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Questions about Interacting with Invisible Intelligences

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Questions about Interacting with Invisible Intelligences

So little of the physical universe is made up of the sort of material of which we think reality is made. Indeed 96% of it consists of dark matter and dark energy.¹ And of the 4% made of “matter” as we ordinarily understand it, only a tiny sliver reflects visible light. Yet our ideas about what can or cannot be “out there” are often based on our minuscule exposure to the visible part of the universe. And we assume that whatever might be “out there,” where we cannot see anything, surely must be insentient. But what if we are wrong? What if there are intelligences “out there” that are not visible to us? Posing that question raises five further questions.

Question 1. Who or what is out there? This is a call for a tentative taxonomy. Among the candidates are, at least, deceased human beings, various non-human beings both of low and high intelligence,² interdimensional aliens,³ morphic fields that behave in a self-directed manner,⁴ and consciousness embedded in the fabric of reality itself.⁵ The taxonomy could include a measure of the degree of confidence based on the available evidence that any of these intelligences actually exist, and the correspondence between an evidence-based taxonomy and taxonomies found in religious and esoteric writings that posit the existence of beings such as angels, djinn, and demons.⁶

Question 2. What are the forms of interaction between invisible intelligences and human beings? This list includes at least the following possibilities: sensed presences; mediumship; instrumental transcommunication; deathbed visions; encounters during neardeath experiences; hypnotic regression and progression; trance states; dissociated states; drug-induced states; psychopathological states; dreams; healing; transcendent and mystical states; and apparitional experiences in which the invisible apparently become visible.⁷ None of these is unproblematic. For instance, whereas there is robust evidence that good mediums produce correct information,⁸ it is not clear that invisible beings are the source of that information. Instances of apparent volition on the part of the deceased, such as in the case of drop-in communicators,⁹ and the manner in which mediums ostensibly interact with the deceased,¹⁰ for example, have been used to argue for an autonomous source for the correct information acquired by mediums.

Question 3. What research methods can be used for investigating interactions with invisible intelligences? A distinction needs to be made between scientism, a perversion of

science based on a materialist ideology, and authentic science, which involves a logical search for truth based on empirical evidence.² Authentic science can accommodate more unconventional approaches to data collection such as first-person methodologies, state-specific sciences,¹¹ and non-rational forms of knowledge.¹² For instance, multiple individual researchers could enter altered states of consciousness such as lucid dreams in which the same “invisible” intelligences could be “perceived” by multiple viewers, analogous to the occurrence of events during shared dreaming.¹³

Question 4. What is the scope of influence of invisible intelligent beings on physical manifestation? This seems to range from no effect¹⁴ to various forms of mental impression,⁷ to different kinds of poltergeist activity and remote influencing,¹⁵ including healing.¹⁶ There also appears to be an ethical valence associated with such influences, ranging from pathological possession to pro-social behavior.¹⁶

Question 5. What benefits could accrue from interactions with invisible intelligences? As humanity, we face a number of planetary crises today, including a population explosion, environmental degradation, and widespread wars and cruelty. Our political, financial, military, scientific, and cultural leaders have been unable to slow our self-destruction. In addition, we have been unable to resolve widespread existential angst. Are there ways in which interactions with invisible intelligences could ameliorate such problems? For instance, is it possible that invisible intelligences could provide us with solutions to open problems in science¹⁶ that could help to resolve the problems that we currently confront? Of course that raises a question about the politics of science and who would have access to these anomalous resources.¹²

NOTES

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