

# The Intelligence Ether Theory

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We have reviewed many scientific theories related to the origin of life and its evolutions, as well as complex physical systems and the origin of the universe, and we considered them incapable of explaining the emergence of these systems; Because it is based on the naturalistic method, and on the other hand, the systems mentioned above are likely under the influence of a flat spiritual element that we called the 'intelligence ether', which is characterized by intelligent programming that works to create these complex phenomena.

We have pointed out that many phenomena suggest the existence of encoded laws that stand behind physical as well as biological systems and that their interpretation is consistent with the hypothesis of the ether of intelligence as a vital field accompanying all physical influences with its teleological considerations that have not been recognized so far.

This thesis is considered an alternative to the hypotheses put forward by physicists and biologists about the emergence of the precise cosmic system, then life, and then the evolution that led to the existence of unusual, intelligent beings.

Undoubtedly, the ether of intelligence is a non-natural element, and the formative and evolutionary actions it performs express design in the strong sense, in contrast to the weak sense, which stops at the point of acknowledging the integration of design into the laws of physics, chemistry or other natural laws; Without the need to assume a non-natural element directing the cosmic and life processes.

According to the weak sense, it has been suggested that the universe originated as a directed machine or clock, as came by many scientists and philosophers, such as Newton and William Bailey, or originating as

an architectural building as believed by the comparative anatomist Richard Owen during the nineteenth century. A similar opinion held by a scientist, Contemporary biochemist Michael Denton argues that the universe harbors an inherent purpose that has been planned within the laws of nature or in the structure of the universe in advance; As in his books (Nature's destiny) and (Evolution: still a theory in crisis).

These theories indicate that the universe came according to a specific teleological design and that some of them adhered to unknown natural laws outside the circle of physics and chemistry. It is entrusted with complex vital information and is considered an advanced but incomplete step, as it does not specify the nature of the objective entities from which these laws arise.

Every law operates according to a specific entity, without which the law would not exist. Gravity, for example, does not exist without the presence of physical or energy masses, as well as without electrons and photons, the laws of electromagnetism would not exist, and this is the case with all the laws of nature.

Whereas, the (non-reductionist) theories that adopted the idea of the impact of laws on life and cosmic programming did not specify the nature of the objective entity that performs this programming and generates information. In other words, it did not diagnose the causal relationship related to the information or programming of complex systems.

This is where design in the strong sense comes into play, as in the case of 'intelligence ether.' as the naturalistic explanation does not suit it, and even coding and programming, although it is clear when looking at the totality of cosmic and biological processes, it is not explained within considerations of laws, constants, and natural causes. As the explanations related to it were not able to determine the objective entity that carries out this programming and coding, and then it seems to us that there is something else that is not natural or is not included

within the familiar natural causes. However, its function is to push the cosmic and life processes to specific ends, such as what we assume in intelligence is aroused. The errors and randomness resulting from these operations do not affect the general direction of the design that it undertakes.

The difference between the two previous meanings of design is that the weak sense can explain the laws of the universe, its constants, and its natural causes from physical and chemical interactions, but it is unable to explain what is outside this natural framework. The addition of other natural laws suitable for biological and cosmic programming is not considered sufficient as long as it does not specify the objective entity leading to this programming. It is a weakness that is avoided by the strong sense in terms of its ability to diagnose the objective entity that causes that programming according to a final plan that led to the creation of intelligent, rational beings, and the path is still open towards transcendence.

According to the teleological interpretation, this idea is consistent with what some scientists have said about the existence of intelligent beings common in the universe.

We point out that many naturalists accept the weak sense of design, as long as it does not have in its arsenal the non-natural elements to which cosmic and biological evolution are attributed. On the contrary, most proponents of the intelligent design movement hold a strong sense position.

But the idea put forward by the proponents of this movement is still vague, and some of them have not scientifically determined the identity of the intelligent designer, despite the personal recognition that the designer is God, as stated by the biochemist Michael Behe and before him the chemist Thaxton.

From our point of view, there is evidence that the design is due to a non-natural element hidden within the cosmic and biological

framework. It is similar to human intelligence, as it is not considered natural, although it is not indistinguishable from nature. According to the contemporary physical assumption, the same is true of the two dark matter and energy that govern the universe. However, they are not natural in the usual sense, as nothing is known about them or their laws at all. Before that, the idea of the ether was assumed, although it does not possess specific physical or energetic qualities, so nothing is known about it positively except that it is a mediator for the propagation of light waves, similar to what happens in water and sound waves. Rather, as represented in the Copenhagen School, the probability wave adopted by official quantum physics is a non-naturalistic idea in the usual sense, as Heisenberg defined it as the tendency to something as a kind of physical reality that lies midway between possibility and reality. Therefore, physicists refused to consider electronic orbits a real reality but rather a kind of existence in the world of possibility.

This is in addition to what we have already mentioned in (Contraction of the Universe) from the realization by several physicists of the existence of an overlap between elementary particles, which suggests the existence of something flat on them without representing one of them. We considered this to have two meanings:

One is the flow of the thing into the core of the particles so that the particle is a composite of the special thing and the common thing, as adopted by the Copenhagen school. The other meaning is applying the thing to the particles from the outside. And it is the thesis that we have adopted, as the common element becomes a flat ether on things whose function is to provide information and power for influence, diversity, and teleological development. The most important thing that is characterized by it, is intelligence. It is an idea consistent in some ways with the view of physicist David Bohm in the presence of buried elements affecting the interaction of physical particles.

This idea can be represented by ancient philosophical conceptions, as

it is an idea that is more like the original substance or hyle on which the various images reside, and without it, nothing would appear. Or it is more like the divine mind that overflows over things so that they appear according to their potential natures. Without it, things remain non-existent as fixed objects that do not smell the smell of existence. Yet, the reality of this mind is unknown, as it is like the light by which things appear, and without it, nothing appears of them capable of being seen, and cannot be known, and surround it based on this manifestation of various images.

Therefore, the simplicity of the influence of intelligence on things may make it imprinted with it so that it enjoys varying spectrums of its qualities or that it is in some aspects similar to it, even if it does not realize these qualities due to its extreme weakness, as in life, awareness and will, where it seems to us that they are non-existent in inanimate materials.

We consider that this hypothesis is similar to the relationship of the Higgs field to particle masses, as there is no effect of these disparate masses without their varying contact with this etheric field at the beginning of the universe's emergence. The same is the case in the relationship of what we find of the characteristics of life, awareness, and will of a few existential entities, but it may be due to their strong contact with this ether, with weak contact with most things that seem to us inanimate and do not have awareness and will.

It is known that this biological idea has its ancient philosophical and religious roots and that it is even present in modern and contemporary thought, as many philosophers and scientists have adopted it in different forms, with convergent connotations, and is sometimes expressed as the comprehensiveness of the mind, spirit, soul, life, feeling, will, and so on. It is known as Panpsychism.

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According to the previous data, the scientific community may accept

the non-naturalistic interpretation of the intelligent ether, when two specific conditions are met, in addition to the presence of a supporting sensory witness.

First: is that biology elevates it similarly to what happened with physics in accepting immaterial assumptions, such as the ones we referred to earlier. The vital force was previously criticized, and a physical example was used related to the idea of the magnetic field; although this field is like the vital force and is not observable, it is governed by precise laws contrary to that force. Therefore, vitalism has become an abandoned belief. But this situation was overtaken by the physics of the twentieth century. At the same time, biology remained captive to following the physical approach before this century. However, it was the first to take an advanced position in accepting unnatural assumptions to solve its intractable problems due to the presence of sensory evidence of such beneficial assumptions, especially concerning the principle of intelligence, as humans have, which explains its various arts and industries.

Second: The supposed intelligence in explaining physical and biological phenomena, especially the latter, is non-metaphysical pure or transcendental intelligence, meaning that it is not divine intelligence and the like, which the heavenly religions call for. Rather, it is an intelligence that has scientific indications that support the fact that it is within the framework of nature and not outside it. Therefore, we called it the ether of intelligence, as it has a characteristic similar to that of the supposed ether in modern physics. In this respect, it has nothing to do with purely religious and philosophical assumptions.

Therefore, we believe that when the two conditions mentioned above are combined, taking into account the sensory evidence, the problems and reservations that biologists used to raise in the face of the joining of the principle of intelligence to the scientific circle and participation in the systematic and normative struggle of science will disappear.

## The reference

<https://www.fahmaldin.net/index.php?id=2562>