

YOUR SPIRITUAL REVOLUTION

Volume 2 • Issue 2 • Feb. 2008



INTUITION



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Message From The Editor

In this era of ecological crisis that endangers humanity and the planetary biosphere, there is something we can access for facilitating healing to help us avert disaster. Intuition!



Most people are caught up in a commercialist and materialist monoculture and have lost touch with their inner intuitive treasure. Now is the time to tune into intuition, our inner resource, which is always available if we are open and aware.

This special issue on intuition is an attempt to create awareness about the importance of intuition and how we can cultivate intuition. What is intuition? What are the different dimensions of intuition? How can we cultivate our intuitive capacities? How can we create a world in which people feel encouraged to develop and use their intuitive resources? This issue explores many such aspects of intuition.

This is an invitation to you to trust your intuition!

Love and Light,

Prabhath P

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Tune Into Integral Intuition

By Prabhath P

Intuition remains always awake. We only need to awaken from our automatic mechanical existence and make a conscious attempt to access this inner intuitive guidance.



What is Intuition?

The word 'intuition' originated from the Latin word 'intueri' meaning 'in to you' or 'to look inside.' People understand intuition in different ways depending on their worldviews. Rationalists often think that 'intuition' means 'common sense' as in the usage 'counterintuitive.' It is an erroneous assumption because intuition is not just

commonsense or accumulated experience though intuition can access those levels also. Some scientists consider the right hemisphere of the brain as the seat of intuition. However, intuition is not merely a product of the brain. The human mind/body system acts as a conduit for intuition to manifest.

Intuition is a multidimensional and integral resource with many interconnected levels. Intuition has unconscious, subliminal, personal, transpersonal, telepathic, conscious, psychic, individual, collective, superconscious, spiritual and transcendental dimensions. It involves immediate knowing without using linear analytical reasoning. Unlike logical analysis that works from the part to the whole, intuition

directly apprehends the totality of a given situation or aspect holistically. Intuition can manifest independent of time and space while rationality operates within the limits of the three-dimensional reality. Intuition is not opposed to reason. Reason, within its limitations, can serve to implement the wisdom of intuition, if properly applied.

Predictions and prophecies are only two aspects of what intuition can do. Predictions often come from subliminal and psychic intuition, while prophecies and channellings with spiritual implications could arise from superconscious levels of intuition. Great art and scientific theories are often expressions of intuitive awareness. Ultimately, intuition helps us to create our individual and collective destiny in tune with integral evolution rather than making only predictions or prophecies.

All the myriad manifestations and levels of intuitive, telepathic and instinctive knowing, integrated as one multidimensional integral whole, can be called integral intuition. Integral intuition plays a crucial role in Integral Gaia Yoga, which I am evolving.

Benefits of Intuition

Intuition can

1. Act as an inner guide in everyday life.
2. Deepen meaningful interpersonal interaction, dialogue, conflict resolution and understanding for manifesting the awareness of Communion in humanity.
3. Help to find one's unique calling and spiritual purpose and shape a livelihood based on that.
4. Sharpen your ability to sense the signals from the mind/body system and access the inner healing capacities to prevent illness, cure diseases and attain health.
5. Enhance problem solving, creativity, artistic pursuits and innovation.

6. Help decision making in personal, professional and social/collective life.

7. Help to find one's life partner.

8. Create a future generation with expanded consciousness and integral awareness, if intuitive methods are incorporated into the educational system.

9. Address the social, economic and ecological challenges.

10. Anticipate natural disasters and social or economic upheavals.

11. Play a part in preventing and investigating crime.

12. Help to evolve and manifest visions of alternative futures that ensure the well-being of humanity and Earth.

13. Guide us on the path of individual and collective Enlightenment.

14. Intensify the manifestation of an integral planetary Gaia consciousness.

Ways to access Intuition

The intuitive potential is latent in all human beings. It is not necessary to be a professional intuitive to notice intuitive signals. Professional intuitives and psychics differ from most people only in the sense that they train their intuitive abilities well through spiritual and shamanic practices. They also use divination tools at times though there are some intuitives who rely on direct intuitive sensing without tools. Not all intuitives and psychics can access all levels of intuition integrally. It depends on whether they have an integral awareness or are operating from only some dimensions of consciousness.

Intuitive impressions appear in various ways in different individuals. The main receptive modes are

Clairvoyance (clear vision): Clairvoyants see visions and images of objects, people and situations with their inner eye.

Clairaudience (clear hearing): Clairaudient people receive intuition as an inner voice in the form of thoughts, sounds or music.

Clairsentience (clear sensing): This involves hunches, sensing, inner knowing and gut feelings. Clairsentience is often accompanied by body sensations.

There is also an active mode of projecting intuition through speech to transform the consciousness of others. It is called **clairparance** (clear speech).

People should identify and pay attention to their dominant sense modality through which intuition expresses itself. Usually, it will be a combination of different senses with one sense being dominant. Spiritual practices like meditation will help to experience integral intuition through all the sense modalities simultaneously and also the knowing that comes from beyond the senses.

Even without accessing supernormal and altered states of consciousness, we can sense messages from some levels of intuition. The Universe sends messages to us in several ways. We only need to become alert to be aware of these messages. The key is to consciously notice what captures your attention. You notice something out of the endless stimuli you face everyday, only because the omnipresent Spirit is conveying some relevant message to you through what you notice and where your attention goes during daily activities. Paying attention to what you experience will help you get intuitive insights.

Intuition operates through synchronicity. So, even a song you hear, the people you meet and the colours of the clothes you wear or the news that captures your attention on TV or newspaper are all signs from intuition conveying a meaning for you. These are not mere coincidences because nothing happens by chance and everything is interconnected. You can also watch your thoughts, feelings, daydreams and body sensations for intuitive messages. Usually the impressions that you notice first are more important because the critical mind would have had little time to judge and distort these early impressions. It is best to

take a non-judgmental approach to the intuitive impressions. You can put all the impressions into paper through spontaneous writing and drawing to find meaningful patterns. To see what intuition is telling you, put all these external and internal intuitive impressions in the context of your current life situation or the questions you have asked your intuition.

Often people don't notice the stream of intuitive messages appearing in many forms because they get lost in the internal mental dialogue. Anyway, we should not suppress the mind, but integrate it as an effective tool. When we are alert and aware, the mental chatter will lessen and we can notice intuition speaking through even the apparently random thoughts. Self-hypnosis methods are helpful in accessing the hypnagogic awareness between waking and sleep through which intuition often manifests.

Intuitive messages also appear through dreams. Before you sleep, ask your intuition to provide insights about any issue. This will trigger intuitive dreams. Giving an autosuggestion to remember dreams before falling asleep will help dream recall. On waking up, write down whatever you remember about the dreams. Remembering dreams and keeping a dream journal will help you notice intuitive dream patterns.

Spirituality and Intuition

Spiritual, yogic, meditative and shamanistic practices intensify the human potential to experience all levels of intuition including the mundane and the transcendental. The revelations of the great mystics and prophets are actually channellings from the Divine aspect of intuition.

Sri Aurobindo, integral yogi and philosopher, writes: "Intuition has a four-fold power. A power of revelatory truth-seeing, a power of inspiration or truth-hearing, a power of truth-touch or immediate seizing of significance...a power of automatic discrimination of the orderly and exact relation of truth to truth...Intuition can therefore perform all the action of reason including the function of logical intelligence...but by its own superior process and steps that do not fail or falter."

Mudra yoga has mudras (sacred hand gestures), which can be used to enter a state of awareness where you are more conscious of intuitive cues. The Gyan mudra is an easy way to access such an alert state. In Gyan mudra, you touch the tips of the index finger and thumb while keeping the other fingers straight. The tongue position in which the tip of the tongue touches the area where the inside of the upper gums meets the inside of the upper teeth, helps to maintain a relaxed and alert awareness that enables you to sense intuitive signs.

Kundalini yoga enhances intuitive capacities. Kundalini yoga practice should be done with the guidance of a trained teacher. According to Kulwant Kaur (boulderkundalini@gmail.com), who teaches Kundalini Yoga in Boulder, CO and Los Angeles, CA, US, “Kundalini yoga is a very powerful technology that moves the Kundalini energy (which is coiled at the base of the spine) up to the higher centers. The third eye point is the center of intuition, and we keep our eyes closed and focused upon this point during the exercises in order to engage our intuitive sense. With practice, the third eye grows accustomed to staying open, and our connection grows stronger. In this practice, it is also encouraged to abstain from drinking alcohol because it closes down the third eye point.”

There are many other yogic and meditative practices that strengthen intuition. Integral Gaia Yoga, which I am evolving, aims for the widening, heightening and deepening of consciousness, resulting in access to integral intuition. Earth is a living organism with psycho-spiritual dimensions. This Earth consciousness is called Gaia. Gaia was the Greek Earth Goddess. Intuition can be accessed through this Gaia consciousness in which humanity and all creatures of Earth are immersed. The tribals of Andaman and Nicobar Islands, and birds and animals anticipated the deadly Tsunami and escaped to higher land by instinctively accessing this 'Gaiafield.'

Modern humanity has lost this connection, but can regain it through integral consciousness evolution. Awareness of our intuitive connection and communion with the living Earth and all her beings, is necessary now to resolve the ecological crisis of global warming and create a world where peace and harmony prevail. Tuning into intuition in integral ways will help people to live and evolve intuitively to manifest the unique purpose of their life in tune with the collective evolution and manifest Heaven right here on Earth.

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Prabhath P is a writer, editor, integral intuitive consultant, artist and spiritual healer. He is now developing Integral Gaia Yoga.



Awakening Intuition

with Frances Vaughan, Ph.D.

Jeffrey Mishlove, Ph.D.

The Intuition Network, A Thinking Allowed Television Underwriter, presents the following transcript from the series Thinking Allowed, Conversations On the Leading Edge of Knowledge and Discovery, with Dr. Jeffrey Mishlove. (Reprinted with permission).

JEFFREY MISHLOVE, Ph.D.: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be discussing intuition. Intuition is a basic psychological function, much like thinking, feeling, or sensation. Yet it seems to be associated with spiritual experience and psychic abilities. With me is Dr. Frances Vaughan, past President of the Association for Transpersonal Psychology, and President of the Association for Humanistic Psychology. Dr. Vaughan is the author of The

Inward Arc and also Awakening Intuition. Welcome, Frances.

FRANCES VAUGHAN, Ph.D.: Thank you, Jeffrey.

MISHLOVE: It's a pleasure to be with you. You know, intuition is often thought of as something very elusive, kind of capricious and spontaneous, and therefore many people would think it's sort of a paradox to think that we can train intuition, or think about it logically, even. And yet this is exactly what you do. Let's talk about how one can train that skill.

VAUGHAN: Well, it certainly is the case that it seems to be spontaneous and outside of our control. Nevertheless, there are many things that we can do to make it more accessible, more available to us, and also

more reliable. The interesting thing is that as soon as you start paying attention to intuition, it does become more available. It's as though it responds to attention, and so it's really not that difficult. There are some basic steps that you need to do in order to begin to develop it. Learning to quiet the mind is one of them. Now, that sounds simple, but of course it's more difficult than it sounds. So that's the beginning.

MISHLOVE: I suppose with the other functions of the mind -- the intellect, or sensations -- in a way you can't really force those very well either.

VAUGHAN: No, but you can pay attention to them. You can think about thinking, and you can pay attention to your feelings or not, or you can ignore them. The same is true with intuition. If you begin to pay attention to it, you recognize it as a way of knowing. It's a way of knowing which transcends reason, but it's not in opposition to reason. So I think it's important to remember that intuition is not a substitute for reason, but really is something that we can use in addition to reason.

MISHLOVE: I suppose one way to think of it might be that it's not irrational, it's just nonrational.

VAUGHAN: Yes, I like that way of saying it, because it is something that everybody uses. It's that function which perceives possibilities in the future. Now, anything that is creative in a sense is intuitive -- anything that takes us beyond the boundaries of what we already know, whatever explores the unknown. So it seems to be that function that mediates our relationship to the unknown.

MISHLOVE: The mysterious aspect of intuition is often that people seem to get information and they don't know how they get it. Mathematicians, for example, can arrive at theorems that have never been proven before, just through their intuition.

VAUGHAN: Yes. Of course Einstein is well known for his use of intuition, and he wrote about

it also, and acknowledged that that was a very important part of his work. And mathematicians have appreciated the fact that intuition is the function that really breaks new ground, and that then logic and reason have to follow up on the intuition for proof and validation. But that creative leap is always an intuitive leap that enables us to see things that we haven't noticed before. It's a new perception. It's as though it allows us to notice what we haven't noticed and acknowledge what we perhaps already know but have forgotten in some way.

MISHLOVE: I know that in your work in training intuition, you draw very heavily on a number of spiritual traditions, because they often talk about the sense in which the mind becomes one with the objects of the world about it, it encounters directly the material world.

VAUGHAN: Well, intuitive knowing is sort of knowing from within. It's knowing by identification with, rather than gathering information about something. So there is that feeling of sort of merging with the object under observation, you might say. But it's more of a sense of knowing which comes, I think, from an inner knowing. It's a sense of inner knowing rather than something that you need to learn about. Many people, I think, find it easier to trust their intuition when they recognize that other people also have intuition. So I've found that when people start talking to each other about how to use their intuition and how it works for them, this can be very validating.

MISHLOVE: One of the things that you wrote about intuition that really struck me a lot is that -- in fact I think you even defined it this way -- that being intuitive is trusting yourself.

VAUGHAN: Yes, I think developing intuition also is inseparable from developing self-awareness, and this is why any spiritual discipline or practice that requires self-observation is helpful; or of course any meditation that enables you to develop concentration or quiet the mind, that will also enhance intuitive abilities. Many people find that their intuition really blossoms just as a sort of side effect of meditation, because once they start practicing concentration or emptying the mind, then they find that intuitive abilities just seem to be much

more available.

MISHLOVE: The process of meditation often talks about becoming in touch with more and more subtle levels of thought. As you quiet the mind, the heavy desires and aggressive thoughts that we carry with us through the day sort of evaporate a little bit and we have more delicate thoughts that come to our mind. I suppose this is the realm in which intuitions operate often.

VAUGHAN: Yes, I think it is definitely the faculty that gives us access to the subtle dimensions of consciousness. And I think also that intuition is something that is essential if we're going to fulfill our human potential, you might say. It's used in a wide range of human endeavors -- not only in creativity and scientific invention, but also in business, for example. Whenever you have to make a decision on the basis of less information than you would like to have, you need to use your intuition. You need to use your intuition when you are looking at possible courses of action, when you're making decisions on the basis of what you already know, which is never enough. We can never be certain of what the outcome of something is going to be, but sometimes we can have a strong intuitive sense of the direction we want to pursue. Even just perceiving possibilities is also an intuitive function.

MISHLOVE: Carl Jung, the great psychologist, described intuition as one of the four major faculties of the psyche, along with thinking, feeling, and sensation. So one would think that to be an optimally performing, balanced individual, not having intuition would be like having one quarter of your brain cut away.

VAUGHAN: Well, I think that's true. Only recently we're beginning to appreciate it more now in our culture, and I think the split-brain research contributed to that, and so I'm hopeful that maybe we will begin to value it more, and not to sort of turn it off in our formal educational system, which tends to train primarily the intellect.

MISHLOVE: Let's just summarize for a

moment that split-brain research you alluded to.

VAUGHAN: Well, the split-brain research indicates that probably one hemisphere of the brain tends to be more specialized in terms of being primarily oriented towards verbal and rational thinking, and that the other hemisphere, the right hemisphere, is more oriented toward spatial relations and intuitive thinking. However, I think that's an oversimplification, and what they say now is that it's more complex than that leads us to believe.

MISHLOVE: Because there's the vertical dimension of the brain as well as the horizontal.

VAUGHAN: I would say it's multidimensional. So that's perhaps an oversimplification, but it's been helpful in terms of making people more aware that this is a faculty that has been underutilized, shall we say.

MISHLOVE: And at least it can be pinpointed to some extent in different parts of the brain.

VAUGHAN: Yes, I believe that they're doing some more research on that, I don't have the data on at the moment.

MISHLOVE: You have focused pretty intensively on methods for training intuition. In your book you describe it sort of as a threefold process. I wonder if we could give our viewers some sense of how they might proceed if they want to develop their own skills in this area.

VAUGHAN: Well, I think there are a couple of prerequisites I'd like to mention. First of all, the main requirement is attentional training -- learning to train attention. Learning to hold attention on something for more than three seconds is a real challenge, and that's probably the basic groundwork for developing intuition -- learning to focus the mind, and learning to be quiet internally, to turn off that kind of endless monologue that goes on all the time in our heads, so that we can learn to be silent for a change. That's a very important asset for developing intuition. Another important ingredient is one which a Sufi teacher, Pir Vilayat Khan, mentioned to me when I asked him what he felt was most important for developing intuition. He said the most important thing is scrupulous ethicality. So

ethicality seems to be an important prerequisite for being able to trust intuition. In a sense, if you can trust yourself, then you can trust your intuition. So I think that attentional training and ethicality are two of the most important things that we need to pay attention to. Then again, quieting the mind is probably the basic one.

MISHLOVE: You've also written about a quality that you describe as sort of a non-judgmental sense of self-awareness -- being able to look at yourself without criticizing yourself at the same time.

VAUGHAN: Yes, that's a real challenge for most of us, I think. Also I think being aware of feelings is important, because often feelings get in the way of being clear in our perceptions. So that you might say clearing away any emotional baggage from the past, things that we're concerned about, upset about. If we're angry we can't be sure that we're hearing accurate, more subtle cues that are available. So I think that releasing emotions that might interfere, letting go of the past, is part of getting quiet inside. All of those things are contributing factors. Perhaps the biggest obstacle, I think, to developing intuition is self-deception. So this is something that again is useful when we start doing any kind of self-observation, because we begin to sort out what are emotional reactions from what are accurate perceptions, particularly, for example, in interpersonal intuitions. If you are really upset or concerned about something that's going on in your own life, you won't be able to notice what's going on with somebody else, obviously.

MISHLOVE: It must be very tricky, because I would tend to think that we're all very vulnerable to deceiving ourselves, if nothing else, at least in the sense that we all develop habits, and we develop styles of being in the world, and then we come to confuse those habits and those styles with who we really are.

VAUGHAN: Yes, I think that it's probably safe to say that it happens to all of us. And yet I think the

challenge is to keep pushing out the edges, to keep exploring the new and understanding ourselves a little better. I think that understanding ourselves helps in understanding each other too -- that all of this is part of a larger sense of wanting to experience each other more fully as who we really are, with less fear and less defensiveness, in order to be more open and more receptive to a genuine exchange of ideas and communication. I think that as we become more intuitive we do become less fearful too -- that it helps to give us a sense of being in the world in a way that we can trust ourselves and trust each other too.

MISHLOVE: I guess there's a sense in which as one begins to enter into the world of intuition and into developing one's own intuition, there's a sense of discernment or discrimination that one can cultivate to help learn how to separate genuine intuitions from some of the other mental phenomena which often can appear very similar to an intuition.

VAUGHAN: Yes. I like to say, "When in doubt, check it out." I think it's really important to remember that we learn by trial and error, so that when we think we have an intuition and we're not sure about it, then we should be willing to check it out. And being willing to make mistakes and to be wrong helps a lot, because that's how we learn. And so the accurate intuitions, or intuition that's reliable, that we can trust, genuinely brings with it a sense of certainty and a sense of inner peace. And so when it's harmful to no one and you feel certain and peaceful about it, you probably can trust it and you'll find that it really works. But if you are in doubt about it, then check it out. Talk to people about it, or ask people that might be able to give you some feedback whether you're on track or not. I think that we all need each other in that way -- that self-deception is something that happens when we aren't willing to communicate and talk to each other.

MISHLOVE: You know, in your book you describe some of your students and their experiences, and I found several of them to represent real challenging situations. In one case a student of yours had an intuition not to take an airplane. I think it was her honeymoon trip, or something of that sort, and she canceled it because she was afraid the plane would

crash, and it did crash. And other incidents like this, where one intuitively something, which is a fearful or harmful situation, must be especially tricky, because one never knows whether it's some kind of paranoia.

VAUGHAN: Yes, that's very hard to tell. There again I think the question is, looking at what the personality factors are makes a difference, because if a person is someone who is often anxious about things that might or might not happen, and most of the time they don't happen, then I would say it's not very trustworthy. But if it happens to someone who never gets such hunches, never gets premonitions, and then they get a premonition, then maybe they'll need to pay attention to it. But I think that's where self-awareness is important.

MISHLOVE: The problem, I suppose, is that many of us fall somewhere in the middle. It's not really clear-cut.

VAUGHAN: Yes, and that means that -- well, it takes practice.

MISHLOVE: A lot of inner work, I would think.

VAUGHAN: Well, the more inner work, the more reliable and the more available it becomes. But I think there are simple things that we can do to help it along, and that is, for example, to keep track of our intuitions and see how many of them are accurate, and where do we tend to fall into wishful thinking or anxiety.

MISHLOVE: To keep a journal, in other words.

VAUGHAN: Yes, you can keep a journal, or you can find someone that you talk to about it. Or you can really start paying attention to your own inner experiences in more detail. All of these things can be helpful. Also paying attention to dreams. For many people, they find that paying attention to dreams can enhance their intuitive abilities, because there again it's kind of subtle perception, which as you become more familiar with that part of the mind, then you feel more at

home with it and it's not so threatening.

MISHLOVE: One of the methods I like to use, if I wish to tune in to my intuitive abilities, is mental imagery -- just to close my eyes, if I'm having a problem that I'm working on, and say, OK, let me see what mental image that calls to mind.

VAUGHAN: Yes. Imagery can be a very useful tool for bringing intuitive insights into some kind of tangible form, you might say. I think that using mental imagery can be a very useful way of accessing intuition.

MISHLOVE: It's as if the mind at some level is just naturally very poetic, and is always looking for poetic images in order to express the deeper essence of the situations that we're in, because images somehow get underneath the logic of things.

VAUGHAN: Sometimes that's true, yes. But you know, there's a range of imagery, too. Some images really seem to come from a source that's deep in the unconscious, and then other images seem to be quite superficial. So I think that we need to be aware of that range too, because not all of them are unconditioned; not all of them are free from our own unconscious programming.

MISHLOVE: I suppose if one looks at spiritual traditions closely, as you have, they all seem to emphasize that it's not the techniques, really, that matter -- that there's some kind of an essence underneath all the techniques, and that's what's much more important. It's something undefinable, ultimately.

VAUGHAN: Well, I like the way the Zen Buddhists talk about emptiness, because if you can empty your mind, that's quite an achievement. You know, it's usually all cluttered up with all sorts of preoccupations. And perhaps two things that get in the way are fear and desire, and these are the two poles that we need to bear in mind.

MISHLOVE: Positive and negative attractions.

VAUGHAN: Positive and negative attractions, or fear and desire. And in order to have some kind of clear perception or insight into the nature of reality, we need to stay on center, you might say, between those two

poles, so that you're not off balance between fear and desire. They are the two things that tend to make us not see clearly. When we want something to happen and we get caught up in wishful thinking, and when we don't want it to happen and we're afraid of it, then we can't really see what's going on.

MISHLOVE: You've made some useful distinctions, I think, in pointing out that there are different kinds of intuitions -- physical, emotional, mental, and spiritual -- and that a person might be skilled in one of these areas, and yet deficient in another.

VAUGHAN: Well, it seems to be that some people are more naturally inclined to one type or another. Some people who are really tuned in to their bodies can get body sensations that will give them information about what's going on, and find that that's a reliable source of information. Other people really are oriented to interacting with the world from a feeling place. Many times, I think, so-called women's intuition is related to feelings, and this is very useful in interpersonal situations. But mental imagery, which is more associated with thinking and the mind, tends to be the type of intuition that's more available to, say, business executives, because entrepreneurs tend to be very intuitive.

MISHLOVE: In terms of what product might be just perfect for the marketplace.

VAUGHAN: Exactly. They really are sort of extroverted intuitives in that sense. And so that would be more mental intuition. And the spiritual intuition has more to do with insight into the nature of reality, insight into the nature of who and what we really are, the nature of mind, and the quality of life. You might say it has more to do with understanding life, or having a sense of the meaning of it all. And it's this kind of intuitive sense, I think, that is essential; it's really the key to religious experiences and experiences of self-transcendence.

MISHLOVE: It would seem, I think, when

we're talking about spiritual experience, that the only way they can really be approached is through intuition, because the senses just somehow don't quite touch that realm.

VAUGHAN: Yes, I think that's so. So you need to quiet the feelings, quiet the body, quiet the mind, and then you're left with a kind of inner knowing, or as one of my teachers said, "In silence you learn what can never be taught." It's really in silence that we learn the most about intuition. So for some people it means being out in nature alone and quiet; for other people it may mean meditation; for other people it may solitude in a study. Some form of being in silence can be tremendously advantageous in terms of developing intuition, and it also has its fringe benefits in terms of putting you more in touch with yourself and what you really want. I feel that intuition also allows us to see what is true -- that is, how do you know when something is true? You know, in some way truth is recognized rather than learned, so we need to use that faculty a lot of times. How do you choose a teacher, for example, if you're looking for a spiritual direction or a spiritual path?

MISHLOVE: Or a profession.

VAUGHAN: Or a profession. How do you know whom to trust? You know, whether you like it or not, you're trusting your intuition, and if you're doing it consciously and it's more available, you're probably more likely to have it be really functional.

MISHLOVE: In a sense it might be a mistake to convey the impression that intuition is like a single narrow function of the human psyche or soul or spirit. It almost seems to me that what it is, is a holistic integration of the various faculties. It's when you're using your heart and your mind and your body all together and they're all functioning at an optimal level and in unison and all contributing to each other. Isn't that really where intuition is at its strongest?

VAUGHAN: Well, I'd like to think of it that way, but often you find that some people who feel that they are highly intuitive tend to be a little flighty or not grounded, you might say. And of course in Jungian psychology they sometimes polarize intuition and

sensation -- that is, people who are highly intuitive tend to be less in touch with their bodies. So certainly in terms of health and our wholeness, I think that it's important to keep them both in perspective. But a lot of times I think there can be an overemphasis, and in that sense I think that our well-being is a matter of balance between all of the functions. The reason I've been particularly interested in addressing intuition is because it's been so neglected in our culture and in our education, so I think we have to do some work to redress that balance and to value it more.

MISHLOVE: I almost wonder if there isn't perhaps like a small intuition and a large intuition. The small might be the one side, just one quarter of the mind, according to the Jungian scheme. And the large intuition is a more holistic sense that incorporates and synthesizes all of the human functions.

VAUGHAN: That's an interesting distinction, and I think that in some ways I would relate that to the distinction I made between the intuition that's available through images, feelings, or the body, and the intuition that I called spiritual intuition, or what Assagioli called pure intuition, which doesn't rely on any cues at all but is simply a way of knowing which doesn't depend on sensory information. Of course in psychology most of the studies on intuition have related intuition to subliminal perception, and yet it seems evident that there are ways of knowing which transcend the five senses, and just because we can't explain it or we don't know how it happens, doesn't mean that it doesn't exist. In my experience, talking to people about this topic for a number of years now, I've found that people find it encouraging and inspiring to be able to talk about their intuitive experiences in an atmosphere of acceptance.

MISHLOVE: Frances, we're out of time.

VAUGHAN: Well, I'm glad to have had the opportunity to be here.

MISHLOVE: It's been a pleasure to have you with me, Frances. Thank you very much.

VAUGHAN: Thank you, Jeffrey.

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Jeffrey Mishlove, Ph.D., President of the Intuition Network, has been a writer, television host and producer, psychotherapist, businessman and researcher of extraordinary human capacities and psychic abilities. Intuition Network is an international organization that works to create a world in which all people feel encouraged to cultivate and use their inner, intuitive resources.



A NEW PROBLEM A NEW SOLUTION

By Nancy Marie

Our youth face a far different world than we faced when we were their age. Reading, writing, and arithmetic alone will not prepare them for the rapidly changing and volatile global economy of today. At the same time current social, economic, and environmental challenges have created an unprecedented need for unbridled creative thinkers. The key to facilitating this revolutionary change is to encourage intuitive and creative development at a very early age. By encouraging this kind of education we can increase our youth's potential for 'out of the box' thinking and help them cultivate a deep sense of self. Our daunting fixation on acquiring higher test scores, on the other hand, is compromising the



expansion of their creative mind and evolutionarily leading us in the wrong direction.

Since everyone is intuitive, the task is not to teach our youth how to be intuitive, but rather create opportunities for them to learn how to effectively access, strengthen, decode, and trust their own intuition. Art is a wonderful venue for developing these innate abilities, because it can still their mind, open their heart, help them connect deeply with their authentic nature, and reconfigure stifling subconscious beliefs that cloud their perceptions.

Within each of us is the ability to express and trust our truest thoughts and feelings via line, color, texture, and dimension. With a mere flick of a pencil or crayon, like the quick turn of a kaleidoscope, we can move ourselves out of a stuck and boxed-in perspective and

uncover a new and innovative solution to a present challenge. It is the fear of being wrong or the feeling that who we are is wrong that stifles creative development and holds us trapped in a box. It is also what silences the intuition.

Every day we are surrounded by color, line, texture, and dimension. Are you aware of how they influence mood, health, and productivity? The marketing world uses these principles to manipulate and sell products, while the art of Feng Shui shows us how to use these same elements to bring about internal harmony. Why does it work? Very simply, our bodies naturally respond to the vibration of color, line, texture, and dimension. When we take the time to explore and play with these elements we can gain a deeper understanding of our true nature, and gain more clarity about our current challenges because art is really the art of seeing.

Using art to enhance the development of children's intuition can take place quite effortlessly by pointing them in the direction of their senses and introducing the Socratic method of teaching via questions. "How does it feel when you move your hand in that direction instead of the previous direction? Is there an identifiable sensation or feeling on your skin or in your gut? Or do you experience it in one of your other senses?" By directing the focus on the sensations and the body clues that arise when creating rather than trying to NOT make a mistake, you allow them to drop into a hypnagogic state. Why is that important?

In 1987, while Dr. Bruce Lipton (author of *The Biology of Belief: Unleashing the Power of Consciousness, Matter and Miracles*) was a fellow in pathology at Stanford Medical School, his studies proved that our beliefs and perceptions control our cellular biology, and that when we change our beliefs we can change our whole life. Dr. Lipton also found that hypnotic-like practices were the most effective way to change old beliefs that are stored in our subconscious. He felt that drawing, when approached in a noncompetitive

manner, was an excellent method for transforming old beliefs, because it takes the brain into that relaxed and receptive state, which allows for the easy reconfiguration of thought patterns and beliefs, and it is also self-initiated.

After many years of teaching intuitive development, I have found that the decoding of intuitive insights is one of the biggest stumbling blocks many people encounter in cultivating a reliable sixth sense. This stems from a lack of familiarity with nonverbal communication and an inability to distinguish between factual and metaphorical information in the decoding process. Intuitive and creative information is transmitted to us through our five senses. It normally presents itself via our strongest sense, but over time you can construct a grid-work of intuitive cross-referencing with all of your senses. This provides you with the ability to not just get a 'hit' but to cross-reference and double check the accuracy of any information rather quickly.

Activities that encourage observation and discovery with no specific right or wrong solutions are a wonderful way to begin learning about the decoding. This allows the child to explore, discover, note preferences, make choices, and become consciously aware of how everything, even something as simple as a line, can affect their biology.

Understanding the role of mind in the intuitive and creative process is also very important because our perceptions, if inaccurate, can easily distort intuitive information. Our mind actually consists of two minds--our subconscious mind and our conscious mind--and they are designed to work in tandem. Our subconscious mind is a stimulus-response device. When it perceives a signal from the environment it merely responds by activating a stored behavioral response. No thinking takes place! Our basic beliefs about life and ourselves were downloaded into this part of the brain in the first six years of our life by us merely observing the behavior and responses of our parents, siblings, and peers.

After the first six years, children's conscious mind becomes functional. This is the 'thinking and creative'

part of our mind that can help them uncover innovative solutions and synthesize old data in original ways. If encouraged and allowed to develop, it has the ability to look at any problem and ask: "Is there another answer?" and ultimately uncover a novel solution. On the other hand, if a child's curiosity, creativity, and intuition are met with judgment, criticism, or impatience, the development of the conscious mind can be compromised. When this happens it is difficult for the child to come up with original or novel solutions.

The conscious mind can be developed and expanded through art, music, and real science (not the rote memorization version of these subjects), because they are the study of, and methods for, exploring the unknown. In order to have a strong intuition or be a creative risk-taker you need to be comfortable with being suspended in the 'unknown.' Our perpetual need for an immediate correct answer actually stifles the development of our sixth sense. Over time our inner guide can become very quick and accurate, but like any other skill it takes time and practice. The development of the sixth sense is best done in the modality of play or playful exploring and discovery, because the minute our system perceives stress, which can originate just from the anxiety of wanting to find the right answer, the blood flow to the conscious mind is constricted and the subconscious mind takes over.

Activities that bring the child more deeply in touch with their senses and their emotions can also assist in the expansion of the intuition and the cultivation of creative problem solving. From my perspective, emotions are not good or bad. They are gauges (similar to the gauges on the dashboard of your car) on our body. They help us decipher if something is enhancing or disrupting our health and well-being.

Intuitive and creative decoding works in the same way. Our senses, be they smell, taste, sound, touch, or sight, are always sending out signals to guide us in a direction that is most beneficial for us.

When we are happy our heart opens, our system moves out of stress, and our perceptions become less clouded. When we are stressed our system moves into protection mode, growth is compromised, and our perceptions become distorted. When this happens we respond from preprogrammed behavior: the responses we learned by observing our parents and siblings in our first six years of life.

So if we want to adequately prepare our youth for the future we need to help them learn how to still and clear their mind of all unnecessary chatter and connect deeply with their authentic nature. It is essential that we offer them opportunities that inspire and expand their conscious awareness and teach them at a very early age to speak out and trust their own gut feelings. Understanding how their brain works and the role their senses and feelings play in the development of their intuition and creative mind is also pertinent. This kind of education flourishes best in a climate of acceptance and belonging. For when individuals feel seen and valued for their similarities and differences, their cellular biology can move out of protection and into growth. This seemingly simple shift in awareness does not just take place in the mind, but rather affects their whole body. This change can ultimately impact their family, their friends, their community, their country and the world.

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The Essence of Intuition

By Ellen Davis

Intuition is informed by the essential suchness of the depths into which it has plunged. It is the breath of flowing awareness that occurs through stillness when preconceptions are out of the way. It is a song that arises in the dance between an immersion into what is before one and a clear connection of the heart and third eye chakras. The heart is a bridge of information from the root to the crown, from the earth and from that which is beyond. Through its allowing embrace, the heart is the melting pot, and integrator, and each chakra is like a receptacle of another aspect of awareness in interfacing with the world. Intuition is inclusive of past knowledge without being tied to past knowledge. It is the result of deep listening within and a grace of inspiration in connection with that which inspires it. Intuition is the grace of a yoga of awareness with knowledge, and of the silence that informs and allows for that. A function of intuition is self-trust. The condition of intuition is the fire that burns at the heart of stillness and silence.



intuition can be a subliminal arm of inspiration, aesthetics and taste. It informs composition, the harmonies that resonate and the accents that contrast. It informs vision and expression that propel expansion and an evolution of consciousness.

Intuition is the yet to be realized voice whispering to be recognized. It echoes wisdom of the soul because like soul, it looks at the conditions and play of time through a timeless eternal awareness.

Sometimes transrational knowings such as psychic perception or whatever cannot be proven like higher truth consciousness, is called 'intuition.' These transrational knowings are sometimes hidden behind what we can more easily prove or recognize, or what we are less embarrassed to call 'intuition.'

Intuition is the voice of one's innate creative intelligence in communion with its surrounding conditions.

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Ellen Davis has been teaching ballet with a yogic and metaphysical approach for 30 years. She facilitates satsang and writes about the creative process, the nature of self and new paradigm teaching and learning approaches.

In the visual and performing arts and music,



Tapping Into The Natural Gift Of Intuition

By Joan Charles

We are so blessed to have come to this planet with such an amazing gift of intuition and yet, in this day and age, we have been so conditioned that we find all sorts of excuses and reasons why we should not shout about it from the rooftops, instead we abandon it as if it were something to be ashamed of.



Since time began, man has used intuition to hunt for food to survive, know when the best time is to go home as the weather changes, protect families, and discover advances like fire and the

wheel. Indeed Neanderthal man was far more advanced than some of the people and companies I come across today.

To some people, it is as scary I guess as discovering fire all those decades ago, or like some kind of black magic. They find it so mysterious and can't seem to get their heads around the whole thing. There is so much ignorance that gets in the way of it and too much emphasis has been put onto what they watch on the television confusing intuition with magic.

More and more, we are learning that there is so much more to our initial five senses than we originally thought. In fact, those of us who are in that vibration, are now shifting into many other senses and expanding our

awareness when and where we can.

As a teacher/trainer, I feel it is part of my role to help educate people and companies that are struggling with intuition, what it really is. My work has allowed me to create a kind of A-Z of tools and techniques that will enable the lay people to have an understanding of how intuition works and how they can make it work for them in their life.

For this, I utilise many things including creativity, which comes from the same side of the brain as intuition. In fact, creativity is a beautiful way to engage in intuition in a non-intrusive kind of fashion. They take to it like children back in a nursery, which is brilliant to watch.

I am sharing some of the techniques that I use in my coaching and training sessions with individuals and companies:

Metaphoric Analysis

This sounds like a very grand exercise, but in essence it's the simplest thing and even a child can do it.

To begin a session and to help the clients to get into Alpha mode ready for intuition to flow, I ask them to describe themselves as a metaphor. This initially gets a few strange looks, but once I explain it to them they soon settle into it.

I begin by telling them that if I were a metaphor I would be a board game for four or more players and that there would be lots of coloured discs for the players to use. The object of the game is not to win but to have as much fun and adventure as possible along the way.

When a person has told everyone what the chosen metaphor is, others tell what this conveys to them about the person in an intuitive way. It is really good fun and the metaphors have ranged from a recipe, shield, and a box of chocolates to a mobile phone.

The intuitive information from the group just flows, and not only the group, but also the

individuals themselves start to see how a whole host of information arrives in an easy and fun way. It also allows them to look a bit deeper at themselves as people.

This technique allows them to shift their consciousness and at the same time tap into there intuition.

In a team building sense, it helps to open up communications, enhance empathy, strengthen the team as well as providing a platform for them to know and understand each other so much more.

I have not worked with any teams yet that have not got something valuable from this technique while opening their intuition at the same time.

Intuitive Artist

After providing the team with an A4 piece of paper, I ask them to divide the page into four sections. Then I ask them to draw a picture in each section. It can be anything they want so long as they do not focus too much on what they are drawing. I tell them it is not a test of their drawing skills but to enjoy it and wait to see what happens.

Once they have drawn their pictures, I ask them to randomly number them 1-4 in any order that feels right.

Now I take their attention away from this for a few minutes talking about intuition and how much value it would mean to them to enhance it.

Having taken their mind off the pictures, I ask them to turn over the page and on the reverse side to write columns 1-4.

At each number they should write down very quickly (as this stops the conscious mind from butting in and taking over) an area of their life. This can be family, health, career, finance or romance. Write whatever feels right.

Once they have done this, they swap their page with their partner and then the fun begins. Each person then looks at the picture and connects it with the number and area on the reverse of the page. So, for instance, if picture 1 has an image of a sailboat and on the reverse

the number 1 area of life is identified as Health, they have to use intuition to see what the picture tells them intuitively about this area of that person's life. This is an amazing technique that always seems to connect in many ways so much so that the individuals are always surprised at the outcome.

So you see how a simple use of creativity can actually enhance your intuition and enable it to grow in a fun and exciting way. It's a great shame that we don't allow ourselves to take time out to explore the real value in such a natural gift.

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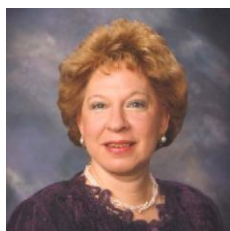
For the past 25 years, Joan Charles has worked in both public and private sectors providing intuitive and personal development. Her background is in alternative health including Aromatherapy, Psychotherapy, Cognitive therapy, Reiki and EFT.



Intuition Is Real

By Joyce A. Kovelman, Ph.D., Ph.D.

I've often been asked questions like whether I believed in intuition, if it really exists, is it just a new age phenomenon, or does it belong to all of humanity.



While I cannot truly answer these questions for another, I can share my experiences and understanding of a truly remarkable gift I believe belongs to all of humankind.

I will begin at the beginning. I was born an identical twin, and always seemed to know what my sister thought, felt and experienced in addition to my own thoughts, awareness, and a growing

engagement with the manifest world. I didn't know what this inner awareness was called, nor what other people thought about it or even how to use or manifest this gift. It was simply there from the very beginning of my life, and I never thought to question it.

At five, I first realized that many people didn't believe in 'intuition' or if they did, they didn't want to acknowledge or rely on this way of knowing. I also recognized that I already depended on this way of knowing about something before or as it happened (both good or bad) and relied upon this knowledge to plan my day as well as to avoid some challenging and dangerous situations that I sensed were well beyond my years, and my control. What I did do, was to choose

whether to follow this information out into the world, or like so many others, to simply ignore this felt sense of urgency and recognition of events yet to come. As I grew up, I would play and test my 'intuition' over and over again, always concluding it was a gift and very, very real. I also had no training and was strictly on my own. Surprisingly, I learned in my teens that my twin sister didn't believe in 'intuition' and that she was shocked when she realized that I did.

As the years have passed, I've depended more and more upon my intuitive skills. It seems to be an integral part of me, helping me to successfully navigate within the world of physicality. It also has led to my questioning the almost irrational dependence and relationship our world has with objective, rational data. We are told that unless we can weigh, see and measure an object, it cannot exist. Yet, I know that many sub-atomic and virtual particles exist and continually move in and out of our non-linear world. I also believe that there is a field of consciousness beyond the manifest world that gives rise to, supports, and sustains our physical world.

As a Neuroscientist, I continued to depend upon my 'ah-ha' moments and gut feelings. Indeed, many scientists have discovered solutions to their questions in the dream state. For example, Kekule, a chemist, first recognized the cyclic structure of the Benzene molecule after dreaming about a snake biting its own tail. I also believe that Science is a highly intuitive discipline with both rational, objective ways of knowing as well as a subjective and felt sense of what is important to study, and which questions are best to follow. I believe that the 'intuition,' which emerges from the depths of my being is likely a sub-set of what most of us recognize as 'psychic' phenomena. 'Intuition' is an inner knowing, a hunch, an 'ah-ha' and 'intuition' always offers us a choice of following or ignoring its message.

From my perspective, 'intuition' is usually more personal, pertaining to information about myself, about members of my family, and about

those I hold most dear, while 'psychic' awareness usually deals with what I 'intuitively' sense about others in the larger world, but who are not within my inner circle. I wonder if this is so for other 'intuitives.' We all know people who have had a 'gut' feeling not to fly on a particular day, and who fortunately decided to heed this warning and thus avoided a plane crash and possible injury or death. The difference between 'intuition' and 'psychic' phenomena is an avenue of research that interests me greatly. It seems likely that most of the inner, subjective information we receive, whether in meditation, contemplation, the dream state, through 'intuition' or other forms of 'psychic' phenomena are part of a larger continuum of knowing that is always available to humanity. It serves to warn, prepare and guide us about how to best respond to the coming events of daily existence, if we pay attention.

I recall a number of personal experiences that have convinced me that 'intuition' is real and that it provides me/us with important information we would not receive any other way. About 6 years ago, I was visiting with friends in New Zealand when I suddenly felt a great sadness encircling me. Try as I might, I could not rid myself of a growing inner sense of despair. After an hour or so, I began to scan my mind to see what it was about. Gradually, I became aware that my twin was in distress and attempting to let me know. When I called home, my husband told me that Alice had experienced a mild stroke, but was doing a bit better in the last hour or two. My felt-sense that she was in trouble was affirmed, I learned that Alice's condition was stable, and I was able to enjoy the rest of my vacation.

I believe that I also 'intuit' many answers to questions on academic exams by concentrating and entering deeply into the silence of the moment, then returning within seconds with the answer firmly in mind. Perhaps some of you have also experienced this.

I often know which friend will call and even when, and remember that as my grandchildren first started to telephone me, I quickly learned to recognize their energy before the phone rang. I've improved with practice and have grown aware that I must also learn to do this with each new member of my family or with new friends I meet. Time and practice, as well as a

willingness to listen and to follow this inner wisdom have helped my intuitive abilities and trust grow and expand.

My growing recognition of the role 'intuition' continues to play in my life and my experience that 'intuition' always provides me with important information and guidance, have taught me to respect this gift. 'Intuition' belongs to all of us, if we just believe and trust. I encourage all of you to enter into silence, to concentrate, to listen and to follow your hunches, your 'ah-ha' experiences and 'intuitive' knowings out into the world. It will make life richer, fuller and easier, as well as add to your sense of the sacredness and preciousness of all existence.

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CLAIRPARLANCE

NURTURING THE GIFT OF INTUITIVE COMMUNICATION

By Matthew C. Bronson, Ph.D.

This article is dedicated to the late Dan Moonhawk Alford (1947-2002), my colleague of twenty years who led me to the intersection of modern science and ancient wisdom in the light of linguistic mindfulness.



See <http://www.enformy.com/alford.htm> for a compendium of his writings on the power of language, native science and quantum physics. The 'we' and 'our' here generally refers to the collective work we undertook as researchers and teachers of language and consciousness issues at the graduate level at the California Institute of

Integral Studies in San Francisco, CA (<http://www.ciis.edu>).

We cannot solve our problems with the same thinking we used when we created them. -Albert Einstein

What you are doing speaks so loudly, that I cannot hear what you are saying. - Ralph Waldo Emerson

A student of ours in a Language and Culture seminar at the California Institute of Integral Studies reported in her journal that, while reading a favorite spiritual master, she entered into a state of mind characterized by "clear thinking, a clarity of perception entrained into an experience more aligned with a transformed

perspective.” She wrote, “As I read, I could feel a change taking place in the mind. The content, which I don't recall, had nothing to do with it. But I began to grasp sections of the work as a whole, rather than word-by-word. And suddenly, my next step in life threw itself into relief; I saw exactly the next and really only thing I could do -- and proceeded to do it.”

What is it that makes some communication in writing or in speech particularly impactful, even life-changing? How is it that a single book, conversation or speech can change your life while most everyday talk makes absolutely no discernible difference in the trajectory of your personal growth? Everyone has sat through a dull lecture, tried to read a boring book or listened to a friend talk for two hours about their recent snorkeling trip to Ibiza while staring wistfully out the window and pretending to be interested. Most communication simply doesn't matter much in the scheme of things; it's about negotiating the scripts of life with minimal effort, playing the expected role of mother, son, boss, student, clerk, fan, heckler, and lubricating the machine of social life.

An alternate mode of communication is also available to all of us, one that will be the subject of this article. Sometimes, communication connects heart and mind authentically in a way that breaks the habitual (but very fragile) thought-bubbles that separate rationality and intuition, one's soulful nature and the deeper aspects of Self so easily occluded in the samsara of everyday life. Think for a moment of communication that has really made a difference in your personal or spiritual development (a sermon, prayer, speech, poem, audience with a spiritual master, conversation with a counselor, pastor, teacher or intimate). What was going on? What was the quality of consciousness that you and others brought to the setting? What was the quality of the performance that supported or activated your experience? Can aspects of healing communication be identified and cultivated consciously?

Clairparlance is our word for the powerful

communication form that directly inspires listeners or readers to transcend in some way their habitual internal dialogue and personal ego-boundaries. We distinguish this particular psi ability from clairvoyance, clairauidience, and clairsentience--psi powers traditionally characterized by receptivity -- because of the active quality of verbal communication. Yet while a clairparlant event originates with a speaker's active projection of higher consciousness through language, the impact of his communication depends equally on the quality of the audience's listening or reading experience. A clairparlant event is thus not merely a function of words, but of the entire setting in which the act takes place and the evolving consciousness of the listener or reader.

Our task in this article is to inquire into the structure and process of clairparlance, in the aim of enhancing readers' personal and professional lives with a renewed appreciation for language as the zone of interplay between being and doing, rationality and affect. In this connection we quote Benjamin Whorf, the pioneering linguist and spiritual father of our study:

“We all know now that the forces studied by physics, chemistry, and biology are powerful and important. People do not generally know that the forces studied by linguistics are powerful and important, that its principles control every sort of agreement and understanding among humans, and that sooner or later it will have to sit as judge while the other sciences bring their results to its court to inquire into what they mean.” -Benjamin Lee Whorf, *Language, Thought and Reality*, 1956.

People who have experienced a moving sermon, an inspiring book or lecture, or the healing words of a shaman or trance channel can attest to the uplifting effect of clairparlant acts; in rendering us transparent witnesses to the ongoing miracle of our natures, such communications make us co-creators of both personal and collective realities. The capacity for clear-speaking and clear-writing, however, is not reserved for our heroes of communication like Shakespeare, Socrates, and Mohandas Gandhi. These 'warriors of the words' were simply embodiments of a capacity that is the birthright of all humanity.

Clairparlance as Personal Best

Although we will refer in our definition of clairparlance to the communications of renowned Social activists and spiritual masters, it is important to remember that anyone can enter a clairparlant mode, and thereby create a clearing for discovery in his thousand little acts of everyday speech and writing. As a step in your personal evolution, as an affirmation of your whole being, you can make literally every word count by observing and listening to not only your 'great communicators,' but to your colleagues and yourself as well. After all, we all live in almost constant communication by our very nature. "Man, considered as a species, is one of the singing kind, except his notes refer to ideas." W. Von Humboldt, creator of linguistics as a discipline, reminds us that the study of clairparlance can lead us to the finest, most powerful language-songs, while inviting us to join in with our own clear voice.

Most of us have had clairparlant moments at one time or another; we've been in the 'clairparlant groove.' Those who teach or speak publicly often have moments (like a colleague of ours recently reported) when the lecture flows spontaneously and elegantly from one's lips in a way that completely fits the moment, without having to search or grope for the exactly appropriate words. Listeners sit wide-eyed on the edges of their seats, as if one were voicing for them some latent truth of their own experience. Some of us have comforted a friend with a healing dance of word and gesture. Others have transcended a seemingly insurmountable obstacle in a negotiation process by a single, joyful sleight of tongue. These moments are windows on our clairparlant nature through which language, as a living thing, intersects with our self, as living being. During such times, a highly charged, precise version of ordinary language courses through us, and we experience ourselves as conduits for the fundamental logos that animates the world.

Some Characteristics of Clairparlance

A characteristic of clairparlant texts is the rhythmic alternation between concrete (i.e., sensory) and abstract images. This technique is particularly evident in the form of the 'power metaphor' as a special class of metaphor that goes beyond the mere comparison of unlike things, to open a flood of new significance on an old idea. When Martin Luther King Jr. invited his people, in a famous speech to "bathe in the warm waters of mercy," he compressed the abstract concept of mercy into a forceful sensory experience; Winston Churchill galvanized the attitude of a generation with his use of the term 'Iron Curtain' to symbolize the perceived communist domination of Eastern Europe; and for centuries Plato vividly characterized the debate over man's duality with his image of man as a charioteer harnessing a black and a white horse, representing his Apollonian and Dionysian aspects. In these and many more instances, a superbly apt blending of the sensory with the abstract imbues expression with a lasting and compelling grace.

The language of spiritual masters and visionaries is often memorable for its underlying feeling tones or emotional style. The letters and speeches of Mohandas Gandhi, which moved millions to action and changed the course of modern history, were powered by the engine of his unflagging passion: "Life to me would lose all interest if I felt that I could not attain perfect love on earth," he wrote to his son. "After all, what matters is that our capacity for loving ever expands." The transforming and healing powers of the words of Gandhi, and of the many others whom we recognize as harbingers of eternal truths, are owed in large part to the forceful field of universal love from which their communication springs.

Recall the opening story about the student who had a clairparlant experience while reading. Especially notable in this account is the relative insignificance of content in the message's impact. The master she was reading explained his special kind of language as mantric speech:

"My teaching is a form of ecstatic speech, and

ecstatic speech is mantric. My speech and writings are not composed of 'oms' and 'hrirs' and similar mantras, but they are nevertheless mantric. The Teaching is a direct reflection of the Transcendental Mind, so that it has the capacity to draw you into that Disposition, that Company, that Radiance, that Realization.” Da Free John, 1981.

The idea that mantric speech can directly transform the listener has been the province of sages and shamans throughout the eons, and its connection with clairparlance is worth exploring.

Mantra, which is a form of language in its non-referential aspect, is said to bring about a settling, healing state through a general relaxation of the 'muscles of the mind.' Participation in a clairparlant event introduces a similar state in which individuals report profound emotional and physiological effects that are more lasting and meaningful than the specific content of the communication. Clairparlance washes over the audience like a wave of feeling-charged mantra, cleansing the mind-body, as does deep meditation, leaving in its wake a memory of sequential emotional tones, and a sense of the personal changes induced.

Corresponding to the concept of feeling tones as the fundamental organizing principle of consciousness is the Gray/La Violette model of cognition, which holds that all thoughts are special emotional sequences. Reasoning from this model, it would follow that to achieve clairparlance in our own lives we must first contact the specific feeling tones we wish to share in a communication. The appropriate words, phrases, and intonation would then be attracted to these tones as iron filings to a magnet, or as birds to the shoulder of St. Francis.

Such a model also would explain why obsessive preoccupation with the surface level of language, with 'finding the right words,' often disrupts a communicator's fluency, and why words spoken in the 'clairparlant groove' seem to flow in a steady, even stream, ready for use as they are needed. This is surely how it was for the prophets

of the Old Testament and the Abrahamic tradition generally; according to tradition, their speech was channeled directly from the divine nature without critical reflection. “To everything there is a season, and a time for every purpose under heaven” (Ecclesiastes). In the time for speaking or writing, clairparlance, that inspiring rapture of the word, may be invited by the intellect but not directed by it. Clairparlance is ever in the season of the heart. Those who are experiencing writer's block take heed: unblock the feelings and you will unblock the flow of words.

Repetition of words, drumbeats, mantra, and other sounds have been part of the technology of consciousness alteration since prehistory, and still shows up in the clairparlant discourses of master hypnotists and orators alike. Clairparlants normally also make special use of personal references: MLK, Jr.'s famous “I have a dream” repeated strategically in the adlibbed part of his speech gradually collapsed all the individual 'I's of the audience into an encompassing intersubjectivity that found its voice in his own.

Notice how the repetition of messages is a key feature of the language of poetry, politicians and advertising. Strategic repetition is a form of hypnotic induction that reinforces its content and feeling tone with each iteration.

Clairobics: Intuitive Speaking

Clairparlance is a power -- seen, felt, and heard -- that can be harnessed in many ways as a healing technique to counter the common communicative impasses that confront us in both our personal and professional lives. We offer in closing an exercise to indicate this possibility. The essence of clairparlance is to first establish rapport, an empathic bond between speaker and listener. You can try this exercise on your own with an acquaintance or friend at home. First decide who will be A (reader) and B (readee). A decides on a question or issue but does not share this with B (until the end).

1. Sit facing each other for at least ten minutes in silence. Listen to some relaxing music and breathe deeply. Connect with the highest intentions for healing and insight that you can muster. You can use this time to

balance and cleanse each chakra if you are familiar with this process.

2. A opens eyes and, with soft focus, fixes gaze on B's heart area. A brackets the rational mind and waits for a flow of words, images, feelings to spontaneously occur in response to the openness that has been established. Metaphors from nature can be invited as they are particularly generative. There is no particular emphasis on making conscious sense of what is flowing. All editing and critical judgment is suspended for a few minutes. Silence is also OK, but it will be important for A to just 'go with the flow' as everyone has a unique style of connecting to their intuitive self. Continue for at least ten minutes.

3. A & B: Stop, close eyes and disconnect for a moment. Re-connect with your center and listen to the music as an anchor.

4. A opens eyes again and focuses on the third-eye chakra in the center of the forehead this time. Repeat process of intuitive speaking in step 2.

5. A and B re-ground and separate energies consciously. A pictures everything picked up from B returning to its rightful owner in a stream of feeling and images.

6. B de-briefs, telling A what was made of the encounter and how the messages related or not to the original question or issue.

7. Switch roles and repeat process.

When we have tried this in our classes and workshops, it inevitably produces a large number of intuitive hits, points where the questioner receives real insight into their question either directly or metaphorically. People are amazed at how deeply they can establish empathy with another just by 'tuning out' all the daily chatter in the head and 'tuning in' to the mystery of another human being in front of them. There is also an empirical difference in the information garnered from the head and heart phases of the exercise. Check it out!

Clairparlance is not merely an esoteric or spiritual capacity for transformative speaking manifest in human culture throughout the ages. It is a concrete power available in our daily lives to heal relationships, to intervene in the dichotomizing modes of speaking and thinking that continually re-create a world rife with conflict, war and injustice. In clairparlance we access the capacity of language to re-enchant a world increasingly devoid of that sense of the sacredness of the more-than-human world and each other that has sustained us thus far as a species. In clairparlance we can access the courage and the means to recreate the world anew. What world do you want to live in?

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Intuition

Mind and world are not separate

By Winter Robinson

As a nation, we have turned to self-help books by the millions to help us deal with life's problems. Every day there is a new 'best-seller' that claims to hold the 'key' to what is ailing us. We have focused on and dissected what was once whole into separate fragments as we attempt to manage issues that are new to us: code red, code orange, wake-up calls from Mother Nature, emerging infections with no known cure, peak oil, severe weather patterns.



Our spiritual gurus tell us that if we awaken, unearth, cultivate, and unlock our intuition we will discover our inner wisdom and solutions, not only to our personal problems but also to the planetary crisis we face.

I think that when it comes to change, to actually doing something, we have lost our will (to change), if we ever had it. Perhaps our problem is that we read to saturation and never act on what we read. We discuss and debate a situation endlessly, yet never 'do' anything about what we talk about. It is easier to just pick up another book and keep reading rather than actually 'practice' the practice, whatever it may be.

When we glean knowledge indirectly from books, we don't necessarily put the principles into practice. The concepts are not always practical because they leave out, or can't accurately describe, important details, such as how they work and where we can apply them.

We are so busy looking for and devouring our next 'expert,' we don't have time to see what is happening in the world around us, let alone 'hear' our inner voice.

During my undergraduate and graduate education, I had just enough knowledge of psychology to be dangerous. I thought I knew, or could figure out, anything I needed to know. But in spite of attempting to broaden my area of expertise in psychology during my postgraduate education, I had no clue as to how my mind worked. It was a

revelation to discover that I had an endless moving picture show going on behind my eyelids. If you mentioned a stranger's name to me, I saw them in my 'mind's eye.' If you talked about your home, I was there. (If this ability had been covered at all in my education, it probably fell into the 'abnormal' category).

About the time I discovered my internal, personal movies, a 'voice' began to speak to me. It was clear, audible, and male. It sounded distant, as if it came from beyond time and space. Never authoritarian or dogmatic, it simply made statements. I considered the idea that it was the voice of my (deceased) father, but ultimately decided it was not.

Just prior to hearing this voice, I had taken an interest in forensic psychology, enrolling in every class, seminar and workshop that I could on the topic. I was well informed about commitment hearings, the criteria for hospitalization, and insanity defense pleas. Now 'I' had a voice that was speaking to me - one major criteria for (at best) medication, and at the worst commitment.

Never once did I think I was crazy or needed to be committed to an institution. I simply listened and when appropriate, acted on the information. Eventually, once I paid attention to the voice, it slipped into the form of a thought, or a feeling of a thought.

Like most of us, I was brought up to believe that anything I wanted to know could be found in a book. All I had to do was read the right book and procure the information that I needed from somebody else. At the time my 'voice' appeared, I was working twelve hours a day on a fast-paced, intense, high profile First Amendment case. Still, in my search to understand the voice, I managed to read over twenty books in three weeks. The problem was that I was reading, and I was reading the wrong books.

I was pouring over classic psychology texts, all of which had a term, usually pathological, for anyone who hears voices. If I had been studying religious texts I might have realized that I was not alone, that others in the course of history had talked with voices, or God. But, quite probably, even religious scholars would have shook their head and said that unlike Moses and Joan of Arc, little old me could not be hearing a heavenly voice.

But I was hearing a heavenly voice, and this voice helped me understand that I lived in an extraordinary universe that until now I had been too occupied to notice. Watching the sunrise was out of the question because I was too tired to get up early. I was often too self-absorbed to hear the call of a bird. I never watched a kitten play, or took time to stroke its soft fur and hear it purr. I was too busy running and working. I worked at work, worked out, worked at running longer, faster; worked at becoming successful. I never took time to slow down. The moments, hours, and days of my life had been spent strengthening my intellect. I memorized, debated, read an interminable number of books, watched early, evening and late news, took more classes in order to get another degree, and competed with others in my effort to be somebody. I ignored the extraordinary earth on which I lived. I was too busy.

Yet, when I slowed down, I discovered a sense of self far greater than any book could provide.

Of course, I was not alone in my efforts to succeed. It appears that, in western society, our number one drive is for security, and our belief is that if we are going to be secure or have better jobs (make more money), we have to be smarter, we have to cultivate our intellect.

Could it be that many of us live humdrum, lackluster lives because we are always scheming, asking ourselves, "What's in this for me?" For many, the idea of prayer is a bargain with God, "I'll do x if you will give me y."

It was a wake-up call to discover that my way of being in the world was out of balance. As far as my human potential was concerned, I was mediocre at best. Joseph Campbell reminded me, "I got to the top of the ladder and discovered that I had placed it against the wrong wall."

Reading another self-help book, adding more 'borrowed information' to the intellect will not solve our personal and planetary problems because it cannot give us what we long for. Our fast food diet of mental nourishment consists of other

people's opinions and theories telling us what we need to do (to bring about the change that we want). By living in our intellect we cannot see any world--external or internal. Yes, the intellect can reason, discuss, analyze, and reach conclusions, but it cannot simply 'be.' It cannot take us deeply into ourselves; it cannot tap the creative elements of who we are. Perhaps this is the root of our discontent. We are too 'intelligent' for our own sake. We 'think' this, with our multitude of problems, is the best we can do.

Could it be that many of our individual and collective problems would be resolved if we could get in touch with all of our human potential, which means discovering and using all of our senses, even our familiar five senses? When we are purely sensing, we are simply being. We are not thinking.

Try this experiment. Close your eyes, take a deep breath, exhale, and notice what thoughts are moving through your mind. Now, take another breath, exhale and take a moment to touch, really touch, whatever is in front of you. Feel the chair you are sitting on, or the desk in front of you. Whatever it is, take time to really 'be' with the object of your focus. After you finish, do you feel that you know more about the chair or the desk because you have taken time to explore it with another one of your senses?

Eleanor Rosch, professor of cognitive psychology at the University of California-Berkeley, calls this type of sensing 'primary knowing' (as opposed to 'analytic knowing'). "Such knowing," says Rosch, is based on the view that "mind and world are not separate." Primary knowing arises by means of interconnected wholes, rather than isolated contingent parts.

One of the most frequently asked questions in nature has to do with group intelligence. How do the individual actions affect the complex behavior of the whole? How does an ant colony locate the shortest route to a food source? How do honeybees collectively decide where their next home will be? How do geese, blackbirds, or herring coordinate their movements so precisely that they can change direction in a nano-second? It appears that while the individual of the species may not be able to see the whole, collectively they operate as a whole

brain.

As a child I would watch ants busily at work. I assumed that they 'thought' about what they had to do and acted accordingly. But according to Deborah M. Gordon, a biologist at Stanford University, "Ants, aren't smart, but ant colonies are." Biologists call this behavior 'swarm intelligence'-- simple creatures following simple rules, each one acting on the information around it. It is thought that no one ant sees the big picture, and no ant tells any other ant what to do. (Iain Couzin, a biologist at Oxford and Princeton Universities, suggests that no leadership is required.) In nature, ants, honeybees, and herring (among others) work for the good of the whole colony. If there are individual differences, they are put aside.

"It's now possible for huge numbers of people to think together in ways we never imagined a few decades ago," says Thomas Malone of MIT's new Center for Collective Intelligence. "No single person knows everything that's needed to deal with problems we face as a society, such as health care or climate change, but collectively we know far more than we've been able to tap so far."

There seems to be an underlying truth about collective intelligence: crowds tend to be wise only if individual members act responsibly and make their own decisions. If the group is waiting for a leader to arise, or following others like lemmings, the group isn't smart. When a group is being intelligent, regardless of whether it is made up of bees or activists, it relies on the individuality of its members. For those of us who sometimes wonder if it's really worth changing that light bulb to lighten our impact on the planet, the bottom line is that our actions matter, even if we don't see how.

Could nature be pointing the way for our collective survival? There is a compelling reason for us to make every effort to get in touch with this natural way of knowing, primary knowing, bridging our internal and external worlds. For over a thousand years, Toltec and Mayan prophecies

have suggested that the times we are living in are extremely significant, that they have no parallel in recorded history. Toltec seers predicted that the period of 'the Sixth Sun' would begin five years after an earthquake struck their largest city of Tenochtitlan (Mexico City.) In 1986, Mexico City was stricken by a severe earthquake, and in 1992, the Toltec period of the Sixth Sun, the predicted shift in consciousness started. It is said that during this time we will awaken to the realization that we are 'dreaming' this life and we can change the dream.

Mayan scholars say that we are in the last cycle of their calendar, which ends in December 2012, ending civilization as we know it and beginning a post-industrial, co-operative society. Both traditions suggest that we will 'learn' to take responsibility for the planet and the unsustainable lifestyle we have created. Prophecies predict that these will be challenging times.

Perhaps, to paraphrase William Jennings Bryant, "...our destiny will not be a matter of chance, but a matter of choice; it is not a thing to be waited for, it is a thing to be achieved."

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Since 1983, Winter Robinson has done thousands of intuitive medical readings; taught numerous classes on intuition, written three books and a novel. She is best known for helping medical students and faculty members (at Brown University) cultivate and integrate their intuition with their practice.



I Have Been Sentient My Entire Life

By Bobbie Sandoz Merrill, MSW

*Is a sentient, intuitive nature something given only to a select few or
is it something we all have only if we tune into it and use it?*

I have been blessed to be highly sentient for as long as I can remember. I first became aware of this gift - though I could not yet put a name to it - as a three year old sitting on the stoop of my babysitter's home waiting for one of my parents to collect me. As my sitter's family started their meal, I watched the sun set beyond the cane fields that encircled my plantation home located in Hawaii in the early 1940s.



I felt displaced and lonely that evening as my awareness of my parents' lateness heightened, and I felt neither a part of my sitter's family nor

cherished by my own. In that moment, the sugar cane seemed to wave to me, and I experienced my first conscious connection to God. This connection was accompanied by a message that my life would be special, and I could see that in my later years, I would be part of a group who would gather to help the world in a profound manner.

This vision was so large; it took years for me to fully absorb it. Yet, it has always remained as a 'knowing' in the background of my graced life. Interestingly, in spite of many events along the way that have suggested the truth of my vision, it was not until I turned 65 a few years ago that I developed more faith in the validity of my vision.

My sentient nature continued to accompany me throughout my life in a manner that was so subtle I didn't fully claim it until the ten year period from 50-60 years when I was traveling throughout the world to swim with dolphins and whales in the open ocean. Once awakened to it by this period of interacting with such highly sentient beings, I looked back on my life and could see that my own sentient gift had always been there.

It was there to help me see the errors of my parenting, as well as how to replace them with relating to children in an entirely new and effective way. It was also there to help me co-found a school using my parenting discoveries as well as when I wrote a book about my discoveries (*More Parachutes for Parents, Raising Loved and Loving Children for a Joyful World*)

I further used this sentient gift in my counseling work with individuals, couples, children and families. It allowed me to tune in with the eyes and ears and heart of my higher self and to clearly see and help to correct what was not going well for them. People often expressed to me that they felt closer to God after sessions with me during which I never mentioned God.

Next, I wrote a book (*In the Presence of High Beings, What Dolphins Want you to Know*) describing how fully sentient the cetaceans are, and how they designed a large variety of ways to prove their telepathic consciousness to me. Again, this book was so clearly a download from God that flooded my heart with joy as I scribbled its contents onto scraps of paper while driving home from swimming with the dolphins. It was during this period, that I realized something in me was able to 'receive' moving words and high-level ideas from God and others. It was also during this time that I ran across the word 'sentient' which described the sense that I was taking this information in by 'feeling' it in my heart, my gut and my mind in a way that heightened my wisdom.

As time went on, I began to realize that my ability to 'tune in' and 'feel' what was happening for

others was a gift and I wondered how many other people also possessed this ability, but like me, had never had it identified for them and thus lived their lives without much awareness of it or knowledge of how to use it.

I also realized how blessed my life had been as a result of having this gift, for if I had not had it, I would not have corrected my parenting style; I would not have co-founded a school that worked with children in a uniquely effective way; I would not have written a book that has helped thousands of families to feel closer to their children as they raise them with greater clarity; I would not have done as well in my counseling sessions with clients; and I would not have swum with dolphins and whales nor written a book about the gift of their sentient natures and intuitive skills.

It was about that time that I ran into my current husband. I could see that he too had a sentient nature, but was completely unaware of it, nor did he use it very often. As we lived and worked together, he slowly began to notice his own sentient nature and used his gift of intuition. This opening started with my pointing out things he was doing without awareness. He would interact with children in a way that drew them to him as they locked onto his eyes to engage him in a gaze, much like the dolphins do with people they like.

I also helped him to notice that the wild parrot that visited our yard was communicating with him, and though he was not initially comfortable with this concept, he couldn't deny that it was happening. When I was able to show him some supportive research for the truth of this possibility, he opened up further to the idea and more deeply enjoyed his relationship with this bird. And, his intuition and sentient nature got stronger and clearer as a result of this expansion of his mind and heart into this realm. As he used this, his insights grew even brighter than they had been, and he developed new levels of 'tuning in.' It wasn't very long before he came up with a unique way to have successful partnerships and unique levels of happiness in marriage. We wrote his ideas into our book (*Settle for More, You Can Have the Relationship You Always Wanted*) and he began to sing and compose music better than he had when he was a professional. As I observed his transformation, I

realized that my question about the unnoticed and unused intuition of others had been answered.

Because of the grace that has come to my life and to my husband's life and to our lives together as a result of more fully 'tuning in' to God's world, I would encourage others to simply begin to notice, and enjoy, when this happens to them. Don't question or fight it. Don't fret when it's not there, but simply surrender to the times it shows up and bask in the moments of pleasure those times offer.

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10 Miles To Overview

By Alex N. Moyer

The old rusted green sign read '10 miles to Overview'. A woman, who was at that moment reading the sign with a look of remorse on her face, sighed. The name Overview sounded like a nice name for a town, but the thought of walking 10 more miles was not as appealing. It was a beautiful day, but the woman had been walking for over an hour and one could see that she was becoming upset.



been newly paved with blacktop, but for some reason whoever did the job had failed to paint the separator lines straight. In fact, in some places they seemed quite crooked and skewed. The woman found it rather amusing, as if it showed just how crooked the world was.

A red tailed hawk looked down at the woman from far above in a moment of interaction that the woman seemed oblivious to. The hawk, seemingly indifferent about the woman as well, continued on over a small dirt road just out of sight.

The road on which the woman was walking had

In that same moment, the woman was far from indifferent about a big blue circular sign that had slowly crept into her line of sight and was now completely legible. It was an odd sign, in both shape and expressed content. But its meaning could not be taken lightly, even by angry wanderers who happened upon it by sheer chance. It said 'You are going the wrong way'.

The woman stood there for a moment, partly in disbelief and partly because she was tired of walking.

"What is this!?" she yelled to the rocks and trees who also seemed indifferent to her plight. "What the hell does this mean?"

She was a young woman, still in the prime of her life, but not meant for long walks alone on a hot empty road. In fact, she was the kind of woman one would most likely see working diligently in some big office building in a big city. One could surmise by the woman's general disposition that happiness was not easily found, even though she looked very hard to find it. How she came to be here, on this particular stretch of road was a mystery, even to her. She knew of course full well what had happened to her, and how she got there, but now that she had seen the big blue circular sign, the certainty of where she was going was no longer absolute.

The woman decided to continue, having no other option it seemed other than going back the way she came which was not an option. As the woman looked back she noticed that the road had been steadily inclining upward since she began her trek to find the nearest town. She also noticed some dark clouds forming above whose strange shape reminded her of a flower.

After 15 more minutes of walking the woman had nearly forgotten about the big blue circular sign and was happy to see another green sign in the distance suggesting she was getting closer to her

destination. "Thank God," she said. She also noticed that the road itself was leveling out, which she was glad about as well.

As the woman moved closer to the sign, something strange caught her attention and she began to rub her eyes realizing that she was getting tired and her mind seemed to be playing tricks on her. She closed her eyes, then opened them again to find herself in shock. The sign that had once been her saving grace had turned quickly into something far less welcomed. Standing before her like a majestic beacon of truth, a shiny new green sign read '15 miles to Overview'.

"What's going on!" screamed the woman. "I have been going in the same direction all along, so how could I be going away from Overview?" As she pondered this, one could see her mind racing for some reason to hold onto, but in finding none the spring of emotions that had welled up in her eyes finally broke into a tear. It was easy to see that this spring of emotions had a past that was not easily forgotten.

As if on cue, the dark clouds that had been gathering above seemed to recognize this as a prime moment to release their own contents. Still lost in desperation, it was only after her own tears became lost among the millions of droplets pouring down around her that the woman began to focus her attention back to her situation. She made the choice there and then, strengthened by her desperation, to move on with purpose towards her destination. She quickened her pace as anger became a driving force pushing through the tiredness.

The woman thought of how she came to be on this strange backward road that seemed to go nowhere. It was supposed to be a shortcut through the mountains, at least that's what she had been looking for. But somehow she had made a wrong turn, she thought, because no road like this was on the map. Her car, a beautiful bright red Porsche 911 had simply run out of gas, leaving her stranded and betrayed by civilization. She was a woman used to being in control, even of her friends. So it was no surprise to find her looking for a new house simply

because one of her friends had bought one.

As she continued, in the midst of her quite desperation she found a moment in which to look at her surroundings without judgment, and to her surprise she noticed a hawk flying high above. The rain had become a light sprinkle that now revealed secrets hidden beneath shallow reflections. As the woman looked down she found herself in shock and awe seeing that the strangely crooked separator lines on the road had been completely washed away, revealing what looked like fresh paint that was not dry enough to withstand the rain.

“That shouldn't be happening. What the hell is going on here? Is this a joke?” said the woman.

She began to pay more attention to her surroundings. Her anger had now given way and been replaced with a more intense level of interest in her experience. She quickly found herself again in a moment of anticipation as another sign came into view up ahead. Somehow she felt confident that this time it would be good news. As she got closer her heart seemed to skip a beat, following the movement of her feet as they momentarily stumbled.

A big green sign with big white letters read '20 miles to Overview'. The woman stood there for a moment and wondered at the meaning of the sign. She was beginning to find a new strength in herself as the bright blue sky began to reveal itself from behind the clouds. She noticed something rather strange about the sign. It seemed that the number 2 was not as clear as the 0 for some reason. As the woman touched the number, she noticed that the paint was wet. She took out a tissue and rubbed it over the paint, finding that it easily wiped off. What was left was a sign that now read '0 miles to Overview'.

The woman looked up and saw the hawk flying above her once again, but this time she looked

where he was flying. She was surprised to see an old dirt road just out of plain sight. As she looked down the road she was surprised again to see a house.

The woman began to find these new signs much more appealing than the ones on the road, so she decided to see if anyone was home.

When she got to the house she found it was unique in many ways. It was a small house, with a large round ornate window on one side, and a small square window on the other. It had a white-shingled rooftop and yellow siding, but with no front door as one would normally expect. While the woman had some apprehension, she was feeling more and more open to discovering something new. She walked carefully around the house, not wanting to make too much noise, and eventually discovered what seemed to be a bright red front door, in the back.

There were no cars around but the woman knocked on the door anyway, half expecting no answer. Instead she found herself facing a gleefully happy old man.

“Welcome, I don't get many visitors around here” said the old man. “Are you lost? Or have you found your destination?” Something about the old man made her feel comfortable talking to him.

“This has been a crazy day,” said the woman. “I was on my way to see about buying a new house, but got lost. Then my car ran out of gas, and I must have started hallucinating or something. But I have been walking on this road for a long time trying to get to the town of Overview.” said the woman.

“Overview? There ain't no town called Overview around here. Sorry miss, perhaps you misread the signs. But there is a gas station right down this road here that can take care of your car.” said the old man.

“Thanks” said the woman. As she walked around the other side of the house she noticed a ‘For sale’ sign in the yard. She found that an interesting coincidence, but what really caught her attention was what it said at the top of the sign. The sign read ‘Overview Realty, We have what you're looking for’.

The woman realized something then, that this was not the house she had envisioned in her mind, but it was the house she had envisioned in her heart for many years. She had been too blinded by her fear of losing her standing in the world of expectations and judgments to find it, until now.

Overview was indeed not a town, but rather her own intuitive wisdom.

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INTEGRAL CONSULTANCY SERVICES



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Ignite Your Voice

By Melissa Simonson

As a Spiritual Life Coach, I believe that it is our soul purpose to show up and be the fullest expression of ourselves that we can be. The best gift that we can give to the world is to be ourselves. I believe that in order to be that gift, we must listen to the silent but ever-present voice that is within us, and allow that inner knowing to guide us along our path.



In my opinion, our current society overvalues the ability of our minds to make clear and effective choices for our lives. Because it is difficult to empirically test the validity of intuition, it is often discredited or mistrusted as an effective way to make decisions. However, I believe that overemphasizing the mind's ability to reason while discrediting our senses is highly correlated with choices of many individuals to maintain jobs that drain them and relationships that are unhealthy. It is through combining reason with those internal 'yes' and 'no' signals within our bodies that we are best able to discern right from wrong, know what brings us joy, have awareness of our soul path, and discern those who will either help us or hinder us on that path.

There are several ways to assist individuals in cultivating intuition. For the more scientific among us, intuition is considered a right-brained activity while analytical reasoning is left-brained¹. Ways to increase right-brained activity are visualizing the end result of a situation, brainstorming, movement such as walking or dancing, writing poetry, drawing, humming a tune-- this includes anything that accesses an individual's abstract and creative thinking.

On a more spiritual level, in our fast-paced society that is constantly in search of the 'easy

button,' the most powerful way to cultivate intuition is to be still and listen. One of the largest blocks to intuition is constant movement, constantly 'doing' everything one can think of to solve a problem. By taking time to be in a meditative state, whether that is a moving or sitting meditation or silent prayer, we open ourselves to allow the answers to arise from our being.

The final step lies in trusting the answers that come to us and choosing to act upon them. Everything that we need is within us. By acting on that inner knowing, we are able to solidify that truth as we experience a blossoming within our lives.

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www.igniteyourvoice.com

¹Ross, C.A. *Brain Hemispheric Functions and the Native American. Journal of American Indian Education: Aug '89.*
<http://jaie.asu.edu/sp/V21S3bra.htm>

Melissa Simonson is a Spiritual Life Coach who combines music, 12+ years of astrological knowledge, public speaking and writing with Life Coaching.

Spiritual Poems

Daily Poems of Spain: Day 12

cold gray day today
rereading Lorca's
Duende

his treatise on the
difference between
the Angel who guides
the Muse who dictates
and the Duende
a kind of torturing demon
who rips work from
the artist's soul

woke feeling
hands on me
patting me down
slapping, pummeling
and abrasive

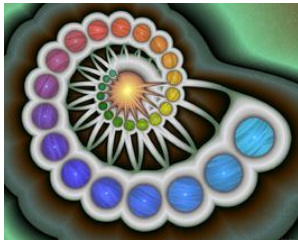
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Intuition

Meditating on a question
Breath slow and even
Reaching for the oldest part of me
That captures all my wisdom
Soul whispers in the distance
A quiet confidence surrounds
Listening for the seed of truth
Buried deep inside us all
Eyes glow with ancient knowing
The answer will be found

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Through

‘The Larger Picture’

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And even as we do this, and view the larger more inclusive picture, it reflects in an enhanced
understanding, enjoyment and appreciation of life.*

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TAROT WORKSHOPS: Discover how they can be a spiritual journey, a counseling tool to 'Know Thyself', a guidance system or a compass pointing to probabilities ahead!

PERSONAL SESSIONS: For energy work, tarot or spiritual counseling. These are very eclectic and fluid depending on what you need! It can be a simple tarot session dealing with current issues; or through a blend of tarot and theta states of awareness i go deeper into your life, relationships and purposes to be.

Energy work is often included: an enhancement of your personal energy fields through inner balancing, cleansing, realigning and facilitating you to be in tandem with your highest potentials as self and Universal Self... rather than playing out conditioning and genetics and older energy signatures.

These sessions often help in **personal manifestation** (honing intent, optimizing your focus, seeing ahead to your intent coming true) **belief work** (touching and releasing limiting beliefs or expansion of tentative positive beliefs) **and sometimes help simply as energy showers** (revitalizing your energy fields in ways you can then optimize in your day to day or spiritual life!)

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Truth - Teaching - Tools - Technology - Transformation

*"If you can start exploring possibilities,
you will start surpassing all known boundaries!" - Amitt*



What you will explore...

- ♦ Know Your Self
- ♦ Your **Desires & Dreams**
- ♦ **God** is Everywhere
- ♦ **Truth** leads to Peace & Happiness
- ♦ Art and Science of **Balance**
- ♦ Brain is in the **Mind**
- ♦ Love and Fear - **Duality** in Design
- ♦ **Awareness** Transforms
- ♦ Consciousness + Energy = **Reality**
- ♦ Law of **Attraction** - Act to Attract
- ♦ **Freedom** of Choice - Evolution vs Entropy
- ♦ Law of **Karma**
- ♦ **Time & Space** - An illusion
- ♦ **Psychic / paranormal** abilities exist
- ♦ As above so below: Microcosm vs **Macrocosm**
- ♦ **Change** is the only constant - **Evolution**
- ♦ Enlightenment - **Immortality**
- ♦ Law of **Abundance**
- ♦ **Illusion** vs Reality - Analyzing Dreams

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- Your Spiritual **Revolution**
- Significant improvement in your **physical health**
- Significant improvement in your **emotional health**
- Significant improvement in **financial condition**
- Significant improvement in your **intelligence**
- Significant improvement in your **relationships**
- Aligning your thoughts & activities with **life goal**
- Love, peace, happiness and **abundance** in your life
- Development of **divine ego**
- Development of dormant **psychic abilities**
- **Lucid dreaming & astral travel**
- Aura viewing, **time travel**
- **Healing** self and others
- Communication with your **higher self**
- **Truth** - seeking & understanding
- **Living** the Truth

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