

## WHAT "PSYCHIC" ACTUALLY MEANS

The term "psychic" is perhaps the most important key word in this book, and it certainly has been the most important word in parapsychology and psychical research for a century now. It has caught the public imagination and hundreds of books and thousands of research papers have been written about psychic matters.

It comes as something of a surprise to discover that no competent definition for it exists -- no workable definition, much less one that is psychic activating, which is to say again, one that brings psychic activities alive within ourselves.

So, for the purposes of this book, a workable definition needs to be established at this point before we can go much further into the increasingly complex aspects of the psychic realms and the emerald kingdom itself. I'd like to review briefly what is known about the origin of the word in our present Western culture and the various ways in which it is commonly used.

The term "psychic" was coined by the famous French astronomer and psychical researcher, Camille Flammarion, near the turn of the century. He derived it from the ancient Greek word, psychikos, which meant of the soul, and from the Greek word, psyche, which means the same thing today.

Most dictionaries give three or less definitions for it:

1. of or relating to the psyche;
2. lying outside the sphere of physical science or knowledge -- immaterial, moral, or spiritual in origin or force;
3. sensitive to nonphysical or supernatural forces and influences.

About the only thing these definitions do is that they serve to satisfy the wishes of limited Western intellects whose desires are to segregate psychic matters from what they otherwise consider rationally agreeable -- i.e., normal, respectable and acceptable. In our Western culture anything lying outside the sphere of physical science or knowledge has been unacceptable from quite some time. This same culture has been highly intollerant of anything to do with the psyche, the nonphysical or the supernatural.

While it is true that the times are changing and the nonmaterial realms have achieved a new importance in advancing physics and that efforts to reincorporate psychic matters into our advancing psychologies are underway, still the idea of segregating psychic matters into the category of the "paranormal"

versus the "normal" holds a terrific sway over the ways our intellects have in trying to come to grips with psychic situations and what they imply. We all know that one of the hallmarks of Western thinking has been its compulsion to segregate things, to put this here and that there, and to treat what is segregated according to how the central, dominant cultural core deems appropriate.

Psychic matters have suffered under these segregation tactics as much as has anyone or anything else suffered. It is still the desire of the anti-psychic workers in our culture to reinforce this segregation. Any strongly reinforced segregation, of course, makes synthesis impossible.

But, beyond this sad affair, the prevailing definitions of psychic are not workable in themselves. Let me point out some of the problems that arise from the above quoted definitions.

First of all, the soul may be psychic, but it is not the only part of the combined human organism that is so. While psychic matters might lie outside our knowledge and its limits, they do not lie outside the sphere of physical sciences, but are integrated within it. The idea of being sensitive to nonmaterial forces and influences may be partly workable, but the idea of the supernatural carries a considerable pejorative, segregationalist impact whenever the word is used.

Even if any of these considerations may ring a few bells on the surfaces of our intellects, they hardly cause our psychic

centers to start resonating, nor do they bring much light of understanding into the intellect itself. We are, then, somewhat justified in creating a new working definition for the term "psychic," one that will help activate the psychic elements residing within us and desegregate its meanings within the intellectual structures we have inherited from our culture's peculiar rejection of things psychic.

The two key concept-words that are needed to bring our psychic elements alive are those of connectedness and interconnectedness, especially the latter word. Psychic actually means interconnectedness with special emphasis on being aware that all things are, and how they are, interconnected in many subtle ways. (The term "interconnectedness" is, at this writing, a big buzz word in almost all the cutting-edge socializing movements going on today -- and, I think, rightly so. In our cultural framework, interconnectedness came into use through discoveries in quantum physics which began, in the 1920s, to perceive that beneath our physical realms there exists a space-matter-time realm in which all things-events are somehow interconnected. Strangely enough this concept has not yet caught on in parapsychology which studies one of the most interconnected territories of all -- the psychic realms. Of all the realms that might be the psychic realms are probably the most interconnected and the most interconnecting.)

An individual who is not aware of his or her psychic interconnecting abilities is, of course, operating in a state that might be called subpsychic (which includes most of us, of course.) We have already seen that our intuitive psychic centers and our vibe-sensing psychic centers can and do often work on their own volition. The problem of how a subpsychic state is maintained has to do with our intellects -- whether they are barriered or not to incoming psychic information. If our intellects are barriered, then intellect is prevented from processing and incorporating the psychic signals coming from our other psychic parts.

This definition is particularly relevant to our intellects, since it is one of the jobs of intellect to comprehend and interpret those interconnected and interconnecting elements it comes across -- to bring them together within so that our understanding can "see" them.

We can now perhaps see why "psychics" traditionally have been called "seers," a very old term used so far back that the origin of its usage disappears in the historical mists of archaic times. Psychic seeing is, of course, the end phenomena of the many invisible pre-processes that take place before the end product, the seeing, can occur. And it is these pre-processes we are majorly interested in discovering.

You might already have intuited that as long as intellectual barriers exist in your self that prevent your intellect's

capabilities from processing psychic information being sent to it from your other psychic centers you will, of course, be caught in some sort of subpsychic state. You can be psychic just a little bit or a whole lot, depending on how many barriers your intellect contains. If your intellect has lots of barriers in it you will have very little real psychic intellectual powers -- even though your intuitive and vibe-sensing centers might take over at times and try to alert your intellect to some important event. If your intellect is relatively barrierless you will probably have acute psychic powers -- even if you do not identify them as such. Many people are psychically alert intellectually, but have transferred their powers into other channels and do not refer to their powers as overtly psychic.

Later in this book we will delve into psychic barriers in some depth, since they are of extreme importance. At this point these can be summarized as follows. Barriers consist of:

1. Your own mind set;
2. Your educational programming;
3. Your own creative and imagination limits;
4. Your own intellect thought structure;
5. You also have to comprehend and get past certain

collective or social anti-psychic mind sets, programming and intellectual limitations.

In essence, our new definition of psychic turns upon the

idea that although we have innate psychic centers (which sometimes function on their own), the ability of psychic seeing is based upon the activation of your own operational psychic triad. This allows you to acquire and hold viewpoints of eternity and infinity that allow you to "see" through the barriers of "life" that artificially compartmentalize and segregate the whole of existence. More briefly put, psychic equates to interconnectedness and becoming aware of the ways, laws and thoroughfares of the interconnected kingdom -- the emerald kingdom which will be the subject of Part II of this present book.

But at this point, I think it would be helpful to show some anecdotal examples of psychic events at work. Many of you will be able to compare some of these to your own experiences.