



Human versus ET Superpowers

Part One:

OUR HUMAN POWERS OF MIND VS THE POSSIBILITY OF ET INTELLIGENCES

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There are a number of pathways by which we can approach the subject of how Earthside knowledge of MIND would stack up against similar kinds of knowledge developed by life forms elsewhere in the cosmos.

Of course there is yet no absolute certainty that extraterrestrial entities equipped with minds do exist. Thus, in order to proceed, one has to imagine, speculate, or hypothesize that they do.

The principle justification for making such an effort is that IF mind-developed species do exist elsewhere in the universe, then perhaps our own human species emanating or traveling from Earth could encounter them, or perhaps those species emanating or traveling from some cosmic elsewhere might encounter ours.

It is by considering the ways and means of such "traveling" that a very significant situational problem can stand revealed: The species that first achieves the traveling capabilities would be considered "advanced" by those species that had not yet achieved anything along such lines.

Something now depends on what the "advanced" connotation is thought to refer to. It is clear that Earth people seem justified in thinking in terms of advanced technology that bestows the capabilities of negotiating deep cosmic reaches of space. But this thinking principally refers to the 3-dimensional contexts of physical space and whatever matter and energy is involved in it.

On Earth, the idea that ET technology would be advanced is arrived at by comparison with Earth-based technology that is neither commensurate to nor on a match with ET space-travel capabilities.

We do not know, for certain, what such ET technology might consist of. But it can be hypothesized that perhaps some ET civilization achieved the necessary space-travel capabilities in the terms of 3-dimensional physicality.

It is clear that Earth people have not yet matched the ET capability. And so the ET capability must be seen as technologically advanced in comparison to Earth's space technology – and especially so IF any evidence for ET space-travel and arrivals in near-Earth proximity can be discovered.

ADVANCED TECHNOLOGY IMPLIES THE EXISTENCE OF ADVANCED MINDS

The foregoing seems to hold water, but it does so only to a certain degree, and then only with regard to a physico-energetic technology brought into existence within 3-dimensional matter, energy, and space.

Within their specific materialistic contexts, ideas concerning a physical-energetic space technology are sufficiently rational, and so confidence is placed in such materialistic ideas by the conventional sciences and by UFOlogists alike.

But one of the implications of this is that Earth people will tend to interpret ET via Earth-based ideas of a physico-energetic technology - in other words, via 3-dimensional equipment.

However, just behind this physical, 3-dimensional interpretation is a rather unavoidable reality: no technology can come into existence in the absence of minds to innovate it. Even physical 3-dimensional technology does not magically produce itself.

If, therefore, one hypothesizes (a) the existence of ET advanced technology, one is also supposing (b) the real existence of ET advanced minds that innovated and produced their technology.

As indicated above, the idea that something is “advanced” is arrived at by comparing two relatively similar things and finding that one of them performs and produces far better, and perhaps amazingly so, than the other one.

Implicit in this comparing, however, are what might be referred to as information and knowledge packages. Things do not of and in themselves become advanced or inferior with respect to each other unless some kind of function or activity is established within their perspectives.

For example, the possibility of planetary and stellar space travel could be hypothesized by any number of ET civilizations, and, indeed, this notion has even emerged on Earth. In this sense, the basic hypothesis of space travel would probably be relatively similar everywhere in the universe.

However, AFTER the hypothesis is established, THEN comes the universal reality of what information and knowledge packages are required to convert the hypothesizing into a

functional activity whereby space travel is actually achieved.

And, one may as well add, achieved not merely in the light of experimental attempts to do so, but with sustainable and predictable certainty.

MIND DEALS WITH INFORMATION AND KNOWLEDGE PACKAGES

Via the foregoing considerations, it can appear that the real make-break point between any recognizable advanced or inferior status of something has to do with the existence of minds that can deal with information and knowledge packages.

Such are, of course, the workhorses of mind, so much so that if mind does not fundamentally deal with information and knowledge packages, then it is rather difficult (1) to identify what it does deal with, and (2) to comprehend why it is even needed.

In this sense, it can be hypothesized that mind anywhere in the cosmos fundamentally deals with information and knowledge packages.

It can therefore be suspected that minds that deal with greater, even vast volumetric amounts of information and knowledge (1) could probably be thought of as “advanced” over those minds dealing only in lesser amounts, and (2) could probably have developed and engineered “advanced” technologies.

EARTH-HUMAN IDEAS OF WHAT MIND IS

The term MIND has been utilized rather liberally here.

Doing so has permitted hypothesis regarding the fundamental possibility of ET mind(s) elsewhere in the cosmos.

Doing so has also permitted speculation that mind dealing, to one degree or another, in information and knowledge packages might be a universal constant wherever mind is found. However, ET comprehensions of what mind is could be quite different from our own ideas of it.

There are nine basic ways that MIND is officially defined and considered here on Earth. Although a very large literature exists regarding the topic of mind, discussions seldom extend too far outside of the nine definitions.

- (1) The English term MIND is thought to have been taken from the earlier Scandinavian MYND, which referred to memory-cum- recollection. In proper dictionaries this is still indicated as the first definition.
- (2) The element or complex of elements in an individual that feels,

perceives, thinks, wills and, especially, reasons. Also, the conscious events and capabilities of an organism; and the organized conscious and unconscious adaptive activity of an organism.

- (3) Intention, desire.
- (4) The normal or healthy condition of the mental faculties.
- (5) Opinion, view.
- (6) Disposition, mood.
- (7) A person or group embodying mental qualities; also intellectual ability.
- (8) God.
- (9) A conscious substratum or factor in the universe.

There are, of course, many unofficial and semi-official variants upon these definitions, but in combined meaning they more or less constitute the background framework for how MIND is conceptualized here on Earth.

At first take, it seems that at least definitions (1) through (7), when taken altogether, do constitute a neat knowledge package about what mind is.

But if those definitions are contemplated even slightly more deeply, it turns out that they are mostly describing PRODUCTS of mind, not mind itself, and indeed, describing only a very few mind's many possible products.

Furthermore, there is no direct reference to information and knowledge packages – although such can be thought of as somehow implicit among the definitions.

It can also be noticed that although “intellectual ability” is mentioned, INTELLIGENCE is not. (And even more surprisingly, as will be discussed ahead, the definitions of INTELLIGENCE do not incorporate any of the definitions of MIND.)

Last, but not the least of it all, the official definitions of MIND give no hint or clue as to the real existence of the remarkable powers of mind, and which, it might be said with some certainty, are absolutely necessary for a mind to call itself a mind.

Indeed, it can easily be conceptualized that a mind cannot be thought of as one if it just sits like a bump on a log. Clearly, mind MUST have powers to function at all.

ONE PROBABLE REASON WHY HUMAN DEFINITIONS OF MIND ARE NOT VERY EXTENSIVE

The foregoing human definitions of MIND might not be considered a total flop within average Earthside frames of reference.

But if and when those definitions might be utilized to consider and analyze the possible

dimensions of ET advanced minds elsewhere in the cosmos, the success rate of such an analysis might not be very high.

Therefore, it is worthwhile, as a brief aside, to discuss one probable Earthside reason having to do with why mind is so poorly and inefficiently defined within the context of our species.

On Earth, the real existence of the human mind and its extensive powers has long been treated this way and that within different contexts.

Those contexts are usually SOCIETAL in purpose and function, and so the ways in which the mind is treated usually have more to do with societal structures and controls, and less to do with the fuller and bigger nature of the human mind itself.

This clearly means, at least in some full part, that human societal arrangements on Earth are NOT built upon a fuller and more extensive appreciation of the human mind and its powers.

Rather, the various kinds of societal structures are far more likely to be built ONLY upon so-called “normalizing” patterns of thinking that reinforce the presumed authenticity of the structures themselves.

It is because of this normalizing utility within societal groupings that patterns of thinking are usually seen as far more important than trying to discover the larger nature of the human mind itself.

The whole of this becomes abundantly clear when it is realized that all social ordering is principally based upon ratios of tolerance and intolerance between what should be and what should not be thought. And this is more or less the historical case within Earth’s manifold societies.

Thinking is, of course, a product or an output of the human mind. But if the societal and cultural emphasis is on the product or output of the mind, then the larger and more intimate nature of the mind itself will not come into view.

In fact, it is CONVENIENT within most societal contexts on Earth that the larger and more intimate nature of the mind itself should NOT come into view. Indeed, in some past societies, inquiring into the larger nature of the mind has been prohibited.

The best reason for this has two easily observed parts.

The first is that most societal structures tacitly and unofficially admit that there is much more to the human mind than meets the average eye or even the average intelligence.

But the second part has to do not with what the mind IS, but with establishing what a mind should and should not think in order to fit more appropriately into a given societal structure.

It is thus seen more useful that minds be fitted into the parameters of societal structures, and the pursuit of this takes precedence over what the mind is.

The reason for this aside is to point up that within Earth-human frames of reference, the larger and more intimate nature of the human mind is NOT anywhere understood.

The most obvious reason for this is that achieving any larger understanding of the human mind is NOT REALLY NECESSARY in the light of societal contexts that are largely dependent upon what IS and IS NOT to be thought. Indeed, if, for societal ends, thought-thinking can be managed, it does not really matter what the mind IS.

Earth societies probably know much more about thought management than they know about what the human mind actually is. The goal of most societal orders is to mutually integrate the thinking of many individuals so that the desired societal structure will manifest and (hopefully) stay in place thereafter.

THE HUMAN MIND IS UNIQUE (ON PLANET EARTH)

The human species mind on Earth can be thought of as unique – as long as it does not encounter another species mind that is equivalent or more advanced.

Furthermore, as long as such encounters DO NOT come about, humans will not feel much need to discover more about what mind fundamentally consists of. Indeed, a mind species on a given planet having no equivalent mind competitors, so to speak, can afford the societal luxury of not discovering too much about its own mind.

If, however, such encounters should come to pass, then a necessity for information and knowledge packages about MIND would become explicit enough.

THE POSSIBLE EXISTENCE OF ET MIND-INTELLIGENCE

If one begins to hypothesize the possibility of ET intelligences, one necessarily sets into motion, without realizing it, subtle changes having to do with how we think of ourselves. We will ultimately have to wonder if and how the formats of our own Earth-based intelligence stack up against ET formats which might be encountered elsewhere, or FROM elsewhere.

A number of unfamiliar, and rather complicated, problem-like situations would download from this kind of hypothetical inquiry.

Among the first of these is that our own Earth-based ideas and/or knowledge regarding MIND and INTELLIGENCE would have to be studied more objectively, and examined in the larger contexts of our species as a whole.

If ET civilizations should give evidence of being advanced over our Earth-based civilizations, then various kinds of cognitive crisis would begin to unfold on our part having to do with our own limited, and thus inefficient, ideas-knowledge of mind, etc.

Earth-based thinking about civilizations more or less equates them with particular societal formats that not only achieve long-term existence, but also produce constructive order in various departments of communalizing activity.

It is thus understood by literate Earth people that Earth has experienced numerous societal civilizations that have arisen and declined. However, the idea of instituting constructive and communalizing order has not yet been applied, by humans, to their species as a whole.

As indicated earlier, it is thus that Earth-based ideas of mind and intelligence are left to various kinds of societal orders, each of which shapes those ideas in limiting ways that serve the societal frameworks, but none of which can be completely applied to our species as a whole.

It is because of this that the nature of mind and intelligence at our species level has been left unexamined.

One of the obvious results is that although "mind" can be thought of within the contexts of various (and always transitory) socio-cultural levels, the nature of our species mind has been left unexamined.

This kind of thing permits two major options regarding the possibility of ET mind-intelligence elsewhere in the cosmos.

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It can be speculated that, like us, ET civilizations have NOT examined their own species mind-intelligence.

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Or it can be speculated that ET HAS done so, and if so, can be thought of as comprehending mind-intelligence as something other than simply servicing societal artifacts.

For more complete clarity here, it needs to be stressed that examination of mind-intelligence at a species level would require study and identification of ALL of the mind, the whole of it – whereas establishing ideas of mind-intelligence in a given societal context need not involve anything of the kind.

The point of the foregoing discussions has been to illuminate a probable fact regarding mind-intelligence found anywhere in the universe.

This point can best be stated in the following way: a species that understands MORE about mind-intelligence would naturally be thought of as ADVANCED by those species that have a lesser understanding of same.

This is more or less to say that the advanced species would have achieved mental contact with abundant information dimensions appropriate to mind-intelligence, and therefore will have codified and established more knowledge packages regarding same.

PROBLEMS WITH CONCEPTUALIZING THE EXISTENCE OF EXTRATERRESTRIAL MINDS

During the last six decades of the twentieth century, a kind of conventional scientific consensus came about having to do with the possibility of life elsewhere in the cosmos.

The “elsewhere” specifically referred to great light-year distances not only from our planet Earth, but also from our local solar system.

Great efforts were then set going to figure out how to project Earth-based “radio” signals into those deep reaches of space, with the hope that “someone out there” might receive them and respond.

However, the UFO epoch of the twentieth century began during the same six decades, and is still ongoing. This UFO epoch has since been chiefly characterized by thousands upon thousands of witnessed objects in Earth’s skies and in near outer space.

The “best evidence” for the real existence of the unidentified flying objects is their early and continuing appearance on radarscopes worldwide, and thereafter upon videotapes from Camcorders, also worldwide.

The UFO epoch must be referred to as “non-conventional.” The reason is that Earthside conventional attitudes continue to insist that the technologically documented appearances of the UFO’s have not been “officially accepted,” and that therefore the UFO’s do not exist.

This rather simplistic contrivance has of course led into a continuing soap opera mishmash characterized by rather remarkable cover-ups, misinformation, and reality manipulations, the

exact purposes of which are not at all clear.

Despite the confusions between them, the conventional and non-conventional positions very early began sharing an important concept that is openly stated, but which has not really been given the extensive consideration it deserves.

In attempting to send Earth-based signals into the far reaches of space, the conventional sciences were, in essence, stipulating that extraterrestrial life would not only be technologically advanced enough to intercept and understand them – but probably also much MORE advanced than Earth-based technologies.

With regard to appearances of unidentified flying objects (UFOs) that could be documented by some kind of Earth-based technology, it quickly became clear that certain things about them COULD be identified.

For one thing, they showed up on radarscopes, but often remained invisible to eyesight; they possessed extraordinary speed, size, dimensions, and maneuverability. Indeed, everything about them was dissimilar to any Earth-based technology.

And so it was easy enough to conclude that the crafts were not only vastly more technologically advanced than any Earth-based technology, but also that they could not originate from Earth.

It is thus that the conventional and non-conventional ideas about ET life coincide, based on the shared assumption that ET not only IS, but also will be found to be, more technologically advanced.

In one form or another, the assumption briefly outlined above is accepted just about everywhere, and so it is not all that surprising.

What is surprising, though, is that not very many efforts have been made to enlarge and expand upon its DIRECT implications. And of these there are quite a number.

For example, the idea of ET being technologically advanced seems to be tolerable and even admissible, whether in conventional expectations or in non-conventional UFO fact.

However, it is rather meaningful and logical to notice that ET advanced technology MUST be the result of, and download from, ET advanced minds and intelligence.

Thus, although ET advanced technology is interesting, the nature and extent of the ET minds, mental abilities, and intelligence that produced it SHOULD be of even more interest, even if only in some theoretical sense.

As another example, Earth people think whatever and however they do through their own frames of reference, especially with regard to their own ideas not only about Earthside technological matters, but also about mind, mental abilities, and intelligence.

In the light of this, if ET advanced technology is to serve as some kind of marker between their technology and Earth-bound technology, it has to follow that such also serves as a marker that clearly separates the ET advanced intelligence from the not-as-advanced Earthside intelligence.

In this sense, Earthside intelligence does not at all match whatever ET intelligence must consist of – at least with respect to those intelligences responsible for the UFO advanced technology against which Earth's technological status is no match.

THE INCREASING CHANCES THAT MIND-INTELLIGENCE EXISTS ELSEWHERE IN THE UNIVERSE

As this essay is being written, Earthside astrophysicists are in process of beginning to realize that most of the 466 Sun-like stars within 325 light years of our Sun have planetary-terrestrial type material orbiting them.

The implication is that there are Earth-like bodies in orbit around most of the “stars within the galaxy.”

Well, millions upon millions of galaxies are known to inhabit the universe, and which are farther and farther distant from our own. And so the possibility of Sun-like stars having terrestrial-like stuff in orbit about them implies the existence of millions upon millions of planets through the whole of the universe.

It can be remembered that only a short while ago no planets had been detected beyond those of our own solar system, and lack of such planets was often seized upon to deny the existence of ET. Now planets are everywhere, and in some rather large and significant numbers.

Two questions arise from this:

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Are some of those vast numbers of planets capable of carrying life and life forms?

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And, more precisely, are some of those life forms carriers of kinds of mind-intelligence

that are commensurate with or advanced beyond our own?

AN AVOIDED IMPLICATION REGARDING THE DIMENSIONS AND THE DURATION OF THE UNIVERSE

Earth-based astrophysics technology is a very recent development, especially with regard to the Hubble telescope and the ways and means of locating and analyzing the light signatures of distant Sun-like stars.

Prior to those recent developments, it is easy enough to see why Earth-based cosmologies primarily consisted of metaphysical extrapolations, even within the contexts of early scientific thinking.

Furthermore, if from antiquity onward historical evidence of UFOs was deleted from conventional cultural notice (which it was), there has been no compelling reason to consider the probability of intelligent cavitations elsewhere in the cosmos.

As it has turned out, the recent developments in astrophysics technology have made it possible to have a larger grasp of the dimensions and duration of the universe. That technology has made it quite necessary to understand:

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That the dimensions of the universe are very, very extensive and still beyond calculation; and,

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That the universe has had an extremely long duration that needs to be computed as billions upon billions of not just years, but of eons that cannot be exactly dated.

The presence of planets in the vicinity of billions of Sun-like stars must now be added into the contexts of the universe's dimensions and duration – and it thereby becomes at least 50 per cent foolish to assume that our Earth-bound human species is unique in the universe.

So far, our human species is dated as “appearing” on Earth somewhere between about 100,000 to 35,000 years ago. This is such a small fraction of cosmic duration that it wouldn't even show up on a universe time-scale of billions, trillions, or even quadrillions of light years.

As a result, it is now to be wondered what has gone on elsewhere in the utterly super-gigantic, super-long-enduring universe now understood to be thickly populated with planets everywhere.

Is the universe entire devoid of life and life forms, with the sole exception being the third planet of our local Sun? Does the rest of the universe exist only as 3-dimensional inanimate matter, energy, and space – i.e., is its enormous vastness merely a super-extensive life desert?

Or has whatever is responsible for animate matter and energy (physical life forms) occurred elsewhere in the universe, and perhaps done so millions, billions, or quadrillion years ago?

As it is, the novel problems and situations downloading from recent, Earth-based, technological instruments and achievements can be left, thank goodness, to astronomers, astrophysicists, and exo-biologists.

However, a survey of those interesting and now increasingly dynamic fields shows that another new field may be required and ultimately increase in overall importance – the field of exo-intelligence.

LIFE FORMS vs INTELLIGENT LIFE FORMS

If the existence of mere millions of Earth-like planets in orbit around Sun-like stars is even theoretically accepted, then the theoretical possibility emerges that at least some of them might have sprouted life forms of some kind, or even some kind of quasi-intelligent or broadly intelligent life forms.

During the last twenty years the cutting edges of our Earth-based sciences have become somewhat comfortable with such possibilities, but with one proviso.

If such life forms have remained contained within the environments of their local planets, then they remain passively awaiting, so to speak, ultimate discovery by Earth-based explorers of the cosmos at some future Earth date.

But, if some of those planets have sprouted intelligent life forms that have achieved requisite technology enabling them to venture beyond the confines of their local planets and even their local star systems – well, that is altogether a different matter.

Indeed, such ET technology might enable them to flit about here and there throughout the super-sized universe. THIS prospect does not inspire too much comfort, especially if the flitting is achieved by exo-intelligences with advanced ways and means totally unknown and unreal to our Earth-bound species.

Be that as it may (and apparently IS), there is yet another factor lurking just between the exo-technological scenarios.

THIS factor has to do with the levels of advanced exo-intelligence from which the exo-

technological achievements are downloaded.

Here is another prospect that does not inspire too much comfort, because it clearly downsizes the appreciation that Earthsiders have long maintained in their own intelligence ratios and levels.

Only about sixty years ago, modern Earth peoples in general still assumed that our human species, together with its inherent faculties of intelligence, was unique in the universe. But indeed, advanced ET technology does NOT come into existence by itself.

One of the upshots of all of this is that while Earth peoples might become (as they have) theoretically agreeable to the idea of ET advanced technology, the ET advanced intelligence factor remains avoided. One reason for this avoidance is that it implies that Earth-based human intelligence may be quite inferior to ET counterparts originating in space and time elsewhere in the cosmos.

Thus, a large literature, partly logical and partly confusing, has unofficially come into existence about the possible or probable nature of ET advanced technology.

Yet, ET mind-intelligence is equally, if not more, important. With the exception of science fiction manufacturing, it remains an issue that has accumulated very little serious discussion.

There seem to be at least two principal reasons for this, and neither of them has much to do with the possibility of ET intelligence.

The first reason has to do with the failure of Earth peoples to more fully appreciate the larger scope of their own intelligence.

The second reason has to do with Earth-bound ideas basic to materialism – that the physical quaternity of matter, energy, space, and time is all that exists anywhere and everywhere.

This is particularly the case regarding the modernist age of science and technology, during which hard-core materialists supposed that the quaternity constitutes the only fundamental, universal make up of the cosmos.

This supposition seems logical and rational enough, but only within its own self-limiting context (i.e., that physical matter, energy, space, and time are all that exists).

There is, however, the problem of matter and energy (which are inanimate) somehow being converted into animate matter and energy, which results in life forms.

This problem, quite inconvenient to the adherents of philosophical and scientific materialism of the nineteenth and twentieth centuries, was handled quite neatly.

As was reiterated many times in print, scientific answers to the problem of animate matter will **ULTIMATELY** be found to have materialistic explanations, and so no other explanations need be looked for.

It therefore followed that intelligence, as an attribute of animate higher life forms, would also be found to have materialistic explanations.

End of story, at least with regard to Earth-based philosophical and scientific materialism.

And so although the important distinction between non-animate and animate matter/energy was neatly made to disappear within the contexts of the modern sciences, there remained many unresolved obvious issues, as well as invisible issues yet to be discovered.

However, with regard to ET life-intelligence possibilities, there are some Earthside issues that have become at least halfway visible.

For example, if the documented existence of UFOs is to be admitted into evidence, then it is to be observed that their flight, speed, dimensions, and maneuverability **DISOBEY** the laws of physical matter, energy, space, and time as those **LAWS** are so far understood by our sciences.

That **THIS** might be so constitutes something of an intellectual embarrassment, to be sure. But more importantly, the nature of the UFOs demonstrate that our own scientific understanding of matter, energy, space, and time is at least inadequate, and quite possibly not even applicable within the contexts of exo-technological knowledge that may have developed elsewhere in the very long-enduring cosmos.

The nature of the exo-technological knowledge more or less constitutes Problem One (at least within the contexts of Earth-based materialism.)

But by implication, Problem One leads directly into Problem Two: the possibility that our Earthside understanding about intelligence is at least inadequate, and quite possibly not even applicable within the contexts of ET knowledge of intelligence.

After all, some kind of **INTELLIGENCES** built the inexplicable UFOs that pester Earth's skies and near space environments – and, furthermore, those intelligences apparently have utilized knowledge of forces that are alien to Earthside knowledge packages.

If the foregoing factors are considered, the combination of them provides numerous

embarrassments to Earthside people, especially to those who are supposed to know what they are doing and what things are all about. And so the best conventional way to save some kind of face is NEVER to OFFICIALLY admit that the irksome and troublesome craft exist.

**IS ALL THAT EXISTS EVERYWHERE THROUGHOUT THE COSMOS
COMPOSED ONLY OF 3-DIMENSIONAL MATTER, ENERGY, AND SPACE?**

The philosophy that achieved high-profile visibility during modernist times was that of MATERIALISM. This is briefly defined as:

- A theory that physical matter is the only reality and that all being and processes and phenomena can be explained as manifestations or results of matter;
- A doctrine that the only or the highest values or objectives lie in material well being and in the furtherance of material progress.

As long as materialism is considered a theory, i.e., akin to hypothesis or speculation, it can be considered an option of free speech, etc. As a doctrine, however, problems can come into visibility - for example, having to do with ideas about well-being and furtherance of mind-intelligence progress.

As has been discussed earlier, it can be seen that definitions of mind depend on societal erections within which mind is defined only in ways that give service to them.

It is certainly true that a societal erection can be built within the contexts and auspices of a philosophy, such as that of materialism. The basic theory and doctrine of materialism, however, makes no reference to mind-intelligence, and so the implication has to be that these are irrelevant, at least to some large degree.

Therefore, one would not expect that the inner and outer workings of a materialistic societal structure would become too involved with mind-intelligence, as long as the structure is fully erect, upstanding, and unchallenged.

The inner strength of philosophical and scientific materialism fundamentally rests upon the idea-theory of the ubiquitous existence of matter as the ONLY omnipresent constituent of the universe.

Verifiable UFOs, however, bring challenge to materialism in principle, in that those craft also

bring challenge to the Earthside understanding of the “laws” of matter, energy, space, and time – which the strange dynamics and phenomena of the craft apparently do transcend, or, perhaps even obviate.

As long as those craft persist in doing so, then the craft also transcend Earthside mind-intelligence locked into materialistic terms, even if scientific.

After all, crafts that register on radar, but not on eyesight, cannot really be completely thought of as ubiquitous matter, and certainly cannot be “politically correct” with respect to Earthside laws of physicality.

If, then, verifiable UFOs are of ET origin, then whatever mind-intelligence(s) innovated the craft probably cannot even be approximated by anything here on Earth – with one or two exceptions to be discussed ahead.

Something now depends on whether the physical matter of materialism actually DOES constitute the fundamental ingredient of the cosmos entire. Within the last ten years of cutting edge of astrophysics, the answer to this is an unambiguous NO.

During the latter two decades of the twentieth century, it was slowly discovered that the traditional physical aspects of the cosmos accounted for only about 9 percent of the entire volume-mass of the universe, while the remaining 91 percent was invisible and did not register on Earthside physical equipment or eyesight.

The larger volume-mass was first referred to as “dark matter,” but more recently is being referred to as “Quintessence, the mystery of the missing mass in the universe.” (See the book of this title, by Lawrence Krauss, published in 2000 by Basic Books.)

Of course the “missing mass in the universe” is not really missing in the universe, but only missing within Earth-based realities that can neither account for nor recognize what it consists of.

About the only sure thing about this “mass” is that it is NOT the same as, cannot be fitted into, or is radically different from, our Earthside precepts of physical matter, energy, space, and time – and which precepts have dominated our modernist Earthside sciences.

Now, a few implications of this really do need to be pointed up, if only in some theoretical sense.

First, there is a rather serious discrepancy between 9 per cent of something, and 100 per cent of it.

Second, there is the beginning of a comparison that may or may not be justified, but which is none the less worth some tentative speculating.

For some time scientists have opined that Earthside humans in general appear to be utilizing only about 9 to 12 per cent of their brains. Again, there is a serious discrepancy between 9 percent and 100 percent of brain usage or utilization.

Although this phenomenon may turn out to have no relevance within the cosmic scope of all things, it is quite obvious that most Earthside humans devote most of their active brain time to dealing within the Earthside contexts of physical matter, energy, space, and time.

Third, if ET civilizations do exist elsewhere in the far, far reaches of the cosmos, it can theoretically be thought that those civilizations could have begun, evolved, grown, and super-technologized themselves many millions, and even perhaps billions, of years ago.

Fourth, if so, then it is also theoretically possible that such ET civilizations have not confined their activities, their knowledge, or their brains, to working only within Earthside knowledge packages that can only identify 9 percent of cosmic universals.

To state this more bluntly, it is theoretically thinkable that ET has, some very long time ago, sorted out what the other 91 percent of the universe consists of.

The nature of the 91 percent of the universe that presently remains occluded from Earthside knowledge packages MIGHT contain the basis of indigenous and generic universals that have not been recognized as such by our modernist Earthside sciences, whose knowledge packages are limited to the physicality of the materialistic quaternity.

DOES THE COSMIC UNIVERSE EXIST IF THERE IS NO MIND-INTELLIGENCE TO WITNESS THAT IT DOES?

Even if not officially endorsed on Earth, the verifiable existence of at least some UFO craft can lead toward at least two tentative hypotheses:

- The hypothesis that somewhere else in the cosmos exist mind-intelligences that ALSO witness the cosmos, and

- Which have also innovated ways and means of flitting about within whatever cosmic-aspects THEY do witness.

Just behind those two hypotheses, however, is a third hypothesis-like, idea-like, situation that is a little difficult to articulate.

Can one, for example, think that the cosmos is perceived AT ALL unless there also exist mind-intelligence that DOES the “seeing” of it?

In this sense, it would appear that mind-intelligence has first to exist, in order to see, ascertain, or know that the cosmos does exist.

It is therefore possible to speculate that mind-intelligence is a principal fundamental of some kind within the cosmos entire, and if so, then Earthside mind-intelligence is probably NOT unique in the universe.

To plunge more deeply into this, it is first necessary to examine what, in Earthside terms, intelligence is thought to be – and then to open more widely the doors not only of speculation, but of logic, too.

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Human versus ET Superpowers

Part Two:

COULD MIND-INTELLIGENCE HAVE UNIVERSAL SIMILARITIES AND QUALITIES?

[Ingo Swann, 21Mar01]

It is possible for Earth humans to erect the assumption that that THEIR mind-intelligence evolved or developed on Earth, and that it is therefore unique in the cosmos.

This assumption can prevail as a “reality” until, as discussed in Part 1, our species encounters another species having intelligence commensurate with or advanced beyond our own.

One past reason for the assumed validity of this assumption was that Earth humans also assumed that the occurrence or evolution of intelligence could only take place on planets similar to Earth.

Until very recently, the existence of such planets, even the probability of them, could not be verified – which is to say that the probability could neither be proved nor disproved.

This kind of thing, the inability to prove or disprove something, can be thought of as a hiatus of information – i.e., a lapse, an absence, or a break in the continuity of information and knowledge packages.

Where such a lapse occurs, any number of ideas and assumptions can be poured into it, and which, themselves, probably cannot be proved or disproved. This appears to fill in the hiatus and to restore the continuity, but via assumption rather than fact.

This, of course, leads to all sorts of philosophical and other entanglements that have no basis in proof or disproof, but which can affect the nature and scope of various assumed reality packages.

However, once a lapse of information begins to be filled in by facts or even probable facts, the nature and scope of various assumed reality packages must change and take on new frames of reference.

As briefly outlined in Part 1, because of recent and sudden advances in astrophysics discovery, the possibility of millions or even billions of Earth-like planets, scattered throughout the indescribable vastness of the cosmos, at least begins to settle the lapse in information about the probability of other planets.

This knowledge advance, even if only tentative, can now lead from the idea that human mind-intelligence is unique in the universe to the hypothesis that life and life forms may have occurred upon some of them.

If it is hypothesized that the life forms have occurred, then the important questions must arise.

The first of these has to do with why and from what life-making formats get going at any location in the cosmos, including Earthside formats of life.

This naturally will lead to the question of WHAT “forces” ultimately collect and animate matter and energy that otherwise would remain inanimate, and then makes the animated matter into bio-structural patterns (i.e., genomes).

This, in turn, will lead to the question having to do with whether, or if, those life forms have achieved mind-intelligence that is commensurate with or advanced beyond Earth formats of it.

If those questions are speculated upon as calmly as possible, then it is possible to think that Earth humans would be quite pleased to encounter other species having mind-intelligence lesser than our own.

If it should chance that other species have mind-intelligence commensurate with our own, then certain challenging situations might arise.

If it should turn out that the encountered species is in possession of mind-intelligence advanced beyond Earthside versions of it, then it could (or should) be assumed that such a species is:

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In possession of advanced technology;

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In possession of advanced mind-intelligence;

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In possession of advanced powers of mind;

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NOT as burdened with lapses of information as is our own species; and

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In possession of knowledge packages more numerous and more extensive in scope than Earthside ones.

One of the bottom lines of all this is that if ANY microscopic evidence of protein structures that are made only by life organisms are found anywhere except on Earth, then the idea of a universal life force must be extended to include the cosmos entire, even if only theoretically so.

By extension, if exo-evidence of life forms is encountered, then the principle of life force turning into life forms must be extended (theoretically) to include the ultimate possibility of turning into some kind of life mind-intelligence.

Thus, and ONLY speaking theoretically to be sure, life force and life intelligence COULD ultimately be understood as indigenous and generic within the universe.

In other words, wherever the universe IS, then there is also matter, energy, space, and time – AND life force, life forms, and life intelligence.

The enormous light year distances between various emergences of life phenomena have no real meaning in this regard, except that the distances are very great (as measured within the scope of current Earthside frames of reference.)

What has far greater meaning are the time elements involved – for example, the difference between 4 billion years and 1,000 billion years before that.

Our own small solar system is not very old when computed against hundreds of billions of years. Thus, based on the 50-50 speculations that life could occur elsewhere in the universe, there is a significant chance that it might have occurred billions of years BEFORE Earth ever came into a life-bearing condition.

The whole of the immediately foregoing discussions can be considered as highly theoretical or speculative.

But as surprising as it might seem, those speculations are helpful toward enlarging upon the

nature of INTELLIGENCE – IF it can be considered a generic potential in the whole scheme of cosmic goings on.

The Modern Earthside Definition of Intelligence

To begin getting deeper into this, we of course have to start with the conventional Earthside definition of INTELLIGENCE, which is thought to be complete and correct in psychological and scientific terms.

In most dictionaries, this definition is given as “The capacity to apprehend facts and propositions and their relations and to reason about them.”

At first take, this definition seems logical and rational, and so its portrayed meaning and usefulness are not usually inspected too much.

One cannot say that the definition is wrong, but one can suggest it could be put in a more useful and thus more meaningful manner as follows:

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INTELLIGENCE: The mental intake and analysis of information and the output of capacity reasoning about it.

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CAPACITY refers to “the ability to receive, hold, store, or accommodate, and the measured ability to contain.” But this term also has direct relationship to “the maximum induction of intake, and the maximum production of output.”

Most dictionaries define to **REASON** (as the verb) as “to use the faculty of reason, i.e., to think.”

As a noun, however, **REASON** is defined in several ways:

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The power of comprehending, inferring, of thinking, especially in orderly rational ways;

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Proper exercise of mind;

(The sum of the intellectual powers; and



Treatment that affords satisfaction (although this definition is indicated as archaic.

These definitions of reason do not indicate that reasoning always takes place within frames of reference.

It is important to observe this, because, with regard to the first definition just above, comprehending something can have different results because of different frames of reference.

As but one slightly amusing example, the power of comprehending the sum of the intellectual powers depends on the frames of reference being used (1) to define the sum of the intellectual powers in order (2) to think about them.

Since Earthside knowledge of what the intellectual powers are is not very massive, any Earthside thinking about them cannot be too massive either.

Indeed, Earthside definitions of mind-intelligence are established in ways that afford societal satisfaction rather than on any in-depth examination of mind-intelligence phenomena themselves.

There are thus a number of special difficulties surrounding the topic of reason. These will be further outlined in Part 3, entitled "Human vs ET Reasoning."

The foregoing descriptions lead to the commonly shared understanding composed of four factors:

- (1) That intelligence is a kind of ability-thing-in-itself;
- (2) That as such it has "capacity" of some kind;
- (3) That the capacity can be measured by utilizing various IQ tests designed to do so; and
- (4) That via the IQ tests, it can be seen that the capacity differs from individual to individual.

It is thus that modern Earthsiders have established such intelligence-measuring tests, and hold that the tests constitute the best scientific evidence of the real existence of intelligence

naturally indwelling not only in individuals, but in our species as well.

It is important, however, to note that the Earthside emphasis is on individual IQ, and not on the sum IQ potentials as carried within our species as a whole.

In any event, and within the general contexts briefly outlined above, Earthsiders can stipulate that intelligence among our species does exist, albeit in +/- capacities at the individual level.

By extension, then, if ET intelligence does exist elsewhere in the universe, it COULD be referred to within the same contexts as the Earthside scenario.

However, if that ET intelligence should be advanced beyond Earthside realities about intelligence, then the Earthside assumptions and formulas could end up being almost useless.

One basic reason for this has to do with the general, but fundamental, matter of ADVANCED intelligence capacitance.

The word ADVANCED is an adjective and has four principal Earthside meanings:

- (1) far on in time or course;
- (2) beyond the elementary or introductory;
- (3) being beyond others in progress or development;
- (4) being progressed to a higher stage of development and activity.

If, therefore, an ET intelligence, or evidence of it, is:

- (1) somehow encountered by Earth humans, and
- (2) if that intelligence needs to be thought of as advanced as compared to the obviously not-as-advanced status of Earthside intelligence,
- (3) then that intelligence is beyond the Earthside elementary or introductory realities of intelligence, and as such
- (4) has permitted ET intelligence to obtain higher developmental states of intelligence activity.

Another contrasting way to put all of this is to wonder that if Earthside humans utilize only a

small fraction of their brains, then perhaps they are utilizing only a small fraction of their intelligence.

IF this should be the case, then modernist Earthside IQ tests are measuring only a fraction of human brain-mind powers – largely because it is not really understood WHAT ELSE to measure for.

As but one example of this, Earthside IQ tests do not measure for telepathy, because telepathy is not a topic that affords satisfaction within most Earthside societal structures, and so there is no real need to figure out how to test for it in individuals, much less within the species entire.

In any event, utilizing only a SMALL fraction of all possible knowledge about intelligence cannot be very useful in encountering an ADVANCED intelligence - which, by definition, must be utilizing a far LARGER fraction of knowledge about intelligence (and about “brains” as well.)

All of the foregoing considered, although Earthsiders may be content with their own ideas and realities about THEIR intelligence, it would seem that Earthsiders have no easily identifiable way of conceptualizing what ET advanced intelligence might consist of.

Even if subtly so, it might not be too far off the mark to think that intelligence anywhere in the universe probably DOES principally deal with information intake and output. (Indeed, if intelligence does not do this, then it is difficult to comprehend what it DOES do.)

And this in turn would imply that advanced intelligences probably would have achieved greater and more intricate capacities to do so, while not-so-advanced intelligence would have to struggle along within the contexts of their smaller and less intricate capacities.

The immediate Earthside response to this can easily be expressed as: “Well, THEY have learned more than we have.”

Yes in general, but not in particular.

Because something particularly depends on what the “learned more” actually consists of.

In conventional Earthside contexts, “learned more” almost always refers to whatever exists EXTERNAL to intelligence itself.

Indeed, intelligence is defined and identified almost exclusively by how it interacts and deals with factors that are external to the INTERNAL factors of intelligence itself.

It is this idea about intelligence that makes possible the conventional Earthside definition of it – “the capacity to apprehend facts and propositions and their relations and to reason about

them.”

This definition clearly implies that “capacity to apprehend facts and propositions” is very suggestive of large, small, narrow, or big capacity. But the definition glides much too fast over the term “apprehend.”

It can surely be thought that intelligence capacity is dependent upon what IS and IS NOT apprehended – largely because intelligence cannot deal with what is not apprehended.

Thus, we finally encounter the two-fold wonderment as to how and why intelligence apprehends anything at all – and why an advanced intelligence MUST be apprehending much more than a non-advanced one.

There are two working definitions for APPREHEND:

- (1) to grasp with the understanding, and
- (2) to recognize the meaning of.

To grasp with understanding, and to recognize the meaning of, are, of course OUTPUTS of intelligence.

But both kinds of output MUST have been stimulated as the result of some kind of information INPUTS.

And it can be identified that Earthside ideas of what intelligence is and consists of are almost exclusively formulated with regard to OUTPUTS.

Thus arises, with some pristine clarity, the important question of how and wherefrom does intelligence get inputs, upon which various understandings and recognitions of meanings are based.

There can only be one really applicable answer here.

Mind-intelligence probably cannot achieve information inputs unless there exist arrays of sensing systems that PERMIT intake of various kinds of information, possibly including systems that specialize only in certain types of information processing.

It can thus be hypothesized that if ET mind-intelligences have occurred elsewhere in the universe, then intake and processing of information must be as fundamental to them as it is to the version of human intelligence here on Earth.

MIND-INTELLIGENCE TRAPPED ON A GIVEN PLANET

A civilization of mind-intelligence can be said to be trapped within the environments of a given planet if:

- (1) it has not discovered and developed ways and means of traveling to other planets and star systems; and
- (2) it does not know for sure of the existence of mind-intelligence elsewhere in the universe.

Such a trapped mind-intelligence stands a very good chance of not only becoming introverted into its own societal orders, but would also tend to set up basic frames of reference with respect to whatever levels and extent of knowledge ARE possessed and tolerated by the orders.

Unless it was to encounter another mind-intelligence of similar or greater magnitude, such a trapped mind-intelligence would have no comparative way of measuring and assessing the nature of its own mind-intelligence.

In the absence of parameters that might serve for identifying and comparing mind-intelligence contrasts, it is quite likely that the trapped civilizations would construct definitions of mind-intelligence that are in accord with societal frames of reference.

Indeed, in such societal frames of reference, mind-intelligence need not achieve much, if any, definition at all – largely because such definitions, if too extensive, would tend to complexity social management within societal frames of reference.

Such societal civilizations are composed of many individuals, the whole of which is usually somehow divided, for example, between the thinkers and the doers, between those that must be protected and those that are expendable. And within this kind of societal arrangement, it would surely have been noted that the doers and the expendable need not learn too much about mind-intelligence.

In such societal civilizations, frames of reference and definitions of mind-intelligence (if any) need to be rather superficial and simplified to the degree that they are NOT useful to the achievement of real and intimate knowledge of mind-intelligence.

The purpose of this stratagem is, of course, two-fold: to maintain knowledge about mind-intelligence within the given ordinary societal contexts; and, to prevent discovery of ways and means of developing mind-intelligence into higher, and therefore more advanced, states and

functioning.

The best way of achieving such preventive measures is to define mind-intelligence only by what it produces, not only in general societal terms, but also at the individual level. This process can be extremely clever, and thus hard to identify and observe.

THE DOMINANT, EARTHSIDE DEFINITIONS OF INTELLIGENCE

In Earthside terms, it is difficult to speculate what a mind is unless it possesses some modicum of intelligence, AND which the mind itself can recognize as such.

It is therefore important to have some general grasp of how INTELLIGENCE is principally defined in Earthside terms. During our late-modern times, a very large literature has come into existence about intelligence, but in general the principal definitions of it are few.

INTELLIGENCE is defined as:

- (1) The capacity to apprehend facts and propositions and their relations and to reason about them.
- (2) The use or exercise of the intellect, especially when carried on with considerable ability.
- (3) Mental acuteness or shrewdness.
- (4) The act of understanding.
- (5) An intelligent being, especially an angel.

At first take, the foregoing definitions can be thought of as making sense. But after some consideration, it can be seen that they refer to a rather ambiguous “capacity” that IS what it IS wherever one finds it.

It is probably somewhat tiresome to enter into a brief discussion about IQ and IQ tests, especially in that the efficacy and usefulness of those tests has been brought into serious doubt during the last twenty years or so.

But even so, the concept of intelligence and the concept of intelligence quotients as measured by IQ tests became quite intermingled. One of the results of this intermingling was that intelligence became thought of as a kind of thing-in-itself, somewhat like an “organ” akin to the heart, liver, and prostate organs.

During the early modern period, The IQ tests were designed to measure the evidential activity and proficiency in individuals of that “organ.”

More precisely, the tests were innovated NOT to identify what the organ consisted of, but to help identify, describe, and measure what its capacity was wherever it could be tested for at the individual level. (In passing here, it is worth pointing up that no such tests have been innovated to test IQ at collective societal and social levels, and certainly not at our species level.)

The official definition of IQ is “A number held to express the relative intelligence of a person determined by dividing his mental age by his chronological age and multiplying by 100.” The term “number” refers to a total “score” achieved by combining and averaging scores of the different sections that test for different capacities.

One such section tests for mathematical expertise. While it is true that our species, and hence all individuals, possess indigenous mathematical faculties, these need to be nurtured, developed, and sharpened by educational methods. Most can learn addition, even if by themselves, but multiplication, algebra, calculus, trigonometry and etc. need to be nurtured.

Therefore, those unfortunates who have not benefited by such mathematical nurturing will score low on this section of the IQ test, and their overall IQ score will be pulled down.

Here is at least one clue that mind-intelligence consists of faculties that need to be, or can be, nurtured into higher states of performance. This same clue also suggests that IQ tests largely measure NOT what has been nurtured or not in the individual, but measure what the society has selected to be measure.

There are many KNOWN aspects of intelligence that have not been incorporated into IQ tests. For example, there are no IQ test routines that attempt to measure for wisdom, telepathy, foresight, empathy, information and knowledge packages accessed by intuition, and for “minds” that work together via harmonious interfacing.

As it can be identified from the foregoing definitions of INTELLIGENCE, the modern IQ tests were highly selective regarding topics that might be tested. Indeed, viewed now in retrospect, the tests referred only to components of intelligence that were as valuable within the contexts of the modernist societal structures.

But intelligence surely has activity components that are not included in the modernist IQ paradigm. Our species could be faced with such if an advanced ET species was encountered – and which species had, for example, active components of telepathic interaction.

THE CONCEPT OF INTELLIGENCE TOOLBOXES

It is probably difficult to hypothesize what intelligence might consist of in addition to modern Earthside definitions of it.

It is because of this difficulty that time has been taken in these essays to establish what those Earthside definitions do consist of.

This was necessary in order to begin pointing up the authenticity of additional factors that are not normally thought of as “belonging” to intelligence – but which factors are OBVIOUSLY necessary to intelligence IF it is to function at all.

When intelligence is considered in its larger overall species contexts, it ultimately needs to be accepted that however else it may be defined, intelligence (1) takes in information and (2) outputs products based in some kind of processing of what was intaken.

Nothing can be taken into intelligence unless there are some kinds of systems that permit and facilitate doing so. In Earthside terms, these kinds of systems can be referred to as sensing systems.

As one such system, intelligence must have some kind of memory storage and retrieval processes regarding information, for without these the sensing systems alone would be of little use.

In addition to sensing and memory systems, intelligence must also have information-comparing systems, via which input information via memory storage and retrieval are sorted and identified.

What has been sorted and identifies must then undergo processing via cognitive systems that result in comprehension, understanding, and ideas of usefulness.

Finally, intelligence must possess activity and innovation systems if anything is to be DONE with the products of the cognitive systems.

The foregoing identifies FIVE tool-like, systemic aspects of intelligence, all five of which MUST exist if intelligence is to function at all. Indeed, an intelligence that merely exists but does not produce anything has lesser meaning than intelligence that does.

At this juncture, it is useful to reprise the major Earthside definition of INTELLIGENCE: “The capacity to apprehend facts and propositions and their relations, and to reason about them.”

Two things can now be pointed up with some clarity.

First, intelligence capacity must incorporate all five of the systemic tools briefly elaborated above, and it would seem that if one or more of those tools is not nurtured and brought into enhanced activity, then they will remain inherent but inactive.

Second, while each of the tools has some equal necessity and importance with the others, it would be quite obvious that the information intake sensing systems are the most fundamental.

This is so much the case that the fundamental definition of intelligence should note that it is, in its first instance of manifesting, a series of information intake sensing systems.

In any event, it is bluntly obvious that intelligence cannot deal with information that is not sensed.

HUMAN SENSING SYSTEMS vs ET ADVANCED SENSING SYSTEMS

There is more to be discussed about the five systems inherent in the toolbox of intelligence. But before doing so, it is important to undertake a magnification of the utter importance of the sensing systems. This magnification cannot be facilitated by the use of Earthside definitions of mind-intelligence - largely because SOCIETAL criteria require the non-nurturing, and sometimes active suppression, of various kinds of intelligence sensing systems.

The result of this is that various kinds of sensing systems cannot even be brought into view, with the result that the full extent of human sensing systems remains unidentified and unknown.

However, IF our species should chance to encounter an ET species having advanced mind-intelligence, then it would be possible, perhaps even somewhat urgently necessary, to speculate upon the characteristics of THEIR intelligence toolbox.

Most certainly, it would have to be noted that if their mind-intelligence were advanced beyond their own, then it would be reasonable to conclude that they have achieved larger capacities regarding information intake and output.

This would imply that they have come to possess, have nurtured, have enhanced, or have activated, more extensive sensing systems that we have.

Indeed, they may have intelligence toolbox factors that are beyond Earthside knowledge or imagination, they are almost certain to have our own five toolbox factors. We would therefore speculate that advanced formats of ET mind-intelligence has developed and enhanced those same five factors.

Frankly put, our species has information intake sensing systems, and because of this the basic fundamentals of those sensing systems download into all individuals.

However, here on Earth, what is to be sensed and not sensed is determined by societal criteria, not by actual and virtual realities of our species mind-intelligence.

In any event, and briefly put, it is possible to hypothesize that advanced ET mind-intelligence implies that ET is in cognitive possession of sensing systems more extensive than what societal criteria here on Earth allow for.

And it would be because of their advanced possession of sensing systems, combined with other intelligence systemics, that they could also have innovated advanced technologies.

WOULD ADVANCED ET MIND-INTELLIGENCES HAVE INNOVATED, DEVELOPED, AND ENHANCED MIND-INTELLIGENCE TECHNOLOGIES?

It IS possible to think in terms of ET advanced technologies via the principal ways we define TECHNOLOGY as “applied science.” It must be stipulated, however, that Earthside ideas of “applied science” refer completely and only to applied material science that achieves a practical purpose.

Therefore, the Earthside notion of technology refers only to development in practical material terms.

If, however, advanced ET material technology were a product of advanced ET mind-intelligence, it would be quite possible that the latter has innovated advanced ET mind-intelligence technologies.

This refers, of course, to the hypothesis that ET has discovered, innovated, and applied dependable ways and means of enhancing various aspects of mind-intelligence for practical purposes – and which enhancing could have mind-dynamic as well as material implications.

COULD INTELLIGENCE HAVE TOOLBOX CHARACTERISTICS THAT ARE SIMILAR EVERYWHERE?

If life forms have developed intelligence, then it is possible to speculate that although the life forms might be different, their intelligence toolboxes could be similar everywhere.

As a full part of this similarity, ET intelligence must have sensing systems, for without these any ostensible intelligence would be “blind.”

Because of this, it is possible to toy with the idea that human and ET intelligence have substantial dynamic sensing systems in common.

It can also be speculated that ET might be advanced because of having achieved a fuller and more fundamental knowledge of dynamic sensing systems than has so far been achieved in Earthside societal terms.

This possibility can be approached via another route. If, for example, an intelligence does NOT have sensing systems, then problems arise regarding other intelligence toolbox activities.

For example, since information is taken into intelligence via biomind dynamic sensing systems, it can be wondered what is to be thought of memory, cognitive, and innovative factors if sensing systems do not exist – or, perhaps, if knowledge of sensing systems is dumbed down because of societal reasons.

Even in Earthside terms, it is generally realized that what cannot be sensed cannot be dealt with.

To give more description to this, it can be thought that mind-intelligence, wherever it is found, does possess many different kinds of innate sensing systems – say, one hundred of them.

If so, it can be theorized that only a certain percentage (such as 10 percent) of the innate sensing systems have been nurtured and activated, while the rest have remained dormant.

In such a case, it is quite probable that memory, cognitive, and innovation systems will have to function within the information parameters and contexts of the 10 percent.

It can then be imagined that two mind-intelligence species encounter each other. Let us think that both species have fundamental sensing systems numbering one hundred. However, one of the species has, say, 50 percent of its intelligence sensing system in an active state – while the other species has only 10 percent activated.

Additionally, it can be understood that sensing systems of the 10 percent species are almost entirely focused on 3-dimensional, physical realities – and which focus requires the nurturing and activation of only 10 percent of the one hundred sensing systems innately housed within the overall intelligence toolbox.

One could think that what has been described above could be characteristic of the Earthside situation - NOT because the above has been stated, but because it is generally understood on Earth that humans have more sensing systems, as well as more potential intelligence, than they use.

In any event, there are differences to be noted between sensing “windows” of 10 percent and sensing windows of 50 percent, or even more.

As but one factor, the realities sensed via the 50 percent windows would surely be thought of as advanced over the realities sensed via the 10 percent windows.

And this could be the case, even though the 10 percent and the 50 percent species have potentials of 100 percent windows.

A SPECULATIVE COMMONALITY OF HUMAN AND ET MIND-INTELLIGENCE

Before continuing into Part 3 (forthcoming), it is worth taking note of a certain subtle Earthside situation that has relevance to the overall issues being discussed in this set of essays.

This situation has to do with distinctions between sensing systems and cognitive systems found in the intelligence toolbox.

In more recent modern times, it has generally been assumed that increasing the scope of learning about something could ultimately increase control and command of it. There can be no doubt that there is some well-founded truth in this approach. But it has become somewhat understood that there are certain areas that evade the anticipated command and control no matter how much they are studied and learned about.

Powers of mind (so called) constitute one such area, largely because merely learning about them does not automatically result in activating enhanced control and command of them. For example, one can read and learn a great deal about telepathy or intuition and not achieve very much with regard to enhancing their activation.

The central idea basic to learning is to increase cognitive understanding, and this, of course, has relevance to the cognitive systems found in the intelligence toolbox.

Over a hundred years of experiment and study, however, more than suggests that sensing systems are more basic to telepathy and intuition than cognitive learning and understanding.

This is to say that if the sensing systems relevant to telepathy are not activated, then telepathy will not “work” even in the face of learning a great deal about it.

Another indication of this is that if telepathy sensing systems ARE working, then one doesn't really need to cognitively learn anything more about it.

There are thus important distinctions between command and control achieved via enhancement of cognitive systems and via enhancement of sensing systems.

There is an unavoidable implication in all of this regarding mind-intelligence wherever it might

be found.

Different species possessing mind-intelligence capacities can be expected to have produced perhaps vastly different knowledge packages having to do with memory, cognitive, innovation, and information-comparing techniques.

But it is fair enough to surmise that sensing systems are fundamental, integral, and common to mind-intelligence anywhere and everywhere.

It can therefore be hypothesized that IF there is ever a human-ET encounter, the commonality will be found within their mutual and probably similar sensing systems, rather than in other factors that could be remarkably different.

(To be continued as Part 3)

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