

CONNECTING UP TO LINKAGES

We will now begin our deep plunge into the universes of psychic linkages.

But ~~I must warn you in advance that~~ we have to begin at a *no one has ever thought of before* place point, the enormous importance of which may not be fully apparent until the different building blocks necessary for achieving a new, highly activating, overview fall into place for you at some point later in this book.

First, let us assume -- hypothetically, at least -- that the psychic kingdoms and their linkages operate on "laws" that are peculiarly their own. In this, they are no different from anything else. All things work in certain "ways," and if these ways are not taken account of, if the wherewithal is not present for them to function, then the ways will not work.

For example, we know electricity exists. But it has its special ways of working. For us to work with it we have to

take account of those ways. Electricity flows through certain conductors ("connectors") -- it will not flow through others. If we are not attentive to electricity's ways, we can get ourselves fried to a crisp. Seeds contain the future mature tree, plant, idea or event, but if the wherewithal is not available, they will not "grow" -- at least not in their potential fullness.

These two analogies are very appropriate with regard to the functioning of the psychic kingdoms. The psychic kingdoms are extremely notorious for working in their apparently special ways -- and these ways elude our intellectual understanding making them seem very spontaneous, random, fortuitous or ambiguous, indeed.

If we accept -- and I am suggesting we should -- the postulate that the psychic kingdoms really do have their laws and ways then the fault of not understanding them clearly lies in our own intellects.

Most of us might agree that thoughts and ideas have quantities and qualities of energy and force within them. In a way, thoughts are also like seeds in that they grow and eventually manifest a "product" -- for better or worse, as it might be.

If we are maintaining negative or erroneous thoughts and ideas about the psychic kingdoms, then it is only too clear that we will neither be able to perceive their ways, nor to begin

working with those ways. In essence, we will not be able actively to connect up to the ways of the psychic kingdoms.

If we are to be able to make advantages out of psychic linkages, it stands to reason that we need to be able to connect up to them.

And immediately the question can be asked: if psychic linkages already exist, are we not already connected to them?

The answer is both yes and no.

As we will see shortly in some detail, some of our deeper psychic "parts" are in constant linkage, trying to push up psychically-acquired information into our waking intellects where we might make use of it -- IF our intellects are but willing and able to understand.

As Shakespeare would have said, "Aye, here's the rub." There is the matter of willingness, which is important, but willingness alone does not automatically imply an ability to understand. If understanding is erroneous and fractured, then all the willingness in the world will not do much good.

Our modern and scientific Western culture is, frankly speaking, dominated by a mega-System of intellectual thinking that long ago began to label our innate psychic powers as irrational and illogical and this system for the most part rejects their realities altogether.

This means, in general, that it is highly unlikely our inherent Western intellectual thinking patterns are very

accurately, if at all, connected up to things psychic. Our normal intellectual thought patterns are not connectable to the patterns of the psychic kingdoms. Nor will they be unless we bring changes into our intellects that are more in keeping with the ways the psychic realities actually work.

If you meditate upon this for a moment, you will begin to see that the laws of the psychic realms, which apparently have been in existence from primordial times, are hardly likely to revise themselves to fit into our present intellectual frames of reference, as modern and scientific as these might be.

Our task is to find actual and productive ways and means of connecting up our intellects to them rather than trying to stuff the psychic realities into the intellectual labels we have designed solely for the purpose allowing us to categorize them for the pursuit of intellectual goals. Otherwise, our innate psychic elements will continue to manifest, when they do, only sporadically as ambiguous spontaneous occurrences.

During the last one hundred years of psychical and parapsychological research, it has been assumed that we stood a productive chance of connecting up to psychic phenomena through studying such things as intuition, clairvoyance, telepathy and psychokinesis, and so forth, all being intellectual "glamor" words designed to describe various psychic phenomena that were, at times, observed. This approach has been somewhat unrewarding, to say the least. The most that can be said that statistically

these phenomena are more or less proven to exist. But hardly a hint as to their inner workings has been uncovered.

The use of the word "intuition" does not "call forth" active intuition; the use of the word "telepathy" does not call forth active telepathy, and so on. In other words, our innate psychic systems, going by their own rules and laws, are not responding to the intellectual use of these labels even as nice as these may serve conversation and look in scientific papers.

To put this more clearly, it has been assumed that the threshold of access to the profound depths of psychic phenomena resided near or within the phenomena themselves, through the labels that were invented to describe them. But, in a way, this is like trying to plumb the profound depths of electricity by studying the toaster in your kitchen or your hair dryer. You can't activate electricity by saying "hair dryer" even though it is obviously "electrical" any more than you can activate the mysterious mind-to-mind psychic phenomena by saying "telepathy" even though obviously the term has something to do with "mind to mind."

Labels that have proven useless indicate the confusion of intellectual concepts that lie beneath them. There are some adages that are appropriate here: love begets love, hate begets hate, and so forth. Confusion begets confusion, no matter how elegant are the terms that cover it.

This element of intellectual confusion is all the more poignant when it comes to psychical phenomena which, when clearly observed, are noted for their staggering precision (you will be able to observe this precision in many of the anecdotes included throughout this book.)

By now, it should have become somewhat clear that what has been missed (and ignored) in the past is the important and fundamental role our intellects play in linking into our innate psychic components. Intellect is only one part of a "psychic triad" (as will be discussed in the next chapters), but it is a very important part. So much so that, for the purposes of this book at least, we have to go into it in some detail.

Webster's says that "intellect" means the power of knowing as distinguished from the power to feel and to will -- the capacity for knowledge and the capacity for rational or "intelligent" thought. Intellect is distinguished from its sister word "intelligence" which means to have a capacity to apprehend facts and propositions and their relations and to reason about them. "Apprehend" means to perceive. "Reason" means computation. "Intelligent" means, rather redundantly (dictionaries are prone to use the same word to define itself), possessing intelligence or guided or directed by intellect. But if we go to the Latin root of the word, we find it once meant to gather and to select.

Now if you mull over these definitions (which you really must do if you have any hope of becoming psychic or of activating your innate psychic potentials), the meaning of intellect quite possibly will become less clear than when we started. What we are actually looking at is a system that acts like a loop. It contains what it contains, and does not contain what it does not contain. It computes based upon what is already in it, and its size or dimensions is directly proportional to whether it is in a gathering mode or a selective mode.

We can assume our intellects are more likely to be in gathering modes during our youth than when we get older and more ego centered, more "structured" as they say. Then intellect begins to select what it will allow into it depending upon what is already in it. Compatibilities (the hallmarks of reason) come into play with the rather non-progressive exclusion of new information that is not compatible with the already-there structured "knowledge."

If it was not that way at the beginning, intellect usually ends up as a closed loop and any dimensions of "reason" in it are purely relative to the information the loop might contain. Purely as an aside, reason is a continuing and potential dangerous entity simply because it is relative to the quantity and quality of the intellect within which it resides. Consider the differences in "reason" between the crack dealer in the street

and Mother Theresa and her sisters, or between Abraham Lincoln and Adolph Hitler, or between the Ayatolla Khomeini and the Venerable Mahatma Ghandi, all of whom we shall have something to say later.

Having labored through the above rather intellectualized definitions of "intellect," for the purposes of this present book we can take the unusual step of dumping them altogether (the first of many dumpings) because, in any psychic sense, they are useless. The above definitions tell us what intellect is thought (by intellectuals) to be or, even worse, what it ought to be.

In actual life, intellect is nothing of the kind as we all find out the older and more experienced in the ways (read "laws") of life we become. There is an old cliché that is appropriate here: the older I get and the more I know, the stupider I become.

For the working purposes of this book, we need a definition of intellect that at least calls up its own potentials -- activates it in us, so to speak. The above definitions definitely do not do so -- save to offer a glamorous label for aspiring thinkers.

In actual fact, intellect equates to management. Our intellects are attempts at "cultivating" active mind-management systems that deal in what we know and what we think we know, what we have been told or thought we have been told, what we have

heard or thought we have heard, or what we have experienced or thought we have experienced.

Furthermore, our intellects are, from day one, highly susceptible to "outside" manipulation. Rare is the individual who has grown or purified his or her "own" intellect, and, alas for the rest of us, ours is a mish-mash of what has been programmed in to us by parents, peers, education, higher learning, and the quicksand values in the society in which we live.

Whether or not you think you may be psychic, whether or not

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Furthermore, our mind-management efforts are, from day one, highly susceptible to "outside" manipulation. Rare is the individual who has purified his or her "own" intellect from the dross of outside influences -- at which time that individual's mind-management system probably does deserve the title of Intellect. But, alas for the rest of us, in the sense that we use our mind-management systems in Living, ours is usually to be found a mish-mash of what has been programmed in to us by parents, peers, education, higher learning, and the quicksand values imbued in us by the society in which we live.

In the psychic sense, mind-management is a much more workable identity than intellect. Mind-management implies just that -- management of information. While intellect implies computation and reason which, in combination, quickly lead to that wobbly term "rationalization." A computing intellect can quickly rationalize anything into whatever is desired, and another cliché "don't bother me with the facts" is appropriate here. Management, however, implies constant mobility and something of the struggle usually encountered in managing issues and problems. When we fail in this kind of mind-management, we usually seek help and other constructive viewpoints. When intellect fails, it need not necessarily admit it, for a failed intellect can, in the shadows of true intellects, usually become an intellectual, a critic or a collegiate professor of philosophy, and no one will ever be the smarter.

At any rate, it takes mind-management (not intellectual status) to accommodate psychical information, events and intrusions for only mobile mind-management can take aboard their implications and factor them into the intellectual whole without experiencing a collision or going through an intellectual "crisis." For one thing, mind-management is not as defensive as standard intellects are. Valid mind-management systems seem to be centered on the idea of workability, and accept whatever works by virtue of its own demonstrated value. Structured intellects are almost always preoccupied with pre-determining workability by fitting things into the already accepted "logic" of things. It is for this reason that overworked and threatened intellects can validly be accused of "throwing the baby out with the bath water" as they so often do when the intellectual crunchings get noisy.

An intellect is something we put on display to wow the Joneses or readers of intellectual journals. Mind-management systems are what get us through the day. And it is the workability of these latter that spell the difference between success and failure.

Now, I think I am pretty safe in saying that no one has ever gotten through a whole day by using the dictionary definitions of intellect alone since these definitions all take care to make no mention of three important mind-managing attributes anyone's day simply can't do without to one degree or another: insight,

intuition and telepathy. Our intellects might not "know" what these are, but the glory of strident intellects be damned, we hardly dare walk down the street or drive on a freeway without them much less undertake any serious decision making. In fact to the woe of many it has been discovered that decision making executed in the total absence of these three "inferior" brothers of trenchant intellects usually ends up in fiasco.

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Standard intellect, as defined in dictionaries, is seldom connected up to linkages. But insight, intuition and telepathy are.

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It is probably no understatement to say that the world turns (as it were) on hunches. At any rate it does not turn on intellectual statistics and reason alone.

The dictionary says that the origin of "hunch" is unknown, but it means to thrust oneself forward and a strong intuitive feeling concerning the result of a course of action. In essence, from the depths of our psychic selves hunches rise up to stare down the dictates of reason and, as many poets have noted, reason "trembles" in their presence.

Hunches are a daily occurrence in almost everyone. Their dimensions vary enormously. A housewife decides to buy four chops instead of two and gets home to find out her husband has brought his boss and his wife to dinner. Napoleon had a hunch he

was destined to rule Europe. Hunches "thrust oneself forward" unless the thrust is vetoed by dictates of reason -- which happens daily, also.

Unlike intellectual reasoning, which closes itself down for sleep, the psychic underside of mind-management is a twenty-four hour affair. Hunches get deposited into the mind-management system in the form of dreams. In 1769, James Watt dreamt of improvements that could be made upon the then non-commercial steam engine and followed his dream-hunch which resulted in extraordinary success. He coined the term "horsepower," and from this dream-hunch it can be said that the Industrial Age was launched which in turn changed the "turnings" of the world for ever more.

There is hardly any form of truly productive creativity that is not founded upon the psychic underside of our mind-management systems. And we will begin to see this more clearly in what follows.

If we look very closely at the dictionary definition of hunch -- a strong intuitive feeling concerning the result of a course of action -- we might see that this definition would appeal to standard intellects, as have been defined above. But it does little to feed our mind-management system, to call forth a qualitative response that says, in effect, "yea, man, you got it now."

What hunches do in the sense of functioning in mind-management is call up the future along a line of special activity and mind-management, if it is smart, adjusts accordingly. (How this is done is, of course, another matter, and we will get some idea of this in what follows.

Insight, intuition and telepathy are but three of the psychic talents that function as connectors into linkages -- a function that intellect, as standardly defined (and lived out in our Western culture) cannot do on its own, probably for no other reason than traditionally our Western view of intellect is based on an intellectual philosophical system that has, in its own wisdom, rejected its own psychic underside, which has resulted in the perpetuation of some rather ignoble confusions at the individual levels of mind-management, which are in turn reflected in how our Western society manages itself.

We have now arrived at a point where we can leap into the next issues that are important for forming our new, workable psychic interconnective links to the psychic kingdoms. Above we have discussed at some length the important intellect/mind-management issues involved. Intellect/mind-management is actually only one part of a triad, all three parts of which must be functioning in order to achieve connecting up to the linking elements within the psychic kingdoms. In this book, this threesome is called the psychic triad.