

Are We All Naturally Psychic?

Think about the Internet for a minute. Google's stated goal is to collect and become the gateway to everything that can be known. They are putting chips and translucent overlays into glasses, so that you will soon be able to look at someone or something, flick your eyeball—and what the Internet knows about her, him, or it will appear on the screen of the glasses.

As time goes on, this will include more and more history of what you look at. Naturally, projections of future behavior will also be available. Then there is the "Internet of things"—as chips put in refrigerators send a grocery list to your printer, or even the supermarket. Your bed tells your coffee pot to turn on because you just got up. As exciting or downright scary as this may sound, it does have a curious side. The end point for all knowledge is to be accessible anytime, anywhere, and every man-made thing to have its own level of intelligence and connectivity. That sounds strangely like the human psychic ability that has played such a constant role in our history. We are told that shamans and psychics could go into a trance and tune into knowledge from anywhere, anytime. And shamans, aboriginal peoples, and even Europeans up until the 17th century thought that every natural (as opposed to man-made) thing was somehow alive and had a level of consciousness. This perspective is called animism, and more recently, panpsychism. Only in the last 300 years has science created the idea of a dead, mechanical world.

With the increasingly persuasive analogy of intelligent, networked machines, is it becoming easier for us today to wrap our minds around the idea that the universe itself might already be built the same way? That the shamans and psychics of yesteryear and today might somehow be right after all? Are we coming closer to accepting that our own emotional body-minds

might already be the gateway to an intelligent, fully networked universe? Many developments suggest we are.

Gallup found that 3 out of 4 Americans believe in something paranormal. 4 in 10 say a house can be "haunted." Pew Research says that 1 in 5 Americans have experienced "ghosts," and 1 in 7 have consulted a psychic. An AP poll reported that 8 out of 10 Americans believe in "angels," even 4 out of 10 who never went to church.¹ The National Science Foundation of course scoffs at any beliefs in psychic phenomena. At the same time, its own study shows that 62% of Americans with beyond a high school education already accept the reality of paranormal abilities.²

Authors like Dean Radin, or Lynne McTaggart describe the many thousands of studies demonstrating that things like telepathy, remote viewing, precognition, and healing at a distance are reproducible in laboratories quite regularly. Even physics itself, pushing the boundaries of the very small, has bumped into consciousness. Choices of the observer affect the observed. Two entangled particles, even light years apart, know instantly what each other are doing.

And while much nonsense is written about what "quantum physics proves," irrelevant of the arguments, still there is something strongly suggested. Matter and energy both originate from a deeper, fully interconnected network of everything that ignores time and space. This deeper reality seems to be intelligent. Building on the Internet analogy, let us call it the "InnerNet." Can we all access it, at any time and anywhere we find ourselves? Are we all naturally psychic, or is this an inherent talent?

As with any natural human ability, people will express it differently and some folks will be better than others. Today there are more and more good books out on learning to experiment with this ability the way people did before science and the church suppressed it. Start with Elizabeth Brown for dowsing with pendulums or rods, Raymond Moody's Reunions for mirror gazing, Michael Hetherington for muscle testing, and Debra Lynn Katz for more general approaches.

My feeling is, slowly but surely, we are redefining what a human being is. Our children, I think, will know that the most sophisticated wireless devices in the room are not the smart phones, but their own embodied minds. And science will study the brain not as that from which consciousness arises, but as a receiver and transmitter of the universal consciousness. That is the good news. The bad news is that, instead of growing our skills at accessing the InnerNet, we are at risk of getting lost in a crude, inferior, external Internet that is focused on distraction and profit. Let us do all that we can to not let that happen. ▲

¹ "Conjuring Up Our Own Gods," NYTimes, 10/14/13

² Entangled Minds, Dean Radin, pps 35 and 305.

