

THE ANATOMY OF THE EMERALD KINGDOM

by Ingo Swann

## A PROPHECY

Alas! This is written in mankind's <sup>Fates</sup> ~~Destiny~~: As the great seers of old have predicted, humanity will continue to go down the tubes, into Armageddon and wholesale destruction of themselves, and to trash the entire planet, all its living creatures and beauty, until the time comes when people will openly and willingly acknowledge the psychic interconnectedness of themselves and all things -- to willingly enter and seriously study the aspects and elements of the Great Emerald Kingdom, that place of universal interconnectedness in which destinies and fates are evolving. Then, and only then, will men and women of a new regenerative <sup>destiny</sup> ~~vision~~ arise in the golden dawn of a new consciousness. Until that time shall come, the greater and greater the woes will be. Alas!

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## INTRODUCTION

Since 1970, I have been honored to have been invited to "work" in many parapsychological laboratories and have been involved in thousands of experiments designed to reveal, in the scientific sense, what can be seen of human psychical abilities.

At the beginning of this work, I adopted as near a "scientific" stance as I could, a stance that was in keeping with my education and one that acknowledged the demands of science into which the parapsychological sciences were struggling to gain admittance. Thus, my "output" has been couched in and geared to terms that might hope to satisfy the demands of science and the demands of workers seeking to bring enlightenment to psychical and parapsychological riddles by showing experimental results that were in keeping with acceptable scientific methods. To some degree, but not altogether so, this has been a thankless task.

I have always felt, and continue to do so, that the cutting edge of science is an exciting milieu. My relationships with those scientists who are trying to negotiate the marriage of the paranormal with science have always been rewarding and fulfilling -- within the set terms available. I have an unabashed admiration for science and most parapsychologists and their endeavors and (if I might be permitted a little self-reflection) it is this admiration that has acted as a reagent between what

psychic attributes I might possess and be able to demonstrate and those demands imposed by science -- demands personified in the personalities of many parapsychologists and the many more scientists external to parapsychology trying to chart the rocky road of finding ways and means of fitting psychical phenomena into the whole of science itself.

In the context of this present book, I'd like to dump whatever "scientific persona" I've managed to accrue and jump into the "fringe," that area of conjecture ostracized by "acceptable" science. There are two main reasons, among many lesser ones, for doing this.

The first is that trying to be exclusively "only scientific" brings an inevitable psychological and ethical toll of its own. It compartmentalizes one's holistic life experience and can turn about and act as a daimon governing and limiting one's view of the world and the many possibilities within it. In my opinion, parapsychology, acting as an organic grouping of dedicated men and women, has evolved within itself a "scientific-oriented" daimon that acts as a psychological and ethical hazard to the very phenomenon it wishes to study -- human psychic phenomena.

The second reason for stepping outside the scientific boundaries of parapsychology (and of science itself) turns upon the idea that the science laboratory (as presently construed) is not altogether the proper place to study the components of psychic human nature (psi), since these are better viewed in the

greater holistic laboratory of life and living itself. Psi is composed of life and living processes that, so far, have defied clinical dissection in the laboratory sense of doing so.

While it is true that the Western science-laboratory-statistical scheme of conducting research has become the dominant form of sciences' pursuits, still this daimonic concept is typically Western and "modern" having deep roots within the philosophy of materialism that denies the existence of psi in the first place. After one hundred years of trying to do so, parapsychology's tactical designs of trying to insert statistical psi into the rooted framework of generally acceptable science have proven fruitless with the added embarrassment that not much more is now known about living operating psi than was known at the beginning of the effort in 1882.

Much more is "known" about psychical matters at the grass roots, where eruptions of psychic materials take place all the time, than is understood in the modern science laboratory where they hardly ever can be "forced" to "erupt" at all. The archives of the popular grass-roots magazine, Fate, are a better repository for records of active psi than are all the Journals of psychical research and parapsychology combined.

I realize, of course, that these are fighting words on some of the fronts involved. But the reality is that psychical research and its successor, parapsychology, should have been designed as a "soft" science of sociology from their inception

and never construed as a "hard" science designed only to study and develop "mechanics." It is true, however, that psi and mechanics overlap. But psi represents a "whole" while the mechanics of the human systems represent "parts."

This brings us to the in-built philosophical daimon of Western science which believes that if enough of the "parts" can be discovered, the "whole" might be deduced. This idea is good only in so far as it works. As contrasted to Eastern philosophy -- which holds that parts can better be seen from the vantage point of wholes -- this "inverted" view of things tends to leave Western science a little top heavy as far as mechanical "parts" are concerned with scant vistas about "wholes" -- this omission today being referred to as the "malaise" of Western science.

What then of the greater whole (in this book called The Emerald Kingdom) of the sociological aspects of psychical human nature?

If the entirety of the long history of the psychic is surveyed, it is easy enough to see that from time immemorial up to the present, the primary whole of what we now call "psychic activities" has always been an adjunct of or geared into discovering and altering the processes of fate and destiny.

These are two terms that have very little currency in our present mainstream scientific supersystem (which is none the less left to the unenviable task of trying to perceive what "future" [read fate and/or destiny for "future"] it is bringing down on

itself.) Even today, any major interest in the paranormal among the majority of people turns on the uses of the paranormal to inform them about fate and destiny and how to change them or, at the very least, to find out something of what these two legendary and awesome factors have in mind.

All psychic phenomena, for the most part, can be seen as value-related "events" in the contexts of working, evolving fate and destiny. For this reason, the highest frame of reference for psychic human nature has always resided in the "seer-clairvoyant" who has had developed abilities to peer into the workings of fate and destiny and proclaim accordingly, and the "seer-shaman" who, in addition to having the power of "sight" has a developed power to alter or deflect the trends of fate and destiny.

All known psychic phenomena can be seen as different diminishing forms of "seership," right down to and including those obscure talents we call "gut hunches." Even the far-out phenomena of mind over matter (PK), time travel, apparitions, teleportation, out-of-body experience (OOBE), and so forth, if properly understood, can be seen to be extensions of seership connecting up to the invisible threads of active, working fate and destiny psychic mechanisms that bind the interconnecting threads of existence into a whole.

In the traditional contexts of the psychic, fate and destiny rule with their ominous sense of predestination until the intellectually conscious man or woman can actively intervene and

recombine the fate-destiny lineages that are "on line" and operating in the greater interconnected psychic whole -- an "invisible" whole, to be sure, but existing none the less.

Tradition has also taught that in order to "intervene" in the on-going workings of fate and destiny, one has first to "raise consciousness" to the point where, at least, the on-line workings can be "seen." This traditional point of view is well taken. One cannot drive a car or fly a plane if the vehicles themselves are invisible and their workings are not understood.

All occult, psychic and mental disciplines are thus oriented towards achieving psychic seership of one form or another, from meditation and astrology down to and including modern Western psychology. To locate and unravel the threads that combined to install a neurosis or psychosis is to release the "fated-ness" contained in them and set one on the road of a different destiny.

The main thrust of this book, then, is to show the psychic realms in their greater sociological status as linked to the (albeit unpopular) concepts of fate and destiny, and thence to reveal how it is the psychic components (parts) of the individual, groups and society are linked to these.

To do this, it is necessary to depart from a strict dependency and reliance only on the scientifically acceptable. The tactic I have elected to use is to appeal, in a common-sense fashion, to the greater psychic realities contained in each of us. Even if we are not intellectually educated about these,

still they are "familiar" territory in each of us. We will "recognize" them if the terms used to describe them are reduced to their clear emotional-intuitive characteristics.

This book is put together out of my experiences in science-oriented psychical research (which now includes the separate fields known as parapsychology and psychoenergetics.) This experience is supported and contrasted to what depth penetration I have managed to acquire by way of saturating my intellect with the contents of countless historical sources on the greater psychical realities and the many disciplines dependant to them.

It is fair to say, however, that some of this book derives totally out of a kind of channeled inspiration -- not the direct personality-takeover type of channeling that is presently undergoing a popular resurgence especially on the West Coast -- but a kind that is filtered through my own psychical-intellectual processes. This is a typically creative union-fusion drawing together the many diverse materials and sources needed to reconstitute a new informative presentation. Where my own "inspirations" have differed (semantically, for the most part) in interpreting traditional occultism and psychical disciplines, I have followed the inspirations. With some justification, I believe, for the traditional occult sciences and arts themselves have not been excused from self-creating certain internalized daimons of their own.

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