

May 2002

Volume 2, No. 2

Editor's Musings

Intuition

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Science for me is very close to art. Scientific discovery is an irrational act. It's an intuition which turns out to be reality at the end of it -and I see no difference between a scientist developing a marvellous discovery and an artist making a painting.

- C. Rubbia (Nobelist and director of CERN)

Overview

This issue of IJHC focuses on amazing research exploring spiritual intuitive awarenesses of children and on clinical intuitive experiences.

Intuition is the inner knowing that comes without outer sensory stimuli. It is the modality that senses most deeply, yet one that our society has valued least. We invest most of our efforts in educating our children to use their outer senses, ignoring and even denigrating the inner ones.

Intuitions surface to consciousness from unknown sources and through channels that are usually below our everyday awareness. Intuition is often perceived as or accompanied by an inner uneasiness, a sort of spiritual itch that invites us to scratch below the surface of our ordinary perceptions, thoughts, and feelings. If we respond to this itch, this inner ring on the intuition hotline, if we invite our intuition to speak, we are often rewarded with important messages.

Commonly, intuition visits us spontaneously in many ways, minor and major. You may know who is ringing your phone before you answer it, or think of a long-forgotten friend on the morning of the very day you run into her on the street. You may have a hunch about choosing an unknown road, job opportunity, or restaurant that turns out to be hugely right for you. You may be one of the lucky people who had a bad feeling about going to work one day, so strong that you simply stayed home – avoiding a serious disaster. (I have heard of several people who worked in or regularly visited the World Trade Towers who intuitively stayed away on September 11.)

If you have ever worried about coming out and admitting your intuitive abilities, you should know that you are certainly in good company. Many famous people have acknowledged their intuition, including Socrates, Joan of Arc, Carl Jung, and Adolph Hitler; among others.

While you might question or even dismiss some reports as simple luck or exaggeration, here is a typical story that stretches such explanations (Inglis 1989, p.10-12).

Winston Churchill, who was reputed to have had a charmed life, related that he had always felt he had a protector. "I sometimes have a feeling – in fact I have it very strongly. . . a feeling that some guiding hand has interfered." At another point he credited "that Higher Power which interferes in the sequence of causes and effects more often than we are always prone to admit."

Churchill gave the example (in *My Early Life*) of his escape from captivity during the Boer War in South Africa. He failed in his plan to hop a freight train to Mozambique, and was left with only a hope and prayer that the local Kaffirs might help him, as he had heard that many of the Kaffirs hated the

Boers. . . He could see the fires of a Kaffir settlement nearby. The difficulty was that he had no way to distinguish the potentially friendly from the unfriendly Kaffirs, and a wrong guess could prove fatal. He sat down to ponder his options.

Suddenly, without the slightest reason, all my doubts disappeared. It was certainly by no process of logic that they were dispelled. It just felt quite clear that I would go to the Kaffir kraal. I had sometimes in former years held a "Planchette" pencil and written while others had touched my wrist or hand. I acted in exactly the same unconscious or subconscious manner now.

Reaching the fires, he saw furnaces situated around a coal mine. He had no choice but to make a guess as to which house he would approach. He knocked on a door, excusing his disheveled clothing by saying he had been in an accident. He was admitted by a man who held a revolver and seemed obviously skeptical about his story. He felt compelled to tell the truth.

My companion rose from the table slowly and locked the door. After this act, which struck me as unpromising, and was certainly ambiguous, he advanced upon me and suddenly held out his hand.

"Thank God you have come here! It is the only house for twenty miles where you would not have been handed over. But we are all British here and we will see you through." (Inglis 1989)

His host hid him in the mine until they could smuggle him to safety.

These sorts of stories are typical of intuitive awareness. Guided by an inner knowing that is not reasoned, but seems to arise from a deep source that carries its own certainty, people find that they know information which is of great help to them – particularly in times of need.

Many doctors, nurses, and various therapists have told me of clinical "hunches" that proved extremely valuable, sometimes even lifesaving, to people in their care. The following is a story I have heard in many variations.

Doctor Sam, on his way home after a long day's work, had a hunch he ought to stop by and see how 68 year-old Miss Jennifer was doing. He hadn't thought of her in several months, since her last annual checkup, when he had found her to be suffering much less from her arthritis. Sam struggled against the hunch, thinking of his wife and children waiting for him to arrive for dinner, but it simply would not be dismissed. Sighing, and preparing in his mind the possible excuses he might give his family for being late yet again from work, he turned up Miss Jennifer's street and rang the bell of her apartment. There was no answer, but the door was not locked and opened when he turned the knob. Miss Jennifer was lying on the floor, unconscious. A quick examination suggested she had had a stroke, and a call to 911 brought an ambulance in time to rush her to the hospital, where she fortunately recovered after several weeks.

More than one nurse has told me of an inner urge to stop by the room of a patient who was recovering without apparent complication from surgery – to find that patient in shock from internal hemorrhage (or with other urgent problems), just in time to call the crash team and save his or her life. Doctors have told me how they sometimes intuit that a person has a tumor, a metabolic problem, or some other disorder that showed no outward symptom, which is confirmed on subsequent laboratory exams. Some doctors are so gifted that they regularly diagnose their patients' problems intuitively. They reluctantly order lab tests – for medicolegal reasons as well as to avoid criticism or censure from their colleagues and supervisors. Some are able to identify intuitively medications or other treatments that will help.

Medical and nursing intuition research

Nurses have been discussing and exploring intuition for the past 25 years, acknowledging that this is a valid modality for clinical assessments and decision-making.

Nursing definitions have focused on various facets of intuition, witnessed by a range of conceptualizations:

skillful performance of experts

"direct apprehension of a situation based upon a background of similar and dissimilar situations and embodied intelligence or skill"

a deep connection between the nurse and the client

"knowledge without rationale"

“lacking underlying conscious processes and as not being able to be explained in a tangible manner”

“an immediate perception of truth, which is self-evident and thus in no need of justification”

Analyzing intuitive functions

There are layers of processes involved in intuition, including:

Automatic responses from previous experiences and memory

In seeking knowledge, the first step is silence, the second listening, the third remembering, the fourth practicing, and the fifth is teaching others.

- Ibn Gabirol

When we learn a skill such as driving a car, we initially have to practice each component of turning on the engine, releasing the parking brake, putting the car in gear, steering as we step on the gas pedal, scanning for road clearance and hazards, braking, and so on. As we become proficient in all of these maneuvers, they become habitual and we can do them with little thought. Our automatic responses may be so good that we could be lost in thoughts and suddenly realize that we have driven some distance and cannot recall any conscious adjusting of the steering, braking, or other controls of the car.

The same processes of automating responses occur as we learn other skills, such as clinical medical and nursing interventions. Going through a medical history and examination is initially a complex process, involving myriads of details of information and procedures. The more experienced we are with these, the more they become automatic.

Clinicians are able to draw from their mental databases of knowledge in order to respond to situations rapidly and efficiently, often with little thought. Surgical bleeding occurs, and the surgeon instantly reaches for a clamp and stops it. The patient gags or retches, and the nurses' hand is instantly reaching for the nearest handy towel or basin.

This is a basic level of intuition, in the sense of recognizing a problem and knowing what to do without having to consciously analyze the details and respond through conscious, logical deductions in order to respond to a situation.

Cognitive pattern recognition

Let us train our minds to desire what the situation demands.

Seneca

A patient presents with depression, gravelly voice, and thick hair and the doctor, who hasn't seen a case of hypothyroidism this severe since reading his medical school textbooks many years earlier, instantly recognizes that this is a case of hypothyroidism.

A surgeon asked me to see a 23 year-old patient after his appendectomy because he was depressed. His parents reported he had always been something of a loner. As I spoke with him, I felt uncomfortable because his eyes would not meet mine. The diagnosis of Asperger's syndrome came to mind, from having seen children 5 to 10 years old with such presentations – particularly the avoidance of gaze. Further questioning confirmed this to be a very likely diagnosis. I hesitated before sharing this impression, because it suggests an incurable problem, with the patient likely to remain autistic and distant from everyone. The parents, however, were extremely grateful because at last they understood their son's problems and could plan how to deal with them.

Clinical pattern recognition may be more subtle. Clinical sensitivity often leads doctors, nurses, and other caregivers to recognize when something is going wrong or going well. Postoperative nurses will often report a sense of a patient "not being right," although objective signs and symptoms are within normal limits. Often, these sorts of intuitive awarenesses prove correct, and an internal bleed or other problem develops soon after the nurse's intuitive "alarm bells" start to ring. At other times, the nurse will sense that all is well, and the patient will have an uneventful postoperative course (King and Clark 2002).

Studies that consider the use of intuition in nurses with varying levels of experience confirm that this is a valid modality for decision making. These studies note a progressively greater development of trust in intuition – according to levels of experience, from nurses who are beginners, through those who are competent, proficient, and expert.

Pattern recognition appears to be (at least in part) an extension of learned knowledge, honed to a fine, automated tool. As clinicians learn more and become more experienced, they can perceive increasingly

subtle patterns of appearance, behaviors, monitored body data (from sophisticated instruments), and laboratory studies which alert them to unusual changes and dangers in their patients .

This is the art and science of medical and psychiatric practice. It is medical detective work, the gathering of evidence and seeking the underlying pattern that explains the underlying dynamics (physical, psychological, spiritual) that solve the riddle of what caused the problems. Pattern recognition can this be a factor in intuitive awareness.

This level of intuition, pattern recognition, is congruent with the prevalent materialist paradigms that guide and inform conventional medical and nursing practice. Intuition, however, can reach far beyond this level.

Inspiration and creativity

When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds; your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great and wonderful world. Dormant forces, faculties and talents become alive, and you discover yourself to be a greater person by far than you ever dreamed yourself to be.

- Patanjali (c. 1st to 3rd century BC)

Poets, writers, actors, painters, sculptors and others in the arts speak of inspiration that sparks their creativity. Inspiration may come as an idea in words. It is as though a voice speaks to them from another dimension, planting a new idea or a new way of perceiving or explaining something they are working on. Many speak of a *muse* that has the feel of a wise entity with a distinct personality, visiting from some other dimension when they are quiet and receptive to its whisper. The muse may show them directly what is helpful or may speak through imagery – sometimes in dreams. Among those acknowledging such inspiration are poets A. E. Houseman, Longfellow, and John Masefield; authors Kipling, George Eliot, Oscar Wilde; actor Sir Alec Guinness; musicians Stravinsky, Mozart, and Tchaikovsky; artists William Blake, Picasso, and Klee.

Scientists have acknowledged the help of a muse, including André Ampère, Karl Gauss, Henri Poincaré, Michael Faraday, Lord Kelvin, Albert Einstein, and Nikola Tesla. Thomas Edison, one of the most prolific inventors, reported that he found inspiration particularly in the dream-like state that is between waking and sleeping. Finding it was difficult to maintain this state, he would sit in a comfortable chair in the evening, holding a heavy metal spoon in each hand, resting his arms on the arms of the chair so that the spoons were suspended over metal pots on the floor. If he fell asleep, the clang of the falling spoon would bring him back to resume his receptive state.

Where does the muse reside? Various explanations have been suggested.

Clinical psychic intuition

It is possible to know information without inputs through our five ordinary senses of sight, sound, smell, taste, and touch. We call these *psychic* impressions. They provide another level for intuitive awareness.

Researchers have dissected psychic abilities into theoretical components.

Telepathy: The transfer of thoughts, images or commands from one living being to another, without use of sensory cues.

Clairsentience: Knowledge about an animate or inanimate object, without the use of sensory cues (sometimes called psychometry). This may appear in the mind of the perceiver as visual imagery (clairvoyance), auditory messages (clairaudience), or other *internal* sensory awareness, such as taste, smell, or a mirroring of bodily sensations from another person.

Precognition: Knowledge of a future event prior to its occurrence.

Retrocognition: Knowledge of a past event, without use of sensory cues.

The above four modes of acquiring knowledge without cues from any of the external senses: have been called *Extrasensory perception (ESP)*,

ESP is often reported by people who also have abilities to move or transform an object without use of physical means; commonly called “mind over matter,” which is technically labeled *psychokinesis (PK)*..

ESP and PK are referred to as the psychic, or *psi* (from the Greek letter, Ψ) abilities.

Research on psychic intuition

Surveys of experiences of psychic experiences were conducted by Louisa Rhine at Duke University starting in the early 1940's. People commonly reported they knew information without sensory inputs. For example, they claimed they had premonitions of dangers before these materialized, would know when someone in the family was in need of help, and were able to project their thoughts to others.

Spontaneous ESP occurs frequently during dreams, during times of distress, and in response to needs. It also occurs with no apparent pattern and for no apparent reason.

J. W. Dunne published a classic series of precognitive dreams. For instance, he foresaw the eruption of the volcano on the Caribbean island of Martinique in 1902, in which 40,000 people were killed. Clearly this is an event that could impact the collective consciousness of the planet, and would be more "available" for psychic perception than lesser events. However, Dunne also records a dream in which he is standing on a bridge, looking at a particular scene. About 25 years later, he found himself on that very bridge, surveying that particular scene. He could find no special significance to this precognitive experience, which seemed simply to have been a window across time.

Skeptics suggested that such individual reports could simply be coincidences, so the hypothesis of psychic perception was put to the test.

Joseph B. Rhine, at Duke University, ran hundreds of thousands of tests on psi abilities. His basic tool for ESP testing was the deck of Zener cards, containing twenty-five cards, five of each of five different symbols: a star, a circle, a square, a cross, and three wavy lines. (See Figure 1.) The deck of 25 cards was thoroughly shuffled, sometimes with a mechanical shuffler, prior to each test of ESP perception.

Figure 1. The images of the Zehner deck, used in tests of ESP.



In the telepathy mode of testing, an experimenter would look at one card at a time, while the subject wrote down which symbol s/he intuited was on the card (out of the line of sight of the experimental subject).

In the clairvoyant mode, the deck was shuffled and the subject would psychically "read" or intuit which symbol was on one card at a time. After each "guess" was recorded, the experimenter turned over the card and recorded the symbol, proceeding in this fashion through the entire deck. Alternatively, the subject wrote down the entire series of guesses prior to the experimenter's recording the order of appearance of each symbol.

In the precognitive mode, the subject wrote down the entire series of 25 guesses prior to the shuffling of the deck. After the deck was shuffled, the experimenter recorded the order of appearance of each symbol.

Under each of these conditions, small but significantly greater than chance numbers of correct guesses were recorded for many subjects. A few gifted subjects were able to achieve rates of success that were considerably above chance.

To save time, experimenters presented series of tests to groups of subjects. This proved a failure, as the average results were not above chance expectations, although some individuals within the groups did achieve significant results. Experimenters were puzzled, but attributed the chance results to distraction or other factors related to testing in a group setting.

A wise parapsychologist, Gertrude Schmeidler, suggested that the random results from group testing should be re-evaluated, assessing separately the results of believers in ESP and of skeptics. When this was done, it was found that the results of the believers were significantly above chance. To everyone's

surprise, the results of the skeptics were equally significant, *below* chance. Schmeidler dubbed this *The sheep-goat effect*, sheep being the believers and goats the disbelievers. (Matthew 25:31-33 appears to have been the source for these terms.) Each group was apparently perceiving psychically, but the sheep used their intuition to make correct guesses and the goats used theirs to make incorrect guesses.

Remote viewing research

Carefully organized studies have shown that people can perceive what is happening at a remote location (Jahn and Dunne 1987). This has been replicated with shielding to eliminate electromagnetic signals (Targ and Puthoff 1974). In a typical remote viewing protocol, researchers randomly select a remote viewing site from a pool of potential sites that have been identified earlier. One experimenter is given an envelope with directions to the site, which is within an hour's driving radius from the laboratory. The outward bound experimenter opens the envelope with the directions after leaving the lab, so that no clues can be given to those remaining in the lab regarding the chosen site. A subject in the lab reports to an experimenter in the laboratory what s/he observes at the distant location. On arrival at that location, the outward bound experimenter photographs and records whatever s/he observes. After a series of remote perceptions and on-site observations have been collected, independent judges are given pictures and intuitives' descriptions of the remote site and are asked to match them. Judges are blind to the actual matches. Highly significant successes in matchings were registered by the judges in many replications of these studies.

Remote viewing studies provide clear confirmation of intuitive abilities.

Discussion

ESP as we have defined and studied it may not be the way it actually functions. It is impossible to separate the various ESP modalities from each other. An instance of presumed telepathy actually could be clairsentience, where the intuitive person is "reading" information from the Zener cards in the hands of the person who is testing them, or from the examiner's physical brain (not from their mind – whatever that is). An instance of telepathy or clairsentience could actually be the results of precognition, in which the intuitive sees the final order of the card test series, rather than reading the mind or the cards directly from the cards. In remote viewing, the intuitive may perceive what is present at the distant location, may precognitively read the mind of the outgoing experimenter, or may precognitively see the results of the matching.

Psi abilities may allow a clinician to know information about their patients. Psychic intuition can provide information from patients' conscious and/or unconscious minds about their mental and physical condition. Likewise, information could be obtained directly from patients' bodies.

Many healers report they regularly make intuitive assessments this way. They may be able to diagnose problems even when they have never had direct contact with the patient, from many miles away.

I have spoken with numbers of doctors who have great gifts of intuition. They are often able to diagnose problems instantly, knowing whether an abdominal pain is caused by an infection, a blockage, or a cancer. They perform the laboratory tests, often wasting precious hours or even days, because they fear the skepticism and censure of their colleagues. Invariably, they have kept these precious gifts completely secret from the doctors and nurses with whom they may have worked closely for many years.

Research on psychic intuitive assessments

Bioenergy field assessments

Living organisms have biological energy fields (*biofields*) around them. The biofields reflect the condition of the organism. Healers (and many others) can sense these fields with their hands. It is possible to access information about a person through the biofields regarding their physical, emotional, mental, relational, and spiritual states.

Exercise

You may be able to sense the biofield with your hands. Hold your hands opposite each other, slightly apart. Move them further apart (12-24 inches) and then closer together again, back and forth. What do you sense? Close and open your hands rapidly about 20 times, then repeat the process. Do you notice a difference? Find someone who will hold a hand up for you to practice with, and move one of your hands near theirs, then apart – as you did with your own hands. Repeat this with your other hand. What do you sense?

Most people will sense heat, tingling, very light pressure, or a sense like holding two magnets near each other.

With practice, you can learn to identify a person's condition by the intuitive feelings you experience in moving your hands through their biofield. For many people, such personal explorations may be the type of research that impresses them the most.

Research on biofield assessments

The biofield around the body can be sensed by passing one's hands around the body. One study showed that it is possible to identify when another person's hand is held near a person whose hands are sensitive to bioenergies, and another study showed it is possible to identify where pains are located in another person through such sensations.

A much-publicized science fair project by a ten year-old, published in the American Medical Association Journal, showed no abilities of a series of healers to identify the presence of the hand of the experimenter held near their own hand.

Some healers report that they can see the bioenergy field around people as an aura of color. Various colors in several layers around the body reveal the condition of the person on physical, emotional, mental, and spiritual levels. Curious as to whether the bioenergy field is perceived by different healers similarly or differently from each other, I set up a pilot experiment in which a panel of eight healers simultaneously observed the same people who had known medical conditions. The differences between readings were far more obvious than the similarities. However, the people being observed validated that seven out of the eight intuitive aura readings were accurate. Repeating this pilot study with another four healers who appeared to have more highly developed aura reading abilities produced similar results.

Channeled information

Another explanation for inspiration is that it comes from spirits of people who have passed on from the physical world but remain available to help those of us who are still in the flesh. Other report they sense the presence of angels, saints, Christ, or God, lending their guidance – particularly in times of serious need.

In many societies, this ability is highly respected. In Western society it is often denigrated and rejected

If you talk to God, you are praying; if God talks to you, you have schizophrenia.
Thomas Szasz

This source of information may be only as good as the knowledge of a guide from other dimensions. We must be alert to the apocryphal, succinct warning from a Native American shaman who was asked why she didn't consult the spirits in her work. She replied, "Dead no make smart."

Numerous healers report that they are aided by spirits and angels. For instance, the late Harry Edwards, one of England's great healers, reported clear communications from spirit guides.

There must be a healer to act as the human instrument or medium for the applied spirit-healing forces. Through him are the forces that can transcend and overcome the causes of the illness and restore the physical distortion of harmony. To enable the human instrument to be well used, there must be the willing co-operation of the total organization of the healer: mental, physical, etheric and spirit. Using the human instrument is the spirit-healing Guide or Guides. The two, the healing medium and the healing Guide become co-operators. The human mind interprets the condition of the patient—the spirit-healing minds are concerned with the diagnosis and correction of the disharmony.

Collective consciousness

Intuition can extend to include more than one individual.

Carl Jung identified this as the *collective unconscious*. He and many other Jungian therapists after him have noted that there are archetypal images that appear to be present in the unconscious minds of their patients. Patients resonate very deeply with mythic stories that touch on their psychological conflicts, and may be able to resolve their problems by relating to these images.

Larry Dossey has written extensively about "non-local mind," the ability of the mind to reach beyond the physical boundaries of the body.

Rupert Sheldrake proposes that there is a species-specific *morphogenetic field* to which individuals contribute information about their life experiences, and from which they can draw information that may be of use to them. He suggests that intuitive knowledge may be stored in these morphogenetic fields. Various experiments have supported this theory.

A collective consciousness is supportable if we accept that psi abilities reside in each of us. Our individual awarenesses may be linked through psi to the awareness of every other consciousness in the world. This suggests that intuitive information could be drawn from the collective wisdom of the world.

Qualitative aspects of intuitive perceptions

In intuitive health assessments, intuition may speak through any of our senses. Some healers access intuitive information through the aura – as described above. Others may hear words that alert them to explore particular aspects of the assessment; or sometimes the name of a condition may be heard on the inner hotline. Healers have told me that they recognize certain diseases by a smell or taste that they perceive when particular diseases are present. Others have reported they resonate with the symptoms of healees, sensing pains in their own stomach or other parts of the body that identify for the healers where the pains are in the healees. These have been termed telesomatic reactions (Schwarz 1967).

Intuition may appear as mental imagery. This could be a direct picture that points to the problem, such as seeing a blocked artery to the heart that explains chest pains. It may be a “snapshot” or “film clip” of past trauma that uncovers emotional difficulties, such as sexual abuse that leaves a woman with severe menstrual pains – relieved when she is helped to release the fear, hurt, shame, anger and other buried feelings associated with her traumatic memories.

Sometimes the intuitive impression rises through the unconscious mind much like a dream image, appearing to the conscious mind as a metaphoric explanation for a problem. My first experience of this sort was at a healing workshop, where I was paired with a nurse for bioenergy sensing exercises. I got a mental image of someone riding piggy-back on her, whipping her unreasonably to move faster. I had the feeling that she ought to tell this person to get off. Hesitantly, I shared this image with her. She burst into tears, saying, “You’re absolutely right!” Perplexed, I asked her to explain. She clarified, “I’ve been working on this pediatric unit at the hospital for a year. Lately I’ve felt miserable. I just got a new boss who is younger than me, and because she feels insecure, she’s cracking the whip and insisting that I do things her way. She actually doesn’t know the routines for many of the special care children we treat, and I’ve hesitated to assert myself because I don’t want to get on the her wrong side. But it’s not good for the children, and I really do need to tell her to get off my back!”

As with dream interpretations, it is best for the healee to make her own interpretations of the intuitive imagery that relates to her problems – even when it arises in the mind of the intuitive counsellor.

Developing the gift of intuition

Intuition is a gift, much like drawing or playing the piano. Some can take a pencil and – as if by magic – produce accurate reproductions on paper of anything they see. Some sit down at a piano with no lessons or practice, and can tickle heavenly music out of the keys. Most of us can develop our drawing or piano playing abilities, and with diligent practice may become quite proficient. Some are better off not bothering with these arts, sparing themselves and others a lot of frustration. Similarly, to some people intuition comes naturally, easily, unbidden, and can be tapped fairly regularly at will. Most of us have a small to modest measure of intuitive abilities, which we can develop through various practices. Some have no conscious awareness of intuition in their lives, and may never be able to understand the word or the concept,

Gifted natural intuitives are able to sense what others are thinking and feeling, to perceive bioenergy imbalances or blocks, to identify illnesses, to see human and nature spirits and angels, and to look into the past and future of a situation.

For most of us with lesser gifts, it may take a while to discover and develop confidence in intuitive perceptions, especially if we open to these awarenesses after years of focusing primarily on outer world perceptions.

Quieting and focusing the mind through imagery or meditation are common ways of shutting off outer distractions and increasing inner focus, facilitating greater access to intuition. You might picture a blank screen in your mind, inviting intuitive images to appear on the screen, in answer to questions that you focus on. You might enter a quiet meditation after pondering a question, inviting images or ideas to

surface during or after the meditation. Sleeping on a problem, after programming your mind to search for ideas can produce dramatic results.

Kinesiology is another aid to accessing intuition. It is estimated that only 5% of the capacity of the mind is within conscious awareness. Your body can help you access the other 95% through communication with your unconscious mind. Here is an experiential exercise that illustrates this process.

Rub your first finger across the thumbnail of the same hand (like a bow across the strings of a violin), as you ask yourself, "What does YES feel like?" Repeat this, asking, "What does NO feel like?"

Play with your intuition, make it your friend. Use it to help you solve problems small and large. Stay open to let it speak even when it is uninvited. Those may be the most important times for it to help you.

We must be cautious, however, in using these methods - remembering that our expectations, wishes and fears may influence the answers that our unconscious mind brings forth. These will introduce errors. The degree to which we achieve correct answers is a reflection of the degree to which we are able to stay centered and clear of all anticipations for outcomes.

Spiritual healing and intuition

Healers often have well developed intuitive abilities. They may know intuitively what the problems are, physical and psychological factors that contributed to the development of the problems, where to put their hands and how long to hold them there during healings, what resistances in the healee may block the progress of healings, and whether various treatments are likely to be helpful.

"Charlotte," a gifted healer, can hold a medicine or vibrational remedy in her hand and know whether it is right for a given healee. She can scan a shelf full of remedies and her eye or hand will be guided to the ones that are appropriate for a healee. (She also finds this gift helpful in scanning menus in restaurants for the tastiest and nutritionally best options.)

Ethics of intuitive assessments

People worry that intuitives may be able to read their minds like a book, with a potential for invading their privacy. Intuition simply doesn't work that way. When intuitives do readings on a person, they may get some specific information relating to the questions the person being read is wanting to have answered. As we have found through surveys and laboratory studies, the information often arrives in imagery that is meaningless to the intuitive but highly meaningful to the person.

Having said this, there remain instances in which detailed information can be read by intuitives. This would seem to be the stuff that spy stories are made of, and indeed there is evidence that the US has explored psychic spying (Targ and Harrary 1984).

Ethical intuitives and healers never use their psychic abilities without the full permission of the persons being read.

In this issue of IJHC

Si-Chen Lee and colleagues have explored intuitive awarenesses of children. Some children are able to identify with very high accuracy complex Chinese characters written on pieces of paper - solely through touching the paper with their fingers. Some have also been able to reproduce letters in English, Hebrew, Arabic and Sanskrit. What is particularly fascinating is that words naming spiritual people, Christ, or God produce distinctly different responses in these children. Measurements of skin resistance, EEGs, and cerebral blood flow begin to explore brain mechanisms for these phenomena.

Barbara Koopman, MD and Richard Blasband, MD, are students of a remarkable healer, Nikolai Levashov. They share their lessons and understanding of how it is possible through Levashov's methods of healing to dematerialize abnormal tissues and materialize healthy tissues. Blasband, in a separate article, describes his experiences as a healee and student healer under Levashov instruction. A healee of Blasband's describes her experiences of receiving this form of healing.

Judy Steele, MTP, shares her successes with the Dynamind method of Serge King.

While intuition is often a small voice that occasionally whispers in the ear of a caregiver, there are intuitives who are highly gifted beginning to work now together with physicians to improve health care. Nina Zimbleman has developed her intuitive abilities. Her inner guidance led her to move from America to Egypt for a series of spiritual lessons. From Egypt, she was guided (with the help of another intuitive) to return America, to live in Greenville, a tiny town she had never heard of before, in the eastern

mountains of North Carolina. She had no idea why she was guided to this place, until two years later she met Patricia Johnson, MD, a family practitioner who proved open to working with her. In an interview with the IJHC editor they describe how physician and intuitive now see patients together, often with difficult problems that have eluded conventional diagnosis and treatment. In many instances they are able to provide the necessary help to bring healing for these challenging problems.

Wholistic healing brings us into harmony on all levels of our being. Ronald Banner brings us further reflections on the doctor-patient relationship, exploring issues of the patient's spirit in clinical care.

Medical school can be a disheartening and dehumanizing experience. Nivedita Mohanty, Second Year Medical Student, shares a page from her diary of experiences in Peru, where she worked as a volunteer prior to medical school. She finds that she has been inspired to maintain her humanity during the grueling process of medical school through the memories of her work with children in Peru.

In line with IJHC's focus on the respart (responsible participant - per Bernie Siegel) as a resource in appreciating how wholistic healing works, we have a number of reports of healees to complement the reports of healers.

Gilah Hirsch, Professor of Art at California State University, shares how intuition guides and informs her work. She reports that she has sometimes been inspired to introduce into her paintings images that may connect to the collective consciousness - related to letters and chemistry. This article introduces intuitive awareness as an avenue to exploring the worlds that are normally analyzed through linear explorations. While this may make no sense within linear frameworks of analysis, it offers a different perspective that is no less valid, though much less explored in our society.

Western science has ignored, denigrated, and suppressed intuitive and spiritual avenues of explorations of our world. These may hold considerable potential for approaching in new and creative ways many of the serious problems that threaten our continued existence on this planet.

Several books are reviewed relating to intuition.

Intuition can open us to awarenesses of other species and the environment. Shamans often report that they receive guidance from particular animals, knowledge of helpful remedies from the plant world, and information from the mineral kingdom as well. Jesse Wolf Hardin's book provides wonderful awarenesses and insights into the intuitive connection with animals, plants, and our planet.

In a direction similar to Hirsch's intuitive observations on calcium are the much more detailed and precise observations of C. W. Leadbeater and Annie Besant, founders of the Theosophical Society. In the early part of the last century, Besant and Leadbeater invested considerable energies in recording their clairsentient perceptions of elements in the chemical periodic table. While I am not sufficiently expert in the refined aspects of atomic and subatomic structures to pass judgment on their work, others who have this expertise have marveled at the accuracy of some of these clairsentient and/or precognitive descriptions of the structures of chemicals, some of which were unknown to science until several decades later.

Besant's and Leadbeater's work bears some resemblance to that of Hirsch, though Hirsch came to her awarenesses of the possible scientific symbolism in her paintings after she was inspired to put them on canvas.

Rowena Kryder presents another fascinating intuitive exploration of the world in her book, *Sophia's Body: Seeing Primal Patterns in Nature*. Kryder's perceptions link diverse elements in nature that share similar shapes, pointing towards archetypal forms in subtle dimensions that may underlie physical reality.

Synchronistically, a study of effects of spiritual healing on calcium in laboratory white cell cultures has just been published. A clear and significant effect on calcium was demonstrated when a healer held his hands near the cells.

IJHC regular columns:

Annemarie Colbin, MA, CHES, gives us an overview of "food combining," which is helpful for weight loss and digestive distress.

Larry Lachman, PsyD, brings us updates on current wholistic news.

Discussion

Intuition is a highly individualized gift. It is present in varying degrees and connects with conscious awareness through various modalities, so that any two intuitives are likely to perceive the same subject differently, and any single intuitive may perceive the same physical world target differently on repeated assessments. While this may be disappointing to those who wish to measure it and have it perform on demand, such requirements are simply and literally unreasonable. Intuition is not a modality that functions through reason, which is a left-brain hemisphere function. Intuition is gestaltic, taking in patterns and nuances, and speaking through metaphors and imagery, in manners that are the functions of the right brain.

Perception of intuition appears to arrive through non-physical, non-local dimensions. This is suggested by several observations of intuitives that intuitive perceptions:

1. occur across any distance, even from one continent to another.
2. occur forwards and backwards in time
3. are not blocked by electromagnetic shielding

Several observations suggest that intuitive impressions occur through deeper, unconscious levels of awareness, possibly through deeper parts of the brain:

1. Intuitive impressions appear frequently in dreams, which are presumed to be generated by deeper portions of the brain.
2. Intuitive perceptions resemble dreams in many respects. They often come to conscious awareness as metaphors or imagery. These are often more meaningful to the person being read than to the intuitive who is perceiving them. (Witness my impression of the nurse having someone riding on her back.) It is unclear to what extent the encoding as imagery occurs in the person being read, in the intuitive who is doing the reading, or in the interaction between them.

The findings of Si-Chen Lee and colleagues of highly unusual responses to intuitive perceptions of the names of God, Christ, Buddha, and other spiritually advanced people suggest that there are special vibrations associated with spiritual awareness. Subjectively, these have what has been termed a *numinous* quality, a feeling of being in touch with something that is very special, holy, transcendent, and beyond adequate description in linear language. The observation of Lee et al are particularly impressive because these responses occurred under blinded conditions and with names that were written in languages unknown to the subjects.

References

Inglis, Brian, *The Unseen Guest: The Mystery of Intuition*, Sevenoaks, UK: Hodder & Stoughton 1989, p.10-12.

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