

THE PSYCHIC CONCEPTUALIZED

We have reached a point at which the psychic needs a conceptual outline for two reasons. A good deal of confusion that surrounds the psychic (individual, societal, transcendental, and spiritual) can be partly resolved by clearing up some of the mistaken ideas about it. by showing how closely some of its phenomena actually fit alongside the ~~basic~~ basic definitions of certain words. The psychic phenomena, especially the self-experiential ones, become somewhat recognizable, even if only intuitively so.

But words themselves can only go so far in describing a realm that has for so long remained fallow and unstructured in terms of clearer human understanding. The West has no words for the greater concepts of the psychic realms.

How could it considering that the subtle hidden psychologies of the West have been and still are anti-psychic? The Greek language does possess concept-words about certain psychic states. But in the handing down of that language, most of these have been translated only into those concepts that have fitted with ~~the~~ similar Western concepts; and these have almost always been non-psychic in their content. Ancient Sanskrit definitely possesses words that have meaning within the psychic superstructure. But it sometimes takes a page or two to transliterate these Sanskrit words into comparable English concepts, and even then, we can't be too certain we have actually duplicated the words' indigenous meanings.

Yet some of these Sanskrit words have been translated into a supposed English equivalent, but wrongly so and quite obviously so, as we shall see.

Yet we do need to have a stab at creating an overall general conception of the psychic so that we can discover how the parts ~~that~~ of it that are visible might fit into its greater hypothetical whole. We are after a paradigm design which, even if wrong in parts, will still allow for a greater workability within it than we have at the present.

The second reason we need a conceptual outline is that it is apparent that the psychic superstructure works at the ~~level~~ and through the level of concepts which are meant to be decoded and broken down by the human brain-mind systems

into awareness/conscious elements that inform our understanding. Our physical senses do the same for us as far as the physical universe is concerned. They lock us into it. But all physical perceptions are processed and decoded for their meanings and values by the brain-mind systems. And much of what we "receive" and understand is heavily influenced by environment and education. The wolf-child, for example, brought up in the wilderness out of contact with human examples, processes his physical senses in ways totally different from the child reared in a society that teaches it the extensive range of the physical senses. An illiterate person cannot process the meanings of reading and writing unless he ~~is~~ ~~trained~~ brain-mind systems are trained to do so. He doesn't automatically ~~know~~ "know" the meanings of words until they are trained into him.

Much the same is true for our psychic senses. We don't know how to use them automatically, and cannot make the best use of their intrinsic ~~talents~~ talents until we can program the brain-mind plate into processing them. Only then might we "know" our psychic senses.

Neither can we depend very much on personal interpretations of the psychic. Meanings only become true meanings when they are shared in common with some precision. The same must hold true for the innate psychic superstructure. In fact, we are indebted to Jung for being the first to point this out. If we cannot settle on a comonality of meanings for the psychic realms, we will be lost in a sea of psychic semantics.

The psychical has been studied, when it has, by seeking to compare it with things more familiar to us and rejecting, avoiding or simply being unable to see those parts of it that are totally alien to us. The Equalizer is in good deal responsible for this; but human imagination can only stretch so far and the truly alien, with its high strangenesses, can go totally unnoticed. The psychical, simply put, is different from most other things in our collective experience, and it also possesses differences within it in much the same way that coal mining is different from dairy farming and different ~~from~~ again from politics.

The basic problem about the psychical is, however, not altogether too much different from ~~the~~ ~~problems~~ that of archaeology and architecture. The one seeks to study ruins and determine what they stood for and the events and associated meanings that took place in them. We have plenty of psychic ruins all about us. Architecture seeks to erect a new servicable structure that will allow work and living to go

on within it. Archaeology demystifies ruins; architecture creates new structures to house the workings of man. In a healthy society, demystifying the psychic and creating new structures for it would normally be the prerogative of intellectuals. But in the historical system these have grown too prone to following the lines put out by illusion factories, and it is now generally accepted that Intellectualism, as a profession, is comprised mostly of hot air.

The only person in the West who tried to both archaeologize and architecturize the psychic realms was Frederick W.H. Myers (1843-1901), one of the early founders of the British Society for Psychical Research, in his chief work Human Personality and its Survival of Bodily Death, which was posthumously published. Many other thinkers have, of course approached the problems involved, but most of these seek to do so by comparing the psychic unknowns to what is already known. This method is only one that any investigator has at his disposal, but it is one in which the new stands a high chance of succumbing to Equalization processes.

Myers' conceptual overview of the psychic can be put as follows: Drawing his conclusions from lengthy study of all the many factors involved, he suggested that the subliminal psychic self is the real ego (the real center of awareness/consciousness), and that this real ego is a vast psychic

organism in which the ordinary ~~physical~~ physical brain-mind consciousness (which perforce must deal in reason and logic) is only a fraction of the greater whole. The "life" of this superego is not irrevocably bound up with or confined to the life cycle of the physical body. Analogous to the way the physical senses are the channels of perception for the life of the body, the so-called supernormal faculties are the ordinary channels of perception for the psychic superego.

Archaeologizing the history of the psychical, Myers suggested that since the observed powers of the subliminal ego, collectively speaking, had not degenerated, atrophied or displaced themselves in favour of culminating rational and logical consciousness, that they did not belong to an archaic proto-human condition that was bound to be replaced as humanity perfected its powers of reason and logic. He noted that the subconscious (the first psychical realm beneath awake consciousness) carefully preserved all thoughts and memories but, in his view, would not do so unless ~~THESE~~ use in ~~THE~~ they were destined for/some future existence.

In archetectorializing his conclusions, Myers surmized then that the true ^{destiny} life of man lay not in the isolations of the physical realms, in its consciousness, or within its cycles of birth, life and death. Man's true destiny was a psychic one, future-oriented, and one for which the individual and collective superego was preparing.

In essence, Myers suggested that the greater psychic subliminal ego, with its own supernormal faculties of perception, was, in fact, a discarnate ~~discarnate~~ ^{greater} part of the whole Self, within which the physical, logical and rational section was but a fraction. The supernormal ego was living its own future-oriented "life", and from its discarnate state could, ^{would} ~~will~~ and did frequently ~~interfere~~ make excursions of intervention into the affairs of the objective, physical and concretizing directions of the logical, rational consciousness.

Since Myers' time, which was after all before the rise of contemporary psychology and physics, the attributes of what he called the superego have begun to be uncovered by psychologists and scholars. While the equalizing forces of science still cannot cope with the "discarnate destiny" portion of Myers' architecturalizing, still the trends are heading in his direction, and his argument as a whole cannot be debunked by virtue of any real evidence.