmed or simulated.

The central question carried in our title — Are we still capable of becoming Divine? — is not rhetorical. It is surgical. It cuts into the living flesh of our age and exposes a wound that consumer culture covers, day by day, with digital anaesthetics, algorithmic entertainment and a background noise so dense that many people have forgotten there is anything beyond it. That silence is not absence. That emptiness is not void. That the person you see in the mirror each morning, before you check your notifications, is — potentially, structurally, ontologically — a vessel of the Absolute.



II. Civilisation as a Project of Amnesia

Mircea Eliade, in *The Sacred and the Profane*, describes the desacralisation of the world — the process by which modernity transformed the living, hierarchical, meaningful cosmos of traditional humanity into a homogeneous, neutral space stripped of centre and verticality. Carl Gustav Jung diagnosed what followed with equal precision: modern man suffers from a loss of soul — functional, psychological, clinically verifiable, manifesting as chronic neurosis and what Viktor Frankl would later name the noogenic void: the corrosive feeling that life holds no meaning beyond its immediate utility.

The Digital Revolution has gone further than any industrial predecessors imagined. It does not merely mechanise the body — it mechanises the mind. Machine-learning algorithms restructure the very manner in which the human mind formulates questions, selects information, processes emotions and constructs identity.

We stand before a ferocious paradox: the more intelligent the instruments become, the more passive, reactive and incapable their users grow of that originary act of consciousness the mystical tradition calls awakening.

We have won the world. But we have lost — gradually, insidiously, with the complicit smile of comfort — the interior cosmos.



III. Theosis — The Forbidden Word of Modernity

There is a concept whose mere utterance provokes, in the secular academic circles of modernity, a reaction composed of discomfort and condescension. That concept is theosis — the divinisation of the human person. Formulated with maximum precision by Athanasius the Great: God became man so that man might become God — this was not, within Orthodox tradition, a poetic metaphor. It was a technical description of the ontological destiny of the human being.

Under different names and forms, this teaching constitutes the nucleus of all the major spiritual traditions of humanity. In Hinduism: moksha. In Mahayana Buddhism: bodhi. In Sufism: fana. In Hermeticism: the return to Nous. The Perennial Philosophy, as synthesised by Aldous Huxley, is not a diluted syncretism. It is the observation of a structural fact: at the heart of every great spiritual tradition lies an identical experience, described in different languages, lived by beings from radically different cultures — the experience of the dissolution of the separate ego and direct contact with a reality vaster, more real and more alive than any construction of the discursive mind.

The question this book poses is not whether theosis is possible in principle. The question is sharper: Is it possible under the

concrete conditions of contemporary life? The answer, without equivocation: Yes. But not through escape, not through withdrawal from the world. Theosis is not a product. It is a process. An exacting, non-linear, permanent process that demands everything you are.



"The longest journey a human being can undertake is from the head to the heart. But those who complete it discover the distance was never real."

PART I

Why Would We Seek Divinisation?

Meaning Beyond Survival

CHAPTER I

The Tension of Transcendence and Existential Boredom

Beyond Maslow — The Sunday Neurosis and the Hunger for the Absolute

"Man can live without air for a few minutes, without water for a few days, without food for a few weeks. Without meaning — he cannot live at all. He can exist. But existence is not life."

— Viktor Frankl, adapted

I. Boredom as Spiritual Diagnosis

There is a form of suffering that the twenty-first century produces in industrial quantities while simultaneously denying it the status of genuine suffering. It is boredom — not the trivial boredom of a child on holiday, but that deeper, existential, corrosive variety which German philosophy named *Langeweile* and which Kierkegaard described as the suffering of spirit trapped in matter. Jung called it the Sunday neurosis — that diffuse anxiety which attacks the modern man the moment the frenetic activity of the working week ceases and he finds himself, suddenly and terrifyingly, alone with himself.

A study published in *Science* in 2014 demonstrated that when human subjects were offered the choice between remaining in solitude and silence for twelve minutes, or administering voluntary electric shocks to themselves, a significant proportion chose the shocks. Not because the shock was pleasant. But because interior silence had become unbearable. What makes silence unbearable is not a psychological anomaly. It is the

permanent tension between biological finitude and an intuition of infinity that cannot be extinguished — the source of everything most glorious and most agonising in human experience.



II. Beyond Maslow — The Hunger for the Absolute

There are thousands of people in this world who have objectively ticked every box on the Maslovian pyramid: material security, loving relationships, self-esteem, self-actualisation. And yet these people continue to feel that something essential is missing. A central hollowness. A longing — *dor*, in the Romanian, a word with no adequate English equivalent — for something they cannot name, something found in no catalogue and available on no platform.

Viktor Frankl, writing from the depths of his experience as a survivor of Nazi concentration camps, articulated this reality with a force rare circumstances permit: man is not, at his core, a being who seeks pleasure or power, but a being who seeks meaning. The will to meaning is not a luxury. It is a necessity as real as hunger or thirst. When unsatisfied, there appears the noogenic void — suffering that cannot be treated with antidepressants, because it is not a disorder but a signal. The signal of a dimension of human being that refuses to be ignored.



III. Transcendence as Biological Necessity

Research into peak experiences (Maslow), non-ordinary states of consciousness (Grof), and the neurological effects of long-term meditation (Davidson, Lazar) converges on a single conclusion: the human brain is not merely a survival organ. It is an organ of