

Article

Prolegomena to Agapeology: Reflections on Love as Panexperiential Phenomenon

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Abstract: This paper is an attempt to reflect upon the hidden or mysterious logic of love as an ontological and panexperiential phenomenon. In our attempt, we are crossing the fields of philosophy, spirituality, and contemporary research in psi phenomena (also known as paranormal phenomena) and investigating some historical conditions of margins and disputes between the disciplines based on David Ray Griffin's work, *Parapsychology, Philosophy, and Spirituality*. In the main part of this paper, we present the aesthetic theory of force by Christoph Menke and follow his rich analyses on the hidden, obscure layers of the soul. Based on these analyses, we present our own thesis on agapeology as being related both to psi phenomena and aesthetic phenomena. Throughout the history of religion and Western science, magical and miraculous events were too often relegated to the domain of faith or superstition and dismissed almost entirely. In the final parts of this paper, we aim to show that using the approaches of synchronicity (C.G. Jung) and ontology of the ground (F.W.J., Schelling) and acknowledging the phenomena known as quantum entanglement (C. Keller), we can postulate an underlying nexus, providing us with an access to the agapeistic effects of what we idiosyncratically call the phenomenon of dark love.

Keywords: agapeology; telepathy; magic; constructive theology; extrasensory perception; synchronicity; quantum theology; love; spiritualism Catherine Keller; D.R. Griffin; C.G. Jung; C. Menke; F.W.J. Schelling



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1. From Disenchantment to Re-Enchantment: Ventures of a Modern Era

In the philosophy of religion and philosophical theology, love has traditionally held the place of an ethically or eschatologically invested liminal phenomenon, able to traverse both 'mundane' (as in intersubjective relations) as well as 'supernatural' (as in eschatology) dimensions of space and time. Among the key phenomena of religion and spirituality, traditionally and historically, love certainly holds the most preeminent position. But what is the agapeological meaning of love reflected from the ontological and synchronistic points of view? In the "Phantasms of the Living, Dialogues with the Dead" chapter of his beautiful and insightful book *Speaking into the Air*, John Durham Peters succinctly states that "distance and death have always been two great obstacles to love" (Durham Peters 1999, p. 137). Clearly, love somehow always traverses physical and psychical worlds and connects persons across more 'usual', diachronic, and, too often, limited coordinates of space and time. But in some rare moments, the workings of love sometimes open an entirely unexpected and mysterious plane of proximity, being able to connect people or effect upon persons far beyond any known spatio-temporal logic or nexus. These workings of love have historically (or more traditionally) been characterized as magical, mystical and, more recently, occult and paranormal phenomena and/or experiences. They have

mainly been included under the umbrella of religious or spiritual (supernatural) fields, and in the case of the paranormal, psychological fields. In modern scientific discourse, these effects were much too often ridiculed and dismissed or simply labelled as superstitious by various philosophers of science. For this reason, we should dedicate more attention within philosophy to elaborating these agapeistic phenomena. They should also be put them into a dialogue with science, thus compensating the history of disdain and ignorance about these nonsensory (or, as we will put it, extrasensory or anomalous) experiences. David Ray Griffin was right in his important book, *Parapsychology, Philosophy, and Spirituality*, where he stated that the controversy between the so-called paranormal phenomena and modern philosophy of science resembles Richard Rorty's dislike of modern scientism, according to which, science alone was capable of providing the solid basis for any serious justification of the cognitive phenomena (capable of being true and false), and thus rejecting the possibility of literary criticism (which was Rorty's beloved example; we may add magical thinking, mystical experiences, and paranormal phenomena) of being noncognitive and thus utterly 'nonscientific'.¹ Beginning in the new era, marked with Werner Heisenberg's uncertainty principle and quantum mechanics in 1927 and A.N. Whitehead's *Process and Reality* from 1929, which was followed in the late 20th and early 21st century by thinkers such as Paul Feyerabend, Isabelle Stengers and Ilya Prigogine, Karen Barad and many others, paradigms in science shifted, and such dichotomies were not viable alternatives anymore. A fruitful dialogue and long-lasting friendship between C. G. Jung and Wolfgang Pauli is one of the best examples of a need for cooperation in the field of quantum science (which was new at the time) and humanities.²

In an era of disenchantment, we are trained to never, ever, under any circumstances, take supernatural or miraculous events or facts as true. Beyond (and along with) the protestant and scientific revolutions and their decisive and important impact upon the older worldviews, the rejection of animism (in any of its forms) was one of the strongest marks of the modern era. We only need to mention Kant's critique of Swedenborg's visions in his well-known 1766 precritical essay, "Dreams of a Spirit-Seer".³ In *The Myth of Disenchantment*, Jason A. Josephson-Storm nicely engages with this Western turn in the very beginning of his book by presenting the case of an Italian spiritualist physical medium, Eusapia Palladino (1854–1918), whose 'occult' powers were the focus of many celebrated scientists of that time. He reminds us how many of France's most famous scientists personally witnessed and analysed—both in apartments and laboratories—the psychic powers of this Italian woman.⁴ Interestingly enough, Marie and Pierre Curie took part in these séances. As scepticism is rightly in place at such events (and indeed, many other witnesses have testified about fraud and deception caused by her magic skills and various tricks), we may still note that one of the most famous participants at this sessions, namely, Henri Bergson, began this venture "with serious doubts, but ended up producing a paranormally informed philosophy and even becoming president of the British Society for Psychical Research in 1913".⁵ But we are not so interested in a truth value of this and similar cases of animal magnetism, mediumship, spiritualism, etc., in this paper ("Were they 'real'"). The traditions are rich and deserve a nuanced approach. In our contribution, we intend to focus on the paranormal phenomena of a more intimate character, such as telepathy, clairvoyance, precognition, and related cases of nonsensory (or, better, extrasensory, i.e., broadly "telepathic"⁶) interpersonal communication between closely or intimately related persons (we use the term extrasensory perception or ESP in this paper), following the maxim of William James, who stated that "it takes only one white crow [i.e., one example of a paranormal phenomenon that neither cannot be explained 'scientifically' nor reduced to fraud or any other form of trickery, deception and so on] to prove that not all crows are black".⁷ The cases we are interested in are testimonies for a hidden or obscure link or

nexus manifesting within extrasensory interpersonal relations that we will aim to describe philosophically (and, in part, theologically), calling it *the phenomenon of dark love*. Our elaborations of this phenomenon will also include reflections on the agapeistic relationships of the living with the departed.

In this paper, we are therefore interested in an ontologico-ethical logic of the so-called paranormal intersubjective interactions as expressions of a still obscure force of love that we wish to investigate. In our descend, as it were, towards the still unexplored field of the ontology of dark love, we first investigate the selected phenomenological examples of nonsensory/extrasensory ('paranormal', also anomalous) agapeistic events in order to prepare the ground for an in-depth examination of these phenomena in an ontological key. The word *agapeistic*, used in our elaborations, indicates the intention of a transformed subjectivity—as affected by *dark love* (the concept that we develop towards the end of this paper) and activated towards the other in a philosophico-ethical and religiously-theological key—and visible through a cluster of ethically invested acts of an enhanced attention, deep care, compassion, empathy, and love—traversing from, as it were, one *soul* to another (with a mechanism we still need to describe). In *God in Post-Christianity*, we stated that there must be a relationality between two temporal moments. Our time (as human beings) must be related in a yet unknown manner to the temporality of a “God” which interferes with our “ordinary” worlds through the effects that we learned to call “miracles”. In our interpersonal events, we meet halfway to each other, and these mysterious meetings are just events of one bond of love, a plane of immanence yet to be explained and revealed to humanity (and beyond humanity’s own domain) as an inner force of the cosmos that *compassionately* and *telepathically* correlates and synchronizes our apparently disassociated, yet unified lives. It is therefore our aim to further underpin and develop this hypothesis.⁸

2. Mysterious Workings of Love: From Aesthetic Force to Phenomenological Explorations

There is a more obscure or hidden logic of love (which could also be understood as force, as we will see) that interests us in our attempt to outline these *prolegomena to agapeology*. As individuals, we tend to connect or bind ourselves to larger wholes (either defined as the other, cosmos, nature, or a god) through various nexuses; love, of course, is one of the strongest binding forces. Within the aesthetic way of thinking, subjectivity can be understood as the self-relation of and with the forces and “ability (or power) comes before knowledge (. . .)”.⁹ Relevant to our reflection is Christoph Menke’s *Force*, in which the aesthetic subject (which first and foremost is based on sensibility!) is historically “new and fundamentally different from the rationalist I” (Menke 2013, p. 26), which causes it to radically contradict its logic or internal principle. To take this one step further, Menke agrees with Baumgarten (the excerpt is from his *Metaphysics*) that we have something “obscure” operating in all sensibility: “There are obscure perceptions in the soul. The collection of these perceptions is called the foundation of the soul”.¹⁰ With his gesture, according to Menke, Baumgarten therefore could invent aesthetics as he was able to interpret sensibility as cognition and thus position it as an activity of the subject. As directly related to Herder, and as further explicated by Menke, natural aesthetics operates in sensations and obscure concepts, and is thus fundamentally connected to the logic of the obscure mechanism of the soul.¹¹ Menke explains the obscure mechanism of the soul as the grounding of practical subject and relates it to force (*Kraft*, also *Macht* or “power”). Force now means that

the one and the other exist only in operation, in the transition of the one into the other, in the emergence of the other out of the one. Thus “force” also means that the one and the other are so closely interrelated that the other is the one in another form. (Menke 2013, p. 36)

What implications does this insight have upon the logic of interrelationality or the intersubjective connections of a practical subject? Where have these connections been grounded, or is force somehow related to the obscure or mysterious ontological grounding of all being? We are not yet at this stage. But clearly, the obscure *does not* refer to the conscious sphere or to the field of cognition. If this force is also not mechanical, then it is expressive, as argued by Menke. It is related to something much more fundamental and internal than any (mechanist) causation, namely, to purposeful *life* or an internal connection of any living being. The obscure force of the soul is, finally, understood as “a presubjective and indeed countersubjective force that constitutes man” (Menke 2013, p. 41). As based on these important aesthetic reflections, we will be arguing that—analogously to the aesthetic sense in human beings, which is capable of connecting one soul to another based on a common grounding of force and aesthetic, and thus, sensible power—we are invited to further explore, with Herder, this “deep abyss of obscure sensations, forces, and irritations”¹²—as an obscure logic of now interpersonal irritation (or, inspiration)—towards the other in her equally groundless and obscure soul.

Now, we return to our reflection by introducing some preliminary phenomena of our practical ways of connecting with others; based on these phenomena, we will later try to explicate the concept of obscure or dark love, beyond the aesthetics and towards ethics. Ethically, we can experience a plethora of personal (intersubjective) and social ways of connecting—from forming a friendship, a couple (as in a loving encounter), a family, parental or sibling relation (particularly strong are the ties among identical twins¹³), etc.—including various ways of being a member of a community, such as, of course, a Church. These ways of connecting are based on various sets of both sensory and normative impulses and acts. In this elaboration, we will be focusing on those rare and enlightened intersubjective and communal contexts where a certain *transcendence (or abundance) of love* is manifested through selected enhanced sensory and extrasensory effects, causing radical transformations of our subjective ways of understanding the spaces in-between these relations. Agapeology is our approach towards this transformed understanding of the human psyche: our thesis will be that the more mysterious or hidden (both in our psyche as well as in cosmos) workings of love that we mentioned above are fundamentally related to the question of the correspondence of our selves (or souls) within the broader ontological nexus. We still need to define and explain this phenomenon, and which, analogously, was explained by Menke in his seminal work on aesthetics as an obscure mechanism of the soul. In this paper, we are particularly interested in communication at distance as invested with the strongest agapeistic impulses. Let us try to investigate into these phenomena more closely now.

In his illuminative book *Where are the Dead?*, Peter Moore uses, as he puts it, “old-fashioned human curiosity” to investigate a broad set of questions related to various relationships between the living and the departed (the phenomena presented and explored in his book include dying, death and post-mortem survival) (Moore 2017). Clearly, the history of religion and theology, anthropology, sociology, and of course philosophy, testifies to many and varied beliefs and narrative testimonies on these links and is pregnant with myths, beliefs and doctrines on these matters. The main concern of Moore’s chapter “Between the living and the dead” is “to examine what kinds of relationships might connect the living with the surviving dead” (Moore 2017, p. 142). By presenting and describing some of the cases for these contacts, Moore is of course aware of the basic hermeneutical danger—namely that cases of any of these contacts could have been provoked or prepared for in some way without the subject being aware of it. When someone somehow feels the presence of the deceased person, this always could be underpinned by a strong wish to return the loved one back to life, and an activation of an unknown psychic energy is at

work in any of such experiences. The closer the bond once was, the stronger the wish to reunite. Among the most interesting testimonies for this bond are the so-called end-of-life experiences, which may be anecdotal (and thus, subjective experiences) or otherwise registered by third parties, comprising the so-called deathbed visions and near-death experiences, out-of-body experiences, and near-birth experiences.¹⁴

Related to these constellations, let us look at the excerpt from Catherine Keller, which can serve as an underpinning for the mysterious (or not yet fully revealed or known) bonding energy we were considering in these and similar experiences. This also serves as a transition to our elaboration of telepathy:

We are learning of an immediate connectivity operating across the widest distances, where there is not empty void but rather an infinitely plastic body of mysterious energy. And the very energy of the expansion may flow from the intimacy of the entanglement. Never mind the math. Consider the metaphor! The ancient mystical trope of the “*brilliant darkness*”—the glowing darkness of the infinite whom we have nicknamed God—seems to be growing (in theory) a subtle body. A body of energy, no thing, but pulsing webs, strings, and fields, the entangled intensity of everything that is, in some sense, everywhere.¹⁵

We may guess whether this body of energy (*everything that is, in some sense, everywhere*) also includes a subtle bond between the energies of the living and of the deceased. A partial answer could already be offered by Moore, who, while being extremely cautious about any naïve or simplified arguments on the post-mortem phenomena, concludes his thoughtful book with the following observation: “There is indeed a huge body of empirical data which it would be perverse not to consider as constituting at least putative evidence for post-mortem survival”.¹⁶

We now intend to focus on one peculiar kind of extrasensory phenomena, namely telepathy, as it is most closely related to what we understand by agapeistically invested intersubjective communication. But first, let us recall an important testimony by one of the major Western thinkers—Jacques Derrida. In his “Telepathy” essay, which is a testimony to Derrida’s own *conversion* to telepathy (being a trace of Freud’s report of his conversion to telepathy from 1926), we find this excerpt from a letter, dated 10 July 1979:

When you asked me the other day: what is changing in your life? Well, you have noticed it a hundred times recently, it is the opposite of what I foresaw, as one might have expected: a surface more and more open to all the phenomena formerly rejected (in the name of a certain discourse of science), to the phenomena of “magic”, of “clairvoyance”, of “fate”, of communications at a distance, to the things said to be occult. (...) Everything, in our concept of knowledge, is constructed so that telepathy be impossible, unthinkable, unknown. If there is any, our relation to Telepathy must not be of the family of “knowledge” or “non-knowledge” but is of another kind.¹⁷

This testimony indicates clearly that our concept of knowledge must allow for *another* (‘deeper’) *sensitivity of the other*—one that is not only based on cognitive and sensuous knowledge (or mere on science), but also one that could be expanded (and, as such, nurtured) towards the extrasensory plane of proximity and love.

According to Griffin, who completed extensive research on all possible kinds and testimonies of paranormal phenomena, a remark by Alfred North Whitehead (1861–1947) started the new era. After focusing on mathematics and philosophy of science in his early career, in *Science and the Modern World* (Whitehead 1925), Whitehead became convinced that “the supposed basis in science for mechanistic materialism as a worldview had been completely undermined by developments in science itself, including evolutionary theory,

relativity theory, and quantum theory” (Griffin 1997, p. 36). Although this was not his primary or even his secondary aim of studies, Whitehead mentions telepathy positively. In the same time, we are also witnessing an interesting ‘conversion’ towards telepathy by Sigmund Freud, who, after an initial (i.e., total) scepticism, embraced it towards the end of his life in his private letters to his close friend Ernst Jones.¹⁸ To return to Whitehead: as based on his later works (including, of course, the seminal work *Process and Reality*), and Whitehead’s notion of “prehension” as expressing the original nonsensuous perception of the world, Griffin summarizes his points as follows:

He does not believe that sensory perception is our only, or even our primary, means of receiving information about the world beyond ourselves. Rather, he says, “sense-perception, despite its prominence in consciousness, belongs to the superficialities of experience”. What is primary is a nonsensuous perception of the surrounding world, which Whitehead coined the term “prehension” to express. (Griffin 1997, p. 38)

Griffin adds that when Whitehead speaks of prehension, he generally does not think of extrasensory perception, but he does mention telepathy in some places, referring to it as a possibility “that we can detect in ourselves direct aspect of the mentalities of higher organisms”.¹⁹ Importantly, for Whitehead, there exists a causal power “beyond that recognized by current physics, so that all events need not be explained in terms of its four forces” (Griffin 1997, p. 39). This energy is called “full-blooded creativity”²⁰ and comes very close to the evolutionary theological concepts of the cosmos, as proposed by Teilhard de Chardin. And indeed, in *The Unbearable Wholeness of Being*, the Teilhardian thinker and theologian Ilia Delio (who relies on the insights from systems biology and quantum physics) presents a fascinating story about how love is much more deeply embedded in the fabric of universe than one would be willing to admit.²¹ For Delio, following Teilhard de Chardin, love is the cosmological force—“the fire that breathes life into matter and unifies elements center to center” (Delio 2013, p. 43).

But let us now try to outline some more methodical traits as related to elaborations of telepathy. The key problem of any study of extrasensory phenomena or telepathy is the veracity of the data and methodology. For this reason, let us begin with the example of Henry Sidgwick (1838–1900), who was among the most learned British philosophers of the 19th century. The case of Sidgwick is among the key arguments in Griffin’s key book on parapsychology and philosophy. It is noteworthy to add that Sidgwick has later agreed to become the president of then established Society for Psychical Research. Towards the end of his career, he was reluctant to affirm the possibility of empirical evidence of the existence of the individual after death, yet he was convinced (like his friend William James) that there was sufficient evidence for telepathy. James contended this in one of his testimonies:

My own white crow is Mrs. Piper [Eleonora Piper, 1857–1950]. In the trances of this medium, I cannot resist the conviction that knowledge appears which she has never gained by the ordinary waking use of her eyes and ears and wits. What the source of this knowledge may be I know not, and have not the glimmer of an explanatory suggestion to make; but from admitting the fact of such knowledge I can see no escape.²²

With this historical example of a mediumistic personality and its telepathic capabilities, we, of course, do not implicate any *agapeistic* element. It simply serves as empirical evidence of supernormal knowledge we yet cannot specify or classify within the scientific knowledge even of our time. For our aim, the so-called telepathic impressions are far more interesting as they implicate an invested ethical and thus agapeistic content, usually operating between deeply connected individuals in a relation, where care, emotional attentiveness, compassion,

empathy, and love are in the forefront. For us, such telepathic impressions present the hidden or obscure ground of agapeology as an ontologico-ethical event that still need to be investigated upon. In our *God in Post-Christianity*, we already pointed to the possibility of telepathy and argued that, while we are still not in possession of the scientific methods that could be used to entirely verify these hypotheses (or, even better, explain them, as numerous surveys have already been conducted that have verified them (Cardena 2018)), for Jung, these phenomena were taken as *psychic* and regarded within the context of the activation of the archetypal plane of our psychical life. As highlighted by Andrea Kropf in her extensive work on Schopenhauer, Jung, and the paranormal, it was Jung's firm conviction that there was a theoretic proximity between the fields of parapsychology, depth psychology, and modern physics, and that they all "culminate in the conception of the archetypes as psychophysical natural constants and as creative world-shaping factors".²³ One example from Griffin's book might help us to shed light on these agapeological connections. The event Griffin discusses was well reported, and it is unlikely that the whole family involved would have intentionally falsified it. In 1949, Ms. Joicey Acker Hurth was living in Cedarburg with her husband. It started sometime after midnight, when Joicey awakened with a feeling of deep sadness and the impression that something was wrong. She started to cry and had a terrible ache in her heart. Due to this sadness, she did not sleep for the rest of the night. The next morning, during breakfast, she suddenly exclaimed "It's my father! Something is terribly wrong with my father!" Griffin reports that she had no reason to make such a statement; her father was healthy, and no sign or knowledge of illness had been reported to Joicey previously. Then the telephone rang, and her aunt informed Joicey that her father was in a coma and dying, a thousand miles away. Her mother then took the phone and asked Joicey: "Didn't you receive my letter? I wrote you that your father was very ill". But the letter had never arrived at her home as bad weather had grounded all planes, and the mail was thus not delivered.²⁴

We believe that there is an obscure nexus or bond operating in the interpsychic spaces and temporalities—and, as we will try to show—and we also believe that these intuitions can be related to the traditions of Giordano Bruno, Arthur Schopenhauer, F.W.J. Schelling, C.G. Jung, Catherine Keller, and many other key Western thinkers, delving into the ontological phenomena and excavating what we would like to designate as an ontologico-ethical plane of *dark love*. It is our aim in the following, third part of this paper, to elaborate some of the possibilities in this regard.

3. Mysterious Workings of Love: Prolegomena to Agapeology

In *The Myth of Disenchantment*, Jason A. Josephson Storm nicely presents the 19th century nostalgic inclination in German philosophy, and Romanticism in general (including, of course, the 20th century echoes in Heidegger), toward mythology. We find this impulse particularly strongly presented in Schelling's philosophy, as already stated in his *System of Transcendental Idealism*: "In mythology there was a medium [for science in poetry], before the occurrence of a breach that now seems beyond repair" (Josephson-Storm 2017, p. 64). A new mythology should therefore come into the world as a new medium to communicate some of the more delicate, hidden or obscure 'truths.' For Josephson Storm, this new myth was not something like a new narrative of Asian (Aryan or Teutonic) revival of our culture (or, a newly revived *Ur-myth* of a German nation); instead, he pointed toward another *return*—towards something more indistinct, as it were, "a myth in search of myth", going beyond the narrative that had been present from the birth of Greek philosophy to the Renaissance and onwards to the Enlightenment, that "the darkness of superstition, myth, or religion began to give way to modern light, exchanging traditional unreason for technology and rationality" (Josephson-Storm 2017, pp. 64–65). We have already indicated

the price of such a gesture in the beginning of this paper—as related to the reductionism or purely rationalist views within modern science—and aesthetics (as presented by Menke in his *Force*) was one of the ways out of this train of thought. Now, to more closely look into some of the key thinkers of this era, we already know that Schopenhauer expressed a strong interest in ‘animal magnetism’ (i.e., as a common name of his era for the cluster of paranormal phenomena of his era). He firmly believed that

apart from the outer connection between the phenomena of this world on which the nexus physicus [physical connection] is founded, there must exist another besides, passing through the very essence in itself of all things: a subterranean connection, as it were, by means of which immediate action was possible from one point of the phenomenon on to every other point, through a nexus metaphysicus [metaphysical connection].²⁵

In Schopenhauer—as we interpreted in our recent reflections on telepathy—this connection might be related to the *magical power* as an inherent part of the Will or *Ding-an-sich*, which is now a necessary step towards a new understanding of the world based on a thesis of telepathic coordination and correspondence, as a possibility of compassion, understood as *sympathy*, which, in our reading of Schopenhauer’s animal magnetism essays, was extended through *telepathy* into our newly invented *panpathy*.²⁶

Schelling was thus among those thinkers of his era that were interested in the paranormal, and we aim to connect his philosophy of the abyss and love to our previous reflections on paranormal phenomena, especially to telepathy, as a part of our newly presented agapeology. In his beautiful and tender work on spirituality of death, *Clara* (which was written in 1810 after the unexpected death of his wife Caroline in 1809 and Schelling’s personal mourning), the main character, Clara, argues that there is a link or communication between this world and the world of the deceased. Schelling knew that such a thesis—in the midst of the Enlightenment era—would certainly raise many eyebrows within the philosophical circles around him. For this reason, he pointed out in the Introduction to *Clara* that

before they can raise their usual complaints against this undertaking, they will first have to prove that *there is such a chasm between nature and the purely spiritual world* as they assume, or at least they will have to knock down our proofs that there is a natural connection between them.²⁷

According to our understanding of this dialogue, there must be a pre-eminence of love hidden, as it were, behind the still ‘mundane’ or material acts of our mourning (bodily and emotional suffering, tears, . . .) and related acts of dedication (mourning, burial rituals. . .) to the souls of the departed. In *Clara*, Schelling therefore does not offer an ontological grounding to his tender yet more phenomenological (or spiritualist) observations. We need to look more closely into his other texts for further clues on how to unveil the obscure mechanism of the soul—namely, Schelling’s *Philosophical Investigations into the Nature of Human Freedom* (from 1809) and his earlier dialogue *Bruno* (from 1802).

Schelling begins his dialogue *Bruno* by mentioning ancient Greek mysteries. We know that in these sacred mysteries, we are witnessing secret rituals, operating in the closest vicinity of the fear of death and its overcoming.²⁸ The most famous mysteries were the Eleusinian Mysteries, dedicated to the cult of the ancient Greek goddesses Demeter and Persephone, which had a decisive role as yearly purification rituals for the Athenians. As related in the etymological sense to the initiation (the word *mystéria* originates from *myein*, ‘to initiate’), the dialogue invites us to explore (and be initiated into) some of the most fundamental and obscure questions of philosophy. The dialogue was written as Schelling’s response to the criticism of Fichte and brings, in our opinion, some of the most delicate teachings on the nature of things from his entire philosophy. Let us investigate

into some of its ideas. In discussing the nature of ancient Greek mysteries, Lucian, Anselm, and Alexander (the characters in the dialogue) in the beginning of the dialogue, Bruno (representing both Giordano Bruno and Schelling itself) is invited to join the discussion. Bruno is told that he “should describe the kind of philosophy he thinks the mysteries must have taught”, and he begins with the proposal that “the world consist[s] not in life alone, but in death as well, and not in body alone, but in soul too” (Schelling 1984, p. 135). In discussing the nature of the universe between its finite and infinite forms, Bruno states the following:

Now precisely because the true universe is an infinite fullness where nothing is divorced or excluded from anything else, where everything is absolutely integrated into one, in the image world it is forced to spread itself out over a boundless expanse of time (...) then this unity seems to require for its development a time span so great that it could have neither a beginning nor an end. (Schelling 1984, p. 151)

Translated into the ontotheological language, this now means that (with Bruno, and recalling the philosophy of Giordano Bruno²⁹) in God, “no concept of any individual is excluded from the concept of all things that are, or were, or will be (...)” (Schelling 1984, p. 151). Now, this spatio-temporal unity of all things in God is related to what is designated by Bruno as a “*sacred abyss* from which everything springs forth and to which everything returns”,³⁰ thus leading us towards the ontological ground of everything, which we now are proposing to be understood as *a matrix*, as it were, of all being and all relationality. With Bruno:

In this way, the universe sleeps in an infinitely fruitful womb, as it were, along with the profusion of its shapes and forms, the kingdom of life, and the totality of its developments; all its forms, inexhaustible within time, are here simply present in the eternal identity; the past and the future, each one an infinity for finite [consciousness] are not separated, but lie together under a common cloak. (Schelling 1984, p. 159)

The universe in which distinctions between the natural and divine principle are now suspended, is “intertwined [or, rather, *entangled*?] with itself”³¹, and all its beings strive towards the oneness—to ultimately become one soul and one body. These pantheistic and Spinozistic thoughts (the highest power is now understood as God *or* nature—a being that is intertwined in a sacred unity, where neither would transcend the other) continue throughout the dialogue where—in the course of this argument—substance becomes form, and vice versa. Now, as the thoughts are fully developed, perhaps the most important thought is revealed by Alexander: that there is one destiny for all things. More concretely, it is

one life, one death. No one thing takes precedence over its fellows, for there is one world, one plant, as it were, wherein everything that exists is merely leaves, or blooms, or fruit, differentiated not according to essence, but only according to rank; there is but one universe, and everything within it is splendid, truly godlike, and beautiful; but in itself, it is uncreated and equally eternal with absolute identity itself, since it is the latter’s unfading and only-begotten offspring. (Schelling 1984, p. 208)

The universe therefore unfolds as an actuality of various things intertwined in their sacred and (eternally-)lived substance *qua* materiality (form is matter, and matter is form; and the substance of all substances is called God), or, translated into a more modern jargon—in its psycho-physical complexity. Schelling concludes the dialogue again with mysteries—equipped with a new knowledge and after penetrating into the secrets of nature, we are

now celebrating both the eternal incarnation of God and the divinization of humankind for we have been initiated into the mysteries of “immortal excellencies” (Schelling 1984, p. 223). All these thoughts of course relate to the scope and nature of mysteries. But what is the agapeologic logic of these thoughts?

To answer this question, we need to make a step further in our descent, towards the obscure origin of love in our soul. In his 1809 work, *Philosophical Investigations into the Nature of Human Freedom*, which is a masterpiece of ontology, Schelling identifies the secret of all love as a part of his ontology of the primal ground, as a being before any duality or difference (i.e., as an absolute indifference). If Bruno’s arguments are still wrapped into a cloth of pantheism, here we now have pure philosophy of the ground, revealed in all complexity and dynamism:

We have already explained what we assume in the first respect: there must be a being before all basis and before all existence, that is, before any duality at all; how can we designate it except as ‘primal ground’ [*Urgrund*] or, rather, as the groundless [*Ungrund*]:³²

This notion of groundless precedes all basis, for Schelling, and it also precedes the division or antithesis between good and evil. But, again, in an idiosyncratic dialectical manner, Schelling does not stop here: the essence of this basis is therefore groundless, and thus, *abyssal*. We know that in *Bruno*, the spatio-temporal unity of all things in God was named the *sacred abyss*. But in *Philosophical Investigations*, the abyss, or the groundless [*Ungrund*], now further “divides itself into the two equally eternal beginnings” (Schelling 1989, p. 89) (of ground and its basis, or essence). In order to become one in this division, the mystery of *love* is invoked, namely: “this is the secret of love, that it unites such beings as could each exist in itself, and nonetheless neither is nor can be without the other” (Schelling 1989, p. 89). The ground of nature is now finally designated as “dark”³³ by Schelling, and we may recall the obscure mechanism of the soul (Menke) here; it is this ontologico-agapeological secret of love that we now wish to designate idiosyncratically as *dark love*. This mysterious working of love resides in the depths of the ground while also working or effecting the world from the ground in synchronistic ways we cannot fully describe or comprehend. It will be our task in the concluding, fourth part of this paper, to elaborate on the logic of *dark love*.

4. Dark Love, or the Obscure Agapeistic Synchronicity of the Ground

In elaborating upon Christoph Menke’s *Force* as a concept of what he calls aesthetic anthropology we have seen that aesthetic subject necessarily outgrows and deepens the historically predetermined logic of a rationalist I and its subjective modes. With the very invention of aesthetics by Baumgarten, sensibility was for the first time understood as cognition, operating, as further explicated by Herder, in sensations and obscure concepts. With Menke’s elaboration of the aesthetic anthropology, practical subject was grounded in force and understood as a relation. The obscure force of the soul was understood as “a presubjective and indeed countersubjective force that constitutes man” (Menke 2013, p. 41). This presubjective and fully expressive interrelationality of the soul was related to various phenomena, including poetic enthusiasm and inspiration, or broadly, to the workings of the aesthetic sense of the human beings, connecting one soul to another in various ways. As we will see, these phenomena are already closely related to what constitutes the field of synchronicity and related research on psi phenomena. We have also already indicated, that in this elaboration, we will be focusing on those intersubjective events or meaningful coincidences where a certain *abundance of love* is manifested through an enhanced sensory and extrasensory effect, causing radical transformations of our subjective ways of understanding the spaces in-between these relations. Through reading Schelling’s

Clara, we have seen, for example, that behind the visible acts of longing or mourning (such as melancholy and sadness, mourning and grief, with tears as its material signs, etc.), there is a more obscure or hidden psycho-physical mechanism of the ‘soul,’ operating from ‘behind.’ We have already conjectured that these transformations might be related to the not yet fully understood correspondence of our selves (or souls) within the broader ontological nexus. Our initial thesis therefore was that the more distant these extrasensory phenomena of love (translated into mourning, sadness, and other forms of ‘deep’ care and intense compassion—even with the departed in their ‘new’ ontological state), the stronger the impulse (or force) of love is at work in these workings. These connections may now be related to what we understood as the effects of *dark love*, first visible in various intersubjective events that we explained earlier—from forming a friendship, a loving couple, and so on—and then also in a more mysterious effects of telepathic expressions and similar ‘synchronistic’ events. Our thesis now is that these mysterious (including telepathic) effects originate and spring from their common ontological matrix, understood by Schelling as a sacred abyss, where they have been intertwined in their synchronistic dynamism. What now is the nature of this synchronism?

One good way to elaborate on synchronicity is recalling the well-known Stockholm fire incident, in which the famous Swedish scientist, philosopher, and mystic Emmanuel Swedenborg was involved. As it is now widely known, at a dinner party in Gothenburg (it was in 1759), he

had a vision of houses on fire nearly 500 kilometres away in Stockholm. An account of this fire, including such details as the time of the fire, and when it was put out, was given by Swedenborg to guests at the party held by a Mr. William Castel. Though the fire had consumed 300 houses, Swedenborg was relieved that the fire had stopped three doors from his own house (a fact which was confirmed later). The same account was given later to the Gothenburg city authorities. It took two or three days for news from Stockholm to reach Gothenburg by courier. (Storm 2025, p. 2)

Now, the father of the synchronicity thesis is of course C.G. Jung. Jung was strongly influenced by Schopenhauer’s thought, but as already mentioned, he also closely collaborated on quantum-related phenomena with his friend the physicist Wolfgang Pauli, who was known in the scientific circles of his era for his paranormal abilities.³⁴ Throughout his life, Jung was under the strong influence of paranormal phenomena which led him to believe that, apart from the ordinary personality or psyche, there must be another, more primordial, ancient, and deeper psyche, which was closer to dreams, nature, or God. For Jung, distant knowing or knowing of future events is possible since *within the unconscious*, these phenomena or events co-exist beyond the ordinary causal space-time continuum. As stated in one of his essays:

For the unconscious psyche space and time seem to be relative; that is to say, knowledge finds itself in a space-time continuum in which space is no longer space, nor time time. If, therefore, the unconscious should develop or maintain a potential in the direction of consciousness, it is then possible for parallel events to be perceived as ‘known’.³⁵

On the ontological level—and as based on our thesis that the more distant the anomalous (or extrasensory) phenomena of love, the stronger the impulse of love must be in these workings that are still mysterious to us—we can now try to interpret Schelling’s philosophy of the spatio-temporal unity of all things in what was designated as the sacred abyss, where distinctions between matter and form, or the material and the psychic, are also suspended on an ontological level. In Jungian terms, on the abyssal level of our psyche (or soul), love

is the secret that is able to unite “such beings as could each exist in itself, and nonetheless neither is nor can be without the other” (Schelling 1989, p. 89). Dark love (analogous to yet not be revealed or understood as dark matter in physics), is the noncognitively and ‘anomalously’ (as opposed to the spatio-temporal logic of the so-called ordinary ethical phenomena) presented and still obscure aspect of our psychic life, reaching toward the ground of everything, with the sacred bond of love as proximity. In his beautiful work *Cross and Cosmos*, the theologian John D. Caputo wrote:

Each thing is entangled with everything else in a common field of potentiality, a common (under)ground of being, a sea of entangled potentiality, a wavy undulating boundlessness, a *tehom*. Theologically, this resonates with a *Deus-sive-natura* panentheism. (Caputo 2019, p. 203)

This comes very close to one of David Bohm’s statements, namely that the “essential feature in quantum interconnectedness is that the whole universe is enfolded in everything, and that each thing is enfolded in the whole” (Bohm 1986, p. 155). Maybe we indeed are a part of a mysteriously weaved cosmos, as a potentiality, providing us with an impulse of agapeistically induced connections between the loved ones, proximity of an encounter, and an ongoing mystery of the two. The obscure force of the soul might thus be revealed as *love, pulsating and undulating as an energy of the ground, between-us and inside us*.

A new materialism in philosophy as well as related constructive theology both affirmed that, in the 20th century, we have been able to finally reject or overcome traditional hierarchical ontologies—such as “distinctions between spirit and matter, life and nonlife, or sentience and nonsentience”, without again “embracing a straight reductionism, whether to cells, particles, or any purported fundament”.³⁶ Now, for Keller, further on her path towards a new constructive theology of, as she calls it, *apophatic matter*, “dark matter is incomprehensibly different (...) than baryonic matter”. We therefore live “in a cosmic network, a network of forces and fields, of nonlinear quantum connections and nonlinear, creative matter”.³⁷ And, further along this line of thought, we may add a beautiful and insightful paraphrase of the Nicene creed by Jane Bennett, who stated: “One matter-energy, maker of all things visible and invisible” (Keller and Rubinstein 2017, p. 125). As for theology of apophatic entanglement, matter and God designate different yet *not* separable becoming; there is one differentiated yet ontologically not separable becoming of *dark love* within our abyssal (dynamic and synchronistic) agapeistic ontology. It is the mysterious becoming of love from within the abyssal ground that continually affects all our loving encounters. This undulation of the ground in love is the flux of a matter-energy in which even life and death are fluctuating—as in an echo of the Nietzschean teaching of *eternal recurrence*—in a superposition of *a* life and *pre*-life, life and *after*-life, beyond the spatio-temporal continuum, and also well beyond any ordinary dichotomies or concepts of ‘good’ and ‘evil’. In every single agapeistic phenomenon (‘ordinary’ or ‘anomalous’) there resounds a hidden, yet *ethically* observable echo of love-energy and fullness of life in all its manifestations. Within this agapeology, love implicates, as it were, all our strivings, including our sufferings and blessings, and binds us with a hidden force that is comparable to the force of gravity. Our attempt to introduce and reflect upon the agapeistic phenomenon of dark love could now be summarized as follows:

Originating in the ground or sacred abyss of the soul, dark love is a synchronistic and panexperiential phenomenon, uniting beings of the cosmic network through distant binding effects of sympathy, telepathy, and, in some cases, panpathy. These synchronistic correspondences between humans (and, sometimes, of humans and other living beings) are based on nonlocal and psychic-material occurrences where a common nexus (agapeistic bond) is attested. Agapeistic phenomena are visible signs of dark love, revealed as philosophico-ethical (when

thought of in human terms) and/or religiously-theological acts (when thought of about gods), and evident as enhanced attention, deep care, compassion, and absolute love ($\acute{\alpha}\gamma\acute{\alpha}\pi\eta$).

It may be useful to conclude with Whitehead's observation on his contemporary situation, in what he terms as a change from materialism to organic realism; he proposes and defends it as follows:

In the language of physical science, the change from materialism to 'organic realism'—as the new outlook may be termed—is the displacement of the notion of static stuff by the notion of fluent energy. Such energy has its structure of action and flow, and is inconceivable apart from such structure. It is also conditioned by 'quantum' requirements. (...) Mathematical physics translates the saying of Heraclitus, 'All things flow,' into its own language. It then becomes, All things are vectors. Mathematical physics also accepts the atomistic doctrine of Democritus. It translates it into the phrase, All flow of energy obeys 'quantum' conditions. (Whitehead 1978, p. 309)

5. Conclusions

We may not affirm that it is still not possible to attest the quantum entanglement as an explanation for the mysterious workings of love—such as mentioned by Cardeña in his survey of the current state-of-the-art in the field of parapsychological phenomena as related to quantum mechanics—that “psi phenomena—such as a sudden death affecting a loved one at another location—are consistent with a nonlocal view of the universe” (Cardeña 2018). In this vein, we may affirm with Ernest Simmons that despite scientific doubts that dynamic states might not scale up to the level of molecules (and further to the cells, and so on), “[q]uantum events must in some manner be connected with classical, everyday life”. In the sense of a deep Incarnation, Simmons even argues that “God is always ‘with us’ as the divine superposition within the midst of the creation” and concludes his paper with the following thought: “Understanding that love as thoroughly enfleshed and entangled with creation connects it to all sentient creatures and perhaps to the cosmos itself”.³⁸

In conclusion, for us, and as based on our philosophical, spiritual, and theological reflections on ontology of the ground, agapeology is able to convey our deepest longings into the workings of love that *binds* persons and living beings, heals their wounds, and protects and nurtures us. The genealogy of life reveals as the agapeology of the abyssal and dark love-energy.³⁹ Let us share our hope for the scientific collaboration between philosophy, theology (and spirituality), and science to continue to grow closer in the future, in matters that connect and even bind us across the known and still unknown coordinates and fields of our universe.

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Notes

- ¹ David Ray Griffin, *Parapsychology, Philosophy, and Spirituality: A Postmodern Exploration* (Griffin 1997, p. 285). By pointing to this dichotomy, Griffin asks the reader to take sides—either towards an exclusive scientism or, as indicated with Rorty’s example, towards a more pluralist and “constructively postmodern” way of thinking within the broader contemporary humanities.
- ² As Jung knew Albert Einstein and his theory of relativity, he was also familiar with the early stages of the new quantum mechanics (in particular, as defended by Niels Bohr) and his theory was further developed and refined on a basis of his friendship with the physicist Wolfgang Pauli (this friendship lasted from 1932 and until Pauli’s death in 1958). This collaboration was important for Jung’s conception and development of the theory of synchronicity. For more on this, see (Main 1997).
- ³ See (Kant 1766). As is known, Kant wrote this book to secure his career at the University of Königsberg—against the prejudice that he actually was in favour of Swedenborg’s work. Earlier in his life, Kant bought and read all of Swedenborg’s works and commented upon them positively in some of the letters.
- ⁴ See (Josephson-Storm 2017, pp. 1–3). Among them were physiologists such as Jacques-Arsène d’Arsonaud de Gramont, psychiatrists such as Gilbert Ballet, various doctors, and three future Nobel Prize winners (in the decades from 1872 until her death, her powers were also tested by numerous other scientists outside France).
- ⁵ (Josephson-Storm 2017, p. 2). In one of his last letters, Pierre Curie testified: “We have had several more séances with the medium Eusapia Palladino (we already had sessions with her last summer). The result is that these phenomena really exist, and it is no longer possible for me to doubt them. It is incredible but it is so; and it is *impossible to deny it* after the sessions, which we performed under perfectly controlled conditions. (...) In my opinion, there is here a whole domain of completely new facts and physical states of space about which we have had no conception”. (p. 3) On Eusebia Palladino, see (Lamont 2013): “Palladino was no simple case: on the one hand, she was regularly caught cheating, even by those who continued to express belief; on the other hand, she was reported to have produced genuine phenomena at times, in front of experienced and (previously) sceptical observers. For proponents, she was another example of the genuine but fraudulent demonstrator of extraordinary phenomena. . . Critics pointed to evidence of fraud, proponents pointed to the best evidence (where, they argued, fraud had been impossible), and critics argued that the investigators had simply missed it”. (p. 189) Still, one may also note that, as stated in a more recent elaboration on Eusebia Palladino’s life: “Many scientists did not deny that she sometimes resorted to tricks—especially when she was tired or had ‘performance anxiety’—but did not believe that this deception could explain all the complex phenomena that occurred during the séances. (...) If there was fraud, commented the Polish psychologist Julian Ochorowicz, it was not conscious, because Palladino often fell into a trance during the séances”. See the excellent and detailed elaboration of her life and work by (De Ceglia and Leporiere 2020, pp. 441–71). doi:10.1017/S026988972100020X.
- ⁶ In his elaboration of the 19th and 20th century inventions related to transmission and recording, Durham Peters explains the usage of a prefix *tele-* in various new devices, such as telegraph, telephone, and television, stating how the “nineteenth century saw a revolution in both space binding and time binding”. (See Durham Peters 1999, p. 138; note also the umbrella term ‘telecommunication’). With the phonograph as another truly revolutionary invention, people could for the first time keep memory of a voice of a deceased person. Western spiritualist tradition evolved in this era, and as stated by Friedrich Kittler, now “[t]he spirit-world is a large as the storage and transmission possibilities of a civilization”. (p. 139) As argued by Durham Peters, the recording media made the afterlife of the dead possible and various media of transmission allowed by then unprecedented and entirely new phenomena to become ‘real’ (first telegraphic contact was established in 1844 and the first spiritualist séance has happened soon after in 1848). It was in this era that the word ‘telepathy’ was coined by a leader of the British Society for Psychical Research Fredric Myers.
- ⁷ (Griffin 1997, p. 24). As a philosopher and scientist, James was of course highly aware of the level of possible deception or fraud involved in these fields; still, he was a founding member of the American Society for Psychical Research.
- ⁸ This paper is therefore a sequel to our most recent work *God in Post-Christianity: An Elemental Philosophical Theology* (Škof 2024). See especially Chapters 4 and 5, and the Postlude (for the thoughts on compassionate and telepathic correlations, see p. 106). For our earlier outline of philosophy and theology of love, see *Antigone’s Sisters: On the Matrix of Love* (Škof 2021), Chapters 4 and 5 (on Schelling and Binswanger). As related to the transcendence of love, we pointed out the following: “This logic of encounter incorporates the boundlessness or the surplus (we will call it exuberance or excess; Binswanger uses the term *der Überschwang*) of love (...)”. (p. 115). But here, Binswanger extends this logic a step further: “Just as we speak of the love immanence of death in life, we have to speak of the love immanence of life in death. The former is called loneliness (*Einsamkeit*), the latter “twogetherness” (*Zweisamkeit*)”. (p. 118; the excerpt is from Ludwig Binswanger’s *Grundformen und Erkenntnis menschlichen Daseins*, (Binswanger 1993, p. 170)).
- ⁹ Christoph Menke, *Force: A Fundamental Concept of Aesthetic Antropology*, transl. Gerrit Jackson (Menke 2013), 21. Menke adds: “This means that aesthetics conceives of the subject as essentially practical. It is foundational for the subject that he can do something—that he has a capability of power: ‘My soul is force’ (*Metaphysics*, §505). Aesthetically conceived, the subject is someone who is able”. (p. 21) *Metaphysics* refers to Baumgarten (for the reference, see p. 102, n14).

- (Menke 2013, p. 29). For the citation, see Alexander Baumgarten, *Metaphysics: A Critical Translation with Kant's Elucidations, Selected Notes and Related Materials*, tr. and ed. by Courtney D. Fugate and John Hymers (Baumgarten 2014, p. 198 (§511)).
- (Menke 2013, pp. 34–35). Here Menke refers to Herder's essay "On the Cognition and Sensation of the Human Soul: Observations and Dreams." For the essay, see Johann Gottfried von Herder, *Philosophical Writings*, tr. and ed. by Michael N. Forster (Herder 2004, pp. 187–243).
- (Menke 2013, p. 49). See (Herder 2004, p. 196): "Now it is in the face of this sort of deep abyss of obscure sensations, forces, and irritations that our bright and clear philosophy is horrified most of all; it crosses itself before it as before the hell of the soul's basest forces and prefers to play on the Leibnizian chess-board with a few empty words and classifications about *obscure* and *clear*, *distinct* and *confused* ideas, about *cognition in* and *outside oneself*, with *oneself* and *without oneself*, and so forth".
- On this, see (Playfair 1999, pp. 86–98) and a more recent empirical study by (Parker and Jensen 2013, pp. 26–31).
- See Chapter "What could be like to die?"
- Catherine Keller, "The Energy We Are: A Meditation in Seven Pulsations", in: Donna Bowman and Clayton Crockett, eds., *Cosmology, Ecology, and the Energy of God* (Keller 2012a, pp. 11–25, 23 (*our emphasis*)). For an excellent overview of the current state-of-the-art of the evidence of psi phenomena, including quantum mechanics and entanglement, see (Cardeña 2018): <http://dx.doi.org/10.1037/amp0000236> (online first; accessed on 15 February 2025). Throughout this paper, Cardeña rather uses the term "anomalous cognition" for these phenomena (comprising telepathy, clairvoyance, and precognition). Related to the quantum entanglement theories, Cardeña mentions Princeton physics philosopher Hans Halvorson and his view that "a form of *superentanglement* links every aspect of everything in the universe". (3) Cardeña adds importantly: "In principle, thus, psi phenomena—such as a *sudden death affecting a loved one at another location*—are consistent with a nonlocal view of the universe". (3; *our emphasis*).
- (Moore 2017, p. 226). He adds, in quite a Jamesian and Griffian manner (the "one black crow" argument): "In theory, one good ghost—a single apparition with impeccable credentials, as it were—could be enough to bring into question an entire worldview. On a basis of many examples (deathbed visions, near-death experiences, out-of-body states etc.) from his book, Moore calls such experiences as "earthside experiences", and suggests "that the boundary between this world and the next may be porous or transparent, allowing persons on both sides to communicate with one another; that the dead (or some of them) are willing and able to assist the dying pass from this world into the next; and that, whatever the exact nature of the 'mechanisms' involved, the process of dying, as a transition from this world into another, implies ontological continuity between the two worlds" (39).
- Jacques Derrida, *Psyche: Inventions of the Other*, Part I, ed. by P. Kamuf and E. Rottenberg (Derrida 2007), ch. 9 ("Telepathy"), pp. 236, 244. It is strange that, despite such a testimony by a thinker as Derrida, telepathy is still almost entirely absent from the entire modern era, even contemporary philosophy, and is not even reflected upon as a mere 'phenomenon'.
- On this, see Sigmund Freud, *The Standard Edition of the Complete Psychological Works*, Vols. 18 and 19, ed. and trans. J. Strachey (Freud 2001). The essays on the topic of the paranormal phenomena are "Psychoanalysis and Telepathy", "Dreams and Telepathy", and "The Occult Significance of Dreams". On Freud's confession on telepathy see Ernst Jones, *Sigmund Freud: Life and Work*, 3 vols. (Jones 1953–1957). Freud writes in a letter to Jones: "Our friend Jones seems to me to be too unhappy about the sensation that my conversion to telepathy has made in English periodicals" (vol. 3, p. 422). Despite being very sceptical in his writings and analyses of so-called occult phenomena, Freud contends: "One arrives at a provisional opinion that it may well be that telepathy really exists and that it provides the kernel of truth in many other hypotheses that would otherwise be incredible" (vol. 19, p. 136). Cf. also his contention on the transfer of thought during his own psychoanalytic processes and experiments: "On the basis of a number of experiences I am inclined to draw the conclusion that thought-transference of this kind comes about particularly easily at the moment at which an idea emerges from the unconscious, or, in theoretical terms, as it passes over from the 'primary process' to the 'secondary process.'" (19: 138)
- Cit. from (Griffin 1997, p. 38). The excerpt is from Alfred North Whitehead, *Science and the Modern World* (Whitehead 1925, p. 150).
- Alfred North Whitehead, *Process and Reality: An Essay in Cosmology*, ed. by David Ray Griffin and Donald W. Sherburne (Whitehead 1978, p. 162). For telepathy, see the following excerpt: "Provided that physical science maintains its denial of 'action at distance,' the safer guess is that direct objectification is practically negligible except for contiguous occasions (. . .)". (p. 308) For Whitehead, the possibility of telepathy relates to the transmission of a feeling as related to the physical prehension: "The conclusion has some empirical support, both from the evidence for peculiar instances of telepathy, and from the instinctive apprehension of a tone of feeling in ordinary social intercourse". (p. 308)
- Ilia Delio, *The Unbearable Wholeness of Being: God, Evolution and the Power of Love* (Delio 2013), see ch.3, "Love, Sex, and the Cosmos".
- Cit. from (Griffin 1997, p. 46). Orig. from William James on *Psychical Research*, eds. Gardner Murphy and Robert O. Ballou (Murphy and Ballou 1973, pp. 40–41). As a philosopher of science and intellectual of the highest esteem, James of course knew perfectly well that, before affirming such a conclusion, any possible external or similar influence or fraud must be excluded, and stated: "When imposture has been checked off as far as possible, when chance coincidence has been allowed for, when opportunities for normal knowledge on the part of the subject have been noted, and skill in 'fishing' and following clues unwittingly furnished by

the voice or face of bystanders have been counted in, those who have the fullest acquaintance with the phenomena admit that in good mediums *there is a residuum of knowledge displayed* that can only be called supernatural: the medium taps some source of information not open to ordinary people . . . I wish to go on record for . . . the presence, in the midst of all the humbug, of *really supernatural knowledge*". (p. 47).

23 Andrea Kropf: *Philosophie und Parapsychologie: Zur Rezeptionsgeschichte parapsychologischer Phänomene am Beispiel Kants, Schopenhauers und C.G. Jungs* (Kropf 2000), 200. See also Catherine Keller and her thoughts on our universe being so *mysteriously entangled* that we cannot employ usual methods (neither of science nor of theology) to explain its dynamics. According to her, the divisions we knew from philosophy or classical physics do not work anymore: "subject and object, inner world and outer world, body and soul no longer adequate. (. . .) Rather the entangled state of A and B is read as a single entity, no matter how far apart is B from A". This is a "sort of telepathic coupling that horrified Einstein". See (Keller 2012b). Retrieved from: http://journalofcosmology.com/JOC20/Keller_rev1.pdf (accessed on 30 January 2025).

24 Cit. from (Griffin 1997, p. 68). Let us here add a case reported to us by our wife: the event of telepathy happened in the early morning when she was suddenly woken from her sleep by the voice of her grandmother (i.e., the phenomenon was entirely acoustic), calling her by her unique childhood name that only her grandmother had used. The person communicating with her was 700 km away at that moment; they were very closely and intimately connected during her entire life. Immediately after this, she made a phone call to her parents and was informed by them that her grandmother had experienced a serious stroke during that night. We have two options here: to ascribe such an event to mere chance or anomaly, or, alternatively, to take it as an example of what Schopenhauer would call a subterranean connection, or what Jung (and Keller) would refer to as a proof or synchronicity, an example of an underlying cosmico-interpsychic (let us here add, *agapeistic*) connection of the world. We may mention two more cases, reported to us by our wife. This happened twice, and in both cases, it happened in exactly the same way. She travelled to her grandfather's funeral (the first instance) and her father's funeral (the second instance) by car, with the distance travelled was about 45 km (45.9 and 45.6 km, respectively). In both instances, she found herself behind a van in the middle of her journey. In both cases, she found that the van driving in front of her was the funeral car in which her deceased grandfather (and, in the second case, her deceased father) were transported to the cemetery! In both cases she followed them all the way to the cemetery—so she could finally see that those indeed were the right funeral cars. In the second case, she even 'knew' or 'sensed' that the funeral car was driving ahead of her car; and in that case, there was a lorry between both cars, preventing direct visual identification in this extrasensory moment. Additionally, neither of these cars had any visible signs of being funeral cars, and neither was black. In neither case she also did not know when the deceased persons were being transported to the cemetery. Now, both events far transcend any possibility of a mere coincidence. Imagine, for example, that you decide to meet your friend at a certain place on a road (the aim is to meet on the road while driving—so that you happen to drive one after another) and you do not give your friend any other clues except for the approximate (estimated at no more than 30–60 min) arrival time at the final destination. As in a triangle structure, you depart from two different places that are 15 km apart, and the destination for both is 45 km away, so the probability window is quite extensive. Now, for this to happen *twice* in the same way and on even two partially different same portions of road, is almost impossible (i.e., mathematical probability for such events being extremely low).

25 "Animal Magnetism and Magic", in: Arthur Schopenhauer, *On the Will in Nature*, trans. Madame Karl Hillenbrand (Schopenhauer 1903, p. 215). Also: "In consequence of these facts, notwithstanding many reasons and prejudices to the contrary, the opinion has gradually gained ground, nay almost raised itself to certainty, that Animal Magnetism and its phenomena are identical with part of the Magic of former times, of that ill-famed occult art, of whose reality not only the Christian ages by which it was so cruelly persecuted, but all, not excepting even savage, nations on the whole of the earth, have been equally convinced throughout all ages". (pp. 203–4)

26 For our *sympathy–telepathy–panpathy* correlation thesis, see *God in Post-Christianity*, ch. "God in Telepathy".

27 Friedrich Wilhelm Joseph Schelling, *Clara, or, On Nature's Connection to the Spirit World*, trans. Fiona Steinkamp (Schelling 2002, p. 5) (*our emphasis*). The dialogue begins on All Souls' Day, with three of its characters—namely, Clara, the Priest and the Doctor discussing the special setting of the festival of the dead, with its inherent scent of the autumnal transition into winter. Clara, remembering and mourning the loss of her husband Albert (i.e., Schelling, mourning his loss of Caroline—one of her middle names was "Albertine"), argues that there must be a link or *communication* between this world and the next world—the spiritual world of the dead. For an more in-depth elaboration of Clara, see our *Antigone's Sisters: On the Matrix of Love* (Škof 2021), ch. "Clara/The Matrix".

28 See Walter Burkert, *Griechische Religion der archaischen und klassischen Epoche*, second edition (Burkert 2011, pp. 413–16). For more on mysteries, see the entire part VI ("Mysterien und Askese") of this work.

29 For Giordano Bruno's philosophy of *vinculum* (bond) see our *God in Post-Christianity*, ch. 5.

30 (Schelling 1984, p. 158) (*our emphasis*).

31 (Schelling 1984, p. 176) (*our addition*).

- 32 Friedrich Wilhelm Joseph Schelling, *Philosophical Inquiries into the Nature of Human Freedom*, trans. James Gutmann (Schelling 1989, p. 87). For the German orig. edition of all Schelling's works we are using *Schellings Werke: Nach der Originalausgabe in neuer Anordnung*, ed. by Manfred Schröter (Schröter 1927–1959 and 1962–1971).
- 33 (Schelling 1989, p. 90). Previously, Schelling wrote on love as follows (and again somehow enigmatically): “For not even spirit is supreme; it is but spirit, or the breath of love. But love is supreme. It is that which was before there were depths and before existence (as separate entities), but it was not there as love, rather—how shall we designate it? (p. 86) For a more in-depth analysis of this excerpt see our *Antigone's Sisters*, chapter “Clara/The Matrix”.
- 34 The so called “Pauli effect” was named after him as based on numerous instances and anecdotal stories where laboratory technical equipment encountered a critical failure in his presence. This effect was later even called a “second Pauli exclusion principle”, designating an occurrence *when a functioning device and Wolfgang Pauli may not occupy the same room*. Pauli himself was convinced that these effects were real, and he corresponded on these events both with Carl Jung as well as with Hans Bender (who was a founder of the parapsychological *Institut für Grenzgebiete der Psychologie und Psychohygiene* in Freiburg). Pauli saw these effects as examples of synchronicity. For more on this, see (Storm 2025, pp. 55–57). See, for example: “There are well-known incidents where this problem has been demonstrated. Wolfgang Pauli is a case in point. As the story goes, Pauli had such a unique but destructive psyche that experimental physicist Otto Stern banned Pauli from his Hamburg laboratory. There were other occasions at the physics laboratory in the University of Göttingen, Germany (an expensive measuring device stopped working), and likewise at Princeton University, New Jersey (a particle accelerator sustained serious fire damage). Pauli seems to have had an affinity with fire and the damage it can cause. His peers even coined the term ‘Pauli Effect’—jokingly, a second Pauli ‘Exclusion Principle,’ according to which ‘a functioning device and Wolfgang Pauli may not occupy the same room.’” (55) Related to the explanation of synchronicity, Storm wrote: “Acausal psychophysical events suggested to Jung a kind of ‘meaningful orderedness’ in the universe, which led him to hypothesize the existence of *a priori* meaning as given by ‘self-subsistent unconscious knowledge,’ or absolute knowledge’ of these events”. (p. 115). For the archetypal coincidence patterns, Storm further wrote that, according to Jung, they “underlie synchronicity experiences in humans, span the millennia and are highly consistent across spacetime, having been echoed, repeated, and refined down through the ages, and are carried by us and in us, so that a *prior* or *current* event (either of which constitutes the first element of a synchronicity) seems to ‘anticipate’/‘predict’ a geographically *distant* or *subsequent* event (the second element), thus creating the coincidence” (p. 135).
- 35 (Main 1997), p. 15 (the excerpt is from Jung’s essay “Synchronicity: An Acausal Connecting Principle” from 1952). For Jung, synchronicity means that there exists a “coincidence of a certain psychic content with a corresponding objective process which is perceived to take place simultaneously”. (p. 22) Synchronicity (or meaningful coincidence, as Jung also puts it) takes place when an event happens that cannot reasonably be explained by mere chance or, in a more complex cases, by chance grouping (that are still probable and thus rationally explicable). But in many other cases, when the probability ratio rises, we cannot talk about chance anymore. In those cases, Jung employs meaningful coincidence, and the group of related phenomena consist of precognition, clairvoyance, psychokinesis, and telepathy, among others. For Jung’s own and numerous experiences of the paranormal events (including the séances with his medium cousin) see the “Introduction” to this book.
- 36 Catherine Keller and Mary-Jane Rubinstein, “Introduction: Tangled Matters”, in *Entangled Worlds: Religion, Science, and New Materialism*, eds. Catherine Keller and Mary-Jane Rubinstein (Keller and Rubinstein 2017, p. 2).
- 37 (Keller and Rubinstein 2017, pp. 123–24) (ch. “Tingles of Matter, Tangles of Theology”).
- 38 (Simmons 2023, pp. 289, 300, 301). In this paper on quantum theology, Simmons explores the possibility of utilizing quantum concepts beyond physics (i.e., within biological creation and deep Incarnation) and does so using the “metaphorical” approach (stemming from *metaphero*, to “carry over”). For Simmons, in his, as he calls it, “modest” approach, this happens at the level of a “thought experiment”. (p. 286). Simmons is very careful in his approach; as he again states: “It does not intend to prove anything in either science or theology but perhaps demonstrate a ‘hypothetical consonance’ between these scientific and theological concepts”. (pp. 286–87). Still, he argues: “Do quantum processes such as entanglement and superposition play a part in biological processes? It is my contention that they do and as such are able to provide theological metaphors for the connection of creation and redemption through deep Incarnation understood in the context of theistic evolution”. (p. 288) We may agree—love indeed is one of the greatest metaphors we have for something that remains hidden, as it were, in the *sacred abyss*, emanating into the world (of Creation) through visible effects and signs of proximity on either the sensory or extrasensory level. Now, in Mark Harris’s paper from the same special issue on quantum theology, arguing about the quantum mechanics *and* quantum action of God, the following statement is made: “Therefore, God acts in tandem with a quantum event such that a *particular* outcome is realized out of the range of possibilities represented by the wavefunction evolving according to its Schrödinger dynamics”. See (Harris 2023, p. 195).
- 39 Ilia Delio nicely captures this impulse in her elaboration of the Teilhardian evolutionary project: “David Bohm speaks of a quantum potential in nature that underscores unbroken wholeness of the entire universe despite quantum fluctuations. Omega is like the quantum potential in that it subsists throughout nature as the centrating principle of integrated wholeness. It is present from the beginning of the Big Bang and is the goal of evolution, according to Teilhard. It is immanent in each emerging entity and

the principle of every whole; it is the whole that makes wholeness in evolution possible. Teilhard identified this deep personal presence of centrating energy—Omega—with the ultimate depth of love we name God” (Delio 2013, p. 41).

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