

## GETTING INTO THE NUTS AND BOLTS OF PSYCHIC REALIZATION

In our cultural West (as distinct from the cultural East), our thought-machines are deeply rooted in various forms of intellectuality.

"Intellect" is defined as the power of knowing as distinguished from the power to feel and to will. It also refers to the capacity for knowledge.

"Intelligent" is defined as guided or directed by intellect with special emphasis on rational.

"Intellectualism" is devotion to the exercise of intellect or to intellectual pursuits.

Bear in mind that these are not my definitions, but those found in any standard Webster's Dictionary.

Essentially, what these definitions mean is that with our intellects we can think about and discuss, for example, dragons or archangels without ever encountering them and experiencing their real reality. Our "reality" of them, then, becomes what we make it.

Likewise we can discuss dinosaurs or extraterrestrials without ever encountering them and experiencing their real reality. We see pictures of dinosaurs (tiny pictures) in books and, perhaps, giggle. For some the real reality of dinosaurs can be "adjusted" by going to a museum and standing alongside a reconstructed skeleton of a Brontosaurus or Tyranasaurus Rex and find that the top of our heads comes up to just over their ankle bones. We forget that in the not-too-distant past many so-called informed intellectuals (veil-weavers, one and all) said that dinosaurs never existed and were imaginative figments of confused people -- who, nonetheless, went busily about digging up the first gigantic leg bones.

People who have seen and experienced a UFO of any kind tend to view their reality differently from those who have not seen or experienced one. Burnt landing rings in grass, seared trees, radar blips being tracked on dozens of radar screens, abductees, and, sometimes, hundreds of eye-witness all notwithstanding, certain intellects can opine (give an opinion) that all these are imaginative figments of confused people and that the "real" reality is electrical balls, inverted weather air bubbles or weather balloons.

However, for the abductees (now several thousands of them) who have been paralyzed, lifted away, dragged into an examining room, and whose vagina or rectum has been "inspected," a different reality exists. We will call this kind of reality

experiential reality -- to highlight its contrast to mere intellectual reality.

When a person experiences something only at the intellectual level the "reality" of the experience is established intellectually. This "reality" will be whatever the programs the intellect is based upon makes of it -- which is to say that it can be anything at all and far removed from the actual real reality. Many intellects have no idea of what it really happening in many areas, but they make opinions and "realities" anyway, and with great gusto.

The reality levels (and this is decidedly in the plural) of a person's intellect depend upon what information has been fed (programmed) into the intellect. When new, incoming information arrives that exceeds the capability of the programs installed in the intellect, a crisis develops. The usual way of handling this crisis is to reduce and redefine the new information so that it fits comfortably with the intellect's already-installed programs.

When new, incoming information is so powerful and so real that it cannot immediately be reduced and redefined, the reality levels of the intellect <sup>becomes fearful,</sup> begin to wobble and collide. They may even go bonkers. <sup>when this imbalance gets out of hand,</sup> ~~The~~ only way to protect the stability of the

intellectual whole is to reject totally the new information, <sup>and this is often done.</sup>

When a person has achieved a large enough picture of psychic realities it can be seen that the intellect is almost solely a function of the humanoid psychic system. The psychic system of the genetic body and the superhumanoid psychic system are

relatively intellect-free. The intellect is individual and guided almost solely by self-interests and (this "and" is very important) self-imaging.

It becomes very important to discover where, when and why the intellect accepts its informational programming -- and this will be discussed in <sup>some of its exercising</sup> details throughout the rest of this book.

The purpose here has been to establish that there is a considerable difference between mere intellectual reality and experiential reality. Experiential reality is probably the closest link we have to joining our reality thresholds to real realities. Any developed tolerance for experiencing real reality depends upon the individual's abilities to integrate correct and appropriate emotional assessments, intuitive assessments, intellectual assessments and psychic realization, <sup>the whole of which better</sup> ~~that~~ can deal on a one-to-one basis with what is happening and being observed.

"Realization" means to accomplish -- which in turn means to understand fully, to execute fully and to perform fully.

In the absence of this complete integration there exist only states we can call pseudo, false, partial, incomplete, and so forth. Many intellects can be described as pseudo-intellects or false intellects, etc., all of which are often prone to accomplishing only destructive things when their programs are being exceeded by real realities.

How does one judge whether one's own intellect or that of another is false or not. This is one of the first tasks of

psychic realization and it is not up to me to give irrevocable guidelines for this kind of judgement. But anyone you encounter who knows it all, has all the answers and who believes that their beliefs are the correct and only beliefs certainly can be suspected as having a pseudo or false intellect. People who say there are things we were never meant to know, strange places that ought never be explored, mysteries better left ignored are people with false intellects and are veil-weavers to boot.

The maturing intellect often reveals itself by acknowledging "the more I learn, the less I know." The ability of a person to realize the limits of self-knowledge -- to say "there are things I don't know or don't understand" -- actually opens the doors to future psychic realization and is, of itself, a psychic realization. For when this kind of realization pertains to psychic matters it is a healthy accomplishment and with it one can begin to perceive many of the nuts and bolts of the "materials" of the psychic "universes."

Unfortunately, many neophytes embarking on the path of psychic realization defeat themselves very early on that path by seeking to acquire only intellectual knowledge or by processing what they learn only through their existing intellectual programs and mental corridors. This kind of neophyte accepts only what makes them "feel good" and they reject troublesome concepts and realities. Easily they become targets and "voluntary victims" of lie-weavers and end up becoming psychic and intellectual wrecks,

humanoid robots. Any reversal of this stasis requires the loosening of the nuts and bolts that lock the humanoid intellect into its given programs. There are two kinds of psychic initiation: the first unlocks undesirable nuts and bolts; the second exposes one to new, experiential realities.

The intellectual programs of our cultural West are severely impaired regarding all psychic matters which, in turn, has led to significant impariments regarding the potentials of psychic realization. It is helpful, if not mandatory, for the neophyte to have some understanding of how this impairment has come about.

~~1 reality seems to require an holistic response fro~~