

SECRETS OF POWER

S E C R E T S O F P O W E R

Volume II

THE VITALIZING
OF
INDIVIDUAL POWERS

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SECRETS OF POWER

Volume II: THE VITALIZING OF INDIVIDUAL POWERS

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Experience is not what happens to a man.
it is what a man does with what happens to him.
(Aldous Huxley)

Many are stubborn in pursuit of the path they
have chosen, few in pursuit of the goal.
(Friedrich Nietzsche)

The more intelligent a man is, the more
originality he discovers in men. Ordinary
people see no difference between men.
(Blaise Pascal)

As a rule, I always look for what others ignore.
(Marshall McLuhan)

Talent is like electricity. We don't
understand electricity. We use it.
(Maya Angelou)

CONSCIOUSNESS OF OUR POWERS AUGMENTS THEM.
(Marquis de Vauvenargues)

There are plenty of people to whom the crucial
problems of their lives never get presented
in terms they can understand.
(John Jay Chapman)

Everybody wants to be somebody: nobody wants
to grow.
(Johann Wolfgang von Goethe)

The tragedy of life is not so much what men
suffer, but rather what they miss.
(Thomas Carlyle)

Those who do not feel pain seldom think that
it is felt.
(Dr. Samuel Johnson)

Man is a sun; and the senses are his planets.
(Baron Friedrich von Novalis)

One's real life is often the life that one
does not lead.
(Oscar Wilde)

Where is your Self to be found? Always in the
deepest enchantment that you have experienced.
(Hugo von Hofmannsthal)

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This book is dedicated

**to the reality that all individuals of our human
species are innate carriers of excellent powers, forms
of intelligence, and superlative sensing systems.**

AUTHOR'S NOTES

POWER UNFOLDMENT at the individual level is probably one
of the most spectacular of all human phenomena.

We can say this at least hypothetically - because we know that individuals innately have more powers than those few permitted by various societal formats and the empowerment power restrictions in them.

It is because of such restrictors that we do not often witness spectacular individual power unfoldment per se.

What we usually see instead is just enough unfoldment of individual personas so as to fit them, one way or another, into various slots within their social and societal environments.

And as discussed throughout Volume I of this series, those social and societal environments in fact determine what power is to be or not to be. And it is thus power that tends to be understood only within the contexts of social power games, while innate human powers are seldom understood if at all.

If the foregoing is considered as calmly as possible, it can then be seen that the human is a social creature as well as an individual, and that where the one leaves off and the other begins is quite difficult to determine. And so there are difficulties establishing what The Individual actually is.

The concept of The Individual is, of course, quite precious and meaningful, and especially so within the philosophical systems of the highly developed countries of the modern West.

But it is fair to point up that the concept of an individualistic persona, and the philosophy of individualism as such, did not really achieve formal description until the nineteenth century. Up until then, the term INDIVIDUAL generally applied only to separate things within a given group or category.

*

In the early 1830s, the French politician and writer, Alexis de Tocqueville (1805-1859) undertook a government mission to the United States to study penal systems. But he studied American politics and behavior, too.

These studies resulted in his famous book DEMOCRACY IN AMERICA (1835), in which, among other things, he indicated that "Individualism is a novel [American] expression to which a novel idea has given birth. Individualism is a mature and calm feeling, which disposes each member of the community to sever himself from the mass of his fellow creatures and to draw apart with his family and friends."

This "novel idea" caught on like a wild fire, and was soon given more terse definition as: "Self-centered feeling or conduct as a principle; a mode of life in which

the individual pursues his own ends or follows his own ideas; free and independent individual action or thought; egoism."

By 1870, INDIVIDUALISM had even achieved, of all things, a metaphysical definition: "The doctrine that the individual is a self-determined whole, and that any larger whole is merely an aggregate of individuals, which, if they act on each other at all, do so externally."

By 1884, the term had been given an additional definition as "The social theory which advocates the free and independent action of the individual as opposed to communistic methods of organization and state interference."

Meanwhile, earlier in about 1840, the term INDIVIDUALIST had come into general usage and was defined as: "One who pursues an independent or egoistic course in thought or action."

Needless to say, individualists are easier to recognize than are the many nuances of individualism that usually have diverse complications and gray areas surrounding them.

*

These definitions, all formulated during the nineteenth century, have been provided here for what they are worth in general.

They continue to seem sensible enough at first take. But the concepts they initially established have proven to be quite superficial, and so there has been little agreement among subsequent authorities as to what the individual consists of.

One of the on-going problems that seems to be involved is quite similar to one that plagues concepts of empowerment at the individual level. Certain concepts can be functional within a given level of reality, but not in others.

Another way of stating this is that certain concepts can be real enough in various mind-sets or given reality boxes, but have lesser or no meaning in others.

It is this multiplicity of levels of reality, mind-sets, and reality boxes that complicates the contexts of empowerment, and those of power itself - for, as many come to realize, or perhaps experience to their surprise - empowerment and power can be achieved within certain contexts, but can fall flat in others.

This is to emphasize that given ideas of The Individual, of empowerment, and about power emanate from the mind-sets or reality boxes that produce them. And, as most can realize, what works for a given reality box can be

ineffective, meaningless, and sterile with respect to others.

*

There is one possible reason it has proven so difficult to establish conclusive definitions about what The Individual consists of.

This is that The Individual is the reality box in which The Individual is dwelling at any given time, and out of which is produced The Individual's thoughts and actions - and also, it may as well be said, The Individual's operative survival ratio into the future.

If all reality boxes were the same in clone-like accord, and always remained that way through the generations, then what individuals consist of could be defined with some precision - and, as well, their thoughts and actions could efficiently be predicted.

Indeed, elements of this kind of thing can easily be identified in the reality-box conditioning practices of most societal power structures. In those structures, the less powerful and the powerless are supposed to exist in clone-like accord as determined by the power structure, whether it is large or small.

From this kind of thing, it can be concluded, in a larger-picture way, that societal power structures can initiate and maintain reality-box cloning. Well, yes.

*

But there is an even larger picture. For, as is understood, and as our history demonstrates, the reality boxes of this and that societal power structure come and go - to be REPLACED by new and other ones requiring new and other reality-box cloning practices.

If this is contemplated upon as serenely as possible, there is only ONE WAY that such multiple reality-box transitions can occur.

While it IS the case that societal power structures can initiate this or that reality-box cloning and management, it is the HUMAN SPECIES that has the generic and innate power to manufacture reality boxes of ANY kind.

After all, wheresoever humans are or go, there also will be found reality boxes of this or that kind, and nowhere can be found a human that is entirely reality-boxless.

*

In that this is so, it is the better part of valor to assume that whatever the species has downloads into each

and all specimens of it. It is thus that we find all individuals have reality boxes, whether of the tattered or highly organized kind.

Because of the magnitude involved, the innate species power of manufacturing reality boxes is a wondrous thing - the direct implication being that there are no real or even illusory realities that permanently fall outside of possible or potential cognizance.

It can be understood, however, that possible or potential cognizance on such a scale is something that is problematical to most power structures - whose stability much depends upon not too much cognizance outside of whatever cognizance is permissible.

*

One of the bottom lines of this small discussion is that there are two general perspectives regarding individual empowerment.

One can seek empowerment within the contexts of some kind of social or societal reality-box power games. This perspective is, of course, entirely recognizable.

One can seek empowerment within the contexts of human powers that are innate and contained in our species. This perspective is not very recognizable, because what human powers actually consist of falls into the category of forbidden knowledge.

With respect to this latter perspective (and as discussed throughout Volume I), the best way to preserve the pyramidal power structure format and the power status of the few, is to prevent information and knowledge about power, human powers, and empowerment from accumulating and becoming accessible to all individuals who might benefit from it.

It is thus, even in our present age of information gluts, that there are no socially endorsed power schools or encyclopedias that reveal in-depth information about power and all that can be associated with it.

These absences are particularly noticeable within the modern age of so-called universal enlightenment, and which, to be sure, has produced encyclopedic knowledge sources for just about everything else.

*

The traditional concept most central to the long-enduring pyramidal power structure arrangement holds that the majority of individuals are born innately inferior to those who are born innately superior to them, especially with respect to intelligence.

The many sad and revolting implications of this long-enduring concept have been discussed in Volume I of this series - and, as well, in a recent book entitled THE MAKING OF INTELLIGENCE, by Ken Richardson (Weidenfeld & Nicolson, London, 1999), herewith highly recommended to anyone seriously interested in individual empowerment.

Any enlightened discussion of the revolting traditional concept brings into view a very important, two-part question regarding individual empowerment:

whether most, or even some, individuals are naturally born without innate powers; or

whether, via the processes of social conditioning, individuals are rendered ignorant of their innate powers, an ignorance that works to diminish those innate powers into inactive states.

At least part of an answer here is that it is difficult to see how individuals can function at all unless they are born with an innate spectrum of powers, a spectrum that, furthermore, is quite extensive as will be considered in the text ahead.

Just because a large number of those powers can be rendered non-operational by social conditioning should not be taken as proof-positive that a spectrum of innate powers does not exist in each individual.

*

This author posits and accepts that all individuals born of our species ARE born with a rather large spectrum of innate powers - especially that of mind-intelligence and which requires the support of several subsidiary kinds of powers.

But it is also posited that few realize what the fuller spectrum of their powers are because there is no place one can consult in order to find out what they are. And the continuing absence of detailed encyclopedias about human powers will ensure the perpetuation of this particular kind of non-knowledge.

While there are no encyclopedias that specialize in describing human power phenomena, it can be discovered that many earlier dictionaries identify and define numerous powers. The two dictionaries this author majorly depends on are Webster's Seventh New Collegiate Dictionary (1974), and the much more extensive Oxford Dictionary of the English Language. Other sources consulted are identified in the text.

*

It is difficult to surmise what individuals think power consists of. But the evidence is very good that many identify power and empowerment within this or that social context - the home, the local environment, various peer groupings, the work place, various economic workings, the career industries, the ever-changing political and professional competitions, and etc.

It is of course important to learn how to better survive and function within social contexts, and so there is nothing intrinsically amiss with such aims.

But there are important distinctions to be made between social context empowerment and the contexts of innate human powers in general. And in fact, it can be discerned or intuited that recognition and enhancement of one's own innate powers can magnify one's empowerment in social contexts.

Beyond the individual, group, social, and cultural levels is the much bigger picture of the human species itself.

If the species level is considered, it can certainly be understood that all power and empowerment activities, no matter where, when, or to what degree, are manifestations within the overall species context.

In that context, whatever individuals are or become, they are first and foremost members, or life units, which are downloaded from within the proliferating species out of which they have descended.

The contents of this volume are thus based in the observable fact that the human species possesses a large range of powers, and that these, in formative essence, download into each individual born of the species.

At least some of these powers are so innately basic that no individual can achieve any kind of operational or functional survival without them - and it is a discussion of some of these basic powers, innately present in all individuals, which provide the principal contents of this volume.

*

A WORKING DEFINITION OF HUMAN POWERS IS BEST ESTABLISHED AS INNATE, INBORN SOURCES OF SUPPLYING ENERGY - AND WHICH SOURCES ARE CAPABLE OF MAGNIFICATION, OF DECREASE, OF BEING LATENT AND UNTAPPED, AND OF BEING DE-ENERGIZED OR DEPOWERED.

Indeed, synonyms for POWER are usually given as force,

energy, strength, and might. These synonyms reflect qualities of power that can be exerted physically and mentally - all of which can be nurtured and enhanced, or caused to be latent or weakened.

*

As with the issues discussed in Volume I, the topics selected for presentation in this volume can be identified and verified by those individuals interested in doing so.

A NOTE ABOUT THE SUGGESTED EXERCISES

ALTHOUGH MUCH is known about learning processes, there is still a lot that remains mysterious and unknown.

Even so, it is clear enough that the human mind is designed for learning. It is also obvious that social processes in which everyone is embedded greatly determine what we do and do not learn, and it is this factor that accounts for all types of failure to nurture many learning potentials.

One general factor that is not so obvious is that people best recognize what they expect to see and often fail in

recognizing whatever they do not expect to see. This factor is well understood, for example, in the movie producing industry where statistics show that films that reflect expectations of the many are more likely to make more money.

This factor is closely related to another having to do with the fact that people not only see, but best sense and experience what they expect to, and have trouble sensing and experiencing what they do not expect. For example, most do not expect to experience telepathy or intuition or other subtle activities supporting empowerment. And so they might not realize that such activities go on all the time about them. Thus, what we expect to see is visible to us, while the unexpected can easily remain invisible.

Various studies about the processes of perception reveal two important issues. First, what we expect to see/ experience has meaning, whereas what we do not expect can remain meaningless.

Second, the ratios involved with this are surprisingly high. It is not unusual to find that many live and experience exclusively within the socially conditioned norms of their expectations on a ratio that can range as high as 98 per cent. Much can be deduced from this.

For example, the socially engineered poor and powerless often do not expect significant increases in wealth and power, and so the subtle wherewithal of empowerment phenomena might remain invisible and meaningless even though empowerment potentials are innate within them.

With respect to learning, we learn best what we expect to learn, or what seems most meaningful to learn, and usually so only within the criteria of whatever social contexts we inhabit. And as discussed in Volume I of this series, most social contexts are power-competitive and so they do not nurture too much empowerment in too many.

In general, learning is principally assumed to consist of being taught something by others, and this is indeed the great workhorse of all educational processes, methods, and learning packages.

But sometimes there are bitter bottom lines to this. One of these is that learning is thought of as coming from outside of self, and it is via this factor that innate elements of awareness and perception naturally present within are diminished and not nurtured.

Another factor, perhaps more serious, is that others cannot teach what they, themselves, do not know about, and, in any event can only teach what coincides with their own reality boxes, awareness, and perception.

With regard to learning about power and empowerment, the overall situation is quite complex. As but one example of

this complexity identified by the critic Julian Barnes, "books are where things are explained to you, life is where they are not, and I'm not surprised that some people prefer books."

One can think of power and empowerment as a life principle, not a book principle, for books can only reflect the reality boxes of their authors, and which, in the end, may not have too much to do with the ever-present, multiplex situation of realities behind realities behind other realities.

Explanatory books about power and empowerment are more than welcome. But power and empowerment go on in life more than in books, and so in addition to books one must also learn to look into life factors themselves.

No one can learn about, or deal with, what they are not aware of and hence do not perceive. But everyone learns from what they can become aware of and perceive. And the case is very good that the advent of new awareness and perception triggers activation of new responsive empowerment systems within.

One of the facts of life, where little is explained, is that it is populated with multitudes of other people, each of which displays not only a tangible, visible surface - but ALSO a mind-dynamic interior which may or may not be all that visible, or can be completely invisible altogether.

This is entirely compatible with the complexity of life itself, having both visible and invisible components - and thus arise the many problems of what one may or may not become aware of and perceive.

There can be little doubt that individuals, as they are taught to do, first focus awareness and perception on the directly tangible, the physically obvious, and that incremental categories of learning do take place in this manner.

Indeed, we all learn much from others in this way, and our powers of awareness and perception increase accordingly.

However, as discussed in the text ahead, we all have reality boxes that, after strong formatting, might decrease awareness and perception of whatever does not fit into them - especially with respect to more subtle, non-tangible factors at work in others and in life that is NOT organized in book form.

The suggested exercises in these volumes of SECRETS OF POWER point out factors that can be identified and confirmed as existing if an attempt is made to do so, and the recognition of which might increase awareness,

perception, and empowerment potentials in one's own interior.

Some of these factors are easier to identify and perceive than others, and so patience and persistence might enter into whatever is involved.

All of the suggested exercises in these volumes are elective and they are useful only to the degree they turn out to be self-informative.

Where exercises are not suggested, the reader is invited to explore their own ways and means of increasing recognition first of life phenomena external to them, and then perhaps discovering innate factors in themselves pre-designed to deal and interact with such life phenomena.