

THE PSYCHIC TRIAD

At one time or another almost everyone has had an occasion to experience "vibes." There are three common types of this kind of experience.

The first, and most commonly reported, has to do with people. You meet a new person and before he or she has uttered a word your teeth clench together and the hair on your arms and the back of your neck rises up. Or perhaps, on a more positive note, you meet another person and you immediately feel safe or uplifted in his or her presence.

The second type of vibe-sensing experience has to do with places and the third with situations.

Our present Western scientific culture has no idea of what vibes are and, anyway, the demands of daily life often make it impossible to pay too much attention to our vibe-sensing apparatus. So for the most part many people tend to ignore the messages their vibe-sensing psychic centers try to send up into

their intellects -- often much to their later regret.

Even so, almost everyone knows that vibes do exist and the psychical and parapsychological literature is full of reported incidents in which vibe alarms have gotten people out of the paths of avalanches, away from people with murderous intent and out of the reach of cheats of all kinds. Vibe alarms have stopped many people from boarding doomed trains, boats and airplanes. On the more positive side, vibe OK-signals have helped people establish positive and beneficial relationships of all kinds and vibe all-clear signals have often been the sole determining factors in guiding creative undertakings when intellect and intuition have failed to show the way.

Bearing all this in mind, it is possible to see that the psychic vibe-sensing centers and their working apparati are meant to perform meaningful services in the holistic working contexts of the body/mind organism itself. In other words, they are of some considerable importance far beyond the rather minimal attention that has been paid to them. Because of this importance, let us probe a little deeper into them. You will be able to follow along (with a little reflection) and identify the various aspects of your own psychic vibe-sensing centers because they are easily contactable.

The seat of the psychic vibe-sensing centers is in the emotions and, to a large degree, they are practically

inseperable. However, emotions mean different things to different people and cultures and so it would be helpful if we could know we are all talking about the same thing. The dictionary can, in this particular case, be a little helpful.

According to some of them, emotion is: the affective aspect of consciousness (affective meaning to produce an effect upon); a state of feeling; and, a psychic [Webster's word, not mine] and physical reaction subjectively experienced as strong feeling and physiologically involving changes that prepare the body for immediate vigorous action. Our English word "emotion" is derived from the French word "emouvoir" which means, roughly, to become stirred up because of something seen or perceived.

In our present anti-psychic culture we tend to think that seeing and perceiving belong only to the eyes, ears and so forth -- the objective physical senses. But psychic perception extends well beyond these and I think that most people accept that this is the case. Also in our present culture, we have come to think of love, hate, happiness, sadness and so forth as the sum total of emotions. But more strictly speaking these are the results of emotions -- which is to say they are sentiments, or the results of feelings that come alive as the results of impacts of whatever has become "stirred up."

But, basically, our emotion centers and our psychic vibe-sensing centers are approximately, but not quite, the same thing,

or at least their functions are nearly identical. They sense things and trigger "the body for immediate vigorous action" and, it might be added, reaction.

This will all come into a slightly better focus if we acknowledge that most people know that emotions extend well outside of and away from the body. We can, for example, sense a person's emotional state (gloom, sadness, joy and ecstasy) from a considerable distance, even before we see the tears or gleams in their eyes. The implications of this is clearly that emotions radiate vibes and that our vibe-sensing centers pick up on them.

This sensing can extend over some amazing distances. Sometimes we know when our loved ones are in trouble and pick up the telephone to check out our vibe-sensing. Mothers often know at the exact moment when their sons have been injured or killed on a distant battle field or know instantly when their child is about to plug its fingers into an open socket in the basement or the car is about to roll over them in the driveway. And so forth.

In this long-distance sense, it seems the better part of valor to assume that if emotions cannot radiate over long distances, the psychic vibe-sensing centers can and do and have done. The implication of this is clear enough. If the emotion centers perhaps are not so, the psychic vibe-sensing centers are telepathic and precognitive and they feed their telepathic and precognitive messages into the emotional-body-mind response

systems that prepare the organism "for immediate vigorous action."

This psychic vibe-sensing is what gets some of us out of the way of avalanches or keeps some of us from boarding doomed airplanes if, and it is a big if, our psychic vibe-sensing centers are in good working order.

Earlier in this book, we spoke of the genetic entity (the physical body) and the reincarnating entity that inhabits it. Both of these entities have their separate psychic vibe-sensing centers, but on the whole those of the body are probably in better working order than those of the reincarnating entity. The body doesn't care one wit whether or not society believes or doesn't believe in psychic matters. It is interested in survival and, if it is not inhibited by the rationalizing confusions of the reincarnating entity's intellect, it will not stand around debating with itself whether or not to pay attention to its psychic vibe-sensing alarms. It moves and moves fast.

In other parts of this book, the idea that the entire human body acts as a psychic antenna will be taken up where it is appropriate to do so. The skeletal structure, the nerves and muscles and all the internal organs serve some psychic purpose, and all these are part of the genetic entity's psychic domain.

In the case of the vibe-sensing apparatus, the body's skin covering acts as a quite large field receptor for incoming psychic signals. Often our bodies will psychically react to an

intrusive presence who has come into the room behind our backs, and which our eyes could not possibly see and this has happened to just about everyone. This skin-covering-acting-as-vibe-sensing-antenna has been, in history, further symbolically extended by the stock image of the psychic-magician whose robes are covered with astrological and other psychic activating symbols. The robes are meant not only to be worn as an identifying uniform, but as an environmental reinforcer of our psychic vibe-sensing equipment -- the skin covering.

It is the genetic entity that monitors the physical aspects of the psychic signaling systems. Those of the reincarnating entity are mental. The ideal scene would be, of course, that the vibe-sensing centers of the two entities should be completely integrated and function as a single unit. This integration does, in fact, occur rather naturally in early childhood, but as the child is exposed to anti-psychic educational elements in the family and society, this integration begins to break apart again. Various problems, strictly psychic in nature, begin to arise, not the least of which is that the genetic entity resents the whole affair for psychic confusions on this issue make it all the harder for it to get its signals through into the body/mind organism as a whole.

An individual's vibe-sensing systems are very valuable to him or her, and instead of being destroyed because of anti-psychic attitudes they should be understood for what they are,

encouraged to integrate and be reinforced by appropriate education.

The combined psychic vibe-sensing centers of the genetic entity and the reincarnating entity constitute the first (and most important) of the three legs of the psychic triad we are discussing. The second leg consists of the intuitive psychic centers.

Throughout history intuition has always played an important role in many spheres of life and human involvements. Yet today we know nothing more about how it works than was known about it on day one. We only know that people have it every once in a while and that some people have it more than others. Its significance can hardly be contested. A healthy part of human achievements in all areas can be laid directly at the door of someone's spurt of intuition and even in our anti-psychic culture present-day clever intuitives can become wealthy and powerful if such be their goals.

The dictionary says of intuition that it is: the power or faculty of attaining to direct knowledge or cognition without recourse to rational thought and inference; and, immediate apprehension or cognition. Sigh! If anyone can tell me what intuition is from this definition, I'd be glad to hear it. The only clue it gives is that intuition doesn't use the intellect, which is normally assumed to be the seat of rational thinking.

In inventing this definition Webster's lexicographers obviously have never talked to an intuitive for if they had they might have discovered that almost always intuitives describe intuition as gut-feeling and that the seat and organ of intuition is the guts. Additionally, intuitives never say that intuition is a power or a faculty, but a feeling.

If actual experience has any meaning in trying to comprehend something there seems to be a certain amount of wisdom in listening to what the experienced have to say. Part of the difficulty here is that dictionaries hesitate to use vulgar idioms in their definitions. Another difficulty is that our Western culture automatically has assumed that only organ capable of processing perceptions is the brain, which we know true enough does possess powers and faculties. But experienced intuitives never say that intuition is a head feeling, but that it is a gut feeling, and this consistent experienced statement implies that major intuitive processes go on not in the brain but in the gut.

Accomplished psychics have traditionally indicated that there are at least three major chakras (psychic energy processsing centers) in the vicinity of the belly and abdomen and that it is these that process incoming intuitive data. But many intuitives who are quite innocent of any elegant psychic knowledge such as this also feel their intuitions in the vicinity of the belly and abdomen (the gut, which also includes the

intestines) and persistently refer to their intuition as functioning in the gut area.

At any rate if you look around in yourself thinking to find your intuition as a power or faculty you won't find it. It is a feeling, and if you look for it as a feeling, especially a feeling in your gut, you are more likely to run across it faster.

As you can see from Webster's dictionary definition for the word "intuition" given above, it is one of those lexicographic concoctions that look quite marvelous intellectually but which, in reality, tells us nothing at all. In a case like this, before inventing yet another new definition of one's own, there is a certain wisdom in going back to the ancient roots of the word involved. The ancients knew a great deal more about psychic matters than we do today, and the words they used and their definitions for them are of great interest -- a type of psychic archaeology, so to speak.

Our present word "intuition" is derived from the (early) Latin words in + tueri which meant to look at. Late Latin developed this definition also to mean to contemplate. And so now we have to see what the Romans meant by contemplate. As it turns out, the Latin word contemplatus was made up of two older root words, com + templum, and meant a space marked out for observation of auguries. In turn, "augury" appears to be based on some language other than or older than Latin, but the definition of augury has been well known throughout the

centuries. It meant (and still means) to foretell, especially from omens -- to predict the future, especially from omens.

The person who did this was not called an intuitive, but a soothsayer. The word "soothe" can be found in several old languages, but it invariably means truth and/or reality. A soothsayer then is someone who perceives reality and speaks the truth it implies.

We can now labor to reconstruct a proper (and psychic activating) definition for intuition: a space (of some kind) marked out for looking at or meditating upon those factors that are forming some aspect of the future. This definition comes quite alive when we realize that in ancient times the Latin word templum was closely linked to tempus which meant TIME.

In short then, intuition actually means looking at time (past, present, future) from within a special place set aside for doing so and then the telling of what one sees.

We now come to something that is really very interesting. Normally we would think of this "place" as being a temple of some kind, and indeed in ancient times there did exist many temples in which oracles and soothsayers plied their trades. But by far the greater part of these (rather dramatically) were located in caves or caverns or cellars in which sulphur fumes issues from some natural source within the subterranean earth. The symbolism of this is, I think, unmistakable.

The first temple has always been the human body itself. Intuition is universally described as gut feeling. The ancient temples were meant to act symbolical extension of, as reinforcing environments to, the "place" in the human body in which even the ancients sensed intuition went on -- the guts.

The original place in which the omens of time can be sensed is, therefor, the abdominal area of the human body itself. It is in this place that time-sensing is contemplated and "looked at" and from which intuition reaches up to try to deliver its messages to the psychic centers of intellect.

In the third and fourth centuries, the early Christian Church mounted a vast campaign and set about trying to destroy all competitive religions calling them pagan. Many of the temples of intuition were dismantled stone by stone and the subterranean caverns beneath them filled in with debris. In the West, this aspect (among others) of our extremely valuable psychic heritage was completely erased and suppressed thereafter.

In the centuries since, many have been the Church authorities who have vexed themselves into agony over trying to figure out why they have never been able to completely rid themselves of troublesome intuitives. The answer is simple enough, I think. Every time a child is born there comes into existence yet another potential intuitive since all bodies have an abdominal area -- the psychic seat of intuition.

The original place in which the omens of time can be sensed is, therefor, the abdominal area of the human body itself. It is in this place that time-sensing is contemplated and "looked at" and from which intuition reaches up to try to deliver its messages to the psychic centers of intellect.

In the third and fourth centuries, the early Christian Church mounted a vast campaign and set about trying to destroy all competitive religions calling them pagan. Many of the temples of intuition were dismantled stone by stone and the subterranean caverns beneath them filled in with debris. In the West, this aspect (among others) of our extremely valuable psychic heritage was completely erased and suppressed thereafter.

In the centuries since, many have been the Church authorities who have vexed themselves into agony over trying to figure out why they have never been able to completely rid themselves of troublesome intuitives. The answer is simple enough, I think. Every time a child is born there comes into existence yet another potential intuitive since all bodies have an abdominal area -- the psychic seat of intuition.

The third leg of the psychic triad, of course, is composed of intellect (which we have already discussed at some length). We can dig a little deeper into what "intellect" used to mean in ancient, more psychic times.

Today we identify intellect very closely, if not completely, only with our mental capabilities of being rational and logical

and our prevailing ideas of what these two capabilities represent have lifted them to position of supreme importance over other less visible human mental-psychic attributes. In the Latin, ration meant to calculate, to count, to compute, and this idea-word is closely akin to the Middle European word resoun or the Old French word raison, both of which meant the same thing. Most dictionaries give the definition of rational as "relating to, or based on, or agreeable to reason." In using these two words (rational and reason) in much the same way, our usage of them has come to rest upon the idea that intellect consists of those things that are agreeable to reason, or can be reasoned -- agreeably.

But this opens the doors to several problems. Our abilities to reason depend almost solely on what knowledge we have stabilized our "rationalizing" abilities upon. What then do we do with those things that don't fit into our stabilized "intellectual" knowledge patterns? Beginning with the Age of Reason all those things that were not agreeable to our Western trends toward the material and the scientific came gradually to be excluded as "reasonable" -- a process that has resulted in a lopsided view of what intellect really is.

In ancient times the Latin inter, meaning between or within, and legere, meaning to bring together, placed together meant bringing together within, or intelligent. One's intellect referred to the ability to bring things together within one's

self. Although the internal processes that made this possible included reason and rationality, these were not the total of one's intellectual processes. The ancients included many of the various available psychic sensing mechanisms our Western culture has rejected as being irrational.

Intellect deals with ideas and it recombines them to form new ideas. Today we use the word "idea" as if it is synonymous with concept, conception, thought, notion and so forth. But its ancient Greek origin, idein, meant to see, which is to say, to understand. In our common, everyday language (and in crossword puzzles) we still use the words "I see" as words indicating understanding, but our common usage is seldom carried into official definitions. Thoughts, conceptions and notions proceed from what we can see in our intellects, but are the results rather than the cause of what is seen. The actual computational mechanisms of our intellects are invisible.

We can now reconstruct a definition for intellect that might have pleased the ancients. Intellect is that place in which we can see what has been brought (mentally) together within ourselves. And, conversely, intellect is that place in which we cannot see what we cannot bring together or fail to bring together or (in modern psychological terms) repress so that we can see it. If we fail to admit into our intellects the information streams proceeding from our vibe-sensing and intuitional apparati, we cannot, of course, see it.

The physical-mental seat of "seeing" (the intellect) is almost undeniably the head or in the vicinity of the head -- which, in our modern culture, we mistakenly think of as the brain. But intellect's seeing capabilities frequently can perceive things behind the head or above it as has been demonstrated time and again in psychical research, and which, I dare say, most of us have experienced in some form at one time or another. The seat of calculation and computation may indeed be the brain itself, but in the psychic sense intellect can see (clairvoyantly) things quite some distance from it -- if intellect first admits the possibility of this and does not close down its own psychic sensing systems.

Thus, we have (to begin with) three sets of psychic centers -- a triad. The first is comprised of our vibe-sensing apparatus the physical seat of which is the skin covering of the human body. The second is made up of the intuitional centers located in the abdominal regions. The third is composed of the intellect's centers located in and around the head.

The ideal scene would consist of all three sets working together in harmony; but each set of centers can work independently, and often do, much to our surprise at times.

It does not, I think, take much imagination to understand what happens when one or other or all of these centers are blocked or prevented from working. A great deal of mental and physical anguish can take place. The mind, as a psychic dynamo,

is usually very powerful and when some of its innate psychic energies are blocked within the organism the end results can well be actual physical disruption. For example, people whose psychic intuitional centers are blocked up also often have severe abdominal ailments and so forth.

When the three legs of the triad begin to work in harmony, when psychic centers of the intellect begin to process the information being offered up by the other two legs, an unusual phenomenon takes place within the psychic bioorganism. Rather this should be more properly called an event. Historically it has been described as a "third eye opening up."