

THE RE-ENCHANTMENT OF THE EMERALD TALENTS

By intellect alone neither man nor woman can contact the psychic realms, and people who live by their intellects to the exclusion of the other parts of their psyche (psychic anatomy) are more or less doomed to act as playthings for the Fates.

The cultures of the West -- that is to say, of Europe, England, the North Americas and the Soviet Union (in its crash program to become dominantly "modern" and scientific), all the world's major powers -- have become top heavy with intellect and intellectualism. And all these powers have been busy exporting their overly-intellectualized cultures into other countries under the assumption that life as it is lived in the West is also the best for all.

Western culture has adopted a quasi-scientific language whose "scientific" terms might mean something to the intellect, but mean little to the greater psychic whole that exists within each individual and beneath the culture itself. As but one example, consider the term "ego," said to have been coined by the esteemed originator of psychoanalysis, Dr. Sigmund Freud.

Freud coined no such word and, in fact, was horrified by it. As the famous educator and psychiatrist, Bruno Bettelheim, has recently pointed out in his book Freud & Man's Soul, the term "ego" was coined by Freud's English translators along with many other corruptions brought into the English versions of Freud's writings. Because of the translators' determination to perceive psychoanalysis as a medical science, they consistently resorted to the technical Greco-Latinisms of the medical profession.

Many German terms that Freud chose specifically for their humanistic resonance, for their power to evoke in his German readers not only an intellectual but also an emotional response, were rendered into English as intellectual-pseudo-scientific-medical words that leave Freud's original powerful concepts in an empty emotional space.

With regard to the term "ego," Bettelheim writes:

"... The psychological processes he /Freud/ discusses are personal and internal. In naming two of the concepts, Freud chose words that are among the first words used by every German child. To refer to the unknown, unconscious contents

of the mind, he chose the personal pronoun "it" (es) and used it as a noun (das Es). But the meaning of the terms "the it" gained its full impact only after Freud used it in conjunction with the pronoun "I" (ich), also used as a noun (das Ich). His intended meanings found their clear expression in the title of the book --Das Ich und das Es -- in which he defined these two concepts for the first time, as counterparts of each other. The translation of these personal pronouns into their Latin equivalents -- the "ego" and the "id" -- rather than their English ones turned them into cold technical terms, which arouse no personal associations. In German, of course, the pronouns are invested with deep emotional significance, for the readers have used them all their lives. Freud's careful and original choice of words facilitated an intuitive understanding of his meaning. No word has greater and more intimate connotations than the pronoun "I". It is one of the most frequently used words in spoken language -- and, more important, it is the most personal word. To mistranslate Ich as "ego" is to transform it into jargon that no longer conveys the personal commitment we make when we say "I" or "me". 1/

Bettelheim continues to point out that nearly all Freud's references to the soul have been corrupted. For example, Seelentätigkeit (activity of the soul) is translated as "mental

activity," and so forth. In other words, Freud's concepts have been slaughtered (slaughtered, one might think, by sheer stupidity: but, no, by the "great equalizer," as we shall see later in this book.)

Far from having any connection at all to "The I," which we can all intuit in ourselves to some degree, "ego" now means the self-esteem we hold for ourselves. We talk of big egos and weak egos, and our ego is what we maintain around us as a sort of armor when we go into society. And it is with this meaning that the term will be used in the rest of this book. It is only when we are alone with ourselves that The I reemerges. We all know what The I means.

We also comprehend what "The It" refers to. "It" made me do this and that, a statement often heard and, I dare say, experienced by each of us at one time or another. We all know that The It has a life of its own -- desires, lusts, wants, needs, gratifications it must have. And I think that some of us also understand that The It drives us into fates not particularly appreciated by The I, who is searching for its own destiny fulfillment.

The point being made is that the modern technocratic language of Western culture has been made unsuitable -- overly intellectualized -- for any intuitive discussion of the invisible inner psychic processes within the individual or within the culture itself. As a result, the entire culture is detached from

its own "inner" processes, processes which might guide the individual and mankind away from certain fates and lead the way to new destinies.

As if to confirm this, there is a general knowledge abroad that mankind cannot govern itself by virtue of a technocracy alone, that management of society by technical experts is already a demonstrated failure. In spite of the megabucks technology can make for the few, the blenders, boop-tubes and perfumed toilet paper the rest can have, the planet is in process of being trashed -- to say nothing of the dark fates implied and pending by the several thousand Bombs now in readiness and waiting for their moment to go on stage, and Star Wars and biological and DNA-manipulated warfare and etc., etc., etc. Alas!

The Emerald Kingdom, in which renewing energies repose, is not contactable by technocratic lingo. A re-enchantment of the language must take place before one can contact even one's own inner resources. The spoken and written word has two functions to perform, one being, admittedly, intellectual. People must communicate at an intellectual level. But the other function revolves around the fact that if man is to be creative and healthy, and in touch with internal (inner) realities, words must also provide an intuitive function -- they must also speak to and on behalf of what Freud called (in German) the Seelentätigkeit, the activities of the soul. Without this second function alive

and well and productive in the culture, men and women become intellectual machines and act like them.

What we call "telepathy" today -- a pseudo-scientific technocratic term -- refers to an undoubtedly emerald talent. But it is virtually useless because the internal psyche does not recognize it, does not intuitively connect up with its solely technological-intellectual meaning. But let's approach this in a roundabout way.

In what follows in this book, we will have many occasions to refer to the term "superego." This is a fatuous term with an even more fatuous definition: "a major sector of the psyche that is only partly conscious and that aids in character formation by reflecting parental conscience and the rules of society"! So says Webster's. Such gobbledygook. Doesn't it make you wince? Anyway, its been a long time since our characters reflected much parental conscience or rules of society. The latter is done by the law, when it is up to it. Yet, otherwise, we might think we know what "superego" means -- a very, very inflated self-esteem, maybe, or perhaps it refers to our great soul that resides above us (we all believe we have one, do we not?). But what the h... does it really mean? As it stands, nothing.

But if instead of "superego" we use the term "the diamond consciousness," instantly we will all have an intuitive understanding that strikes deep into our interiors. We will also be able to conclude that there are few 2,000 carat diamond

consciousnesses around, most being a rough, uncut .001 carat in quality, or that in some cases it is out to lunch altogether. We can use other adjectives, too. We can speak of his rusting iron consciousness, her sulphur consciousness, this one's pig consciousness, that one's merde consciousness. And, in fact, we speak this way (in idiom and slang) all the time. The point is that by using emotionally-laden words and terms, we can know what is being talked about intuitively as well as intellectually.

The more degrading the adjective, the more likely the consciousness being described belongs to The It; the more superlative the adjective, the more likely it is that a part of the superego is being referred to -- that is, the diamond consciousness. Technocratic intellectuals might think this is all loony-tunes, but the psyche, the activities of the soul, will know and respond.

Let us take the word "intuition." Webster's makes the effort: "an immediate apprehension or cognition, knowledge gained by intuition (technocratic definitions are notoriously redundant), the power or faculty of attaining to direct knowledge or cognition without rational thought and inference."

Who says so? Who says that rational thought and inference don't have anything to do with "intuition?" Almost everyone can put the lie to this definition. True, oft times we go against the evidence, we go against those things said to be logical; but then the results of "following intuition" almost always prove to

have been more logical and rational than the components of our mere "logical" intellectual brains were capable of. No, intuition is infamous for exhibiting "rational thought and inference" far in excess of mere intellectual "rationality." Into the corner with Webster's.

As we shall see, there are several kinds of intuition. The most famous and universally accepted is "gut feeling." I swear I can't see why Webster's can't bring itself to saying intuition is, at least, gut feeling. All primness aside, this description for intuition is universal, found in all cultures. If the purpose of a dictionary is to preserve and convey the real communicative meanings of words, then it should do so, even though "gut feeling" implies that perhaps our guts themselves have an intuitive component in them, a definite embarrassment to the stereotype image science has as to how the human organism works.

Another type of intuition, one seldom talked about in our technocratic times, is "heart feeling" -- "the ruby heart." Gut feelings have to do with preservation, heart feelings with mundane and supramundane love and compassion, commodities that have, more or less, gone down the tubes as technocracy has risen.

The ruby heart was, and still is in some parts of the world, frequently pictured in icons of the Holy Jesus and the Blessed Virgin Mary. Perhaps it is because of this that technocracy -- highly antagonistic to such "superstitions" and, in fact, all

religious tendencies -- has sought the obliteration of this compassionate intuitive concept.

The ruby heart is famous for summoning the individual to his or her "calling" in life -- it need not be necessarily a religious calling. It intuitively summons people into the arts, into medicine, into science, into business, into exploration and so forth. When the ruby heart "speaketh," regardless of the trials it might take, love, comfort, success, contentment, compassion are sure to follow -- if the individual but trusts this subtle intuition. Few do any longer.

Instead, we go into roles designed for us by technocracy and the society it now dominates where, it is now estimated, over 50% of the people live with shattered "egos" (yes, even the ego can be shattered), outraged emotions finding no solace, sniffing coke, getting drunk and crashing autos, sitting robotically in front of the tube watching degrading soaps and sitcoms, and leading otherwise aimless lives once the day's paid slave labor is ended. Yes, the ruby heart bleeds. There are other types of intuitions. We will get into them, later.

From the above, you can see that if you take an adjective and connect it to an emotional-mental-laden intellectual word, you come up with a symbol that is recognizable to the psyche, and stands a good chance of activating connections to the inner realms. The terms diamond consciousness, gut feeling and ruby heart activate deep rooted responses that the terms superego and

intuition by themselves cannot. The "language" of the emerald kingdom, the psyche, the psychic talents, is a language of symbols. Without them, the intellect gets detached from the inner whole of the individual (and of society), who, as we can increasingly now see, tends to run around like a lunatic, all claims to rationality and sanity being only a fragile mirror.

The color green is a very ancient symbol for life, growth, fertilization, upward movement, evolution, communion, communication, existence in an animated form, healing, rebirth, regeneration, consolidation and vision. These properties are the territory of the emerald kingdom, which also contains within it the mechanics of fate and destiny, for fate and destiny are made up out of all the above.

Each of these properties is also an "emerald" talent reflecting these same attributes of our deeper indwelling psycho-spiritual-material "selves." Each of these talents are eternally alive and active in all of us, in all humanity. But when these talents are distorted or aberrated by hidden internal psycho-spiritual-material (psychic) conflicts, a "fate" will be the result. When they are free of psychic conflict, a "destiny" ensues.

Now some of you might not readily recognize these many attributes as "emerald" talents at all. The most familiar, perhaps, will be the "green thumb," referring to those individuals in whose presence and under whose care plants vie

with each other to grow in apparent ecstasy and wild profusion. While it is true today that green thumbs may be of little interest to urban technocratic mentalities, still they are of great importance to all, especially horticulturists, botanists and farmers. If a farmer has not a green thumb -- if no farmers at all had green thumbs, well...use your imagination.

Green has long been the color of healing, not just a symbolical color, but an actual active therapeutic color for restoring peace and repose, for curing and regeneration. If you think you go to the country just to get away from city tensions, the various greens aid in psychic restoration also. The world movement whose goal is the biological protection and regeneration of the planet has, in its psychic wisdom, named itself "Greenpeace." I could go on here. But we will get deeper into all this later on.

The deep, rich green of the emerald (a gemstone of the beryl type) has long been the emotional symbol of the psyche for all movement having to do with life in the psycho-spiritual realms of matter and the material. The whole of the emerald symbol is an archetype -- a prototype idea -- in this case, the basic idea of life.

Every once in a while, the complete archetype leaks out into culture in some art form: (insert a bit about Dante's Divine Comedy)

One of the most recent "leakages" was through the Wizard of Oz, in which the Emerald Kingdom was found by a young Judy Garland to be ruled by a fearsome Wizard-King who turned out to be a tiny man behind a curtain operating the mechanics of fate and destiny (existence). Judy (playing Dorothy) convinced the impish Wizard that he could change the mechanics of existence if he damn well wanted to, and let her and her companions escape from the Land of Oz (and the horrible fates it contained -- represented by the Wicked Witch of the West).

The Wizard of Oz was one of the most famous tales of all time. It was a symbolical dramatization of the Emerald Kingdom in which reside the fates and destinies of all. It spoke both to the intellect and to the psyche, but most of all to the psyche.

Two of the most strategic emerald talents are what parapsychology terms "telepathy" and "clairvoyance" (two forms of "green" communication), if for no other reason than they are needed to penetrate psychically into the ongoing activities of the soul and into the fate-destiny evolutions taking place in the emerald kingdom itself. We will take these up in their several forms later in some detail, but it is here appropriate to review them briefly, re-enchanting (de-technologizing) them a little.

"Telepathy" and "clairvoyance" are both technological terms, telepathy the more so. Intellectually you may think you know what they mean: but do either of these terms put you in touch with your own indwelling psychic talents? Hardly, or by now the

world would be populated with powerful telepaths and clairvoyants.

The term "telepathy" was coined in 1882 by the psychologist and psychical researcher, F.W.H. Myers. It was meant as a name for a fact: "a coincidence between two person's thoughts which requires a causal explanation," and was defined as "transmission of thought independently of the recognized channels of sense."

As stated in the Encyclopedia of Occultism and Parapsychology, "The name involved no attempt at explanation, yet it was soon construed as such and from the comparatively simple fact of experimentally demonstrated thought-transference a mighty jump was made to the portentous claim that it is an agency of communication between mind and mind...". 2/ Hence, as a technocratic term, "telepathy" has since meant mind-to-mind communication. Following the Western scientific penchant of naming phenomena with Greek or Latin words, Myers selected the Greek "tele" meaning "distant" and "pathy" meaning "feeling-suffering," or "empathy." "Telepathy," then actually means "distant-feeling" or "distant-empathy."

This correct definition takes the concept out of a strictly intellectual context and places it in the realm of feelings. And, I think, most of us now can recall a time when we experienced a distant-feeling about something or a distant-empathy with someone. In fact, this takes place all the time under an even better intellectual-emotional (but slang) word:

"vibes." "Vibe-feeling" is clearly an emerald talent, since vibrations are indeed attributes of the emerald kingdom and its many attributes mentioned above. Vibe-feeling almost literally evokes "greenness."

Vibe-feeling underwrites a great deal of human-animal-vegetable-mineral interactions, whether such be intellectually admitted or not. If you don't like someone else's vibes, well, that's probably it for that person. And so forth.

The term "telepathy" was, in 1882, superimposed over a far older term, "thought-transference." This term -- which should never have been dropped from parapsychology's vocabulary -- evokes a deep emotional-intellectual response, and its use can be traced (in its language equivalents) back into archaic history. The ancient Greeks, Chinese, Tibetans, Jews, Egyptians, Celts, etc., knew of it and used it. The venerable occultist and originator of modern medicine, Paracelsus (1493?-1514), said of it: "By the magic of the will a person on this side of the ocean may make a person on the other side hear what is said on this side...". The famous seer, Emanuel Swedenborg (1688-1772) clearly stated that spiritual-empathetic states of (the diamond) consciousness conquer time and space, that is, penetrate into the emerald kingdom where everything, including thoughts, can be known.

"Clairvoyance," in its contemporary usage, means "seeing clearly," especially by a clairvoyant, a man or woman who

manifests the emerald talent of clairvoyance. But this rather redundant definition does little to put us in touch with our own emerald power, does it? Besides, we all think we see clearly enough, through our eyes or in our "minds." What need have we of clairvoyance?

It is true that in French, "clair" can mean "clear" and "voyant" can mean "seer." But, again, this term does little to evoke an intuitive emotional-response our inner selves, our psyches, need to activate our own clairvoyant emerald talents.

The top meaning of the French "clair" is "light," especially brilliant light, and the top definition of "voyant" is "gaudy, showy (especially of colors)." It also means "sighting." In its essence, then, "clairvoyance" actually means "a sighting of colored brilliant lights," or, more simply, "light-sighting."

If this is confusing -- to some -- there are many analogies that can be brought to hand. For example, a new idea cannot be seen clearly until the "light bulb" is turned on in the mind. A memory cannot be recalled until it reemerges into the "light" of memory. Even a clairvoyant cannot "see" anything until what is being sought becomes illuminated. In the light of the soul-spirit, all things that were, that are, that will be, can be seen, many seer-prophets have been known to say. And so forth. All these are types of clairvoyance. Types all of us have already experienced in one form or another.

The only difference between our local abilities at light-sighting (memory, ideas, etc.) and the emerald talent is that the latter locates the "lights" of the emerald kingdom and sees into its mechanics, workings and evolutions. For this reason, the emerald clairvoyance traditionally has been divided into three classes: perception of past and future events, and perception of contemporary events happening at a distance beyond the scope of the normal senses -- in other words, perception into the emerald kingdom itself and the fate-destiny workings of its many attributes.

To a large degree, feeling-empathy and light-sighting are inseparable and, perhaps, we can now see why. The long-enduring efforts of parapsychologists to separate them for study has only resulted in what can be called a comic opera. In the psyche the one "turns on" the other. When the twin talents are undeveloped, the information contained in them usually can not reach the "most clear light" of the diamond consciousness (acute perception), and, at most, will only filter into our awareness through dreams, gut feeling, vibes, or some other lesser types of the emerald talents.

With all this preparation now in hand, let us move on to the larger anatomy of the emerald kingdom as it can be found in ourselves, in the "collective" consciousness and unconsciousness, and in the kingdom itself.

3

THE PSYCHIC SELF

Life is a great, wonderful universe with many kingdoms in it. But most of us live in them without any road maps to show the way or tour guides that can, constructively, candidly and impartially, point out the various phenomena that are to be encountered. What guides there are tend only to reflect the biases of their authors, their preferences and prejudices, to "sell" their viewpoints to the inexperienced.

By way of example, consider our Twentieth Century's technocratic tour guides and road maps for the kingdoms of sex, love, marriage and reproduction. Quite useless they are, save to bless people for making pigs of themselves: otherwise they serve only to lead one to an abyss of one kind or another. Only those that can revert to common sense (I dare say, one that is intuitively and psychically inspired) can hope to "survive" in

these kingdoms with any sense of tranquility, pleasure and fulfillment.

You also might want to reflect -- now try to keep a straight face -- upon the currently-available road maps and tour guides for the kingdom of peace.

Neither the greater psychic kingdom (the macro-psychic realms of collective humanity) nor the lesser psychic kingdoms (the micro-psychic realms which make up our own individual psyches -- our psychic selves) have road maps and tour guides that are very trustworthy. When you think that every kingdom there is has, close to its foundational base, a psychic zone in which the fates and destinies that govern it are being evolved and devolved, the unavailability of serviceable maps is something of a hideous circumstance.

Our present technocratic world society avoids acknowledging the existence of psychic zones because the cults of science upon which it is built tells it to. Is this wise? True, the cults of science sometimes admit to the existence of the psyche, but, at the same time, publish edicts saying that it is relatively unimportant and there is no real "scientific" reason to probe it too deeply. In a way, this is like Napoleon saying of the Chinese: let the sleeping tiger sleep. In another way -- to invoke a possibly outworn cliché -- this is like the ostrich with its head in the sand.

The well-being of our psychic selves (and the psyche of the planet) is of some great importance, even to the affairs of technocracy. Without this well-being, all can become neurotic or insane in short order. We are then left to be governed by our "rational brains" which, not founded upon a well-functioning psyche, quickly get loose from their moorings and become, to all apparent purposes, only so much flotsam and jetsam -- that is, sewage, the nutrient of the fates.

Now, our technocratic society has been notoriously anti-psychic for at least 250 venomous years, so it is a little difficult to establish a working definition for the term "psychic." But, in the context of this book, an effort has to be made.

The emerald talents (telepathy, clairvoyance, intuition, as described above) alone do not mean that The I (the you) has become psychic. These represent only so much steam issuing from the teapot, when the psychic you is a veritable boiler. Many so-called "psychics" are as much a wreck in their whole lives as is anyone else.

To be psychic means something like this: that you have acquired a viewpoint of eternity and infinity that allows you to "see" through the many barriers in the map of life that artificially compartmentalize the whole of its existence. There have been, and are now, many achieved psychics who demonstrate only minimal emerald talents. But because of their greater, more

profound, internal psychic orientation, whatever degree the emerald talents in them have become activated, the better these serve the whole of their emotions and intellect.

With this in mind, you can perhaps understand that you can be psychic a whole lot or a little bit, depending on how many barriers are contained in the substrata upon which your overall viewpoints (and vision) are based. If you have no vision at all into the actual and real elements of eternity and infinity, then you can conclude that you are not psychic in any sense of the word, that your own internal road map is thoroughly blockaded. One good way to judge this is to look at what degree and in what areas you have become the plaything of the fates.

If your internal psychic viewpoint is relatively barrierless, you will have power and the destiny-fulfillment virtues of the emerald kingdom will be open to you. You will be able to place yourself in the actual working contexts of the ongoing fates and destinies with some sense of fulfilling achievement.

You will find yourself enabled to "give" more than you "take" from life, since some of the greater emerald talents will probably activate in your "humble self" -- the talents for regeneration, healing, rebirth, evolution and vision, and so on, leaving the darkened fate-talents -- degeneration, sickness, still birth, devolution and (psychic) blindness -- gasping for

air (yes, these are talents, too, negative talents we can observe working all about us at all times).

Overall, the psychic self (The You, The I) is a "vibrating entity," constantly reshaping itself, devolving or evolving (fate-destiny) according to the amounts and types of barriers that have become lodged in it. Likewise is the greater collective (The Us) a sum of what is contained in the individuals that make the whole of it.