

THE PSYCHIC SELVES

There appear to be many kinds of what we can call
"psychic selves," as might be expected in an/environment
that is multiversal. We will take up a number of these
in detail later on when we will look at different/psychic
functions. But at this point, it is important to consider
those "psychic selves" that everyone appears to possess in
common. There are four of them.

The Intra-psychic Self

"Intra" means within, interior, inside, and also carrying the connotation of something happening within something else, or during something else.

Almost all of us have a sensing that there is, inside us, a self that is different from our external "self." It is different from our body and different from the total aspects of our mind and awake thoughts. This can be called the intra-psychic self. It has to do with instincts, survival, sex, mating, protection of one's family, food, shelter, and all those phenomena we normally attribute to the "animal" sector of the whole humanizing enterprise. It seems to direct our animalistic mammalian drives and to a large extent, if it is not interfered with, does a good job of it all.

When psychologists refer to the psychic man or woman, this is, for the most part, what they are referring to. They tend, however, to not think that this psychic self has psychic "emanations" that go much beyond the immediate body. This is not true, for the intra-psychic self does have externalizing attributes, and quite excellent one's at that.

This intra-psychic self is much in connection with the "vibes" of others and also with the "vibes" of places and events. We may think of this as merely instinct, if we want, but the fact is that instinct itself has both intra and extra capabilities, and the psychic components are obvious if you know what to look for.

If the intra-psychic self is not interfered with by the psychological psychic self (which will follow), it can of its own, for example, select appropriate sexual and marriage partners and assess the aggressive or non-aggressive motivations of others it encounters. This is sometimes referred to as "street-hip", and is particularly noticeable in adolescents, as well as in mothers (and some fathers today) who are concerned for the welfare of their offspring, for example, knowing when their child is in danger even if the child is far away. Some mothers even know when their son has been wounded or killed on some distant battlefield.

The intrapsychic self is capable of a low-grade, but nonetheless intense, type of telepathy and telepathic bonding which unite ~~it with~~ external information with its intra-psychic instinctual center.

We can observe that animals also possess these qualities, as when the dog finds its way home after having been lost a thousand miles away, or when/animals "trust" the totally non-aggressive intents of certain individuals without any previous conditioning to do so.

The intra-psychic self also possesses rudimentary powers of clairvoyance and precognition, especially when it comes to sensing portending calamities and dangers when/other outward sign of them is visible.

~~The animal-instinctual intra-psychic self~~

The animal-instinctual intra-psychic self is, in fact, more powerful and potent than the average human intellect is, as many of us have found out to our woe. "Ah, if only I'd have trusted my instincts..." is a veritable litany throught history. When you put the word "trust" together with the word "instinct", you are basically admitting that instincts are not composed only of internal drives, but that they are linked up psychically with external events that the intra-psychic self is sensing -- AND interpreting correctly.

If you read literature dealing with psychical events and occurrences, you can easily pick out those events that belong to the intra-psychic self.

The Psychological Psychic Self

The psychological psychic self is not as easy to identify due to the fact that, on the average, our psychological selves are usually to be found in some sort of a mess or disarray. The psychological self incorporates that peculiar entity psychologists have come to call "the ego," our environmental conditioning and the values we have accepted as important to life's guidelines. These are always very fragile when it comes to meeting up with egos, conditioning and values of a different or opposing nature. The psychological self is, apparently, involved and preoccupied with "intellectual choosing," the results of which frequently become cast in cement.

There is one essential difference between the intra-psychic self and the psychological self. The intra-psychic self seems to be genetically inherited, based upon what we know about it, and certain geneticists today are busy trying to find the genetic equivalents to it. The psychological self and its psychic components appears to be formed, ~~depending upon~~ and the shape and qualities of this "forming" appear to be dependent upon ^{conditioning} environment, ^{raw} / experience and educational programming.

The two major psychic attributes of the psychological psychic self are intuition and will, which are both drawn in part from the higher elements of the true psychic self from the lower elements and/the animal-instinctual intra-psychic self. The trouble is that intuition and will often fall victim to the internal structure of the individual's particular psychological orientations which, as we all now know, are a strange mix of conditioning, programming, raw experience, rejected learning, complexes, fixations, neuroses, suppressed drives, defaulted instincts, failures in challenges, emotionally-charged areas, disappointments and thwarted goals, to mention just a few of all the ~~integrated~~ elements that are integrated into the formations of the psychological self.

The individual's psychology apparently has to do with how the ego seeks to present the whole of itself to the outer world, while at the same time, avoiding any presentation of its self-experienced pain and trauma, which is suppresses from its own sight, that is to say, blockes them off from awareness/consciousness. But, as psychologists now know, all these suppressed contents continue in the basic structure of the psychological whole, and influences it according to its inbuilt forces.

It is not surprising, therefore, that the psychic attributes of intuition and will can get lost or, confused at best, in the general morass that constitutes the psychic self. Intuition has long been accepted as something psychic, but you might be surprised by the idea of including will as also a psychic attribute. We have all be encultured into thinking that will is akin to instinct -- at least in the terms of drive, which it obviously is, in the case of the intra-psychic self. But in the psychological sense, since psychology is ~~an artificial formation~~ an artificial formation dependent to a major degree on other transitory factors besides instinctual drives, psychological will must likewise be a formation dependant upon all these other factors.

We might describe between a senseless, self-defeating will and an informed, constructive will. In the former, we can see will as being eaten by the other psychological contents, and in the latter we can see will as being something ^{or guided} that is being drawn/into a decisive direction. Of course, intelligence alone might do this; but it is far more likely to find this kind of psychological will accepting the ~~guidance~~ of intuition and of showing signs that it, of an in itself, possesses a healthy consortium of psychic attributes.

Will can not creatively drive very far based upon only intelligence, education and personal experience. It must have, at least, a prophetic sense of where it seeks to ~~arrive~~ arrive. And, in fact, hardly any historical example of a far-reaching and culminating psychological will can be found to be without this ~~strategic~~ strategic component,--- prophecy. Simply put, the psychological psychic self knows where it is heading, how best to get there, and even, in some cases, the approximate time of arrival. It is apparent that a non-neurotic will can negotiate ^{its} ~~the~~ way through the energies and forces as we have described them, and connect up to the potential and actualized information matrix. All things considered, there is hardly any other way to describe this, save to say that the unencumbered will is of an in itself psychic, and it must contain huge amounts of instinct, intuition, telepathy, clairvoyance, psychic cognition, and, of course, prophetic insights.

In the popular way of saying it, will is driven by "gut feeling," but gut feeling is only a loaded phrase that cloaks the true anatomy of the ~~successful~~ successful psychological psychic self.

In this sense, intuition can be seen as a passive thing, one which most of us fail to act upon, in a similar sense that we also might fail to act upon our instincts if they are diverted by faulty psychological reasonings or responses. Will can also fall into the booby-traps of a faulty psychology, but in the longer sense what we are interested in is the constructive, creative psyche, in which the unencumbered psychological will shows its psychic attributes.

You have only to read accountings of achievers or high-achievers to discover how many times psychically-loaded words and phrases creep into their accountings. It is quite probable that there is not a single high human achievement that has been produced by virtue of intellectual logical reasoning alone. Logical reasoning is always based upon a given reality. Achievement steps across boundaries of given realities, transcending them. This cannot be done chaotically, and must depend upon some new realignment of all the facts and ~~XXXX~~ issues involved. In all cases, this new realignment is, at first, a psychic one.

It is into the morass of the psychological self that your new/brain-mind program must be fitted, much as you would put a new computer chip of information into an existing computer.

The true psychic self

The true psychic self (as well as the transcendental psychic self) will be described in greater detail later on. It can be called a "center" as well as a "self." But it has a personalness that gives rise to a selfic idea of it. It is this psychic self that is most commonly encountered in dreams. Its purpose seems to be to ~~spy~~ monitor the workings of the intra-psychic self and the psychological psychic self and give clues to both that warn of negative outcomes and spur awake creative consciousness into the direction of positive outcomes.

Highly creative people are familiar, by experience, with this true psychic self, and many artists, writers, inventors, economists, political leaders and religious personalities actually surrender the ego-centeredness of their psychological selves and ~~allow~~ allow the whole of themselves to be led by it.

The true psychic self appears to possess the magic of non-resistance, which it certainly needs to do when we consider the heaviness of the combined activities of the intra-psychic self and the complexities of the psychological psychic self. It prods and suggests, awaits outcomes, and then once again seeks to realign the directions of the whole self.

Its investment seems to be a long-term one, and it leaves immediate responses to events to the intra-psychic self and the psychological psychic self, if it is healthy enough to function in a creative manner. If not, it warns the psychological self in an appropriate way, if the individual has enough patience and education to "listen" to it.

It is because of its apparent long-term investment, and its otherwise unflappable nature, that the true psychic self is sensed as a "center of peace in one" and also as "immortal," ~~xxx~~ at any rate, more immortal than the physical body and its psychological makeup. It is referred to as "my deeper self," and more than anything else in the psychic realms deserves the historical appellation of "soul."

Its language is majorly that of symbols, as the magnificent psychologist Carl. G. Jung discovered, and in using this language, it clings quite steadfastly to the historical and traditional meanings of symbols which are meant to be interpreted in the terms of the energies and forces they represent.

The true psychic self connected to all realms that have any bearing on the individual, quite extensive connections that feed back into itself. For this reason, it is often felt as a "center."

The transcendental psychic self

The transcendental psychic self (often called the Greater), appears to serve the function of locking the individual into the greater whole of the collective human endeavour, an endeavour which the esteemed Jung came to term the "collective unconscious," but a term that appears to be not exactly appropriate. As mentioned earlier, something is not-conscious only to the degree that the individual is unable to ~~focus~~ focus elements of awareness/consciousness upon it. To a large degree, then, there is no "unconsciousness" in the sense that it will remain forever not-conscious. The barriers to awareness/consciousness are artificially induced by the non-tolerant sensibilities of the psychological self. Depending upon how serious and how thick these barriers are, the working awarenesses/consciousnesses of the individual are interdicted. But this is the domain of psychology, which seeks to reduce the efficacy of the artificial barriers, and not the realm of major psychics, per se.

At any rate, like the individual who has easy awareness/consciousness and blockages to it, so does all society and the human endeavour as a whole possess almost the same thing. That is, they possess areas that are blocked off by artificially installed barriers.

The apparent psychic function of the transcendental psychic self is to keep the individual connected to the collective whether he or she knows ~~it~~ it, and like the true psychic self, prod the individual life unit into the mainstreams of the whole, the collective. Like the true psychic self, it is passive and posses the secret of non-resistance, leaving the day-to-day responses of the life organism (the you) to the intra-psychic ~~sk~~ self and, of all things, to the psychological self.

It is most frequently encountered in dreams also, and in the work of artists, writers, etc., Its language is always symbols and, unlike the true psychic self that might create a small modicum of personal symbols, they are always meant to be interpreted in their traditional aspects.

The content of the transcendental psychic self can be separated from that of the true psychic self in that the work of the former is non-egoic while the work of the latter is obviously interested in the welfare of the individual life unit, and can be quite personal. The goals of the intra-psychic, psychological and true psychic selves are almost always self-servicing; the goal of the transcendental self is to lift the individual out of his or her unilateral introverting into a context which ^{connects} ~~places~~ one ^{to} ~~in~~ the collective ^{mainstreams} ~~content~~.

One problem immediately arises. The true and transcendental psychic selves both use the same symbolic language, leaving it up to the psychological psychic self to intuit or discern the appropriate meanings. The neophyte, at first trying to "listen" to his or her inner promptings, whether through dreams or creative visions, has the initial problem of trying to discern whether the "messages" pertain to the individual life unit ~~it~~ or to the place of ~~the~~ it in the context of the mainstream wholes -- the collective. It is because of this that psychologists have discovered that psychic "messages" are double laden, or even triple or quadruple. The entire complex of the four psychic selves often utilize the same "message" for four separate purposes, leaving it up ~~it~~ to the psychic awake intelligence to work them out.

It is because of this that the creation of a new psychic realignment program is so important, and that it should be installed in the brain-mind plate so that intelligence can begin to more clearly utilize the inner psychic promptings. Otherwise, in the best cases, all the work -- what there is of it -- takes place in the nebulous realm of "gut feeling."

The transcendental self is connected intimately to the energies and forces that are forming and deforming mankind as a whole. It is here called "transcendental" because it affectively transcends the energies and forces at work in the individual life unit and connects it to the collective.