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CONSTRUCTING ALTERNATE REALITIES: UNDERSTANDING THE NATURE OF INTUITIVE EXPERIENCES

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

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*****

The Ohio State University
1997

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ABSTRACT

This qualitative study was designed to explore, understand, and generate a description of the process used by intuitive practitioners whose focus of work is to help and/or heal their clients. Ten intuitive practitioners were engaged in a semi-structured interview process in which they discussed their personal process of development, their actual intuitive experience, explained how their work is helpful to their clients, and explored the ethical considerations of working intuitively. A heterogeneous group of co-investigators was chosen for an in-depth study of intuitive phenomena.

Data collection involved semi-structured interviews and note-taking. The practitioners, called “co-investigators” in the research process, were instrumental in focusing and refining the research process. The computer program HyperResearch, which was specially designed for qualitative research, was used to manage the data.

Results of the study revealed important similarities of intuitive helpers across diverse methods of delivery. Also important was the emphasis co-investigators placed on the uniqueness and artistry individuals bring to their work. Significant similarities were identified in the ways co-investigators accessed their intuitive perceptions. Concerning the development of intuitive abilities, co-investigators related that while all individuals have intuitive abilities, the process of developing those abilities is unique to each individual. Consensus in this group of practitioners was that intuition is a reliable, but not predictable, process.

The question of ethical issues in intuitive practice was investigated, and a level of ethics that transcends traditional law and morality was identified. These concepts are
discussed at length and a new model of ethics presented, along with excerpts of ethical issues and ethical development among the co-investigators.

This study also identified some differences in specific aspects of intuition. Intuition is essentially the expansion of consciousness (the awareness of one's connectedness with the universe) and the increasing ability to discern and interpret those connections. Results of this study suggest that it is possible to intentionally and reliably access different aspects of intuition. The ability to discern intuitive knowings has been called a “multisensory ability” that enhances and transcends the traditional five-sense mode of knowledge acquisition. A theory for the manner in which this process occurs is presented and discussed.
This work is dedicated to my father, John Howard Hayes, Sr., who transitioned from this earthly dimension shortly after my doctoral research was completed. My father modeled the courage and spunk that allowed me to question the unquestionable. He taught me the importance of humility, acceptance of all people, a respect for all living creatures, and the ultimate power of open-hearted, unselfish service.

This document is my tribute to his life, which was well-lived and fully enjoyed. He taught me to openly experience the joys and pains of being human. It was my father who showed me the courage, strength, and self-trust that are necessary to allow the feminine, intuitive, and mysterious as an equal partner in my life process.

Thank you, Dad, for your love, your support, and your belief in me.

I love you always and forever.
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I acknowledge with great appreciation the intuitive practitioners who opened their minds and hearts to me in order to support my research and help me grow as a human being. With their help and guidance, my life has changed in the most positive way that words can only begin to express. My deepest and most heartfelt thanks to you all.

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Finally, though it may seem unusual, I wish to thank those people who might be termed my “petty tyrants;” those people with whom I had difficult experiences or uncomfortable exchanges. Even though those times were the most painful, they were undoubtedly the most growthful for me. These people, and our exchanges, have taught me to value the full spectrum of life with an equal eye, given me an attitude of gratitude, and a deep knowing that all is one and perfect.

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CHAPTER 1

INTRODUCTION

Psychotherapy is the process of helping people change, overcome personal troubles, and lead happier, more effective lives. The therapeutic process is different with every individual. From the client's perspective, change may occur gradually or it may manifest in sudden "shifts," as insights are realized and perceptions take on new forms. The same process is true of the therapist's experience in therapy. Sometimes conceptualization takes place slowly, as facts accumulate and gradually fall into place. At other times, insights are suddenly gleaned as empathy and intuitions merge to create a greater understanding of the client. This deep understanding may not follow logically from the individual facts, yet the therapist generally does not question the origin of these "knowings," and instead engages the intellect to substantiate the knowledge and verify its utility. The question, "How do I know this?", remains unasked. This study asked the question, explored the unknown, and examined the origin of the therapist's inexplicable knowings.

Mintz (1983) gave the following example of an "unexplained knowing":

A therapist described an initial interview with "Cynthia," whose five-year-old marriage was in serious trouble. Her husband was engaged in a homosexual affair. He had not proposed a divorce, but he showed less and less interest in Cynthia.
As Cynthia went on, the therapist suddenly envisioned a cello. They had not spoken of music, certainly not of cellos, but the therapist was so sure of this hunch that he inquired, "Tell me, did you ever play the cello?"

The cello, it turned out, was all-important. Cynthia had indeed been a cellist, and music had been an intensely meaningful part of her life. But now her cello was unused and stored in a closet. She had considered becoming a professional performer, but feared that this ambition would conflict with her marriage. (p. 72.)

The scientific mind asks "How is this possible? To what process can such information be attributed?" Both the question and the answer confound the intellect. The answer lies in the realm of the paranormal—the invisible, unmeasurable mind-body connection; the unexplained relationship between consciousness and the objects of its awareness (Edge, Morris, Palmer & Rush, 1986). These intuitive or psychic occurrences are not often discussed in the traditional psychological literature; however, the fact that they are not often discussed does not mean they do not exist.

When a therapist is concentrating fully on the client without conscious speculation about a theory or the client's feelings, there is sometimes a "special sensitivity to the patient that may be termed empathy, intuition, or sometimes perhaps telepathy" (Mintz, 1983, p. 88). Furthermore, Mintz noted that her experience was not unusual. She related that many of her colleagues had reported similar experiences, but were afraid to share them for fear of seeming "unscientific".

The fact that these experiences are unscientific (i.e., neither visible, nor measurable through the five senses) neither negates them nor means they should be ignored. The fact that scientists have been reticent to discuss these matters does, however, keep them safely "in the closet." Frank (1982) explicitly stated:

My own hunch, which I mention with some trepidation, is that the most gifted therapists may have telepathic, clairvoyant, or other parapsychological abilities. They may, in addition, possess something that is similar to the ability to speed plant growth or produce spectacular auras on Kirlian photographs and that can only be termed "healing power." (p.31).
Intuition has been studied over the years as a personality construct (Myers & Myers, 1993; Jung, 1976), an inferential heuristic (Westcott, 1968), and an epistemic mode (Hill, 1993). Alcock (1990) described psi as "a force that is capable of allowing for direct communication between two brains, regardless of the distance between them...without any effect of physical barriers, or even time" (p.52). Psi phenomena have been studied empirically with inconsistent results. Kautz (1993) noted that these results are due, in part, to an inappropriate research strategy and attitude. He stressed the importance of new studies that lessen the distinction between the researcher and researched and focus on overall comprehension rather than fragmentary understanding.

Ornstein (1972) noted that humans are not equipped to experience the world as it fully exists. The human eye sees only a limited range of the electromagnetic spectrum and the human ear hears a limited range of all possible sound waves. Our selection among available stimuli is influenced by our sensory mechanisms, momentary needs, and perceptive worldview. Additionally, Western culture has defined reality in a manner that excludes the intuitive perceptual mode. In order to obtain a full, accurate description of human capacity, we must more thoroughly explore our nonverbal, intuitive abilities.

Focus of the Study

Based on the review of the literature, it seemed both timely and critical to acquire new knowledge regarding intuitive and psi phenomena. The territory in question virtually unknown, and the initial goal was to understand the relationships among the phenomena before creating hypotheses about their respective roles in the therapeutic relationship.

Traditional empirical methods for studying intuition and psi were inappropriate since no consensus existed on how to define or measure these constructs, as well as the possibility that intrusive measurements could distort the phenomenon in question. However, the qualitative paradigms of phenomenology and grounded theory were specifically designed for the study of new areas in which little knowledge exists (Patton,
The goal of qualitative investigation is to generate theory rather than to inappropriately measure ill-defined constructs. The appropriate focus for the study was that of gleaning an understanding of these important phenomena. The qualitative method was perfectly suited for that endeavor.

In order to conduct a rigorous investigation, one must first be certain that the phenomenon exists and believe the specific question of interest is important. With respect to the proposed study, it has been well established by a number of researchers that psi phenomena exist (Alcock, 1990; Kane, Millay & Brown, 1993; Talbot, 1991). The significance of these phenomena has been largely ignored, yet has monumental implications for science, in general, and for psychology, specifically. LeShaun (1974) suggested that if the scientific community were to accept and study psi, three conceptual shifts would be required: (1) a completely new concept of the human being, (2) an acknowledgement of the incompleteness of traditional concepts of humans, and (3) a stretch of our cognitive capacities into the infinity of the unknown.

Ironically, because of the social constructivist movement currently taking place in psychology, science is in the process of negotiating these conceptual shifts with respect to itself. Scientists are currently facing a new concept of science, an acknowledgement of the incompleteness of traditional scientific views, and are facing the major cognitive stretch of accommodating new paradigms (Borgen, 1992). This was the appropriate time to apply these conceptual shifts to the understanding of complex phenomena by using rigorous qualitative analyses.

Interestingly, LeShaun (1974) described the psi experience from a constructivist perspective over 20 years ago: "It became clear [that] when "telepathy" or "clairvoyance" or "precognition" was happening that [individuals] were reacting to the world as if it were constructed and "worked" on different grounds than those grounds on which we normally believe it to be constructed. At those moments they used a different metaphysical structure of the world than our ordinary, everyday metaphysical structure." (p.xvi).
It was important to understand the nature of these diverse constructions and to realize that individuals use these abilities to enhance, rather than to replace, their intellectual perspective. The goal of this study was to examine intuition and psi from a holistic and experiential perspective. The information gleaned helps us understand how these phenomena are used to expand and enhance the intellectual and logical constructions of individuals who use their intuitive abilities in their helping or healing work.

The specific objectives of this study were: (a) to examine the definition and theory of a range of intuitive phenomena; (b) to explore individuals' awareness of the activity of cognitive, affective and physiological dimensions during intuitive perceptive modes; (c) to identify and compare specific examples of intuitive experience; (d) to ascertain developmental aspects of intuitive perception; and (e) to identify common themes in the experience of intuitive modes that are shared across co-investigators. The results of this research will be useful to counseling psychologists who would benefit from a better understanding of how intuitive perception operates in their own practice as well as their clients' phenomenologies. In light of the changing times and ever new modes of alternative therapies that are being developed, a final objective was to identify and discuss some of the ethical considerations involved in working therapeutically with intuition.
CHAPTER 2

REVIEW OF THE LITERATURE

It has been suggested by Kautz (1993) that intuition is the function that underlies psi abilities. Intuition has been the subject of intense controversy in philosophy for over a thousand years and in the discipline of psychology since its inception. Therefore, the historical and current views on intuition are critical to understand in order to establish the connections between these phenomena.

Intuition encompasses the awe inspiring moments of scientific and creative inspiration as well as the subtle "hunches" that guide our everyday lives. The concept is simultaneously appealing and confusing; appealing because it connotes a special type of thinking or knowing, confusing because there is no specific understanding of when or how intuition happens. Another common reaction to intuition is fear and suspicion: It is difficult to trust something that one cannot understand or seemingly control. One reason intuition provokes such varied responses is that there is no common understanding of the phenomenon.
Definitions of Intuition

The word "intuition" comes from the Latin word, \textit{in-tueri}, which means looking, regarding, or knowing from within. If one were to separate the word "in-tue-it," a similar meaning is evident (Arrien, 1993). According to Klein (1966), "in" is used with verbs of motion, meaning "within," "inner," or "inmost." The base "tuition" is derived from "tuitio" which means "looking after," "defense," or "guardianship." Another possible derivation is from the Latin verb "tueri," which translated means "regard," "look at," "preserve," or "guard or defend." Klein (1966) noted that the primary meaning of "tueri" is to show friendliness to another.

Collectively, these meanings indicate an active, in-depth looking inside the self, having an inner regard and care for the self, as well as looking after and protecting the inner self. Intuitive knowing is not superficial, but comes from the inmost self. Another possible connotation of intuition is that of knowing or receiving instruction from within, or stated differently, gaining knowledge from inner source, or guardian (Somers, 1976).

Philosophers have described intuition as a way of knowing in which one transcends the limitations of subject and object. The knower actually identifies with and becomes one with the known, rather than knowing by abstracted information (Vaughan, 1979). In contrast, intuition generally has been defined within psychology in terms of unconscious inference. Westcott (1968) defined the unconscious as the process of "reaching a conclusion on the basis of little information which is normally reached on the basis of significantly more information" (p. 41). While the procedures used to create this definition are not deemed essential to the present discussion, it is important to note that Westcott gave a full description of the laboratory procedures used to statistically determine the concepts of "normal" and "significant" amounts of information. More recently, Hill (1988) described this cognitive processing function as a "heuristic that represents a logical (inferential) process in which several intermediary steps are omitted or obscured" (p. 138).

In psychology, intuition is less frequently discussed as a distinct aspect of personality in which the intuitive function processes perceptions, experience, and
meanings in a holistic fashion. This mode of processing is understood as part of the individual's psychoepistemological functioning (the manner in which knowledge is acquired), which operates in the immediate and uncritical perception of the whole rather than discrete elements. This function is seen as valid; however, it is typically underdeveloped and underemphasized (Hill, 1988). This definition is compatible with the classical definitions, which propose that intuition is the direct experience of ultimate reality, and the essence of direct, immediate experience.

To understand the intense controversy surrounding the concept and experience of intuition, it is necessary to first understand the philosophical roots of the argument. Therefore, a brief history of the philosophical debate will be presented, followed by a summary of the psychological concept of intuition.

Philosophy and Intuition

The philosophical debate about intuition has been one of epistemology—the nature and origin of knowledge. This debate has unfolded through four distinct phases: the early philosophers, the classical intuitionists, empiricists vs. the intuitionists, and the contemporary intuitionists. The early philosophers were concerned with intuition as knowledge and whether human knowledge was innate or acquired. Classical intuitionists further believed that intuition was the path to "ultimate reality", and was incompatible with reason. With the advent of empiricism which focused on measuring information and knowledge obtained from the five senses, philosophers rejected the concept of innate knowledge and began to describe intuition in terms of linguistic ability. Contemporary philosophers, influenced by the empiricists and the conceptual shift that occurred during the cognitive revolution, narrowed the concept of intuition even further to that of unconscious inference (Westcott, 1968).

Intuition was originally conceived as an immediate and direct way of knowing. This intuitive knowing was non-propositional; that is, not based on any logical deductions. With the positivistic movement, the definition of intuition narrowed and became segmented, stripping away the holistic quality it initially possessed. From the
contemporary positivistic perspective, intuition is an "unjustified true belief not preceded by inference," "immediate knowledge of the truth of a proposition," and "immediate knowledge of a concept" (Somers, 1976). These deep philosophical roots are the basis for the following presentation.

Psychology and Intuition

Within psychology, intuition has been conceived as a behavioral, as well as a psychological concept. The controversy continues between the intuitionists and the empiricists in the analysis of perception and in personality theory and research. The psychological issue has narrowed from the philosophical issue of "ultimate reality" to an issue of the mechanics of the acquisition of knowledge. Westcott (1968) provides an extensive discussion of these controversies and is the source for the following summary.

Perception

With the advent of psychology as a separate academic discipline, Helmholtz rejected the idea of innate categories of "truth", believing that all truth is achieved through experience. He proposed the concept of "unconscious inference" to explain self-evident truth or the immediate apprehension of such things as mathematical axioms or perceptions. Helmholtz claimed that the outcome of a conscious inference is identical to that of an unconscious inference; however, he was never able to prove they were the same process.

The controversy over intuitive perception also occurred between Gestalt psychology and associationistic psychology. This controversy entailed the Gestaltists' argument that experience of the world is a holistic totality that is more than the sum of isolated experiences and the associationist's argument that experience of the world is composed of and explained solely by separate sensory events.
Personality

The physical-metaphysical issue in the understanding of personality has been largely ignored, and instead has been manifested as issues of methodology in understanding personality. This issue is evident between the intuitionists and the psychometrists and is seen in the idiographic-nomothetic debate. Intuitionists claim that personality may only be understood by holistic observation, while psychometrists claim that personality may be understood by measuring the singular aspects of personality.

This conflict can be more fully appreciated by examining the goals of the two different camps. Intuitionists strive for global understanding, and an esthetic appreciation of the individual personality. In contrast, the goal of the psychometrists is practical in that they strive for prediction, which is useful in terms of educational and vocational placement. The third view of personality is Jung's (1976) theory of psychological types. The goal of Jung's theory of psychological types is to understand and describe basic personality processes that are present in all people rather than to predict behavior or gain an aesthetic appreciation of the individual personality.

Jung's Theory of Personality

Jung developed a theory of intuition embedded in a theory of personality rather than a theory of knowledge. In discussing intuition as a cognitive event that must be accounted for, and not a process for attaining prediction or ultimate reality, Jung avoided the issues of both philosophy and psychology. Additionally, he suggested that intuition is neither a mystical occurrence nor a function that is reducible to rapid inference.

Intuition, Jung proposed, is one of four mental functions that are present in all individuals. These mental functions include sensing, intuiting, thinking, and feeling. When combined with the three levels of consciousness (personal conscious, personal unconscious, and collective unconscious) and two orienting attitudes (extroversion and introversion), the theory is very successful in determining individual behavior (Myers & Myers, 1993). The functions of thinking and feeling are similar in that they are both judgments. Thinking involves impersonal judgements of true and false, logical
deductions and inferences, and objective facts. Feeling involves personal judgments of pleasant and unpleasant, like and dislike, as well as acceptance and rejection. The feeling focus is rationally subjective; the thinking focus is rationally objective.

The functions of sensation and intuition are similar in that they are both modes of perception. Additionally, they are considered irrational, or nonrational, meaning that they involve no judgment or attribution of value. In other words, perceptive functions are uncritical. Sensation as a mental function primarily is concerned with receiving sensory data from the internal or external world. These sensory data are rooted in the present. It is objective, detail oriented, and accepts objective sensory facts as truth. Intuition also is nonjudgmental, but the intuitive function focuses on future possibilities, as opposed to present reality. As a mental function, intuition focuses on objects as totalities, rather than dividing objects into separate parts. The intuitive accepts these possibilities and implications as truth. Collectively, the four mental functions comprise the unique combination of cognitive modes that individuals prefer to use in their personal perception, which is the process of becoming aware of things, and one's personal judgments about what has been perceived (Myers, 1993).

Jung further proposed that intuition is indirect perception that is filtered through the unconscious. The unconscious immediately integrates ideas or associations with the incoming perceptions. Additionally, the future possibilities and implications of objects or concepts are preferred over their present actuality. This immediate and unconscious perception of the whole occurs at the expense of details, and the perceptions are accepted as truth. As a "way of knowing", intuition is immediate and uncritical and is affected or modified by the other three functions. Furthermore, Jung proposed that perceiving intuitively is no more special than perceiving through sensation. Rather, the four functions are present in all people, but are developed to different levels by different individuals. Additionally, McCaully (1990) noted that individuals have a naturally dominant function, and culture plays a role in function development by reinforcement or nonreinforcement of that function.
The Myers-Briggs Type Indicator (MBTI) is a personality test based on Jung's concept of psychological types. The instrument divides personal preferences into eight distinct categories of bipolar choice, and identifies the perceptive and judgmental modes that are strongest in the individual. Types emerge as either Extraverted or Introverted, Sensing or Intuitive, Thinking or Feeling, and Judging or Perceiving through a forced-choice format. The test results in a "profile" that is a unique combination of the different types, with a total of 16 distinct types possible.

Based on this psychometric test, certain populations have been tested to understand how personality type is related to occupation or academic interest (Myers & Myers, 1993). Since the MBTI scales are bipolar, individuals receive a classification as either thinking or feeling, sensing or intuiting, introverted or extroverted, and judging or perceiving. The percentage reported explains how many individuals in each group were classified as being dominant in one function versus the opposing function.

With respect to intuition, Myers & Myers (1993) report that 91% of fine arts seniors (N=33) were found by the MBTI to possess a dominant intuitive function. Science students (N=705) were also tested, and 83% were found to be intuitively dominant. The second highest function for science students was the thinking function, which measured 68%. Correlates of intelligence were also included in the analysis. The data indicated that 83% of males (N=671) and 82% of females (N=330) who were National Merit Finalists also tested strongest in the MBTI intuitive function.

Myers & McCaulley (1993) estimated that 25% of the population scores highest in the intuitive function as measured by the MBTI. They designed a study to examine how occupational preferences were related to psychological type and collected data over a period of 10 years from the CAPT data bank. Myers & McCaulley (1993) noted that they were unable to use random sampling procedures and that individuals self-reported their occupations. Despite these limitations, the occupational listings were very consistent with the theory of psychological type. With respect to the current discussion, the occupational group of psychologists (N=402) received the highest percentage (86%) of individuals scoring as intuitive-dominant. The only group that scored higher on
intuitive functioning than psychologists was a creative group of writers and artists (N=208), 87% of whom scored intuitive-dominant. Groups that scored as low-intuitive, or sensing-dominant, included factory workers and law enforcement officers.

These data indicate that the intuitive function is dominant in a large sample of individuals who have participated in the rigorous educational process necessary to be a psychologist. The high incidence of individuals who are both intuitive-dominant and employed as psychologists points to the need for more information regarding the intuitive process. A better understanding of individuals' intuitive process, as well as how intuition contributes to the scientific discipline and professional practice of psychology, would be important additions to the scientific literature.

**Inferential Heuristic or Epistemic Mode?**

The debate regarding whether intuition is a form of inference or a special way of knowing has been waged for over a thousand years. This specific question was addressed by Hill (1988) in a series of studies to empirically differentiate these concepts. Due to the complexity of Hill's research, the procedure will be outlined in detail.

Subjects were 44 undergraduates enrolled in an introductory psychology course at a large midwestern college. First, subjects were rated on their intuitiveness using one inferential measure (Westcott's Intuitive Problem Solving Scale) and two non-inferential measures (Royce's Psychoepistemological Profile and the Jungian Myers-Briggs Type Indicator.) Scores on these three measures of intuition were used in five studies that were conducted consecutively. The same subjects participated in each study. Briefly, the studies examined the following concepts:

**Study 1:** This study examined the correlations between the three measures of intuitiveness, which included the Intuitive Problem Solving Scale, the Myers-Briggs Type Indicator (MBTI), and the Psychoepistemological Profile (PEP). Since the MBTI and the PEP are proposed to measure non-inferential intuition, this study was also a validation procedure using the multitrait-multimethod procedure.
Study 2: Subjects completed measures of originality (the Preconscious Activity Scale), private self-consciousness (the Self-Consciousness Scale), and creativity (the Barron-Welsh Art Scale). Originality, private self-consciousness, and creativity are all characteristics that have been associated with intuition. Originality is presumed to be associated with subjectivity, expressivity, flexibility, openness, and the ability to use inner feelings. Private self-consciousness involves an awareness of beliefs, moods and feelings. The three measures of intuitiveness were correlated with scores on these three measures.

Study 3: This study examined the relationship between inferential ability and intuition. Subjects completed a 20-item inference task involving syllogistic reasoning. This test was the Inference Test in the set of factor-referenced cognitive tests created by the Educational Testing Service. Scores on this task were correlated with the three measures of intuitiveness.

Study 4: This study consisted of a memory task that included an unconscious inferential component. The memory task consisted of figures composed of straight lines. Memory categories measured included meaningful figures, gestalt figures, nonsense figures, and total lines. Scores on the memory task were correlated with the three measures of intuitiveness.

Study 5: The sample was divided into three groups: high-intuitives (individuals who scored at least one standard deviation above the mean on the intuitiveness measures), low-intuitives (individuals who scored at least one standard deviation below the mean on the intuitiveness measures), and average-intuitives (individuals who scored within one standard deviation of the mean). The final study assessed the performance on all tasks of subjects in the high-intuitive and low-intuitive groups.

Results

Study 1: Multiple regression analyses of the three measures of intuitiveness indicated that the two non-inferential measures (the MBTI and the PEP) were
significantly correlated. However; neither the MBTI nor the PEP was correlated with the measure of intuition (Efficiency) from the Intuitive Problem Solving Scale that measures inferential intuition.

Study 2: The inferential measure of intuition (Efficiency on IPSS) was not significantly correlated with scores on measures for private self-consciousness, originality, or creativity. Intuitive scores on the MBTI were significantly correlated with originality and private self-consciousness. Metaphorism (measured by the PEP) was significantly correlated with all three of the factors associated with intuitive processes.

Study 3: Correlations between the inference task and three measures of intuitiveness showed the opposite pattern. A highly positive significant correlation was obtained between inferential ability and IPSS (Efficiency), whereas correlation coefficients between inferential ability and Intuitionism and Metaphorism approached zero. These results further support the differentiation between inferential and non-inferential intuition.

Study 4: Inferential intuition measured by IPSS Efficiency was significantly correlated with nonsense figures and total lines remembered, and approached significance with Gestalt figures. Neither measure of non-inferential intuition was significantly correlated with any of the memory task measures.

Study 5: This study examined the performance on all the tasks (mean scores) by subjects who scored at either extreme (high-intuitive vs. low intuitive) on the three intuitive measures. The resulting matrix evidenced striking and consistent patterns. With respect to the tests of traits associated with intuition, the high group means increased from Efficiency (inferential measure) to Metaphorism to Intuitionism (non-inferential measures), meaning that high scores on intuitive measures were associated with high scores on traits associated with intuition. The low-intuition group means decreased in the same direction (Efficiency - Metaphorism - Intuitionism). For the inferential tasks, the high group means decreased from Efficiency to Metaphorism to
Intuitionism, meaning that high scores on intuitive measures were associated with low scores on inferential tasks. The low-intuition group means increased in the same direction (Efficiency - Metaphorism - Intuitionism).

Conclusions

These studies provided confirmatory support for the position that intuition cannot be completely reduced to inference. First, the MBTI and PEP are assumed to measure distinct cognitive processes of Intuitionism and Metaphorism. These measures were significantly correlated with each other, but were not significantly correlated with the inferential measure of intuition (Efficiency on IPSS). Second, the MBTI and the PEP obtained significant correlations with the intuitive traits of originality, private self-consciousness and creativity. Third, both the MBTI and PEP had near-zero correlations with inferential abilities, as measured by the inference and memory tasks.

Theory and Research on Intuition

Summers (1976) performed a phenomenological investigation of the intuitive experience. Participants in this project were college undergraduates who had attended a series of three "Exploring Intuition" workshops. After completing and receiving credit for the workshop, volunteers were solicited to complete a written questionnaire in which they were asked to describe in detail a specific intuitive experience. Participants gave detailed descriptions of their subjective experience, reflected on what factors were directly or indirectly related to the experience, described how their behaviors, thoughts and feelings changed as a result of the experience, and whether the intuitive experience had any special meanings for them. The researcher obtained approximately 70 written accounts of the intuitive experience. Fifty-six were usable because some of the accounts were judged as being vague or unreadable. The written experiences were analyzed as a group and were not divided by gender, age, race or other characteristics.

The data were analyzed to identify common patterns and overall themes. One theme, present in all of the protocols, was increased or new awareness. Other themes
involved an intensity of experience that was felt overall or totally throughout the body. A sense of being guided, directed, or guarded also occurred. The source of the intuition originated from within (rather than from without). The experience was unexpected and spontaneous. Participants described a feeling of clarity and rightness about the experience. Finally, the experience was described as either nonrational, or preceded by a conflict between the intellect and intuition.

After systematic analysis and thoughtful interpretation of the data, Summers (1976) offered the following definition of intuition:

"An intuitive experience is a spontaneous, unexpected, intensely clear inner awareness, which occurs without the aid of intellectual reasoning, and is experienced as "right" or fitting to the person" (p. 174).

Kautz (1993) proposed a model of the intuitive process. The model consists of two concentric circles that differentiate the three parts of the human mind. The center circle represents the conscious mind which includes the reality of which humans are aware. The conscious mind acts as an attention focuser. It manages neurological sensory input and motor output and has little memory of its own. When stored information is required, the conscious mind draws from the memory banks of the unconscious. (Figure 1).
Figure 1. Model of Consciousness Showing Intuition as the Communicative Link between the Superconscious Mind and the Conscious Mind
The subconscious mind is represented by the area between the inner and outer ring. The unconscious mind contains personal memories, or the record of one's life experiences, which are largely irrelevant to conscious life. These memories are available through hypnosis and can be accessed when and if the need arises (Hilgard, 1986). Within the subconscious are both positive and negative stored memories. Kautz (1993) suggested that negative experiences are represented as dense, dark areas in the subconscious and are scattered randomly throughout. These areas act as blocks to full mental functioning, are difficult to bring to awareness, and are capable of adversely affecting mental and physical health. They also serve as blocks to intuitive experiencing.

The superconscious mind lies beyond the conscious and subconscious. This area of mind is also called the collective unconscious (Jung, 1973). Jung and others have proposed that collective unconscious, or superconscious, contains the entire domain of human experience. The information contained in this area of consciousness is not personal; instead it is a bank of unlimited knowledge shared by all humanity across time and space.

Intuition is the process by which information, or "knowings", pass from the superconscious, through the subconscious, and into the conscious mind. Intuition may be conceived as the communication channel by which the conscious mind is able to access the superconscious. Learning to access the intuitive process has been compared to "unlearning." Four types of "unlearning" must occur for intuition to be accessed. First, subconscious blocks must be minimized to permit undistorted transmission of intuitive material. Second, one must listen to the language of the superconscious. This language can be verbal or visual, and may also include communications or messages that are not part of traditionally recognized language. Third, one must be able to discern, or distinguish, information flowing from the subconscious from intuitive material arising from the superconscious. Most of the information that originates from the subconscious is filtered through the dense, dark areas in the subconscious and is emotionally loaded, distorted, and felt with intensity (Davis, 1989). Finally, intuition is most likely to be accessed when a valid and meaningful reason for accessing that information exists.
Psi

Intuition also has been discussed as the underlying function for psi abilities (Kautz, 1993). Psi phenomena have been defined as "interactions between organisms and their environment (including other organisms) which are not mediated by recognized sensorimotor functions" (Alcock, 1990, p.16). Thus, psi is extrasensory perception which means that information is gained by a sense (or senses) beyond the five senses recognized by contemporary empirical science. In addition to being extra- or multisensory, psi is not influenced by physical variables and is not affected by the forces of physics (strong or weak nuclear force, gravitational force, electromagnetic force). Nor is psi governed by the theory of relativity. These facts that indicate psi operates outside the bounds of space and time (Edge, Morris, Palmer & Rush, 1986; Talbot, 1991).

The connection between intuition and psi is clear in two respects. First, both phenomena result in the acquisition of knowledge from a source that does not originate within the traditional five-sense realm. Second, intuition and psi result in an experience that involves the whole body, requires a still mind, and is not verbally describable.

Assagioli (1965) stated that only intuition gives an immediate and holistic understanding of oneself and others, and is activated by using the will to quiet the mind. Other phenomena that function by quieting the logical mind and also fall within the realm of psi include precognition, telepathy, and clairvoyance. Some of those phenomena that relate to the practice of psychology include the following: Precognition is knowing about some future event when no available information could predict that event. Telepathy is knowing something in the present that is known to others and is not deduced from the senses or cognitive information. Clairvoyance is knowing information that is not deduced from sensory or cognitive information, when that information is not known to any other living person. A sensitive is a person who frequently and accurately experiences precognition, telepathy, and / or clairvoyance (LeShaun, 1974).

In essence, seeking to understand psi phenomena is an attempt to understand impossible events. However, the desire to understand the unexplainable is common; the search for the meaning of impossible events has taken place throughout history in every
In Western society, psi phenomena have been not been acknowledged and instead Western science has attempted to understand the mind by understanding its separate parts and their discrete functions. However, this perspective is not true of all or even most cultures (Frank, 1961; Torrey, 1986).

Cross-Cultural Intuitives: Therapists, Helpers, and Healers

In Western culture, mind-body dualism has been rejected and mechanistic medical and psychological models have been endorsed to explain and alleviate psychological dysfunction. In the West, professional therapists are the helpers who assist individuals in resolving their psychological conflicts and in empowering individuals to live more meaningful lives. These helpers possess a variety of professional titles including psychologist, psychiatrist, therapist, counselor, social worker and psychiatric nurse. Extensive formal training is necessary to obtain the credentials required to act as a helper in Western society.

In contrast, helpers from other cultures maintain a holistic view of individuals that integrates both physical and spiritual dimensions. These "healers" employ the spiritual, metaphysical dimension of humans in addition to the physical dimension to effect the psychospiritual and psychological healing process. Like Western healers, they must obtain extensive training and often make great personal sacrifices to become healers. For example, Nigerian babalawos complete a minimum 10-year apprenticeship, and Blackfoot medicine men apprentice for 7 years, with the stipulation that they must later be unanimously accepted by the community (Torrey, 1986). Metaphysical healers are not restricted to nonwestern cultures; indeed, many individuals in this society seek help from nontraditional healers. It has been estimated that 75% of Puerto Rican Americans who are mental health patients have sought the aid of espiritistas, or spirit healers (Torrey, 1986). Additionally, Loudell (1974) estimated that 1/3 of African Americans treated at a southern psychiatric center believed they were the victims of witchcraft.
The commonalities of traditional and nontraditional helpers has been elaborated by Torrey (1986), who described four common characteristics of the helper. First, helper and helpee have a shared worldview. The fact that Western models of psychological help have a biased worldview and are not valid cross-culturally (coupled with the belief that they are valid cross-culturally) is proof of Western ethnocentrism. Second, the helper has positive personal qualities, possesses a mature, stable, strong personality, and communicates an unfailing belief in her or his healing abilities. Third, the helpee has expectations of the helper, who facilitates emotional arousal that leads to a conversion to new thinking. Finally, the helpee experiences an emergent sense of mastery.

These universal elements of helping relationships are evidenced in the current psychological literature by the concepts of expertness, attractiveness and trust in the therapeutic relationship, as well as the concept of the "working alliance." When the term "helper" is broadly defined as one who alleviates psychological distress and enables individuals to lead more fulfilling lives, we may include nonconventional helpers who work as empaths, clairvoyants, shamans, and healers (among others). The same universal elements are present in the activities and relationships of these nontraditional helpers, who use their highly developed psi abilities in non-conventional helping relationships. This trend is evidenced in the proliferation of "psychic hotlines" where individuals pay three dollars (or more) per minute for information and guidance. Ironically, these fees are more than they would pay for the services of a licensed mental health practitioner. It seemed likely that individuals are willing to engage nontraditional helpers because these helpers address their metaphysical or spiritual needs. The spiritual aspect is not explored in the cognitive, affective, and behavioral interventions of conventional helpers in Western culture.

The importance of expanding individuals' worldview and incorporating spiritual dimensions in the helping professions is beginning to be more recognized in the psychological literature (Myers, Speight, Highlen, Cox, Reynolds, Adams & Hanley, 1991; Vaughan, 1995; Wilbur, 1995). However, reference to the use of intuition in therapy is rare in the psychological literature. This dearth of knowledge may be due to the
fact that the intuitive function is uncommon, and typically underdeveloped in the general population (Myers & Myers, 1993). However, the fact that a very large percent of individuals working as psychologists are intuitive-dominant is significant. For some reason, these individuals have been drawn to the helping professions, and it is logical to infer that one contributing factor is their innate intuitive and empathic abilities.

Many questions needed to be addressed regarding the relationship between intuitive and psi abilities; there was much to be understandood of their fundamental nature. Neither intuitive nor psi abilities had been studied rigorously in terms of helping relationships. If these phenomena were better understood, important knowledge could be gleaned regarding their use in therapeutic and helping relationships. This knowledge could have significant implications for potential innovations in the process of therapy.
CHAPTER 3

METHOD

This chapter consists of four methodological components:

I. Sampling procedures
II. Establishing trustworthiness
III. Data collection
IV. Data management and analysis

Participants

Sampling

A critical dimension of grounded theory includes systematically seeking multiple perspectives during the research inquiry (Strauss & Corbin, 1994). Multiple sampling procedures ensured a heterogeneous group of participants with a range of intuitive abilities. Since the aim of this study was not to generalize results but to glean a more informed and concise understanding of intuitive phenomena, random sampling was deemed inappropriate.

Purposeful sampling was used to engage participants based on their in-depth experience and rich knowledge of these phenomena. Stratified sampling identified particular subgroups; for example, individuals who were more psychically or healing oriented, and compared participants' perception of various intuitive experiences.
Snowball or chain sampling was utilized by asking knowledgeable individuals to provide referrals of experienced intuitives. The researcher was then able to increase her networking abilities and have a wider pool of potential co-investigators to explore.

Criteria for Co-Investigators

Suitable participants for this study were individuals who satisfied the following criteria:

1) supported themselves by providing services oriented toward helping people live happier and healthier lives.

2) used empathic, intuitive, and/or psi abilities in the provision of their professional services.

3) had reached a level of mastery in their profession, characterized by the following:
   a) practiced intuitive development for a period of ten years, or longer
   b) had a reputation of providing high quality work with integrity

The sampling procedures chosen contributed to both homogeneity and heterogeneity of participants. Chain sampling contributed to homogeneity since participants tended to refer individuals who were similar to themselves. This sampling procedure added depth to the study of intuitive phenomena. Stratified purposeful sampling added heterogeneity by identifying specific subgroups of interest; for example, an individual who read subtle body energies (auras), an individual who read karmic or past-life patterns, and an individual who worked with the physical body using angelic, nonphysical energies.

It was not desirable to rigidly delimit the sampling procedures in this inquiry because a critical aspect of the qualitative process is allowing the researcher to be informed by the data. The use of a variety of sampling techniques allowed the researcher to make logical, well-informed decisions regarding participant selection, and to add homogeneity or heterogeneity to the sample based on empirically derived data. The
informed decisions that unfolded over the data collection process ultimately fortified the foundational knowledge base and thus increased the strength of the inquiry (Patton, 1990).

_Purposive sampling_ that is rigorously and conscientiously conducted adds to transferability of the results. Transferability means that the information obtained in this inquiry was wide enough in scope and possessed enough depth to be considered valuable information to contribute to the understanding, study, and analysis of intuitive phenomena in other settings. The researcher networked extensively within the community at bookstores, presentations and workshops. She also used her expanding network base to make contacts across the nation to identify and recruit participants for the study. Modes of networking included personal attendance at presentations, workshops, seminars, professional conferences and travel groups. Additional contacts were made and information gleaned using the internet. The researcher attended a regional, week-long energy awareness retreat that was organized by one of the co-investigators. The retreat has been held annually for the last eight years, and was a very good opportunity for the researcher to meet and discuss energy and intuitive practices related to health and healing. Over 300 people attended the retreat, and there were approximately 50 presenters. Topics addressed included transformational kinesiology, therapeutic touch, reiki, rolfing, craniosacral work, iridology, crystal healing, and macrobiotics, among others.

The researcher also attended a week-long national conference held by the Institute of Noetic Sciences. This annual conference provides a forum for the latest research and writings in consciousness studies. Presenters included Rupert Sheldrake, Deepak Chopra, Joan Borysenko, Caroline Myss, Ilana Rubenfeld, and many others. The researcher took advantage of networking and dialoguing opportunities at these events, and added to her knowledge base and research network.

Participants in qualitative research are considered "co-investigators" because they are acknowledged experts of their own experience (Gordon & Schontz, 1990). The researcher and co-investigators worked together to co-create new knowledge through the dynamic process of qualitative inquiry (Patton, 1990). Co-investigators not only
produced initial data, but also provided support for data credibility by working with the researcher to confirm representations of the data and refine interpretations through a process called "member checking" (Lincoln & Guba, 1985).

Participants

A small sample of 10 co-investigators was recruited since depth, rather than breadth, is especially important within the exploratory stages of theory development. It was decided that a small, diverse sample would most effectively provide the rich descriptions of the unique experience of individuals that are necessary to extricate common experiences shared across diversity (Patton, 1990).

Twelve individuals were contacted and asked to participate in the study. Ten of the 12 individuals agreed to participate in the interview process. Two individuals declined to participate. The first individual indicated that business obligations and travel plans were an inhibiting factor. The second individual cited a previous research experience with this university that had been disrespectful as well as psychologically injurious and thus declined to be involved in the project. (See Table 1).

Ethical Treatment of Participants

This study was approved by the Human Subjects Review Committee at the Ohio State University. The guidelines for working with human subjects guided the recruiting and interview processes throughout this project. Potential participants were contacted either personally, by telephone, or by letter. All participants were provided with a letter delineating the nature of their participation and emphasizing their voluntary involvement, as well as their option withdraw from the study at any time (Appendix A). Participants were also provided with a consent form (Appendix B) and a demographic questionnaire (Appendix C) which they completed prior to or at the first interview.
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<tr>
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**Table 1.** Personal Characteristics of the Research Sample
The 10 co-investigators arranged for three appointments; one for an initial interview, a second interview to verify and participate in data integration, and a third contact to review and discuss the overall research findings. Participants were informed that the interviews would be audiotaped and transcribed, with direct quotes used as the primary raw data. All of the participants agreed to these procedures.

After the interviews were transcribed, identifying information was removed from the transcript. Participants were subsequently provided with a copy of the transcript to (a) verify its content, and (b) double-check the document for identifying information. All co-investigators participated in this member check procedure, and two participants gave the researcher minor corrections to the content of the transcript (i.e., grammatical corrections or replacing a word). Five of the participants evidenced surprise and appreciation that the transcripts were so thorough and detailed.

When requested to provide a pseudonym for purposes of confidentiality, nine of the ten requested their real name be used in the document, and one participant preferred to use the middle name.

Methodological change. Three individuals evidenced concerns about the length and content of quotations and requested to see the sections of the document pertaining to them prior to submission of the final document. This request was honored by the researcher and was used as a final member check to ensure accurate documentation, conceptualization and presentation of the co-investigators' experiences and perspectives.

Co-Investigator Demographics

The 10 co-investigators represented a diverse sample in terms of gender, age, professional identification, years of intuitive training, and formal education. Six females and four males were involved, with an age range of 32 to 71.

The highest degree of variety was evidenced in professional identification. None of the co-investigators practiced the same form of 'helping' activity, although all participants
identified their work as very helpful to clients. Because of the uniqueness of the work of each participant, a brief description of the professional title follows:

**Psychic Consultant.** Strategizes and problem solves on multiple levels primarily using future-oriented information that is obtained intuitively. This individual accesses psychic impressions using the palm of the hand as an entry point, and progressing to more clear and detailed impressions as a result of physical contact.

**Channel.** Uses channeling, body work, and counseling training to enable clients to get more in touch with their essence and what they need in the moment. Expands client's perspective of current situation and facilitates a return to wholeness in terms of health and wellbeing in physical, emotional, and/or spiritual dimensions.

**Advisor.** Accesses psychic impressions by merging with the subtle body or energy field. Contacts nonphysical intelligence, or Spirit, who advises and directs session. Works to reveal and normalize the shadow aspects of self. Goal is to help clients empower themselves.

**Energy Consultant.** Provides auric analysis which includes detailed description of energetic patterns contained in the subtle body. Describes areas of constricted energy and problem solves for ways to eliminate or shift constricted patterns into a more functional and comfortable pattern.

**Transformational Therapist.** Aims to help individuals contact their soul essence and bring the soul's energy into awareness and physical life experience. Helps clients identify their life purpose, unify their psyche, view their lives mythically, and live in harmony with their inner being.

**Holistic Practitioner.** Uses a wide array of intuitive techniques to remove constrictions, enhance flow, and evolve the soul. Tools utilized include various forms of energy work, clairvoyant vision, telepathic communication and the use of crystals.

**Karmic Astrologist.** Uses birthdata to construct a natal chart of the alignment of the planets at the exact place and time the individual was born. Accesses past life information to identify energetic patterns that influence the individuals current incarnation. Goal is to
help individuals see dysfunctional life patterns through the lens of past-life experiences. and evolve those patterns into more healthy and constructive forms.

**Orthopedic Physical Therapist.** Works to heal the physical and subtle bodies by connecting with higher intelligence that is referred to as 'angelic presence.' Angelic energies then help practitioner identify the level of, and treatment for a primary lesion. Accessing higher intelligence allows practitioner to efficiently access the primary energetic cause of a bodily dysfunction rather than waste time at a secondary physical manifestation.

**Medical Intuitive.** Reads imbalanced energetic patterns within the subtle body that contribute to the manifestation of significant physical illnesses (e.g., cancer, heart disease, circulatory problems). Patterns of imbalance may be intrapsychic or relational and are typically, although not always, perceived to be the root cause of physical illness. Aims to increase clients' awareness of these patterns of imbalance so that conscious and lasting (second order) change can take place.

**Ethnospiritual Therapist.** Creates a safe, loving, non-judgmental space for clients to access their own intuitive knowings. Utilizes traditional scientific and intuitive/shamanistic training systems. Reads clients' energy patterns and performs shaman's journey if client is constricted and unable to allow intuitive patterns through. Ultimate goals are wholeness, balance, integration of psyche, increased love of self and others, and joy.

**Establishing Trustworthiness**

Patton (1990) stated that the purpose of qualitative research is to answer the question "What is the structure and essence of experience of this phenomenon for these people?" This is the question that was asked of the co-investigators' perception of their intuitive experiences, and the qualitative method was perfectly tailored for the study. Grounded theory provides a rigorous, inductive strategy for generating and confirming theory relative to the intuitive phenomena in question. Theory emerges gradually from data empirically obtained by engaging in close involvement and direct contact with co-investigators and their immediate experience (Polkinghorn, 1991).
The focus of the current study was to understand the experience and process of intuitive perceptions. These perceptions are impossible to measure with any confidence in terms of amount, intensity, or frequency until a more thorough understanding of the phenomena themselves are gleaned. Qualitative inquiry is especially useful in areas such as this where little is known and theory must be generated rather than simply making measurements that have little meaning or validity. The study generated descriptive data that contributed to a deepened understanding of intuition. It also provided descriptive data that helped provide a language for the subtleties and nuances of a phenomena that are often described as ineffable.

Qualitative findings are not standardized. They are more lengthy and detailed, and contain considerably more variation; however, qualitative findings have the great strength of discovering unique points of view or experiential perceptions that would not be obtained using a priori selection or questionnaires. Grounded theory assumes that there is an essence, or multiple core meanings, that may be mutually understood through a phenomenon commonly experienced (Patton, 1990).

In the process of qualitative inquiry it is critical to continually focus on the trustworthiness of the data obtained. When the data are trustworthy, internal and external threats to the inquiry have been minimized, and the results maintain the integrity of the researcher's original intent. Trustworthiness contains three elements: credibility, transferability, and dependability. Guba and Lincoln (1989) give a detailed description of these criteria, and is the source for the following discussion.

Credibility in qualitative research parallels the concept of internal validity in quantitative research. It is critical to the integrity of the study that the multiple constructions of the co-investigators be adequately represented and scrupulously reconstructed in transcripts. There are multiple methods by which credibility was obtained:

*Prolonged Engagement* is the result of focused interaction at both conceptual and interactional levels. Conceptually, prolonged engagement results in a literature review that has good scope and depth. Rapport and trust were established with the co-investigators by in-depth research interviews, as well as in personal interaction at seminars and
presentations. Immersion in the actual culture being studied is critical for the development of rapport based on shared experience.

In order to gain a personal experiential component, the researcher engaged in several developmental experiences to enhance her intellectual understanding and multidimensional knowing of the intuitive phenomena under study. Specifically, five intensive workshops were attended over a period of one year. The workshops were located in New York, New Jersey, and California and were attended by a multinational and multiethnic population. These workshops focused on expanding intuitive awareness through inner work and are taught by an individual who has a high degree of both formal academic and informal education. Additionally, the researcher traveled with one of the co-investigators to South America for 16 days to experience different forms of shamanistic healing in Bolivia and Peru.

Persistent Observation contributes depth to the inquiry by encouraging detailed and consistent observations. A total of 20 interviews were conducted, which allowed the researcher to identify aspects of the phenomena in question that were most relevant, and focus on those aspects in detail. Interestingly, focusing on detail forced the researcher to expand her thinking on many levels. Throughout the interview process, the researcher was introduced to new ideas and constantly expanded her knowledge base. Persistent observation led the researcher to gather information in a wide variety of disciplines, such as: (a) archetypal psychology; (b) imagery and affirmation; (c) bodymind connection; (d) electromagnetic fields; (e) electrical and chemical conductance; (f) dimensional reality; (g) quantum physics and new physics; and (h) energy medicine.

Methodological change. The research had a developmental quality since at several points in the process, specific information had to be learned before subsequent concepts could be understood. As previously mentioned, the researcher had to expand her knowledge base. This meant that, in order for the reader to understand the emerging themes and evolving concepts, it was necessary to provide additional information about those concepts as the research and documentation unfolded.
Therefore, at certain points in the presentation, contextual information will be provided under the heading of Conceptual Expansion. Using this format, the reader will be able to understand and integrate emerging concepts and themes more easily.

**Peer Debriefing** helps maintain honesty and integrity during the process of the inquiry. To offset the possibility of personal distortions and researcher biases resulting from prolonged engagement and persistent observation, two peer researchers provided assistance to the researcher by probing previously bracketed biases, exploring meanings, and clarifying the researcher’s basis for interpretations.

The research team consisted of four individuals: the researcher, the research adviser, and two research assistants. The research assistants were both mature, Caucasian, who had received formal education at the graduate level. All members had an interest and some background in intuitive or meditative studies.

**Member Checks** are perhaps the most crucial aspect of maintaining credibility. Co-investigators were contacted after the data were transcribed and asked to (a) verify the transcript, and (b) contribute feedback about the transcript and subsequent categorization, as well as the researchers interpretations and conclusions.

Before the second interview a follow-up letter (Appendix D) and a copy of the first interview transcript was mailed to the participant to review for accurate representation. The first interview transcript was actually mailed out two times because of the lengthy interval (approximately nine months) between first and second interviews. The transcripts were provided a second time so that co-investigators would have the information readily available for the interview. Additionally, all participants were provided with a list of general themes (Appendix E) that had been identified across participants based on the first interview.

The follow-up interview consisted of three sections: (a) to address changes in the transcript, (b) to identify support or disagreement with the list of general themes, and (c) to address newly emerging themes. Two of the participants made minor changes in the
transcript, (i.e., typographical errors or grammatical corrections). There was no
disagreement with any of the general themes identified across participants; however, three
participants provided valuable clarifications to the themes. That information is more fully
detailed in the contextual notes accompanying the individual profiles. Eight participants
confirmed that the themes did an excellent job of capturing elements of intuitive
development, experience, and application with clients.

**Progressive Subjectivity** is the process of monitoring the researcher's continually
evolving understanding of the phenomena. Initially the researcher must "bracket," or
record his or her own a priori constructions, biases, and expectations. For instance, the
researcher initially bracketed beliefs that people who were empathic and people who were
highly visual would be more intuitive. This information was formally archived and referred
to during the inquiry. Additionally, after each interview the researcher recorded developing
beliefs and hypotheses in personal notes. These developing constructions were discussed
with two peer researchers to minimize bias in collecting and interpreting the data. The
debriefing and discussion was a 'shadowing' process where peer researchers read transcripts
of the interviews as they were transcribed and gave continuous, ongoing feedback regarding
interview process and theoretical formulation to the primary researcher.

**Transferability**

Transferability in qualitative research parallels external validity or generalizability
in quantitative research. As related to the qualitative paradigm, transferability means that
the information obtained during the inquiry is wide enough in scope and contains enough
depth to be considered valuable information to contribute to the understanding, study, and
analysis of the phenomena in other settings. The basis for transferability includes a rich
data base that consists of "thick description" (Patton, 1990).

Because of the intimate nature of the intuitive experience, it is not only desirable,
but absolutely necessary to obtain specific, detailed, and personal accounts of the
experience and context of these phenomena. Language itself is a distortion of the
experience, and adds a layer of interpretation. Using an assessment instrument or
interviewer's interpretation would add another layer and distort the information even further. Thus, using the co-investigators own rich descriptions and metaphors was considered critical in light of the exploratory nature of this project.

**Thick description.** One aspect of thick description involves careful attention to the context (place, time, and culture) in which the working hypotheses were derived (Lincoln & Guba, 1989). Therefore, a description of the interview procedure and interaction is included with the individual profile for each participant.

The 10 co-investigators independently participated in two interviews with the researcher. In total, 20 interviews were conducted, producing a total of over 500 pages of single-spaced text. The immense amounts of data collected during these interviews were indeed rich with meaning, unique subtleties, and common threads across diversity. Thick description involves using descriptive-rich quotes verbatim from each participant. Due to the nature of intuitive the phenomena studied, and their sometimes ineffable nature, it was decided to use paraphrasing less often than might typically occur in a qualitative study. This decision was made in order to impose the least amount of distortion on the data.

**Dependability**

The concept of dependability is a prerequisite for credibility in qualitative research. and parallels reliability as a prerequisite for validity in traditional quantitative designs. To maintain dependability the researcher must maintain a high level of objectivity, which decreases instability and bias throughout the qualitative inquiry. Dependability was achieved in this study by maintaining an "audit trail", or complete archival record of the raw data, data reconstruction, and data analysis processes. These archives were reviewed by both research assistants and the research adviser. Since it is impossible for all records to be reviewed, sections of raw data were selected randomly for review for each phase of the research.

Another method by which dependability is maintained includes keeping a reflective journal, in which the researcher records thoughts, connections and tentative hypotheses.
throughout the inquiry. Excerpts from these notes will be identified and used for illustrative purposes throughout the document to show the unfolding of the conceptual process.

**Methodological change.** Excerpts from the research notes and journaling process were enlarged and posted on several walls so that the evolving thought process and content could be held constantly in the attentional field. This practice allowed connections to be made that between concepts and themes that might otherwise be unrecognized. For example, the connection and differentiation among actively choosing to develop intuitive skills, making a conscious personal commitment, and surrendering to an intercession experience resulted from data magnification.

**Dependability audit.** This practice tracks the logic and documents the decisions that influence the research process. The dependability audit is evidenced throughout this chapter under the heading "Methodological Change," which notifies the reader that a departure has been made from the initial proposal as a result of the dynamic interplay of data production, theoretical formulation, and data collection processes. These brief sections are indented for ease in identification.

**Confirmability**

Confirmability parallels objectivity in quantitative research. Confirmability assures that the interpretations and findings of inquiries are rooted in a solid reality apart from the opinions and wishes of the evaluator (Lincoln & Guba, 1989). Incorporating a confirmability audit allows outside evaluators to examine the original sources and understand how and why the data were conceptualized and coded as they were. Incorporating external coding into data analysis enhanced confirmability.
External readers and coders. The researcher coded all 10 interviews. Five individuals served as readers for theory advancement and production of codes. All information that could identify the co-investigators was first removed, and the transcript was then given to a reader along with a list of the research questions. The readers included the research adviser, two research assistants, and two peer researchers. The readers, all Caucasian females who possessed advanced levels of education, provided input and clarification regarding important similarities and differences among participants as well as emerging themes.

Methodological change. Due to the complexity of the information obtained in the first interview, the sheer number of themes and specific codes made it impossible to realistically share coding responsibilities. To maintain credibility, it was decided to meet weekly with the research assistants to discuss the coding process and obtain feedback in order to fine-tune the coding system. After coding all 10 interviews, a comprehensive coding list was provided to the assistants for further discussion and conceptualization. The assistants used the coding list to help organize their data analysis and to help the primary coder identify when no new codes, or theoretical saturation, had been reached.

Data Collection

The Investigator

The rigor of qualitative research is affected both by the qualifications and credibility of the investigator as well as the methods used in data collection and analysis. The investigator in this study was in a unique position to study intuitiveness since she had extensive training in both the fine arts as well as graduate training in science and research. As researcher, she had extensive knowledge of the language of symbology as well as the critical thinking required to conceptualize interactions with co-investigators in a
multifaceted way. Added to these technical skills were the relational abilities of building rapport and interview skills that were cultivated during graduate training. The investigator additionally immersed herself in the culture of the co-investigators in order to learn and experience some of the phenomena in question and to increase her ability to meaningfully converse with the co-investigators.

Setting

The setting for each interview was negotiated individually with each co-investigator. Only one of the co-investigators lived in the community; nine lived out of the city or out of state. All of the initial interviews were conducted face-to-face either in the participant's office or at a private residence. Five of the participants chose to be interviewed in their homes and five preferred to use their office. The criteria for setting were that the environment needed to be relatively quiet so that recording of interview would be optimal. It was also considered important for the setting to be comfortable and familiar since a relaxed atmosphere generally enhances the ability to discuss matters of a personal nature.

Initial Interview.

An initial interview was conducted with the first co-investigator, Ellen, in order to test the length of the original interview protocol and to fine-tune the interview procedure and format. The first interview was conducted using a semi-structured format that allowed for a great deal of flexibility. The initial interview lasted two and one-half hours; significantly longer than had been anticipated. It was decided to conduct subsequent interviews in a more focused manner and to minimize discussion of intuitive aspects that did not specifically pertain to the research questions.

Methodological change. A second interview with Ellen was conducted five months after the initial interview. At that time, five initial interviews had been conducted, and new themes were still emerging from the data. It
was decided at that time to wait until all participants had been interviewed before second interviews were conducted. Thus, any new concepts or emergent themes could be verified and/or discussed with each co-investigator. With this methodological change, initial data connected with, informed, and expanded data from subsequent co-investigators as the interview process evolved (Guba & Lincoln, 1989). It was acknowledged that this methodological change would increase the length of time and ultimately the pace of the study. These costs were deemed acceptable in light of the benefit of cross-checking and expanding on emerging themes across all participants.

Subsequent Semi-Structured Interviews.

Each participant was interviewed on two occasions. A semi-structured interview guide (Appendix F) was used to facilitate data collection and focus the interview process. The use of a semi-structured interview guide allowed the investigator to be more effective in generating questions in-vivo, and to make connections across interviewees. Questions were posed in four primary areas: (a) background of co-investigator, (b) development of intuitive abilities, (c) experience of working intuitively, and (d) ethics involved in working intuitively. Approximately 30 questions were asked of each participant. Questions continued to be modified and created as new themes emerged. For example, the concept of apprenticeship emerged from a question regarding training, and was added to the interview protocol.

All of the interviews were double-taped, using two standard-size cassette recorders. New batteries were placed in each recorder and each microphone prior to every interview. A test recording was performed prior to each interview. As a result of these practices, no data were lost in the 20 interviews with the exception of a word or phrase as a tape was being changed. One 50-minute section of tape was lost in an interview because a recorder had been misconnected; however, since the interview was double-taped, no data were lost. Extra cassette tapes and batteries were brought to each interview. 
Initial interviews lasted from 1.5 to 4 hours, with a mean interview time of 2.45 hours. All first interviews were conducted in person. Second interviews were shorter in length, ranging from 45 minutes to one hour and 15 minutes, with an average follow-up interview time of one hour. Six of the follow-up contacts were conducted by phone, and four were conducted in person.

The decision to delay follow-up interviews created a significant interval between initial and follow-up interviews. The length of time between interviews ranged from 3 to 16 months, with an average of 9 1/2 months. Because of the distance involved and the cost of travel, six of the ten co-investigators were contacted for the second interview by telephone. The telephone interviews were recorded using a telephone adapter connected to a cassette recorder powered by an electric adapter. One of the participants was using a cordless phone which distorted the sound of the recording; however, this problem was identified by an audio check prior to the onset of the interview. A regular phone was substituted which corrected the sound problem. All six telephone interviews lasted for one hour. The remaining four co-investigators were interviewed in their homes. The telephone contacts were definitely more focused and timely; however, they seemed to lack the connection and synergy experienced in the face-to-face interviews.

Follow-up interviews consisted of three areas: (a) to identify corrections in the transcription of the initial interview, (b) to obtain consensus information that had been missed in the initial interview, and (c) to explore new themes that had emerged. Examples of new emergent themes included the importance of commitment to developing intuition, experiencing a period of apprenticeship, and the development of self-trust.

Methodological change: Interviewer triangulation. The process of engaging in verification activities is called triangulation. Triangulation provides rigor by enhancing data credibility and trustworthiness, and reduces any researcher bias in the collection and interpretation of the data. It was
decided to triangulate at the level of data collection as well as data analysis. In this regard, two additional interviewing techniques were employed. 

**Confirmatory interviewing** is when a second interview of the same co-investigator, covering the same information, is conducted independently by a third party. The second interview should result with information very similar to the information obtained in the first interview. The research adviser conducted a confirmatory interview with one of the co-investigators and did obtain similar data.

A **co-interviewing** technique is when two interviewers share the responsibility of asking questions of the co-investigator. This technique allows interviewers to adopt a 'tag-team' approach to the interview; while one interviewer focuses on detail, the other interviewer can focus on larger conceptual issues. The research adviser participated in two co-interviews. The technique seemed to contribute to the efficiency of the data collection; however, it also detracted from the intimacy of the interview.

**Triangulation**

The process of engaging in verification activities is called triangulation. Triangulation provides rigor by enhancing data credibility and trustworthiness, and reduces any researcher bias in the collection and interpretation of the data because they are analyzed and interpreted from multiple perspectives (Patton, 1990). The types of triangulation in this study include interview triangulation, data triangulation, researcher triangulation, and theoretical triangulation.

**Data triangulation** included the consistent and ongoing comparison of data by the researcher during the data collection, data analysis, and writing stages of the study. Data sources for this study included transcribed interviews with participants as well as four types of data about the process of research. These research records include observational notes, methodological notes, theoretical notes, and personal notes (Appendices G through J). The research records were referred to and compared consistently throughout the
process of research. Comparison consists of looking for patterns and/or discrepancies in the records and results in ongoing theoretical and methodological refinement during each phase of study (Highlen & Finley, 1996). It was through data triangulation that the different levels of intuition were identified.

Observational notes included the field researcher's perceptions during naturalistic observation and the participants nonverbal expressions during interviews. Methodological notes focused on the research process and were used for refining methods; for example, the modification of interview questions or the improvement of logistical problems. Theoretical notes captured categories and themes recognized during data collection and highlight information that supports or disconfirms initial hypotheses.

Finally, personal notes provided a form of continuous bracketing, and included the researcher's beliefs and tentative hypotheses as well as potential biases in collecting and interpreting the data. At the conclusion of each interview, the researcher archived information in each of the four research records. These research records served as an ongoing source of data throughout the inquiry.

Researcher triangulation was the use of multiple investigators in data verification, analysis, and integration. Rigor was maintained in the study by using the multiple perspectives of the researcher, research adviser, peer researchers, and research assistants. During data verification, the research adviser and peer researchers read the transcribed interviews and provided ongoing input for theoretical formulation. During data analysis, research assistants provided ongoing feedback regarding the development of coding and categories. Multiple perspectives were provided by using this form of triangulation.

Theoretical triangulation is the use of multiple perspectives to interpret the same data. The data interpretations generated by the researchers were subsequently verified by the co-investigators. Co-investigators also provided feedback for modification of the researchers' coding and interpretation of the data. The researchers contributed an external, analytical perspective; co-investigators contributed an internal, experiential perspective.
Methodological change. When making the appointment for the second interview, it was decided to provide co-investigators with a list of general themes across all participants rather than a detailed summary of their own interview. This change allowed co-investigators to understand how their experience compared with the experience of others from a broad perspective, and allowed them to make observations that would be pertinent to the final write-up. One contribution that occurred was that the use of the word 'ethics' to describe the decision process at the level of the soul was inaccurate. It was suggested that a more fitting word might be 'surrender' rather than ethics, since at the level of the soul there is no duality, but rather appropriate action.

Data Management and Analysis

Data Management

Over 500 pages of text were generated by the interview process, and a total of 36 hours of interviews were transcribed verbatim. One of the hallmarks of qualitative research is generating massive amounts of data that carry the subtlety and nuance of experience that is missed by quantitative approaches (Glesne & Peshkin, 1992). The ample data serve as a rich ground for the conceptualization process, allowing connections and ideas to ferment and bloom. In this regard, connections were made, themes were recognized, and similarities as well as differences were noted.

Transcription. The interviews were transcribed verbatim within one week by the investigator. In this way, the investigator could be assured that the transcriptions reflected exactly what the participant was saying. Paralinguistics, the expressive content of words such as tone, pitch, speed, and emphasis, were duly noted. Words with extreme emphasis were italicized. Words or sentences that were attributed to a non-physical being were underlined.
After completion, the transcribed interview was reviewed once through for accuracy by the investigator while listening to the interview tape. This reading allowed for the data to be viewed as a whole and to generate new ideas and refine existing theoretical formulations. All of the interviews were read at least three times by the investigator before coding began.

Data Analyses

The raw data collected in the interviews were analyzed on the basis of content. Common patterns in the nature of the intuitive experience were investigated using dimensional analysis. The software HyperResearch was used for data management. Schatzman (1991) described three phases of dimensional analysis that were used to provide an organizational framework: (a) designation, (b) differentiation, and (c) integration.

Designation Phase

Emerging themes were be initially contrasted with the research objectives, which included (a) examining the definition and theory of a range of intuitive phenomena; (b) exploring individuals’ awareness of the activity of cognitive, affective and physiological dimensions during intuitive perceptive modes; (c) identifying and comparing specific examples of intuitive experience; (d) exploring developmental aspects of intuitive perception; (e) distinguishing common themes in the experience of intuitive modes that are shared across co-investigators; and (f) identifying ethical considerations of intuitive work. These objectives will serve as the initial framework upon which data are categorized.

As descriptive data were obtained, the researcher became immersed in a holistic, inductive method of data analysis. Recurrent themes were identified by conceptual repetition as well as verbal and non-verbal emphasis given by the co-investigator. Because of the global nature of the subject matter, as well as the broad research focus, the number of themes that developed was quite large. It was agreed among the researchers that saturation had occurred by the tenth interview, when no new themes that were related to the research questions were being identified.
In all, over 250 themes were identified, and most of these themes were subsequently categorized into 10 major code clusters. Some themes that were identified were relevant, but extraneous to the research questions and were not included in the 10 codes clusters. Examples of the major codes and subcodes (identified in parentheses) based on research questions include: (a) Characteristics of Work (identify client patterns, needs permission, teaches); (b) Client / Relationship Characteristics (dynamic system, no preconceptions, nonhierarchical); (c) Development (apprenticeship, awakening experience, gradual process); (d) Empower Client (use choice / free will, use own intuition, risk change); (e) Ethic (competence, do no harm); (f) Ethic2 (no right or wrong, noninterference); (g) Experience (multisensory, clairsentience, scent); (h) Goals (second order change, integration / wholeness, moment to moment awareness); (i) Intuition (fundamental identity, changes entire perspective, byproduct of larger process, can be developed); and (j) Shift (allow / move ego aside, metaphor, ritual). The final code list included original codes based on research questions, emerging themes, and subcodes (see Appendix H). The 10 code clusters assisted in conceptualizing dimensions and properties with similar characteristics.

**Differentiation Phase**

When individual themes were identified and verified by the researchers, the themes were then recorded on newsprint and posted on a wall in the workspace. This practice was important in providing: (a) a salient visual reminder to maintain analytical focus; (b) simultaneous representation of multiple data sources; (c) the initial basis for observing commonalities and differences in experience across co-investigators; and (d) assistance in create potential models for the data throughout the analysis process (Highlen & Finley, 1996). Since data analysis is nonlinear and simultaneous, the method of visual representation is a concrete method that helped the researcher attain "extensive attention." a state that allows one's thinking to remain fluid and flexible rather than rigid and stylized (Brainerd & Reyna, 1990). The state of extensive attention allowed the researcher to hold many variables in consciousness simultaneously, without bias, and facilitated the process of
bringing order, structure, and meaning to the data while she explored various relationships among the categories of data (Marshall & Rossman, 1995).

The differentiation phase focuses on choosing a perspective that most fully explains the phenomena. Kautz's conceptual model of intuition was used to inform rather than to guide the categorization process.

**Integration Phase**

When the data were exhaustively analyzed for individual themes, the computer software program HyperResearch was used to assist in data management and analysis. This program helped the researcher in descriptive analysis and theory building by (a) examining multiple combinations of information texts, (b) contrasting text from different information sources that share the same code, (c) assigning multiple codes to a single text, and (d) printing various combinations of themes which range from specific to general in content (Highlen & Finley, 1996).

**Methodological change.** HyperResearch was additionally used to as a tool to prepare for the second interview. As the first interview with each co-investigator was transcribed and coded, a printout was made of all the codes addressed in that interview. This procedure allowed the researcher to analyze which aspects of intuition the co-investigator had focused, and to expand the second contact to include aspects that had not initially been addressed. It also allowed the researcher to identify differences in emphasis among the co-investigators.

Following dimensional analysis, co-investigators became involved in the verification mode of inquiry. During the phase of data verification, participants were provided with a copy of the integration of the data across all participants and were asked for their reactions and feedback (see Appendix E). This was an important source of triangulation that increased the credibility of the data and provided support for the research findings.
Identification of emerging themes. After each interview, possible emergent themes were recorded in the theoretical notes. Examples of emergent themes include, (a) the powerful yet neutral quality of intuition; (b) the relationship of spiritual awakening to intuitive development; and (c) the experience of an apprenticeship in development of intuition. Since all co-investigators were interviewed before engaging in follow-up interviews, all emergent themes were validated by the participants through the data verification process.

Individual profiles. Individual profiles were created for each participant. The profile includes a brief demographic description, a description of the specific form of intuitive practice, and an explanation of the unique contribution that individual imparts through his or her work. The individual profile additionally contains contextual field notes that explain the interview process, results of the member check, and excerpts from the theoretical field notes that guided the unfolding interview process and theoretical formulation.

Summary

The qualitative methods used for this study provided the opportunity to interact relationally with participants and colleagues, and to interact conceptually with the data. This study was unusual in that the unfolding process required a great deal of personal and intellectual flexibility. The process would best be described as developmental because so much growth occurred for the researcher. Another factor that contributes to a developmental conceptualization of the study is that it could not have been done quickly, but rather needed to progress in stages with interviews occurring only after new information was conceptually integrated. The following chapters present the results of this multifaceted, multileveled investigation. Because of the complexity and interrelatedness of the various concepts, the results will be presented in a format that includes a developmental component similar to the one that occurred for the researchers as they interacted with and integrated the data. This means that at key points in the presentation of the results, an
interim discussion is provided when necessary to enhance clarity of presentation and conceptual development. These interim discussions are noted under the heading "Conceptual Expansion."
CHAPTER 4

RESULTS AND DISCUSSION

The organization of the chapter includes a brief conceptual expansion regarding sensory systems. The co-investigators are then introduced through individual profiles that describe their respective intuitive practices. Then, research questions are addressed by highlighting individual differences in the experience of intuition, commonalities across participants with regard to their intuitive work, the developmental process of intuitive abilities, and the ethical considerations of intuitive practitioners. Due to the length and complexity of the presentation, an outline of each section will be provided to help the reader conceptually organize the material.
Conceptual Expansion: Sensory Systems and Nonphysical Reality

The five-sense system includes sight, hearing, smell, touch and taste. Five-sense systems respond to a physical stimulus; for example, temperature or pressure. In five-sense systems, the stimulus causes an electrochemical reaction in a sense organ; for example, a receptor in the retina or taste bud in the tongue. The receptor then sends the information through the sensory nerves to the brain. The incoming sensory information is processed by the brain which perceives, in the case of the eye, the color "green."

In contrast, the sensory experiences and knowings perceived through intuition and described by the co-investigators in this study are a perceptual product of the multisensory system. The multisensory system is the sensory system possessed by all humans that taps into the "larger dynamical systems" that enfold our physical reality (Zukav, 1990). The obvious problem is that the information perceived by the multisensory system is invisible to the five-sense system.

It is critical, from a psychological perspective, to realize that the functions of the two sensory systems are diametrically opposed. The function of the five-sense system is to separate us from the rest of the world. It is not only good, but critical to be isolated so that we can maintain an integrated ego and personality, insulated from the chaos and cacophony that is present without the buffer. The function of the multisensory system is to unify or connect us to the nonphysical 'all' that can be perceived as confusing and chaotic. Indeed, without a firm grounding in self or strong ego base, nonphysicality may be perceived as insanity or madness (Irving, 1995).

The five-sense system is a part of the biological and physical self. It is enshrouded by the insulators of skin, muscle, and bone, and perceives the self (small 's') as separate from the world. It contributes to experience of the ego and personality. The multisensory system is an aspect of the transcendent and nonphysical self. It is unencumbered by physicality, and perceives the Self (large 'S') as a living thread woven into an infinite, dynamic tapestry. The multisensory system is one in which the self is connected to, and a part of, the all-that-is. It contributes to the experience of the soul.
One co-investigator, Oscar, discussed the difference between five-sense intuition and multisensory intuition in his experience as a therapist:

"Intuition is .. our primordial way of perceiving reality ... It really is commensense in my experience. There are two levels of intuition at work. One is transpersonal information, where you're tapping in to a wider pool of intuition that's not available to the five senses, or to the rational mind. And then the other intuition is sensorial intuition, which means, sense. Which is just a very quick grasp of, "Boy, this person is having insomnia because they are obsessive-compulsive about a certain issue in their life."

Intuition: Connecting With Universal Mind

"We are intellect without form. All else is choice."

--Greek temple inscription

_circa 400 B.C._

Intuition is defined as a "clear and direct knowing from within, also referred to as a hunch or a gut feeling ... Intuition is knowingness that comes without explanation as to how or why. It is a right brain function involving extrasensory perception (ESP), but much broader; it functions on physical, emotional, mental, and spiritual levels. Each individual experiences intuition differently. There may be physical sensations, such as tingling of the skin or a feeling of leaden weights in the stomach; clairaudient or inner voices; seemingly inexplicable attractions or aversions to newly met people; inspirational solutions to problems; feelings of closeness to God or the Divine Force; mental imagery; or cues from the environment, such as circumstances that alter plans." (Guiley, 1991, p. 285)

The co-investigators in this study have described intuition as the sense that we use to tap into the infinite, dynamic tapestry of universal mind. It is not something that we control, as we control our personal thoughts; it is something that is invited and allowed. Universal mind is elemental and everpresent, like the elements of water and air. And like universal mind, the elements are not to be controlled or predicted, but invited, channeled and directed. Talbot (1993) discussed universal mind in terms of an implicate, or
enfolded, order. The implicate order was proposed by David Bohm (1980) as an "underlying and deeper order of existence" in which the physical reality that we are aware is an explicate order (or one unfolding) of the implicate order. The implicate order proposed by Bohm contains infinite possibilities (Talbot, 1993). The following are some of the ways that co-investigators described their understanding of universal mind:

Dottie conceptualizes universal mind as wavelengths of energy. She related that "I think there are wavelengths out there, that everything that ever was and ever will be and ever can be, is in that energy wavelength." She made the comparison of 'tuning in' to universal mind as one would a TV or radio:

"There's a line of energy that comes in from what we call universal energy. You're like a little radio. You can turn your dial to anywhere you want. If you turn your dial to a certain place and turn the volume up, it's going to come through loud and clear. Well, we're like that. You're like that radio ... You can turn up the volume and it will flow through. If you don't have something in your subconscious that says, 'Oh, you're not smart enough....'"

Barry explained that intuition is accessing the implicate order by using the individual's mind to tap into universal mind, "We're only mind. That's all we are. Yes. we have a physical body. But actually, we're only mind. And you are where the mind is." He later elaborated,

"There's no such thing as spirituality. They told me one day, it's equated to intelligence. You're already spiritual. It's intelligence. Using all the senses, the sixth sense primarily, to gather more information. You're already spiritual ... Spirituality = Intelligence. The more you get to know the mind and its abilities through this sixth sense, the more information comes. The more you're weaned away from this little physical world down here ... And if you limit the possibilities of yourself, then you are trapping yourself. You're saying that this earthplane is all that there is. There is another world."

Lynn made a comment that highlights the confusion we feel about what universal mind really is. The confusion results from different words we use to discuss the concept.
and different philosophies and worldviews that contribute to our understanding. Her comment was,

"Well, I would call it Source. Other people might call it God. I would see it as a universal mind energy." She also indicated that universal mind is not something that one controls, "I don't even know where it comes from. But I quit trying to say how you make that happen, because I don't know that you do."

Peter was matter-of-fact in his discussion:

"It's simply that given my way of thinking and my perspective, and my experiences, I find that there is another level of knowledge that's beyond the purely deductive reasoning that we go from when we say, 'I've been trained to think this way, and if I see such and such, then I know such and such, then I know such and such is going to be the conclusion.' There are other ways of knowing things: Intuition."

Not only does Peter access universal mind, but his intuition is guided by an intelligence or caring force that is beyond his own:

"In my way of thinking, your intuition can be guided. And that you can, and I have specific abilities in the area of inductive and intuitive understandings, and looking at the body using clairvoyant vision. And that I have specific experiences with higher intelligence directing that regard. All of our senses have an extension into the realm of intuition, or higher knowledge, or some other kind of knowledge."

The rational mind struggles with the intuitive mind because the process by which intuition accesses universal mind is not the same as the brain directing logical thought. The differences in the process may be perceived as frightening to the control-oriented rational mind. Since the mind is energy directing thought, consider an analogy of transportation, which is energy directing physicality. With this analogy in mind, compare the experience of driving a car to the experience of sailing a boat across a lake. When we drive, we can control our speed and stop on a dime. The road trip can be compared to our conscious thoughts. Now, consider the sailboat ride. That ride is influenced by the elements of water and air. The speed and direction are not something which can be tightly controlled, but channeled and directed. The sailboat ride can be
compared to our intuitive mind. Both the car and the boat are perfectly valid forms of transportation. However, they are used for different goals, and one is not a functional substitute for the other.

Using the intuitive mind is very similar to operating a sailboat. We have a sense of direction, and with intention, have the ability to tune in and ride the flow of universal mind. The course we take may be steered and directed, but not completely controlled.

As a culture, we have mistaken and somewhat romantic beliefs about intuition. To extend the transportation metaphor, we prefer to conceive of intuition as information that arrives quickly and definitively via the car, rather than subtly and in flow via the boat. As a teacher and workshop leader, Caroline shared some common misconceptions about intuition. The most prevalent misconception she has noted is that intuition is received in ways that we can control.

"People want their intuitive sight to become two things: Selective, and visionary ... It does not come in flash visions that tell you, "Here, buy this house because you're going to make a lot of money in it," and "Invest in this house because you won't lose any money." ... What people think it is, is a visionary skill that allows them to know the unknowable so that they won't lose money, won't get hurt, and [will] end up romantically involved. It's not."

Intuition as Expanded Consciousness

Brugh Joy (1979) discussed all psi phenomena as byproducts of the development of expanded states of consciousness. When consciousness is expanded, the dynamical aspects of the psyche come into play: the intuitive mind begins to question the logical mind. The ambiguities and resulting frustrations cause different parts of the psyche to transcend dualistic perspectives and expand in new directions. Joy (1979) also indicated that it is irrelevant whether the expansion of consciousness occurs by conscious choice and intentional development, or by accident.

According to Jungian theory, the dynamic and hierarchical nature of the psyche not only allows, but dictates these intrapsychic struggles and conflicts. Indeed, it is the
tension between dual perspectives that propels us to new levels of understanding, acceptance, and transcendence. Repressed energy burrows into the psyche, the physical body, and eventually surfaces through in dreams and unconscious motivations.

Many of the co-investigators discussed their clients in terms of dynamic systems that would inevitably experience conflict. In such conflict, the 'self' ideally dialogues with the 'Higher Self' to resolve the tension. Caroline shared the following about the dynamic nature of the psyche and the resulting ambivalence her students felt about their intuition:

"I recognized that these people were already intuitive. Their intuition was activated so much, that the problem with them was not how do you develop it, but ...essentially [how] to slow it down." Furthermore, she described intuition as "that sensory system ...that actually makes you suffer. It's that part of you that makes you know something's wrong with your life. Just like it can tell you something's right with your life. And it's the part of you that says you've got to do something about yourself. You're lying to yourself. It's the part that says, 'You're entering madness. Do something about it.' It's not the part that says, 'How can I get around madness as fast as I can?' That won't work. You can't expect intuition to be just the sun without the moon. Nor can you expect it to be a sight that is the protection in your life. That's not what it is. And I think people who look at it that way are deeply, deeply, deeply in error of what's really going on with the nature of intuition."

Again, the tension between the survival needs of the ego (comfort and homeostasis) and the growth needs of the soul (learning and ascension) is apparent in the struggle of listening to and acting on intuitive messages. As human beings with healthy egos, it is quite difficult to actively move towards experiences that would make one suffer. Examples of movement towards suffering for a soul growth need might be choosing to leave comfortable but boring employment, or choosing to end a relationship that was secure but dead. It is very difficult for the ego to trust an urge that, if satisfied, would make it suffer.
A poem by Ida Gerhardt reveals the connection and dance between the ego and the soul:

**The Traveling Companion**

Having departed one unearthly hour  
Averse to all, without a traveling plan,  
Not taking thoughts,  
And wandering in happy freedom  
As the puppets’ strings danced round me,  
I was festively aware that in my pocket  
lay the compass that under Arkel  
I as a child one morning  
found on the grass.

It was my pride, and is so still,  
And I christened in Boreas.  
It has never failed me.  
Even if south I go or zigzag,  
Irreversibly, inexorably,  
The magnet needle points to north.  
In the end we travel together again; Two who belong,  
Two who are well-matched.  
—Ida Gerhardt, 1980

**Connecting with the Soul or Intuitive Self**

The ethnospiritual therapist, Oscar, discussed how trust in the intuitive self is much easier to attain when there has been a physical experience of a larger state of consciousness:

"The people who have had near death experiences have a *large* advantage over those who haven’t when it comes to trusting their experience. **Because they contacted that Oneness, that one source, they went to the light.** They know tangibly that it exists. There’s no doubt anymore. **So they’re never separate, they don’t feel estranged. Hence, the ego is dissolved.**"

The experience of a larger state of consciousness doesn’t have to occur by having a NDE. It can occur by having a mystical experience. The mystical experience may be one that is sought, or may happen spontaneously (Guiley, 1991). Additionally, it is not
as rare as one might think, for George (1995) reported that 30 to 40% of individuals have responded to surveys affirming they have had an experience that resembled that of a mystic.

A mystical experience is described by Borchert (1994) as an experience that is short in duration, yet feels all-embracing. The experience "encroaches deep into life and imparts a continuing impulse to give form to what is indistinct." Regarding the all-embracing aspect, he elaborates that "It is not just a matter of the feelings, imagination, understanding, and will - although these come into it - but includes all that is. It is a realization - with one's whole being - that all things are one, a universe, an organic whole into which the self fits. A vision of this sort is abstract, not focused on any detail, and in this sense vague. And yet it is like paradise: everything is one and interconnected, and is not divided into good and evil, into I and not-I, into body and mind. Essentially, everything seems to be good. And so, love seems to be the basis of everything, the connection of this whole, the heart of this organism." (p.11). A mystical vision gives the experience deep joy, however brief, and results in a desire to maintain that joy.

Subtle Aspects of Intuition


The Way itself is like some thing
Seen in a dream, elusive, evading one ...
In it are essences, subtle but real,
Embedded in truth.

Lao Tsu

Many individuals have not had a NDE or mystical experience, and so need more information or personal experience before they can trust their experiences with intuition. This is largely because intuition is very subtle, and part of learning to understand intuitive perceptions is the process of decoding what has been sensed. The subtle quality of intuition makes the decoding process a challenge; one that is usually complicated or even sabotaged by the logical, ego-driven mind.
Caroline discussed the fact that we often don't know when we are experiencing intuition because of its subtlety.

"I think we have to mature our notion of the manner in which intuitive energy comes into our lives ... 99% of the time you'll never recognize the form it takes. [It might be] the feeling that you've got to buy something, [or] the feeling that 'I think I'll eat this today.' You don't sit there and say, 'I think I've had an intuitive vision! I need to have spinach today.' You'll just say, 'I just have a taste for it.' But it may be exactly what you're guided to because your system needs iron that day. That's the real way intuition speaks to us."

In discussing her work with clients, Marie related that intuition communicates with subtlety, and additionally communicates to individuals through different sensory modes:

"You don't have to be clairaudient. You can just use it in the way it comes to you. Some people just have a feeling that comes to them, a subtle feeling. Or some people have a little picture. And that's their clairvoyant ability, they just get this little picture of something. It comes ... softly. It may not be this whole panorama of a 'vision.'"

Peter, a physical therapist, discussed the subtle aspects as they relate to the physical body. He explained,

"There are subtle forces in and around the body moving through the body that have to do with mind energy. These [are] intangible things because our instruments don't measure them very well, if at all. But they are fundamentally determining tension patterns. Patterns that literally translate into perfusion of the tissues by blood. That translate into the virtual vectors of tension that determine axes of motion around joints. That determine postures that connect A to B in the given ways that it does, and regulate the way those structures relate to each other. That determine the way that, beyond orthopedic medicine, that determine the way that visceral structures move on each other and do their job."

His belief is, paradoxically, that dynamic processes in the subtle body actually influence and direct the processes of the physical body, an idea that could have considerable implications if adopted by the scientific community.
"In fact, in my opinion, there are probably some relationships that are going from subtle to physical. So that the more primary is—we think in our traditional, everyday perspective that the body is primary, and energies would be secondary—but I think it's the other way around. To a very great extent, the subtleties are primary. And the physical aspects are secondary. But they're developing more around what you would call a template energy."

Peter was quite articulate in describing his sensory experience of subtle energies.

In his work as an orthopedic physical therapist, his experience of sensing the dynamic energy of the physical body is that:

"I'll be aware of blockages. I'll be aware of, 'Oh, that feels wrong, that feels dense, that feels cold. Ooh, there's something there that's not right.' And then I'll specifically attend it. And I'll actually visualize structures. And so progressively I'm developing the ability to place my mind in the middle, for instance, you could say to focus the mind on a visceral structure so that you could say, "Well that part of the liver, or that section of the heart, of this area of the large intestine." And you get into the tissue and you actually start to feel something of it. Interestingly, that's very inductive of my own body. As soon as I start doing that, I'll find either in advance of the perception, or coincidental to, or sometimes subsequent to, I get a physical sensation. And I interpret that sometimes to my patient. I'll say, 'Oh, now I'm feeling this.' And they'll say, "Yeah, that's what I'm feeling." That's very interesting, to share those perceptions that I gain through my own physical self.

...To me it's mind projection. It's projecting the awareness into a space outside of my physical self, per se, my physical physical self. I consider my field part of my 'self', and that's where I'm moving my mind, out in that space, which is still me, but it's outside of my physical body. And I use my hand to guide that often, so when I put my hands on somebody's body, my hands will tell me certain things that will give me the ability to focus my mind under my hands, if that makes sense. Because I'll say, "Okay, well this feels hard ... or this bone feels really like its lost its flex ... it's like a rock instead of something soft." Inherently, my energy should penetrate the energy of that bone structure, and in a way that gives it a soft feeling even though we know it's hard. But in bone where there's an energy blockage, when you go to touch it, it feels hard because your energy is not interacting with it in that same way to create the impression of softness, or two fields melding.
It's impressions like that that are gained through my physical sensorium. What I see, what I feel, those kinds of things, that allow me to project my mind into the middle of that. And then I get these other levels of awareness. Like all of a sudden, I'll feel a swirl. I'll feel **dynamic shifts**. I'll feel things that are **inmaterial, insubstantial, but real**. And in that sense, in **motion**. And what's really interesting, is that I mentioned my patients start to move. Well, literally, I anticipate those movements when I feel those swirls. *I know which way they're going. I know which way they're gonna move. I feel it because I feel the imminence of it, in the **insubstantial, subtle aspects**. It is **preceded by**, it's inductive to the physical self because it's happening in a subtle realm, and the body wants to go with that because there's a relationship between the body and this subtle aspect.*

Peter talks about the importance of disciplining and focusing the mind on subtle energies. The conscious mind can serve to interrupt or distort perceptions of subtle energies.

Barry also talked about the importance of focusing the mind to sense subtle energies:

"**It's a matter of where you direct your mind. It's always talking to us. But our conscious mind is always interfering**, so it's like a volume that tunes this other energy out. This is what meditation is all about: To **really be able to fine tune this subtle energy where it overrules that conscious interference.**"

**The Subtle Body Defined**

"We human beings consider ourselves to be made up of ‘solid matter.’ Actually, the physical body is the end product, so to speak, of the subtle information fields, which mold our physical body as well as all physical matter. These fields are holograms which change in time and are outside the reach of our normal senses. This is what clairvoyants perceive as colorful egg-shaped halos or auras surrounding our physical bodies."

*Itzhak Bentov*

*Stalking the Wild Pendulum*

The subtle body and aura have been written about and discussed in Eastern medicine and philosophy for thousands of years. Only recently have these concepts
become widely known in the West, and primarily through such "bridge" educators as Deepak Chopra who endeavors to unite the wisdom of the East and West. Indeed, it is interesting that current day global events reflect the striving at an individual level to unite the hemispheric functions of the brain for optimal, synergetic functioning. In order for the reader to have a better understanding of the subtle body and its effect on the physical, a brief overview is given below:

The subtle body, energy field, or aura, surrounds the physical body and acts as a second attention system, similar to the five senses. The brain senses the different frequencies of light as colors, and different frequencies of sound as tones. Chakras sense and distribute subtle energy to the physical body as different emotions, sensations and thoughts via the endocrine and nervous system.

Chakras are wheels of energy. The word chakra means 'wheel' in Sanskrit. They are portals, or doorways, through which life-force energy enters the body. This energy is called different names in different cultures; chi, qi, or prana. These energies are very subtle and quite real. The chakra transforms life-force energy into a usable form for the physical body, just as receptors of the five senses transform energy into experiences we know as sight, sound, taste, touch, and smell (Bruyere, 1994). The chakras and subtle body work together and have the following functions (Gerber, 1986):

a.) Each chakra is connected to a major nerve plexus and glandular system.

b.) Energy, through nerves and glands, regulates the flow of vital energy into different organs.

c.) Subtle energy plays an important role in the state of consciousness and emotional nature.

d.) Each chakra has a particular emotional and spiritual issue which affects its functioning.

e.) The subtle body is a template for the physical; dysfunction manifests first at subtle level (See Figure 2).
Figure 2. The Seven Chakras of the Human Energy or Kundalini System
### Table 2. The Chakras and Their Associated Functions

<table>
<thead>
<tr>
<th>Chakra</th>
<th>Associated Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 Crown</td>
<td>Enlightened consciousness, connection to the Divine</td>
</tr>
<tr>
<td>6 Brow</td>
<td>Intelligence, intuition, psychic ability</td>
</tr>
<tr>
<td>5 Throat</td>
<td>Altruistic creativity, self-expression, will, search for truth</td>
</tr>
<tr>
<td>4 Heart</td>
<td>Unconditional love, transformation</td>
</tr>
<tr>
<td>3 Solar Plexus</td>
<td>Personal identity, self-esteem, emotions</td>
</tr>
<tr>
<td>2 Sacral</td>
<td>Personal creativity, sexuality, reproduction</td>
</tr>
<tr>
<td>1 Root</td>
<td>Self-preservation, tribal connection, animal nature, taste, smell</td>
</tr>
</tbody>
</table>

Barbara Brennan, former NASA scientist and founder of a healing school, is able to "see" or sense seven layers of energy around the body. The seven layers of the aura correspond to the seven chakras. The curriculum she uses in her school is focused on training students to use Higher Sense Perception (HSP), a function similar to Zukav's multisensory system. Brennan's curriculum also includes different forms of psychotherapy for students to address personality issues and assist in the expansion of consciousness. Alternative systems of healing and energy medicine are not specific to the United States. A French physician, Dr. Janine Fontaine, has written two books on the subject: *La medecine des chacras* (1993), and *La medecine du corps energetique - une revolution therapeutique* (1983). Fontaine's books discuss energy medicine and chakral functioning. Brennan (1988, 1993) provided a visual description of the human aura, or energy body. Briefly, her vision includes:
Layer 1: This layer is closest to the body, and reveals physical sensations, groundedness, and the will to live. Appears as a web of tiny blue lines.

Layer 2: Emotions and sensuality. Appears as a rainbow of colors.

Layer 3: Thoughts and mental processes. Appears as a layer of yellow of dynamic shape and intensity.

Layer 4: Love of others in the world. Appears as multicolored, frequently with a rose tint.

Layer 5: Receiving and giving. Related to speaking one's personal truth and awareness of one's connection to Divine Will. Appears as a blueprint negative, the blueprint of the physical body.

Layer 6: Spiritual ecstasy. Appears as shimmering light and pastel colors.

Layer 7: Integration of spirituality and personality, the connection to God or a creative life force. Appears egg-shaped and contains all layers. Composed of tiny threads of golden-silver light.

Table 3. Organization of the Energy Body or Auric Field

The preceding discussion of sensory systems and subtle energies was deemed important to give the lay reader a knowledge base for how intuitive perceptions might occur. The following sections will address methods by which the co-investigators use their abilities to help people, and the specifics of that work.
INDIVIDUAL PROFILES

A description of each co-investigator's intuitive practice is presented in the following section. A brief demographic description is followed by a more specific explanation of how individuals use intuition in their helping work as well as a brief explanation of what they feel to be their unique contribution. Following the description of intuitive practice are contextual field notes, which set the stage for thick description in the following sections. Credibility is addressed by reporting the content of member checks. Finally, theoretical notes indicate themes that were identified and contributed to emerging theoretical formulation. Following the section on individual profiles, a section is presented on peer debriefing to illustrate the influence of that process on data analysis and theoretical formulation.

Ellen

Demographic Description
Ellen is happily married at 48, and has one grown daughter. She is becoming more established in her second career as a psychic consultant. Her former career was technical work in the field of medical research. She has been interested in intuition all her life and has been studying informally for over 25 years.

Intuitive Practice
Ellen explained that she works as a psychic consultant. While she uses the client's palm as a holographic stepping stone to access psychic impressions, her primary entry into the intuitional field is through physical touch. Psychic impressions are received multisensorially:

"... things come to me through different senses ... Spirit comes to me through scent, and I feel temperature changes, so for me, jail bars; I would feel cold steel. So that, although I've never been in jail, I feel that there has been a time spent behind bars, and I can feel that in my hand. So I cannot truly say it is right here, but I can sense it."
Her relationship with clients is caring, nonjudgmental, and she feels that there is always a "mutual exchange." The connection is very special, "because that person has trusted you, and I think it's very humbling to be trusted with someone's innermost feelings, and I treat that very reverently." She regularly examines her own beliefs and motivations because of the intimate nature of the work "makes me work at being ever more highly attuned, more forgiving, [and] more connected."

A consultation is helpful for clients, she believes, because it gives them hope, and "shines a light at the end of the tunnel so they know there is something they can change, or if the problem is going to be over soon." She is very aware of the power of her position and the vulnerability of the client. In that regard, she limits her psychic vision to six months to a year ahead, because "if we knew everything that happened to us in the last five years was going to happen, we'd probably go screaming off into the night. But when they happened, we were able to handle them."

Her goal is to empower client's by focusing on an issue of their choice and enabling that individual to "find something peaceful and accepting and help them find their own answers with that focus. So it's sort of like I'm the assistant, and they're really the surgeon."

**Unique Contribution**

Ellen related, "My work may make the path more comforting and easier for people. It's almost like I'm a light shiner." She doesn't feel special or different, but "honored and privileged to do this work. It doesn't come from me; I'm just the vessel it comes through ... I'm a transmitter. I'm going to be as honest and pure as I can as a human, and try to keep ego from tainting the information. I've given my life to the universe, to do as the Bible says: 'Thy Will be done.'

**Contextual Field Notes**

The initial interview took place in Ellen's apartment, which was a secondary residence. The atmosphere was quiet, comfortable and inviting. The interview lasted for
two and one-half hours, and there were no problems with audio taping. We developed a quick and easy rapport, and the interview possessed a surprising fluidity.

Ellen was very interested in contributing to the research project, and was quite verbal. She has a stream-of-consciousness style of answering questions and frequently self-examines through her verbal process. A warm and giving nature combined with an accepting gentleness made her very easy to talk to.

The second interview took place six months after the first, and was held at her office. Again, the setting was quiet and conducive to discussion. The interview lasted for one hour and focused on the following themes: (a) the paradoxes of working intuitively, (b) stepping aside the ego, (c) the importance of grounding, (d) the development of self-trust, (e) feeling isolated or alienated, (f) the role of a mentor/teacher, (g) the role of the heart in intuition, (h) the importance of commitment in development, (i) using oneself as a conduit, and (j) elaborating on ethical issues.

**Member Check**

Ellen was surprised at the length of the transcribed interview and sheepishly acknowledged that she is an external processor. She wished to make no changes in the transcript. She thought that the general themes identified were "very interesting" and that it seemed "a lot of really good information" had been gathered. She was interested in obtaining a copy of the final document and was assured that a copy would be provided at the completion of the study.

**Theoretical Notes**

Important themes identified in the interviews were (a) the importance of self-examination and being aware of one's own issues; (b) ability to communicate with deceased individuals; (c) genetic factor/several siblings highly intuitive; (d) development of own symbolic language system; (e) power of work/vulnerability of client; (f) uniqueness of development; (g) continual development of new abilities; (h) intuition as fundamental identity; (i) physical correlates of intuitive perception.
Deb

Demographic Description

Deb is 32 and is currently in a relationship. She and her partner have developed a business that is focused on healing and intuitive studies. She has a degree in nursing, and started medical school, but ended that academic course because it "didn't feel right". Subsequently, she pursued extensive training in various forms of alternative healing. She has been focused intuitively for the last 12 years, and continues to evolve and expand "moment-to-moment."

Intuitive Practice

Deb related that she is identifies herself as a nurse and channel. A channel is a form of mediumship where information from a nonphysical entity is communicated through a human being. She has been in consistent relationship with her guide for three years. While she has extensive training, she prefers not to use many different titles. She rather allows individuals to "follow the energy" of the interaction to decide if they want to work with her. The client-practitioner relationship is experienced as mutual and profound:

"it's a very deep space of honoring the person who came before you with their process. They are really offering you a gift, an experience, to be in that space with them ... I'm more in the place to give whatever my gifts are in that moment because they're there, they're open, and they're willing to receive. So I think its very much a co-creative process and partnership."

Her work is largely healing oriented, but can take many forms, i.e. business consulting, teaching, or writing. Her intuitive work is helpful to people in that it "enables them to get more in touch with who they are and what they need in the moment," and that clients have an opportunity of "returning back to wholeness in terms of health and well being, whether that's physical, emotional, or spiritual."
Unique Contribution

Deb related that her unique contribution to her clients is "the very large state of compassion that I move into with my clients, and the willingness to accept them wherever they are without any space of judgment. And I think that breeds a very safe place for them to be present and to receive support, and to start building relationship." The other unique strength she described is, paradoxically, a 'solid flexibility', or,

"... a real willingness, rather similar, but to meet them and go wherever they need to go. So if somebody needs to work through terror, or anger, or needs to move into those questions in a channeled state to find the answers to things that they haven't been able to uncover through therapy, through other modalities. I guess I'm just not shockable. Pretty rock solid. And I think what starts to happen is even in a channeled state, people have said to me afterwards, is that when they're in that place and it's a very vulnerable place for them, that afterwards there's a smooth transition because I still maintain a very high place of self-acceptance, and a place of higher love really moving through me, making it safer for them to be present."

Contextual Field Notes

The first interview occurred at Deb's office, and since we met on a weekend the atmosphere was relaxed, comfortable and very quiet. She had taken some care to set the scene for the interview by burning incense and preparing hot tea. The interview lasted for two hours and fifteen minutes.

This interview was initiated by a common friend, and Deb initially was not initially interested in participating. However, her guides told her that it would be a good idea for her to participate in the study because they (her guides) wanted to speak with the investigator. Deb was a gracious interviewee, in spite of the fact that she personally felt ambivalent about participating in the project. Deb is very intelligent, centered and grounded. She approaches her practice with a great deal of integrity, and gave the interview the same respect.

The second interview took place 16 months after the first. The rather lengthy delay was caused by the decision to complete all initial interviews before initiating second contacts. The second interview was by telephone and lasted for one hour. An
audio check prior to taping the interview revealed a problem with recording because she was using a cordless telephone. She changed to a regular telephone and the interview and recording proceeded uneventfully. The following themes were discussed in the second contact: (a) childhood experiences with intuition, (b) specific helpfulness of practice, (c) personal motivation for healing work, (d) inner work and discernment, (e) cellular consciousness, (f) role of intention, (g) intelligence and intuition, (h) qualities that contribute to intuitive development, (i) unique contributions.

Member Check

No corrections were identified in the transcript. Deb indicated that she appreciated the orientation to detail and integrity evidenced in the study. She felt that the ethical themes identified in the study needed some refinement, and indicated that at the level of the soul 'surrendering' is a more useful concept than ethics, since at the soul level there is no right or wrong and ethics implies a correct or preferable position. Her input was documented and implemented in the final conceptualization.

Theoretical Notes

Themes identified in the interviews included (a) clarity and the importance of being aware of personal issues that might interfere with intuitive perception; (b) channeling abilities; (c) personal relationship with guide; (d) the relationship of intuitive work and the expansion of consciousness; (e) suffering no longer needs to exist: (f) healing as the course of one's own intuitive studies; (g) spiritual awakening process; (h) importance of compassion; (i) the myth of control and significance of surrendering the ego; (j) moment-to-moment awareness.
Demographic Description

Barry is 58 and single. He described his professional background as "conventional," business and finance positions. He loves exploration and travel. He has been studying intuition and metaphysics for over 30 years.

Intuitive Practice

Barry uses the title 'advisor' to describe his work with clients. He accesses multisensorial psychic impressions by connecting with the client's energy field in an intentional way. He also connects with Spirit and receives auditory and imagistic guidance as he provides the reading. His relationship with the client is nonhierarchical and nonjudgmental,

"There is no judgement. Spirit does not judge ... people could come here and they could tell me anything. It doesn't make any difference." He is also keenly aware of clients' vulnerability ... "the information is very delicate. You can't overdo...you can't rip their facade away."

His work is helpful to people in several ways. First, he serves as a neutral witness:

"I would say to get into the hidden parts of their personality character, things that people hide away inside themselves that eventually cause all their problems out here in the world. Things that they would never dream of sharing with anybody ... their attitudes and hidden agendas. It's not a matter of trespassing, it's a matter of being able to open up and talk about your innermost feelings without thinking that someone's going to betray you ... The funny thing about it is that once you get behind there, and it comes out through the reading, people relax more ... they don't have anything to hide anymore."

Second, he aims to give people their power back by helping them become aware of their dysfunctional patterning ..."We hide a lot of things, it has to do with our
programs. Protect the child within at all costs, no matter what the cost." Maintaining a fear-based stance is ultimately disempowering ... "most people are giving their power away to everyone else and everything else ... and once they do, nothing makes them happy anyway."

Finally, he gives them hope by providing detached information about the future, which "calms them down emotionally, gives them a boost ... and helps them get their power back."

**Unique Contribution**

Barry's home has a peaceful and comforting atmosphere. He explained that many people tell him that there is a comforting aspect, "either in my voice or the energy I project ... it all boils down to a comfort point. People tell me they feel so comfortable in my energy."

**Contextual Field Notes**

The first interview was held in Barry's home. The atmosphere was comfortable and lighthearted. A friend was present at the interview and while this led to a rather jovial atmosphere, there were some relatively minor interruptions and sound disturbances. The interview lasted for one and one-half hours, and audio taping was uneventful.

Barry was happy to participate in the research project. He related that he never looks for specific activities in which to participate, but rather allows opportunity to find him. His delightful, wry sense of humor pervaded the interview. Beneath the humor, however, a no-nonsense philosophy allowed him to address issues specifically and efficiently.

A second, confirmatory interview was held with Barry four months after the first. This interview was conducted by the research adviser for purposes of triangulation. The interview obtained the desired confirmatory information, and deepened the richness of the data. A third interview was held 16 months after the first interview. This interview was again held at Barry's home. Follow-up questions targeted for the interview included:
(a) the role of intelligence in intuitiveness, (b) childhood experiences with intuition, (c) experiences with a teacher or mentor, (d) apprenticeship, (e) desirable qualities for the development of intuition, (f) unique aspect of work, and (g) future goals.

**Member Check**

Barry had read over the transcribed interviews and said they looked "fine." He didn't wish to make any changes or clarifications. He indicated that he believed a lot of good would come from the study, and stated that he would like a copy of the finished document.

**Theoretical Notes**

Themes identified after the interviews included (a) importance of intelligence and Universal Mind; (b) developing a symbolic language system; (c) holographic theory supported by psychometry abilities; (d) the impersonal role of Spirit; (e) the role of empathy in intuitive perception; (f) the powerful yet neutral characteristic of intuition; (g) contact with deceased individuals; (h) ethical decisions belong to Spirit; (i) all people have intuitive ability; (j) intuitive perception seamless because not separated by physical senses; (k) humor requires duality; joy does not.
Dottie

Demographic Description

Dottie is a healthy and very active 71-year-old lady. She and her husband, who is a scientist, have been in an "ever-new, ever-changing" relationship for 13 years. They are the organizers of a regional energy awareness retreat that occurs annually. The couple travels together and frequently give presentations on energy awareness. Dottie attended a business college and has studied intuition for over 30 years.

Intuitive Practice

Dottie described herself as an energy consultant. When she gives an auric consultation, she identifies where there is a constriction of energetic flow, which means that feelings and thoughtforms have become stuck in the energy field. She advises: "Pay attention to the thoughts that you have, because for every thought, you have a feeling. Every thought." She provides a multidimensional assessment of energetic functioning ... "I look to see if people have a lot of psychic ability, I look to see whether they let their left brain or their right brain rule their life ... I tell them if they are grounded or if they are not, and why I think they are not."

Ultimately, she seeks to identify and evolve dysfunctional belief systems since she believes it is those systems, whether conscious or unconscious, that definitively steer our lives. If our beliefs are inconsistent with what truly makes us happy, and we follow the belief rather than the heart, constriction and physical illness will occur. She observes these constrictions start first in the subtle body, and then move into the physical body in the form of physical tension, and later manifest in physical disease.

"You're body condition can be compared to your mental attitudes. And everybody has different attitudes, a whole set of attitudes. And it's the way their emotions flow through their attitudes. And your whole body expresses, has it's own set of attitudes ... it holds itself in a particular way, and it tightens [when there is conflict]."
For example, the following observation was made regarding grandparents who consented to watch their grandchildren at a particularly stressful time because they felt guilty and obligated. The couple was visibly unhappy, and Dottie noted:

"Those guilts and fears are what kill us. It didn't make them happy. I could see they weren't. They were devastated. But their belief wouldn't let them say 'No.' That's what I want to be about. That's what I want my life to be about, if I can let one person know that it's okay to challenge beliefs."

Unique Contribution

Dottie and her husband work as a team to help people empower themselves. They encourage people to know themselves, and to have the courage to act on what they know. "If we don't teach people anything else, we'd like to tell them to pay attention to themselves, because they know best. And it doesn't matter who tells you what to do."

They encourage people to be "brave enough to change their thoughts." Change requires bravery, self-knowledge, willpower, and humility. Her advice is simple and very clear: "You've got to be willing to know what you want, and make the changes, and accept any help it takes."

Dottie helps people to acknowledge their hidden belief systems by telling them where she sees energy constricted in their aura. When asked if she helps people maintain energetic flow, she said, "That's what I'd like to do."

Contextual Field Notes

The first interview was held at Dottie's home. Her husband was present and the interview actually became a three-way interview because they happily confessed they share a heart and mind, and willingly speak for each other. Although Joe participated in the interview and provided helpful clarifications, his contributions were not used in quoting the co-investigators. There was a slight amount of background noise due to an open door; however, the taping quality was not affected.

Dottie was pleased to participate in the study and happy to talk about her work. The atmosphere was comfortable, and she exudes a warmth that can only be described as
loving. She is very interested in sharing her accumulated wisdom and is a gifted storyteller. Her use of metaphor and symbolism is superb. She has a quiet sense of humor and loves to and share herself.

The second interview took place 13 months after the first. We met again at her home; however, her husband was not present during the second interview. This gave Dottie the opportunity to exercise her considerable talent in crafting metaphor. She gave a lovely description of her intuitive impressions of a 'blooming universe.' The following topics were the subject of the second interview: (a) intuition in childhood, (b) helpfulness of work, (c) the importance of ego, (d) sacrifices involved in development, (e) developmental qualities of aura, (f) importance of flow, (g) differentiating solar plexus and heart energetics, (h) possibilities of living intuitively.

Member Check

No changes or questions were identified in the transcribed interview; however, there was a slight concern over the length of quotations that might be used in the final document. Dottie was assured that only brief quotations would be used for illustrative purposes. She was satisfied when she was assured that the transcript would not be reproduced verbatim and that quotes would be minimal and selective.

Theoretical Field Notes

Important themes noted were (a) visualization of flow; (b) focus on acceptance and unconditional love; (c) primacy of mind and belief structure; (d) dynamic nature of energy field; (e) most important change is releasing constriction; (f) differentiate personal and impersonal emotions; (g) growthful nature of universe; (h) development of language system vs. interpretation; (i) importance of taking risks; (j) being intuitive involves sacrifice.
Conrad

Demographic Description

Conrad is 49 years old and is partnered in a long-term marriage. He has a master’s degree and has worked as a teacher in many academic institutions. His primary work now is in helping people create their SoulHuman partnership, and he has had a private practice in two states for many years. He also is an expert in the Mayan culture, and conducts educational / transformation tours in Central America. He has been involved in intuitive studies for over 25 years.

Intuitive Practice

Conrad identifies as a transformational therapist. He believes that psychology currently is spiraling into a more soul-related endeavor. His work is truly transformational; he strives to help the client effect a deep level of change that is a result of the client’s readiness, willingness and commitment to transform and evolve the life’s experience through the energy of the soul. The goal of transformational therapy is to open the heart to the energy of the soul and "to use intuition to really help people understand what is the deeper purpose within their life." In that endeavor, he steps into the unknown. As a therapist, "you may have no idea where you're going with the material as you're listening to the soul of that person. But rather, as you trust, and learn how to dance the dance with another individual. It's not important to know where it is going, or how it will fit, but rather ... it always fits."

For his transformational work, he has designed a series of exercises that help clients explore different levels of the interior world to help them find the mythic part of themselves, and to stimulate and open the heart. He views the psyche as a dynamic system, and helps clients dialogue with and "begin to develop a relationship with that part of the psyche that is heart related—soul-related" so that "one can begin to understand that soul's path, the agenda of the soul for this life. So we can communicate to the other parts of ourself that keep saying, 'We can't do that.'"
The ultimate goal is integration and expression of the soul through the physical form, which Conrad calls the SoulHuman partnership. At this level, there is no right or wrong, good or bad, but "natural cycles that we all go through in order to be transformed. We are striving "to find the Goddess, the feminine, to find that purpose and meaning in our lives, which means that we are going to face ... us. Whatever it is that we're saying that we don't want to face inside of ourselves. To bring our whole life together."

Contextual Field Notes

The first interview took place in Conrad's office, which is filled with sacred objects from across the world, especially from Maya Mexico and Central America. This interview was a co-interview, with two interviewers posing questions in an attempt to obtain information in a timely and efficient manner. The research adviser was the second interviewer. The broadness of the subject matter made it easy to become sidetracked, and it was helpful to have two interviewers to maintain focus. Due to a problem with travel logistics the interview was a bit late getting started and while two hours had been allotted for the interview, it actually lasted for one and one-half hours.

Conrad is a gifted teacher, and speaks with great conviction and wisdom. There is a rhythmic quality to his speech that is at once mesmerizing and energizing. His primary concern for the interview was in imparting an understanding of the soul's relationship to intuition to balance other forms of intuition that we might investigate that were more psychically oriented.

The second interview was held by telephone, and occurred 12 months after the first interview. The interview was one hour in length. Topics of focus included: (a) elaborating on mythic structure used in therapy, (b) elaboration of energetic work and the importance of opening a portal, (c) differentiating psi from intuition, (d) unique contribution to clients, (e) relationship of intelligence to intuition, (f) qualities to cultivate in intuitional development, (g) possibilities of global intuition, (h) intuitive experiences in childhood.
Member Check

Conrad had not read the transcribed interview closely, but said that he trusted it was an accurate representation of our previous interaction. The list of general themes were faxed to him at his office, and he gave feedback regarding their content. His primary concern was about the relationship between empathy and intuition. He related that he believes what gives the ability for intuition is compassion rather than empathy, and felt that it was important to make the distinction between ego-based empathy and compassion which transcends the personal self. His suggestions were integrated into the study. He stated that he would like a copy of the completed document and a copy of the second transcribed interview.

Theoretical Notes

Themes identified in the interviews included (a) differentiating different levels of intuitiveness; (b) importance of heart in transformative work; (c) use of mythic structure to help people change; (d) SoulHuman partnership; (e) nature of impress; (f) compassion vs. empathy; (g) process of re-educating the intellect; (h) energetic portal opens for communication from unseen world; (i) concept of inner teacher; (j) differentiating impersonal from nonpersonal.
Marie

Demographic Description

Marie is 46, and is partnered in a happy long-term marriage. She described her partner as not being intuitively oriented himself, but very supportive of her interests and needs. Marie has a degree in nursing and worked as a nurse for many years until health problems forced her to discontinue that employment. She has been involved in intuitive and healing studies for over 20 years.

Intuitive Practice

Marie describes herself as a Holistic Practitioner. She has been trained in many forms of energy work and alternative healing. Her teachers include beings of both physical and nonphysical nature. Her training includes traditional therapeutic touch that was taught in the nursing setting, energy work that affects cellular consciousness and evolution, energy work through guides and beings of light, and a special relationship with Jesus and the Holy Spirit in which she continues to learn and evolve personally and with respect to her work.

Marie's relationship with her clients is caring and nonjudgmental as well as mutual and synergistic. She honors their process and views her clients as important teachers in her own life. She begins her work with clients by asking "What would you like to have support in?" Clients typically relate experiencing a painful life pattern in which they feel confused and helpless to change. She works with an energy process in which there is an "unfolding, a sense of being present, and allowing." In this process, she functions "like a tuning fork" to "let the energy come through" to help them.

She is very intentional about the clients she works with: "I go into meditative spaces, and call on a soul level the people that are to work with me next for the lessons that I'm learning for myself. I know that as they come to be helped, I will learn and unfold, so it's mutually supportive."
When asked how her practice is helpful to people, she consulted her guides, took a lengthy pause, and then responded:

"There are four major areas that my work supports people in. The first has to do with soul work, including soul review, soul progression, the understanding of the soul's progress in history, and the interrelation of the current life experience. The process releases some impediments related to the soul's growth, provides purposeful support in opening to one's potential, and facilitates release from the karmic wheel (where experiences repeat over and over).

Fulfilling one's potential. In work called Flow, Alignment, and Connection™, clients are given support in opening to their soul's greater abilities. The client increases his or her potential for growth and self-realization as they come in contact with these higher parts of the soul.

Third area is about opening spaces which allow growth and transformation more easily. This includes work at both the soul and personality level, and the emotional level, and the mental level. The transformational spaces allow for restructuring and reorganizing with patterns of higher flow, peace and ease.

And the fourth area has to do with supportive space to encourage the soul to demonstrate more of its diving potential, which is about living and being God in expression. That seems to be all."

Marie explained that she is a conduit for the energy of God, Jesus, the Holy spirit, and other guides. In that space, "I work from a place of having no awareness or expectation. I just listen to the needs of the client, go to the process, and allow God to show me what needs to be done." She feels that Source works through her to help people in profound ways at many levels of being.

**Unique Contribution**

When asked about her unique contribution to her clients, Marie paused and replied, "I saw myself in a space of trust, and the trust is related to my relationship with God, with Jesus, and the Holy Spirit. I saw myself as having such direct experience that I could trust this process."
Contextual Field Notes

The initial interview was conducted at Marie's home. This interview was a co-interview that was arranged for purposes of triangulation. In a co-interview, a second interviewer participates in the interviewing process so that questions are posed from the perspectives of two individuals and there is less chance of omitting information. The research adviser was the co-interviewer, and the interview lasted for three hours. The setting was a beautiful outdoor patio that overlooked a natural lake, so there was some extraneous background noise; however, the interference was minimal and did not detract from the quality of the recording.

Marie was a welcoming and gracious interviewee. She is in continuous contact with her intuitive guidance and her guides, and used her guidance throughout the interview to provide us with the most accurate information possible. She gave generously of her time and her knowledge and let us know that she respected and honored the research process in which we were involved. Her answers were clear, concise, and deeply considered. Her smile, fun-loving nature, and fascination with life were delightful and contagious.

The second interview with only one interviewer was conducted by phone and lasted for one hour and fifteen minutes. Again, Marie's answers were specific and thorough and articulated only after she had ample time to clearly understand her inner guidance. The focus of the second interview included: (a) helpful aspects of her intuitive practice, (b) personal motivation for doing healing work, (c) unique contribution to clients, (d) process of inner work, (e) developmental process, (f) development of self-trust, (g) role of intention in healing work, (h) role of intelligence in intuitiveness, (i) empathy and compassion in healing, and (j) possibilities of global intuition.

Member Check

After perusing the transcript, Marie found no errors or changes she wished to make. She thought the themes identified were comprehensive and "a good summary of the intuitive process." She was interested in how she would be quoted in the final
document and said she would appreciate having the opportunity to view portions of the manuscript pertaining specifically to her interviews before the document was submitted. These wishes and requests were honored through the completion of the project.

**Theoretical Notes**

Important themes identified in the interviews included (a) telepathy and hearing guides; (b) communication with animals; (c) individual differences in telepathic communication; (d) physical body used as conduit for spiritual energy; (e) spiritual quality of unconditional love; (f) intercession experience; (g) strong trust in God and Holy Spirit; (h) harmony and non-traumatic aspect of spiritual emergence; (i) use of positive feelings: intrigue, excitement, happiness; (j) healing experience as awakening; (k) massive knowledge base contributes to intuition; (l) constant personal development.
Demographic Description

Peter is 47 years old, has been married for 25 years, and is the father of two teen-aged children. His formal academic training is in orthopedic physical therapy, and he worked as a traditional therapist for several years before moving in a more intuitive direction professionally. Formal training has been acquired in the United States, Europe, and China in both western and eastern medicine and different forms of energy work. He teaches workshops at schools and universities throughout the United States. He has been involved in intuitive studies for the past 13 years.

Intuitive Practice

Formal training and professional license classify Peter as an orthopedic physical therapist; however, in reality his practice is far more encompassing. Typically, clients present with a physical problem in the skeletomuscular system. He aims to effect a second order change in the system, which means addressing the primary lesion of a constriction at any level of experience. If a secondary condition is corrected without also addressing the deeper level energetic pattern, the pattern will usually re-manifest even more intensely. Peter currently works explicitly through the invocation of angelic energies, since working with his own energy system (as he was trained in China) depletes his body and causes him to be critically ill. He works intuitively because "intuitive abilities allow you to get to the heart of the problem in a hurry, and efficiently recognize and allow and facilitate healing to occur where it really counts."

His relationship with the client is mutual, respectful, and nonjudgmental. He receives them by listening to their problem and then poses the questions, "Why did you come, what would you like to do here, what would you like to create?" He invokes angelic presence and angelic energies course through him, answering his questions as to the location of the primary lesion and helping him to understand which of his healing
tools to use, and at which level to work. The following is an example of his work with clairvoyant vision, clairsentience, and angelic energies:

"... in my eyes, I'll have a vision. For example, if I'm looking at the large intestine ... they've well developed that sign language. They can show me a large intestine like that. And they can show me which flexure, or which portion of that large intestine that is ... they'll show me, no question about it. They'll me a heart or a lung, or a bladder, or small intestine, or the ileocecal valve. And I have all this sign language that they use if I'm looking at the viscera. And I'll say, "Take me specifically into the liver, or take me specifically into the heart," and then, I'll get progressively more into the detail of that arena. And then I'll ask, "Is this a structural, is this emotional, is this ...." I can ask all these questions. They'll go, "No. No. Yes. No." Well, is this something that needs to be released? Or, take me to a related structure. Is this the primary lesion? "No." Then take me to the primary problem.

This is where it's really fascinating. And they'll take me into a whole different system, like a chakra. And they'll say, "Go to the sixth chakra, the back aspect of the body. That's where the real problem is." And so you'll go there. And you'll go, "Okay, if that's the real problem, let's come out of this right now. Measure the physical self. Then go back in, work within a chakra, then go measure the physical self again, and see if what you thought was the primary, or a big preoccupation for the patient, their symptom area, changes around working around working in this thing you've been shown that you would have no idea ... I would have no idea that somebody's ankle problem or foot problem was related to the sixth chakra."

Peter was trained scientifically, and is very aware of the controversial nature of his work. He explained that while the energies he works with are not currently measurable by scientific existing scientific instruments, it does not follow that those energies do not exist. Rather, he pointed to significance of the effects of his work, and stated that those effects can be measured quite easily. He is currently collecting data so that he can determine the long-term efficacy of his work and share that information in written form.
Unique Contribution

When asked about his unique qualities as an intuitive healer, he replied, "purity, openheartedness ... something that makes people feel very loved and comfortable. And it is particularly often ascribed to my eyes. And I don't know what that is, and I don't own it. I just think of it as a gift."

Another quality of which he is particularly aware and values highly is,
"the ability to be in both the realm of angels, and the realm of the earthplane, at once. And to use my sensibilities to what angels are saying, to bring that dimension down to where it's available to the client. To bring those insights into the practical realm of the client's understanding, and to facilitate angelic manifestation within that client's body."

Contextual Field Notes

The first interview took place in the interviewer's home since Peter was in town teaching a class and conducting healing sessions. The setting was comfortable and quiet and there were few distractions. The interview lasted for two hours and the audio taping process was uneventful.

Peter is a very articulate and interesting man. Although he is soft-spoken, his enthusiasm pervades his being and his language. He has a quick mind and a ready laugh. He has a vast and multidisciplinary base of knowledge in both the arts and sciences which contributed to a fascinating interview process.

The second interview was conducted by telephone seven months after the first contact. The interview lasted for one hour and audio taping obtained good sound quality. The interview was conducted late at night for the investigator due to a significant time differential. Topics covered in the second contact included: (a) helpfulness of intuitive practice, (b) motivation for doing healing work, (c) unique contribution, (d) nonlocal healing, (e) aspects of soul work, (f) process of angelic invocation, (g) process of clarity and inner work, (h) process of energy transformation, (i) role of intelligence and intuition, (j) developmental process, and (k) intuitiveness in childhood.
Member Check

After reviewing the transcript, Peter found a few grammatical errors and misspellings that were subsequently corrected. He indicated that he thought the general themes identified were a "good summary, pretty comprehensive" and could not identify any concepts with which he had a disagreement or felt the need to expand conceptually. He related that he really enjoyed the process of the interview and transcription and felt there was a synergy in the process. One of his goals is to write a book, and he felt that this research experience might expedite that process. Interestingly, a psychic consultant had told him just before our interview that he would write a book, but that it would be written through a tape recorder. We agreed that he would be provided with computer disks that contained both of his interviews so that he could more easily work with the information.

Theoretical Notes

Themes identified in the interviews included (a) the development of new sensory abilities; (b) importance of observation and free will; (c) different types of intuition; (d) body is used to step down high vibration angelic energies; (e) importance of feeling in his work; (f) client is teacher and co-creator; (g) professional liability; (h) use of imagination and mind projection; (i) constancy of development; (j) motivated by strong positive emotions; (k) importance of obtaining client’s conscious permission.
Lynn

Demographic Description

Lynn is in her 50's and is partnered in a long-term marriage. She has five children. She also has several grandchildren with whom she is very close, and enjoys spending time with her family. She has a degree in geology and completed a master's program in theology. Several years were spent working professionally as a social work supervisor in a large city. She studied for two years with a nationally-known astrologer, and subsequently began a private practice. She has been involved in intuitive studies for over 20 years.

Intuitive Practice

Lynn uses karmic astrology as a tool to help clients become aware of patterns of constriction in their lives. These patterns may be evidenced at virtually any level; intrapsychically or interpersonally. Lynn views individuals not as a solid entity, but as a system of flexible parts, a dynamic system that can be tweaked to perform at ever higher levels of efficiency--when people choose to make changes. According to astrology, many belief systems and tendencies are innate, determined by the soul and evidenced throughout life. She is able to identify past-life patterns and present-life belief systems and explain those to the client in a way that promotes choice.

To help in this endeavor, she identifies strong points and empowers clients by utilizing their strengths to achieve their goals and work through problems:

"Instead of saying 'You've gotta be different.' [to the client] it's like find ways to work with what you've got." For example, if a client had high professional goals, good social skills, and low tenacity, she might suggest that they partner professionally with a person who was a dedicated worker and who could use their social skills so that both people could win. When she reframes their psyche and life situation in terms of their personal uniqueness, clients can shift from the perspective that "their life sucks," to "begin to look at themselves instead as all these parts, and see how much of the parts are okay, and that they're really not such a disaster ... they're really pretty functional."
Lynn does not cultivate a relationship with her clients; in fact, intimacy is the aspect of her work that she finds least attractive. Her intuitive, impersonal connection is strong, nonjudgmental, and highly neutral. In her estimation, the challenge for her clients is "to come to terms with first of all accepting your patterns. Saying, 'Hey, they're there. Big deal.'" After the consultation, when individuals are aware of and have accepted their patterns, "I feel like what they get from it is a sense of choice. That they're a little more empowered."

**Unique Contribution**

Lynn feels that her unique contribution is an easy "capacity to suspend judgment. I think I have a way of looking at who people are that is neither positive nor negative." She has a unique way of circumventing defense systems in that she describes energetic patterns that are occurring in this life, but presents the pattern in terms of a past life. This creates an immediate empathic connection between the client and their 'dysfunctional self,' because the *personality* has already died, but the *energy pattern* has lived on. Presenting patterns in terms of past lives decreases defenses dramatically. Essentially, the client owns the dysfunctional energy pattern, which opens more options and makes balance possible.

**Contextual Field Notes**

The first interview took place in Lynn's office. The setting was comfortable, quiet, and was conducive to the interview, which lasted for two hours and fifteen minutes. There were no problems with recording.

Lynn had debated over whether or not to participate in the study since she is very busy and prioritizes time so she can be available for her family. She was interested in the study, and although she practices as a karmic astrologer, prefers to focus on the scientific aspects of her practice rather than the intuitive aspects. Her knowledge base includes history, theology, science, humanities, and the arts, among others, and she converses with
ease and fluidity on almost any topic. Her presentation was extremely logical, articulate, and impersonally connected.

The second interview occurred eight months after the first, and lasted for two hours. We met again at her office after working hours, and the atmosphere was peaceful and conducive to discussion. Themes covered in the second interview involved: (a) the soul's karmic connection and influence in this life, (b) motivation for working intuitively, (c) unique contribution of work, (d) negative aspects of occupation, (e) role of commitment in development, (f) apprenticeship, (g) use of ritual for intuitive shift, (h) developmental process, (i) new sensory abilities, (j) possibilities of global intuition, (k) ethical considerations of intuitive work.

Member Check

Lynn read over the transcription quite thoroughly. She made several grammatical changes and identified three words that were transcribed incorrectly. For example, the word "rationally" was changed to "rationality," and the word "imply" was changed to "apply." She was in agreement with the general themes identified across participants and made no changes or suggestions. She was interested in obtaining a copy of the second interview, decided that a computer disk would be preferable to a hard copy of the transcript.

Theoretical Notes

Important themes identified in the interviews included (a) use of ritual to move into intuitive perception; (b) client is dynamic system; (c) differentiation of psychic abilities; (d) spiraling characteristic of energy; (e) primary nature of soul; (f) individual differences in learning; (g) primacy of physicality and rationality in her experience; (h) use of past lives to circumvent current life defenses; (i) intuitive experiences in childhood; (j) communication with deceased family; (k) effortless quality of intuition.
Caroline

Demographic Description
Caroline is in her 40's and is not currently partnered. She has worked for many years as a writer and a publisher. She has degrees in journalism and theology, and recently completed a doctoral degree in the newly formed field of energy medicine. She has been involved in some form of intuitive development since she was a child.

Intuitive Practice
The practice of medical intuition, or energy medicine, involves ascertaining the energetic causes for a physical illness. Caroline helps people understand, from a spiritual or energetic perspective, why they are physically ill. Whether people are ill, or are becoming ill, she helps them see with clarity the archetypal pattern of the soul that is present behind the illness and/or negative events in life. She helps people find a purpose or meaning for their pain. When sense and purpose are given to a painful process, it becomes less painful. The symbolic, intuitive aspect of self is needed to access these understandings. She explained that,

"In many ways, I think my role is to ground and take the myth out of intuition ... True intuitive power is clear sight ... the clarity of recognition of, 'I see the archetypal pattern here ... I see what's going on here.' Once the archetypal pattern is sensed intuitively, the individual can then influence their perception of, as well as the process of the archetypal cycle. Ultimately, people are able to experience less personal pain as they move through life's challenges. She gives people "the option of rising above the physical level of a crisis; detaching from the people involved in the crisis and looking only at the archetypal dynamic." From this perspective, they are able to become aware of and contribute consciously to the maturational process of their soul.

Since Caroline works as a teacher and medical intuitive, she frequently encounters people who are terminally ill. She explained she used to think that people were sent to her so that she could help them get better, because "their possibility for changing
something is a little bit stronger than if they weren't sent to me ... I feel like I can offer someone some kind of hope." She related that she used to think that her intuition was primarily useful for the physical act of healing; however, her views have changed. "Now I think that people are sent to me sometimes because they're going to die and I can perceive what they need to hear that would help heal what they need to do before they die. That stage of my life has matured so that I now can see that ... and have the vocabulary to see that."

Unique Contribution

Caroline's unique contribution is that she helps people understand their "contracts," which are the archetypal agreements that individuals make at the soul level before they incarnate as a human being, "agreements as to what pattern's we're going to process in this lifetime." The archetypes are simply universal energetic patterns that are energetically imbued in individuals, just as their physical characteristics are imbued by their DNA. Caroline is able to intuitively sense these energetic patterns that are present in the energy field and, therefore, the psychological makeup of an individual. Archetypal patterns determine what people and situations individuals attract to themselves, as well as how they will personally react to those people and situations. While the archetypal patterns are predetermined, just as one's height or physical appearance is predetermined, the way that one uses those energies to create or not create is an exercise of free will.

For example, she explained that actor Michael Landon, "had an incredible calling to be responsible to help the family archetype regroup in our cultures." That archetypal pattern was something that he was predestined to experience in this lifetime. Consequently, he did many television programs that were family oriented, "he had nine children. He was always in that kind of atmosphere." However, she explained that he was imbalanced in his crusade for the family, because "he was obsessed with that sense. He could never do enough. Nothing was enough ... and so he burned himself out" and died of cancer at a very young age.
Contextual Field Notes

The initial contact took place in Caroline's home. The setting was comfortable and conducive to the interview; however, there were several telephone interruptions that disrupted the flow of the interview. Recording was uneventful, and the quality of the tape was very good. The interview lasted for two and one half hours.

Caroline was feeling very ill at the interview, and graciously gave of her time in spite of her discomfort. She indicated that her thinking was not as quick or clear as she would have liked because of medications she had taken for her flu. In spite of her physical challenges, she provided an interesting and stimulating discussion of her intuitive abilities and practice.

The second interview took place six months after the first interview. It was conducted by telephone and lasted for 15 minutes, although one-half hour had been scheduled. Caroline indicated that is was a hectic time because she had been out of the country for an extended time and had just flown in the day before. Consequently, she was able to give information to clarify previous statements and fill in demographic information, but was unable to engage in any follow up exploration of research topics.

Member Check

Caroline was unable to review the transcript and general themes because of her extensive travel schedule. However, she related that her secretary had looked over the material and indicated that everything looked "good." She was happy to proceed with the study without further scrutiny of the interim findings, and expressed interest in seeing the finished document.

Theoretical Notes

Important themes identified in the interview include (a) use of mythic structures / archetypes; (b) personal v. impersonal emotions; (c) symbolic sight and impersonal mind; (d) apprenticeship; (e) healing as listening and adhering to one's own intuitive voice:
(f) dark night and the emptying process; (g) the process of spiritual awakening; (h) cycles of time; (i) contract of soul; (j) differentiate intuitive abilities, (k) healing may occur through the process of dying.
Demographic Description

Oscar is 46 years old, is married, and has one daughter. He has dual citizenship in the United States and Peru. He holds a masters degree in counseling and a doctorate in ethnospiritual studies from universities in the United States. He has a private practice as a transpersonal psychotherapist, and also conducts travel tours in South America. He apprenticed in the traditional shamanistic tradition in South America over a period of 20 years. He has been involved in some form of intuitive study for over 30 years.

Intuitive Practice

Oscar identifies as an ethnospiritual therapist. He uses both his traditional and intuitive training in his work with people. He claims to have no particular goal in his work, "no preconceived notion of what the person's problem is," but to "respect the inherent knowledge within the energy system of the person in front of me."

While he has trained extensively in traditional psychotherapy, "As an ethnospiritual healer, it's all intuition ... The person comes in, they carry an energy form with them. Depending on how much inner work I've done before they come in, I get coloration of their auric field. I use all three of the forms of intuitive diagnosis: clairsentience, clairaudience, and clairvoyance. And based on the resonance between all three ways of perceiving multisensorial information, I guide them."

His relationship with clients is one of "total acceptance of the individual, which creates the appropriate energy conditions for the intuitive healing. Total acceptance. No judgement." The relationship is characterized by "trust, rapport, nurturance, a sense of nonjudgmental interaction, and a total respect and appreciation for the experience that both of us are sharing ... very free, very open, and very loving."

He prefers to help clients find their own answers, to "be their own intuitive" and to "get in touch with their own inner healer." In that regard he will act as a mirror for the client and ask them questions about their self-perceptions until they are able to identify
that real power lies in owning the full responsibility of their experience: "very quickly I try to move into the notion that what they see in me, if they recognize it, they have it in themselves."

He related that he doesn't have a specific goal for a client, but creates a "safe and nurturing space for the individual to be themselves," and encourages a "resonant rapport". The therapist becomes a "vessel for this clear, transparent expression of universal love that permeates all of life." These conditions set the stage for "great healings and transformations."

**Unique Contribution**

Oscar's unique contribution is that he is very articulate, and is able to "put into words the experiences of others, that make a lot of sense for them ... help them see their experience is more related to spiritual evolution rather than pathology, and reframing it through language." Metaphorically, he elaborated,

"The ability to offer a very loving, nurturing, and supportive environment in which they can blossom. And describe that blossoming back to them in words than encourage them to have a lot of trust that they should share that blossoming with those around them. And not to repress it."

**Contextual Field Notes**

The first interview took place at a private residence, since Oscar was in town on professional business. The interview occurred late at night, and he had recently arrived by plane and was preparing to teach the workshop the next day. We were both tired; however, the quality of the interview was surprisingly good. We did cut the interview a bit short because of our fatigue. That contact lasted for one hour and fifteen minutes.

Oscar was very interested in the study. Because of his bicultural experiences, he is very interested in anything that will unite seemingly incompatible worlds. He is an earthy individual, very bright, and possesses a quick and infectious laugh. He is an
extremely focused person and was able to provide a great deal of concentrated information in a short span of time. He has a reputation among his following as being a trickster.

The second interview took place three months after the first and was held by telephone. The taping was uneventful. The interview lasted for one hour and covered the following topics: (a) childhood experiences, (b) differentiating psi from intuition, (c) significance of nonpersonal psyche, (d) apprenticeship experience, (e) discernment and inner work, (f) unique contribution to clients, (g) development of new sensory abilities, (h) role of intellect in intuitive development, (i) qualities that enhance intuition, and (j) dimensional reality.

**Member Check**

Oscar read the transcribed interview and stated that it was an excellent reproduction of the interview. He agreed with and supported the general themes. and had one important clarification. He stated that the ethical distillation was exceptional in that it was a "beautiful synthesis of the conditions necessary to not violate another person's karma." He also suggested that the term "sixth sense" be omitted and to use in its place the term "multisensory." The distinction between sixth sense and multisensory system is that the multisensory system is more attuned to transpersonal, spiritual dimensions that are of a higher vibratory level, while the sixth sense is more related to the physical plane of existence. This clarification was integrated into the document.

**Theoretical Notes**

Themes identified in the interviews include (a) development in two worlds; (b) differentiate sixth sense from multisensory; (c) intuition as healing force; (d) rainbow bridge and activation of psychic system; (e) communication with deceased; (f) differentiate intellect from intelligence; (g) importance of clarity; (h) primacy of heart in intuition; (i) dimensional reality; (j) nature of near death experience and oneness with Source; (k) the importance of the heart in intuitive perception.
Peer Debriefing

Peer debriefing was not a linear process, nor was it associated with a specific individual or interview. Rather, debriefing and conceptualization were threaded throughout the course of the study. Although debriefing meetings were scheduled at regular intervals, the conceptual process more often occurred spontaneously; researchers tended to connect informally by telephone to communicate new concepts and formulations. This process was quite in keeping with the fluid nature of the intuition, and allowed the researchers to honor their unique intuitive processes. Additionally, during meetings and telephone conversations it was impossible to record who had what idea because of the synergistic and cooperative quality of the interaction. The following are some of the themes that occurred and their developmental process.

Feeling driven and searching for something at an early stage of intuitive development was noted quite early in the research process. It was as if the intuitive drive was part of the fundamental identity of the co-investigators. The importance of nonattachment and play were later identified as contributing to the process.

The question of whether psychic intuition was different from the healing orientation was brought up early on, with mixed opinions among the researchers. This question led to an exploration of the available literature, and the discovery of research on the mind and energy field that empirically illustrated those differences.

The theme of actively choosing to develop intuitively was identified through the interviews, but the aspect of personal commitment contributing to and accelerating development was a result of participating in workshops. This theme was discussed among the researchers and the synergistic component noted.

Engaging in a ritual, however small, to engage the intuitive shift was identified. Shortly thereafter, the process of moving the ego aside and connecting or merging with a higher power was noted. Later, it was decided to use the word ‘surrender’ in the process of detaching from the ego.
The process of spiritual awakening was identified as contributing to intuitive development. Subsequent formulations identified that some co-investigators described traumatic experiences, and others described more harmonious transitions. The concept of divine intercession was suggested in peer debriefing. Additionally, the process of emptying the little self in order to allow the higher self was identified.

The concept of a period of apprenticeship in intuitive development and mastery was contributed by a co-investigator. A related theme soon became apparent when the apprenticeship experiences described by other co-investigators had a common characteristic, which was that the period of apprenticeship seemed to be orchestrated by a higher power.

Trust was a theme that possessed interesting dimensions. Originally, two dimensions were noted. The first was the development of trust in the self, followed by trust in Spirit and the higher self. Later, the concept of trusting the process evolved to include the ultimate trust in Source.

The importance of attaining clarity on personal issues in order to be discerning of intuitive knowings was identified. This led to the question of whether the development of intuition should include some form of self-examination, or inner work, and what form that process should take. Conceptual agreement was not reached among the researchers regarding whether an external source of input or supervision was needed to achieve clarity, or whether a personal spiritual practice would suffice. The question was asked of the co-investigators with equally mixed opinions.

An associated concept was the need to obtain permission in order to work with clients using intuitive abilities. Because of the powerful and nonlocal aspects of intuition, it was noted that obtaining permission to work intuitively was important at two levels: the conscious level of the personality and the unconscious level of the soul. The need for clarity and discernment when obtaining permission at the level of the soul was identified.

The importance of evolving empathy to compassion was an important theme. The process of differentiating the personal from the nonpersonal emotions was likewise discussed and incorporated into the discussion. The distinction of personal and
nonpersonal emotions led to differentiating between the impersonal and nonpersonal aspects of self. The associated concepts of clarity and compassion were identified and discussed.

The role of intelligence in intuition was considered. This question was prompted by an awareness of the rational mind's struggle with the intuitive process. These questions led to conceptualizing intuitive development from a softer perspective. Subsequently, participants were asked what qualities of mind or energetic patterns contributed to intuitive development, rather than specific techniques or skills.
Conceptual Expansion: The Relationship of Psi, Intuition, and Spiritual Development

As the study unfolded, several individuals in the expanding research network made comments such as: "Intuition is more than parlor tricks, anyone can learn to pull a rabbit out of a hat," and "Psychic vision is the byproduct of a larger process." Traditional spiritual and esoteric authors such as Bailey (1932) and Steiner (1994) discussed psychic abilities as the byproduct of spiritual development. Joy (1979) discussed all psi phenomena as byproducts of the development of "expanded states of consciousness." He further indicated that it is irrelevant whether this expansion occurs by conscious choice and intentional development, or by accident, as in a near-death-experience (NDE).

Spiritual development. Stanislov and Christina Grof (1990) have explained that psychic abilities often develop as a result of the process of spiritual emergence. Spiritual emergence is the experience of a range of states of consciousness, which although healing and transforming, can be unsettling and sometimes quite frightening. The experience is more likely to be frightening if it is sudden and dramatic, rather than gradual and developmental. In fact, the Grofs first used the term "spiritual emergency" because of their experience with the more traumatic type of development, and subsequently changed the term to "spiritual emergence" since they found that not all experiences were fast or traumatic. They identified six nonlinear patterns in the spiritual emergence process: (a) connection with the collective unconscious, and opening to a life myth, (b) shamanic journey, (c) the awakening of kundalini energies, (d) the emergence of a karmic pattern, for example, past-life recall, (e) manifestation of psychic abilities and higher perceptive abilities, and (f) possession by predatory entities. Greenwell (1990) also discussed spiritual emergence in terms of developing the relationship of the little self and Higher Self. Her book outlined and explained the experiences that accompany spiritual development and the transformations that result from the kundalini or Goddess energies being activated.

The term 'expanded consciousness' is another way of saying spiritual development. Bohm, one of the leading physicists of our time, stated that "Consciousness
is an awareness of how the internal is related to the whole." He elaborated that as a society, we have become less aware of the internal signals that communicate the interconnectedness and wholeness that is actually present. He explained that in ancient times, hunters and gathers spent approximately 16 hours a week obtaining food; therefore, they had a good deal of time to simply 'be.' He emphasized that we need time for emptiness and quiet in order to access wholeness. Capra (1996) also explained consciousness as an awareness that all of life is a vast web of interconnectedness.

Consciousness has also been described as the underlying energy field that permeates and connects All that Is, or the is the missing hidden variable in the structure of matter.

**Psychic intuition and spiritual intuition.** Hunt (1996) explained the difference between psychic and spiritual or intuitive perceptions. From her research on energy fields, she has found that the human energy field contains a continuum of vibrations, similar to the chakra system. The very low frequencies (350 to 600 cycles per second) are related to life's biological processes, or a grounded state in material reality. The low end vibrations arise from brain and nerve activity. Very high frequencies (as high as 200,000 cycles per second) are related to the mind, and a spiritual or mystical reality. Hunt has identified differences among the energy fields of people while they are experiencing different types of intuitive perception. Grounded, material reality states of consciousness are in the low range. Psychic perception and altered reality experiences were measured in the mid- and upper vibratory level. Mystical or spiritual reality was observed to possess the complete vibratory range, including the low and the high ranges, and all the vibrations in between. (See Figure 3).

Hunt also noted differences in the perceptions of psychics and mystics. People who were in the mid range were identified as working with psychic or metaphysical reality. Their frequencies were extended above 400 Hz, and the information they provided was related to current life and predictions about future material happenings. Some were very skilled in the ability to obtain hidden information. She observed that the lower mind-field energies were very powerful. Mystics had the most expanded
Figure 3. Consciousness Spectrum Schema
awareness, as well as a full range of uninterrupted frequencies. She found that mystics
had the abilities of psychics, but also accessed profound spiritual knowings that were
universal and transcendent. The full range of their field frequencies is not yet
measurable. Equipment reached the maximum at 200 KHz. She observed and sensed
powerful white light in the presence of the mystics.

Spiritual and psychic development appears to depend on the ability to understand,
experience, and consciously interact with the invisible world. Science is coming to
understand more clearly the interconnections and effects of the invisible world on the
visible. However, it is not necessarily the understanding, but the experience of, and
interaction with, the invisible world that brings it into conscious reality. The
ethnospiritual therapist, Oscar, explained that intuition is enhanced by experiencing
expanded states of consciousness, and one powerful form of expanded consciousness is
the near death experience.

"The people who have had near death experiences have a large advantage over those who haven't when it comes to trusting their experience. Because they contacted that oneness, that one Source, they went to the light. They know tangibly that it exists. There's no doubt anymore. So they're never separate, they don't feel estranged. Hence, the ego is dissolved."

Oscar speaks from experience since he has had several near death experiences.
He explained that these experiences were major contributors to his development of
consciousness and intuitive abilities.

Dannion Brinkley (1992), an author who survived being struck by lightning, described the awareness that accompanied his near-death experience.

"I knew the destiny of everything in the universe. Even the simplest things, like a raindrop. There isn't a raindrop anywhere whose destiny is anything but to make it back to the sea. We are all just raindrops trying to get back to the Source, the place from where we came, (p. 127.)"

After his NDE, Brinkley developed acute psychic and empathic abilities.
Conrad distinguished between psychism and intuition by explaining they are different perceptions that are interpreted with two different lenses. Psychic information is interpreted through the head and the gut, while intuition is interpreted through the heart. The information is going to be perceived differently when it is interpreted through the lens of the heart. When information is interpreted through the third and sixth chakras "we can work with psychic, or power information that is very transcendent ... it's coming from unseen realms. It's coming from accurate sources. But it may not be moving people into the path of the soul's purpose." He explained that information interpreted through the lens of the heart will take the person on the "journey of the SoulHuman partnership," whereas information viewed through other lenses is "interpreted through personal history" and is more attuned to the journey of the ego.

Conrad discussed his personal experiences with psychic and intuitive orientations. He explained that at a certain point in his personal development, he began to move away from working psychically because,

"I realized that I felt like a charlatan, that I was just taking money from individuals, giving them information that was accurate, but not helping them to go anywhere. And the psychological, the spiritual part of me, just had a very difficult time doing that. So I stepped out of the psychic and began a very different journey, probably around '83, '84, into the realms of the soul, and fully developing the realms of soul-to-soul work with individuals, and how to begin to help an individual to get in touch with that material ... I use the soul's direction ... to help them understand what their purpose is ... why are there really here in this lifetime?"

The focus of the heart is what "opens us directly to the soul ... it's a direct line into your soul ... opening you into you." He explained that there is an inner teacher, or "guiding force" inside everyone, and that the inner world is a place of innate organization. However, the only way to understand that organization, for the purpose of soul development, "is through the perceptions of the heart. Because any other focus, a psychic focus, or a power focus, or a sexual focus, doesn't give us the same set of tools on how we interpret that map." He explained that moving into the heart, the journey of the soul,
brings, "a different quietness ... a different 'a-ha,' an integration that occurs when it's something that moves, that brings us into the path of our life ... and the purpose of the soul."

Conrad explained that his decision to shift into working at a soul level was not made without conflict. He felt very grounded and safe in the psychic abilities he had used for many years. "That was the hardest part, initially. Because it was easier to rely upon the psychic ability, instead of having to develop and clear out a whole different form of awarenesses within myself ... to be able to use that soul-to-soul connection and communication." When asked if he gave them up completely, or just stopped using them, he replied, "I gave the psychic abilities up ... because they really are incompatible with the other [heart focus]. You develop other forms of knowing and awareness which are very different in how they're used ... it's not something that you can try to access to do some of the other tricks. The [heart-based] abilities actually give me a much broader base when I moved into them. But it took me a few years to want to trust and believe that."

He believes that the study of the soul, and soul-to-soul work is "the leap that psychology is trying to make ... a lot of the sacred work is to bring us to the next spiral of what it means to have a soul-related therapy. One that is really based ... on the deeper myths and structures [of the psyche].

Oscar also made the distinction of focusing through the solar plexus or the heart:

"If you're working from solar plexus, or heart, the most important thing in my experience is not identify with being the source of the healing. That's all that is required from a transpersonal, ethical perspective, in my experience. The minute you say, "Oh, I got this read, and this is about your past life, and this is gonna be helpful to you," and start giving directives? There's a 50/50 chance that you're totally off. [But] if you allow the person to come up with their own vision, there's a 100% chance that it's their own vision."

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He went on to explain that he works almost exclusively from the heart,

"My intuition nowadays is not mental at all. Most people think that intuition is located somewhere in the head, and it's not. It's all heart. My mind seems to be in my chest area, all I have in my head is energy, and my chest is where I get the information. So I'm seeing with the heart, I'm listening with the heart. It's not even a feeling anymore, an emotion, or anything like that. There are no words to describe it. It's just a knowing that comes through the spiritual heart. The higher universal heart of humanity. Its almost like you're tapping into the akasha, the akashic records for every thought, every word, every experience that's been birthed in the universe ... is just available to you. And that's where the disciplined imagination comes in."

The heart has been considered central to spiritual and intuitive development both historically and cross-culturally (Chodron, 1995; Fox, 1996). The heart, which is symbolic of love, reliability, connectedness, and expansion, is the vehicle through which the soul speaks (Zukav, 1990). Through feelings, the soul guides the individual through physical reality, much as a ship is guided on a voyage. The language of feelings is the language of the soul. The feeling system is open to inspiration and guidance from outside the physical realm, and is geared toward growth and transcendence. The language of emotion belongs to the personality. The emotional system is programmed, closed, and geared toward survival (Hunt, 1996).

Sussman (1996), an expert on dimensional reality, related that Source or God Consciousness is communicated through the heart. She explained that the heart is the bridge between the self and the experience of cosmic light and as that bridge is entered, there is a blending between the individual heart and the heart of Source. She also likened the individual heart to the entire universe, and explained that the constant steady beat of the individual heart mirrors the rhythmic breathing and constant expansion of the cosmos. The heart is seat of life force, described by Sussman as an "evolving, spirited, mischevious, blissful, and loving vessel."

Milne (1995), an intuitive and visionary craniosacral therapist, related that the heart is the primary component of his visionary perception. He explained that the word
"heart" contains four separate words: ear, hear, heat and art. Listening and perceiving with the heart requires not only listening with the ears, but with the whole being. Detachment feels cool and impersonal only until warmed by compassion. The heat from a healer's hands is a potent form of energy, and the process of healing into wholeness is a hot-blooded endeavor that is "above all things, an art." From decades of work as a craniosacral therapist, Milne has concluded that visionary intuition involves perceiving through the heart which unites the external, visual perceptions with the contemplative, internal perceptions.

Dottie described that she sees the energy of the heart as the movement of emotions in the subtle body. Her vision identifies emotions that are ego attached versus emotions that are spiritual and nonattached. She explained that everyone has personal emotions and interrelated thoughts, but mental clarity and emotional nonattachment are the keys to moving those emotions and thoughtforms. She used Mother Theresa as an example:

"Her energy would be more clear, because she just accepted everything and let it go. See, when we don't [let energy go], we get little clouds in there. It's like when there's storm coming in the sky ... you can see the little clouds forming. They're gathering there to do something. Well, that's what we're like. And when we have little light clouds, and real bright inner energy, that's because we're feeling that way. We're feeling light, fluffy and ... wonderful.

She also explained how she sees the difference between a person who is motivated from personal interests and one who is spiritually motivated:

"You can just look at somebody and see if they're coming from their reality or from something else. You feel it. You feel the same thing I see. Talk about light and dark ... genuine and not genuine. That's the way the energy changes. If I look at you and I'm genuinely interested in you ... then my energy is going to be light, easy, sunshiney, whatever. But if I'm just putting on a show, and I'm really bored, it'll show up in a more opaque color, a darker color."
Dottie used the metaphor of brightness, and explained that she perceives people who are more consciously spiritually motivated to have brighter energy fields, or auras: "Some people are 4 watt bulbs, and some people are 400 [watt bulbs], and we turn our light switch up and down, like a dimmer switch."

A metaphysical bookstore owner was consulted to help with literature that might clarify or discuss these findings. He explained that the distinction of different forms of intuition is not one about which people are willing to write, because they are reluctant to impose their own interpretations and definitions on the subject matter. Interpretations tend to impose limits, and lock things down instead of letting them stay in the evolution of flow. Illusion is often created by interpretation, which keeps one from seeing "what is."

Rather than finding words to define the different concepts, nonverbal sources were examined. The search led to a visionary artist by the name of Alex Grey, who produced a series of paintings entitled "Sacred Mirrors." The series of paintings visually depicts the process of spiritual development from physical form through nonphysical field in a way that words cannot capture. (See Figures 4 - 6).
Figure 4. Psychic Energy System
Alex Grey, 1980, Acrylic on Linen
Figure 5. Spiritual Energy System

Alex Grey, 1981, Acrylic on Canvas
Figure 6. Universal Mind Lattice
Alex Grey, 1980, Acrylic on Canvas
Outline: Experience for Practitioner

I. Specific sensory experiences

II. Shift into intuitive perception
   a. ritual
   b. surrender / move ego aside
   c. expand energy / merging or connecting

III. Intuitive gestalt / metaphors

IV. Importance of individual differences

"The most beautiful thing we can experience is the mysterious. Recognition of the mystery of the universe is the source of all true science. He to whom emotions are a stranger, who can no longer pause to wonder and stand rapt in awe is as good as dead; his eyes are closed."

— Albert Einstein

Specific Sensory Experiences

The sensory experiences described by the co-investigators are not the product of the traditional five-sense system that is responsible for perceiving physical reality, but of the multisensory system described by Zukav (1990). Of particular interest was the lived experience of the intuitive practitioner: What really happened when they received information or "knowings?" What was that like, and how did it feel? The experience was difficult for the co-investigators to describe, since many received information from multiple sensory modes, often simultaneously. The following sensory experiences are a result of the multisensory system that responded to the intention and directional focus of the co-investigator, rather than to physical stimuli:

Ellen explained that when she gives a reading, "I smell things ... oftentimes, when I'm dealing with things that I feel are coming from Spirit, they're almost always associated
with a scent. Physically, I feel temperatures." She described her sense of the grief that results from the death of a loved one.

"I smell and feel dirt when it comes to graves. So if I hold your hands, I can say that there has been someone who has passed over, that it's been a while back, but that there has been a death in the past for you because the dirt will feel crumbly in my hand and smell dry. Or I can say that there has been a death that has either been in the recent past or still causes you sorrow, like it just happened. And I feel dirt in my hand as though it sticks together. So that is my symbol and my smell and my feel that grief is still there if the death has been recent." In general, "I use all my senses. Not all the time or all at the same time. But generally in a reading, a good reading, almost all of those are touched on at one time or another."

The use of scent and physical sensation was very strong for Ellen. Barry, on the other hand, rarely received information via scent, but was extremely visual. Both Ellen and Barry tapped into a nonphysical dimension where they would hear 'Spirit' giving them information verbally. Receiving intuitive information via the sense of hearing is called clairaudience. Ellen described the experience of hearing Spirit: "I don't actually hear a voice, but it's as though one were coming out of my thinking ... it's coming out of my thoughts. I recognize that sometimes they talk the same way and have the same sense of humor."

Barry described simply "hearing a voice." He explained that, from his perception, "The sixth sense is comprised of all your other senses. They [Spirit] will put some of the pictures together for you. It comes through a flow of conversation, is what it normally does. And you just get into the person's energy pattern. Then they start to show you symbols of what's going on inside of that person. And then you can connect these symbols, or sometimes Spirit's out there and will whisper in your ear, "Do this or way that,' and then you knit together the reading."

The dynamic nature of the experience is conveyed by many of the phrases used to describe the experience: "put the pictures together," "flow of conversation," and "knit together the reading."
Barry and Ellen both gave descriptions that support the concept that the multisensory system uses the five-sense system to deliver information. He further explained that the "sixth sense is comprised of all your other senses." And while information does not typically come to him via his sense of olfaction, he recently he had a new experience in which his sense of smell was used in the reading:

"A guy came in and I got into his reading and all of a sudden I started smelling food. And I knew I wasn't cooking anything. And I smelled all these different kinds of food. And I thought, 'Why would I be smelling food?' Well come to find out, he was a chef. So they, or whoever, Spirit, this intelligence ... they utilize all of your five senses to give you information."

Ellen and Barry agreed that it was important to verify psychic impressions, or information received through symbols. Verification was achieved by tuning into confirming information that arrived via another sense, such as a visual symbol with a sound or scent. A felt sense, also called a somatic hit or visceral response, was also an important verification of the accuracy of the psychic impression. Ellen related that she evaluates her impressions: "I usually double check. You see, I usually have more than one thing that comes to me ... I'll wait for a second onslaught of something else to come through."

Dottie described her visual experience of human energy field, which she has seen for 70 years. She sees "little layers of energy around the body," which is called the aura. The layers relate to different levels of experience: physical, emotional, and mental. She gave an impromptu description of my emotional energy:

"I can tell what your belief system is by where you're holding your energies. Like right now, you're into an emotionally wonderful time. It's wonderful. It's yellow, it's blue, it shines ... But, say you were unhappy, very unhappy, then it would have an opaque imagery ... it wouldn't have any of this light stuff flickering around. You wouldn't be able to see through it as plain. And I would say you're feeling some pretty heavy stuff. [If it's opaque] you believe something that's creating a pretty heavy feeling for you."
As we continued to speak, Dottie explained the dynamic quality of energy and the thought/feeling connection by illustrating something she had just seen in a particularly animated part of our interview: "What we just talked about? I saw a little energy line ... it came, and it went, trailing around and through your heart area. Just a little gray stream of thought ... it moved in, and you felt it (in your heart area), and it left."

Caroline's experience was different from the other co-investigators. She emphasized strongly that she had no physical sensory experience. She explained. "It's the experience of impersonal data filtering into your head, that you have no personal reference for recognizing." She reported no sensation at all,

"Not for me. I can't speak for someone else. I'm the most boring intuitive on the planet. I have absolutely no physical sensations. I don't start rocking and rolling, I don't hear music, I don't see lights. Nothing. I just get very distant, very impersonal, and [receive] a stream of information ... a stream of data."

In contrast, Peter was very sense-oriented.

"I'm actually shown things, I hear things, I know things, I see things, I get visions, I hear voices, I have knowings. I just feel something in my body. I read my physical self when I'm interactive with a person's energy. I found it incredibly informative. All those factors come into play. Vision, knowing, sensing, feeling hearing. I've even had experiences where I smell things. I've had incredibly, absolutely undeniable information that came through the sense of smell." For example: "I'll feel angelic energies just kind of brushing my cheek, or see their colors. Sometimes I just see the vision of them. I saw one just a couple of weeks ago. Hovering over a patient, and it wrapped its wings (or energy tendrils, or whatever), around this man, and hugged him. It was very beautiful."

Conrad described sensing the human energy field both kinesthetically and visually. He also described having visual images that occurred spontaneously as he worked with clients, images that appeared to be transposed over clients as he observed them, almost as if a transparent movie screen were playing. Later, he described that process changing, when it became too time-consuming to see and interpret those images.
He began to, "have an impress in a matter of a second of all that material that would normally take 10-15 minutes to be played out."

Oscar explained that, "I use all three of the forms of intuitive diagnosis: clairsentience, clairaudience, and clairvoyance. And based on the resonance between all three ways of perceiving, multisensorial information, I guide the client." He cautioned that intuition can be murky and confused, unless (a) the ego is completely removed from the process, and (b) the practitioner has opened to an expanded, nonpersonal sense of being,

"...the intuition comes in many ways. Psychic impressions are very intuitive, yet they can be very confusing if you're not empty. If you're not stepping out of the way. The only time they won't be confusing is if they carry with them some visceral response, like goosebumps, or gut feelings, jerks in the arms or legs. There's a lot of somatic or physical hits that come with a good impression."

The reason why supporting information via a second sensory system is so important is that psychic impressions may become contaminated with unconscious material that typically arises from unresolved personal issues. Although the information being received may be pure, the unconscious thoughts and feelings of the practitioner have the potential to color and distort information that is received psychically. Barry and Ellen discussed the need for confirmatory impressions in their work. The importance of discernment and the process of engaging in inner work to maintain clarity will be addressed in a later section.

Deb described her experience of sensing things as energy. For instance, she experiences abstract concepts such as "joy" or "choice" as patterns of energy that is able to sense clairvoyantly. She related that,

"Basically, what I experience is that you can see patterns of energy coming up through somebody's body. And that's one level of being able to clairvoyantly see. And looking at what we would refer to as a cellular matrix, which is essentially a connection of all your cells. And 'choice' is energy. So energy coming up through your system, in the form of choice, can be tracked through your system like anything else. So you can sit with somebody and see where choice
frequently is stopped in the system. If they're working with a very terminal illness, a cancer or a very life threatening illness that's not necessarily terminal, it's easy for me to identify where in their system they're blocked at the cellular level, and then work with those cells to release what's happening so that the choice can continue."

Marie talked about her experience of intuition as the tracking of dynamic energies:

"I open to the process, the energy comes in, and for a while I may just be experiencing the energy, and I am guided where to place my hands. Next, I may be aware of some soul information and begin to share this. I may speak to the client about the energy that I am observing coming into their body and what changes are occurring. Next, I may be led to move to another part of the body. The process keeps unfolding and unfolding as we go along, each step leading to the next.

Some parts of the experience may be sensed visually, such as viewing a past-life event or observing the energetic changes with intuitive sight. Sometimes I hear telepathically from a guide or the client's soul the information that is to be shared. As the process occurs there is much that is experienced kinesthetically, in a felt-sense way, such as sensations of the energy moving (flowing or not flowing), tingling, heat or cold. There are also emotional expressions felt such as Love, Compassion, Joy, and Peace.

Marie was not the only co-investigator to talk about her intuitive perceptions accessing information related to soul or past-lives. Five of the 10 co-investigators described perceiving karmic information and using that information in their work to help people change dysfunctional patterns. All 10 co-investigators expressed the belief in and importance of, the soul in the process of human development.

Additionally, Marie talked of how she developed her ability to communicate telepathically with animals.

"I realized that my cat spoke telepathically on a different frequency channel than my dogs, much like being on a different radio channel. My cat taught me how to find this different frequency range, and then I was able to easily connect with her. I had other similar experiences with cats, that belonged to friends. Once I learned to tune into the "radio
channel," I could communicate freely. At first it was a little bit of a stretch for me. And my cat kept working with me, she said, 'I want you to learn' ... so she taught me how to do that with her.

Shift Into Intuitive Mode

The co-investigators who experienced a shift in perception all agreed that the shift into intuitive mode initially required attention and practice. Later, it can be experienced as automatic or second-nature, but the ability to automatically shift was reported to come only with a great deal of discipline and practice. Three themes appeared to be connected to the ability to shift into an intuitive perceptual mode: (a) a mental intention or physically engaging in a ritual, (b) surrendering the ego, and (c) expanding the energy or attentional field.

Intention or ritual. Ellen suggested that many people need to 'set the stage' for an intuitive shift with a practice or a ceremony of some type: "It's sort of like back in the old days when they put the cape on and get the sword out and light the candle, like, this is the time." Indeed, several of the participants described using some sort of ritual, however minimal, to engage their intuitive mode. Ellen described her own ritual as "using the [client's] hand as my connection. Holding the hand I start with the lines, the shape of the hand, the fingertips, and then from that point on it just opens the door ... I use the palm as my psychic doorway."

Barry uses intention guided by years of practice:

"After you've done it so long, it just becomes a part of the norm. I don't sense anything different. I'm going inside of myself looking at those pictures I'm shown. So you can either go there with your eyes open or your eyes closed ... it doesn't make any difference, those pictures are still there ... " He described the process as simple, "All you're doing is focusing all of your energy in that one place, inside of yourself. But it has to be to the exclusion of everything else out here in your life. Can't be scattered. You're at perfect rest in there. If you'll just shut up, and go into the silence, they'll start handing it to you on a silver platter. That's magic."
Lynn described using a pattern of speech to engage the shift process:

"I almost see the way I approach a chart as a mandala. I have a very specific opening phrasing even... 'I always begin with the rising sign, and that's called the child of the parents... That's almost like a litany. There's a repetitive quality that sort of shifts your consciousness that says, 'This is what we're doing now.' And it has a kind of dance quality to it."

A Mandala is a circular design which has appeared throughout the ages in religion and art. The word mandala is Sanskrit for "circle." The mandala has often been used in meditation as a way to journey through various layers of consciousness to the center where one experiences union with Source. When asked if she experienced her mandala this way, Lynn replied,

"Yeah... And it feels like it draws you in, and then it has it's own energy. And the symbols are so meaningful. It's like going around the chart in the way I imagine old sorcerers used to walk a maze to get energy. They mentally walk the path. And your mind is walking the chart, which is [like] walking the path. And by walking the pattern, you renew the resonance over and over."

Marie described using a "very specific dynamic for how the energy is introduced" in her Flow, Alignment and Connection™ work. In this process, "I invoke the light, I open to the light, I receive the light, and I am the light."

Similarly, Peter uses an invocation, although a less structured form.

"It's totally intention, it's even a formality, but an important one. I say to the person, 'Now, I'm just going to, as a formality, ask your permission to invoke your guardian angels and your higher self.' And they say, 'Well, sure that'd be fine. Go ahead.' Very few people would ever say 'No' to that, interestingly. And then I do."

The shift is immediate for Oscar, who described his intuitive shift when working with clients: "They sit down and immediately, all I need to do is look at their solar plexus and heart area, and that puts me in an altered state, immediately. There's a shift"
**Surrender or moving the ego aside.** The second step in moving toward intuitive mode involved shifting perspective to a state of nonattachment, or relinquishing control of and stepping away from the judgments and needs of the ego. Surrendering the ego is critical for accurate intuitive perception to occur. Caroline described a 'universal truth' in which the development of "wise sight" or the "impersonal third eye" depends on the ability to surrender or remove oneself from the ego. She compared clear intuitive sight to a laser beam that is unaffected by external influences, and less disciplined intuition to a candle flame that is easily disturbed. She shared Lynn's perspective that the developmental process is unique for each individual. The following descriptions of this non-ego state of surrender were shared:

Ellen described the feeling of surrender as,

"You're just accepting. And so part of you is aside. You haven't left your body, but it's like you're not really aware of a whole lot except it's okay right here, it's a safe spot. And probably protected, but nice, they say ... but for me it's just a stepping aside. An 'Okay, there's no more. I don't have to worry about laundry.'"

Barry's experience is more of an immediate click: "It's like an actor going out on stage. No matter what is going on in your personal life, you have to be able to go out and put on that show, or do your part ... I just click out of me."

Lynn, who is very physically oriented, characteristically described the experience in physical terms:

"I see [the shift] as what happens when you release your need to maintain your ego." And, "I don't begin in that space. That's after I've been with the person a while, literally seeing the chart as being with them. Whether they're present or not, that [the chart] is their painting. And that as I get more present with that person's painting, that it becomes of greater importance than my own personality. That what they are is more meaningful, and there's actually a shift, to where the way that I'm viewing it almost feels like the way they would view it. I wouldn't do that in a wholly rational space." And additionally: "There's a relaxed quality that's beyond a simple letting go. I don't know how to explain it. It's like there's a body relaxing, and a head letting go, that goes together and lets it start moving ... I feel like it takes away your barriers."
Conrad did not address nonattachment directly, but rather discussed his personal ego reactions in sessions. He related that,

"I allow myself to take that material in, to take those patterns in. To become aware of certain areas that I didn't necessarily always have the depth of silence that I would have liked to have had. And usually if that depth of silence isn't there, I am always looking then, in a session, 'Is there some material that I need to be working with in this area, for myself?'"

For Caroline, the experience of surrender was that of being impersonal and completely divorced from her personal emotional system:

"The best way I can describe it is an impersonal, totally detached ... stream of information that filters into my mind, and then turns off. And the moment, the instant, that I feel it connecting to my emotional center, then I know its contaminated. If there's any emotion to it, it's contaminated. It's not accurate. It's got to be completely detached, completely unemotional, and feel like a thoroughly unfamiliar thought."

Oscar was as emphatic as Caroline in his belief that the ego has no role in clear intuitive healing. He explained,

"Imagine if you just stepped out of the way, connected with a transpersonal part of the self, and let the individual give you their life, share their life with you. And all you need to do is know that you are not the one doing the reflecting back. It's all them. And all it takes is to love intensely, in a nonjudgmental way, with total acceptance, creating an energy field so that the person can be totally their self. And it's their self." Further, he elaborated that "If I weren't there, the person would still derive the benefits for what they're coming to see me for. It's one of those paradoxes. It's almost like I'm a holographic projection. This person needs for me to be there ... now, at this stage of their development, so that they can have some sort of parameter, or bearing, in which to situate their experience. But ultimately, I'm not doing anything. Their need to find guidance is creating me."
Oscar references the fact that for ultimate clarity, the practitioner should not influence the client in any way, but merely provide a clear mirror for the client to view themselves, because "the power comes from them realizing that no matter how much they want to criticize themselves, or doubt themselves, or be insecure about what they're giving to you, you're mirroring back that. In a way that allows them to take full responsibility for their experience, rather than seeking some tangible reality in you for it." The experience Oscar describes is different from the traditional therapeutic relationship in that he has connected with a higher aspect of self, or higher power and allows an intense love to flow through him.

Peter explained that he works exclusively through the invocation of angelic energies, for if he works with his own energy using Chinese energy techniques, he becomes seriously ill. At one point in his private practice, he was forced to take a nine-month hiatus because using his own energy to effect client change, as he was taught in China, nearly took his life. He began to succumb to severe allergies and immune system dysfunction. He explained that,

"With angelic energies, I can work - as long as I stay out of my ego, because my ego will take me out of that angelic energy. If I care whether a person gets better, if I have some vested interest in their getting better, guess who's energy I'm working out of? Mine. And it has all the deleterious effects of my previous practice."

Deb related her experience of surrender by explaining, "I'm very clear that I'm a facilitator. That I don't know the outcome. That I don't need to know the outcome. That when I think that I know the outcome, I just kind of get in the way." Her work is spiritually guided with the goal of facilitating the opening of the client at all levels.

"There is an opening that is experienced at some point in the process for each person. And many people aren't conscious of it. It depends on lots of different variables. But in that space, I have come to the process of just surrendering, and allowing. And, when I said being the clearest facilitator, that's part of that. The more you can allow
the flow, and trust the person's process ... trust that person who has breast cancer may need to die. Even though there are 100 other things that could be done."

At a profound level, Deb related that surrendering is, for her, the "deepest level of service." When questioned as to whether the ego completely dissolved, she replied,

"I don't really know that that's the goal in this situation. But, you're moving into a space of being able to detach from that. And for me, it became more comfortable when I had a real deep understanding that I really wasn't in control. That the control was a myth. It was one that I held for quite a while, but it was a myth. And sometimes it's easier to merge."

Marie was also quite clear in her experience of surrender as a healer,

"I work from a place of having no awareness or expectation. Other than listening to [the client's needs] and then going into the session, and just allowing God to show me what it is that needs to be done. I don't have any feeling of being in any position, it's more a place of surrender, in terms of being available to the client, but at the same time recognizing that it's God bringing through the work. And I'm there to facilitate or help in any way. I'm instructed, but I'm not running the show. I'm not in charge of the session. I'm there to support them in any way to give them information and awareness that's coming to me and to be like a link; somebody in a physical body for them."

The experience of detaching from the ego, or surrender, was an important factor for nine of the 10 co-investigators. In the traditional therapeutic setting, helpers typically remain in the ego, have treatment plans and goals for the client, and maintain a nonjudgmental and positive regard for the client. For nine of the 10 intuitive practitioners, there was a sense of moving into a heightened sense of consciousness or connection with Source, and a sense of relaxing experienced somewhere in the bodymind. Oscar further described that sense of surrender as a place where,
"You don't struggle. It's almost like you're not doing it. It's doing you. And that requires letting go of control. And it requires not worrying about whether you're doing it right. And it requires, like they say in AA or 12-step programs, if you don't believe in a higher power, then fake it till you make it. It requires really imagining that you are intuitive to unleash its full expression."

The sense of giving up control is very difficult for the ego, because the ego is the part of the mind that understands and believes through logic and analysis, by gathering pieces and making sense of the whole. The intuitive mind knows through surrendering and allowing, opening to the whole and understanding through means that are not analytical such as metaphor and symbols. The analytical mind has been described as masculine; the intuitive mind as feminine (Woodman & Dickson, 1996).

Conrad addressed the fear that the ego feels when it surrenders to the intuitive mind that is "feminine oriented." He explained that the feminine oriented always takes us out of who we are, "That's why many people think they want the feminine, and then suddenly as they start exploring the feminine, they start having to go into directions, and do things, and become things within themselves that they don't want to do." He explained that the ego is so frightened of losing control because moving toward the intuitive or feminine not only "takes us out of what we think we are," but "lets us merge with with who we are." The merging Conrad described is the SoulHuman blending that is the foundation of his therapeutic work.

The importance of surrendering the biases and needs of the ego was made clear by Oscar, who related that not only is intuition a byproduct of merging with something bigger than oneself, it is literally becoming that bigger self:

"... there's no separation between you and it. So you're not even identifying with the precognitive impression you're getting, or the telepathic transmission ... it goes beyond the ajna, and tends to be so impersonal that there's no way that it can become contaminated with ego-based, unresolved issues. It takes you one step further."

(The ajna is the sixth chakra, located between the eyebrows. It has been traditionally called the 'third eye' because of its influence in psychic sense and spiritual development.)
It is possible to access intuition without having clarity or surrendering the ego. Undisciplined intuition was described metaphorically by Caroline as a candle flame which is subject to contamination and distortion. Undisciplined intuition is apparent when intuitive practitioners have not become clear on their mental and emotional biases and thus give distorted information. One co-investigator gave the following example of an intuitive practitioner whose sense was clouded by personal issues:

"Sometimes there are characteristic failures in certain people ... one practitioner was so unhappy in her marriage, every woman who went there, she would kill off their husband for them, whether he was going to die or not. Now, you call that unscrupulous or unethical. But that's just where she was. Because she was so unhappy inside herself. She thought that every other woman that was having problems with her marriage was unhappy, too. They may have been, but she didn't have to kill off their husband. I'm sure that information wasn't there, per se."

It was further explained that "you can get a quirk or warp" in any practitioner, and that intuitive energy can be perceived through that filter. The quirk or warp is really an example of ego issues that have not been dealt with, manifesting through intuitive knowings. It is an example of what Kautz (1993) discussed as "subconscious blocks."

This brings up the issue of ethical behavior and discernment, which will be covered in a later section. However, this co-investigator related that the most important thing to remember is balance: we can't find all negatives because for every negative there is a positive to counterbalance the negative. Psychic readers who provide all negatives are "desperately unhappy and unfulfilled inside of themselves ... they just ask for negative things to come through, or see negative things for people ... if you look for negative things, you'll see negative things. If you look for positive things, you'll see positive things. And if you looking in a balanced way, you'll see both positive and negative things."

It is interesting that, with the exception of one participant, these co-investigators agree about the importance of surrendering the ego to be able to work intuitively. Only Dottie's description was different from the other co-investigators, for the reason that she does not ever experience a shift in awareness. She has, from the day she was born,
continuously seen the human aura. There is no time when that perception it is not present for her. Consequently, she doesn't move ego aside or feel a perspective shift. She related that,

"What I see is nothing that I look for. It's always there. I cannot shut it on or off. It's like, if you look at me (and I'm just assuming), you see my skin, you see my hair. And after a while, you don't pay any particular attention to it. And what I see is that there are little layers of energy around your body."

It is readily apparent that Dottie's consistent and deep observation of people in the whole of their complexity has contributed to her life philosophy of acceptance and unconditional love. While the process of her experience is different, in that there is no conscious shift or developmental pattern, the development of consciousness is quite similar, and will be discussed in future sections.

Expanding the Energy Field / Connecting or Blending With a Higher Energy.
Nine co-investigators conveyed that the intuitive shift quite naturally follows the relaxing of one's ego boundaries. In order to understand this last phase of expansion and connection, it is important to remember the subtle aspects of the energy body. Humans possess a physical body and an energetic body, and those bodies can be conceptualized as vibrational patterns on a continuum of density. On this continuum of vibrational density, a diamond or crystal would be much further down the continuum than the human body, and the laser beam much higher on the continuum. The physical body of a human being is composed of dense matter that, when compared to light, vibrates at a very slow rate.

There are different vibratory rates even within the human body. For example, Hunt (1996) related that the human musculature vibrates anywhere from zero to 250 cycles per second; approximately 3 cycles per second in the anal sphincter muscle, and 250 cycles per second in the small and sensitive muscles of the eye. In comparison, the light energy that feeds the life force (prana or ch'i) vibrates at one billion cycles per
second (Shealy & Myss, 1995). It is interesting the the vibratory rate within the physical body mirrors the vibrational continuum in the increasing vibratory rate from earth (root chakra) to divine (crown chakra).

The process of expanding the energy field allows a person, through intention and meditative shifts in consciousness, to expand the energy body and to connect more easily with life force energy or universal mind. Several of the co-investigators made reference to connecting or blending with another's energy field or different form of energy.

Ellen described her experience of psychic intuition as, "It's like a universal mind type thing, and pieces of energy that you have ... We're both sitting here and our auras are mingling, and we're becoming one entity. So I would pick up things from you." She commented on the experience of merging, that "it's very humbling to be used as a vehicle in some way."

Barry also emphasized the experience of an all knowing energy that he taps into:

"Some people are into Spirit, and all that, I guess you could call it Spirit. All I know is that there is a different type of energy. It's like an all knowing, all pervading energy pattern that exists, and anybody can tap it. Call it Spirit, call it God, call it taffy if you want to. It doesn't make any difference what you call it. It's there."

Lynn described two different states of expansion: one she experiences in public speaking, and another in her work in private practice.

Regarding speaking: "After I had been speaking for a while, I could feel a sense of becoming one with the audience. When I started feeling a different energy ... it felt as if I [wasn't] ... quite as attached to my body, and lighter in a way that felt more energized ... as if I could go on forever. That it really had a flow to it, and it felt that I had tapped into a source, like you'd plug yourself in. And once that shift occurred, it would just fly. I mean, I'd be, 'Wow, what a great thing to say, isn't that interesting? Wow!'"
Reading charts for clients:

"And you can actually feel it move like that. You can feel a kind of .... it's almost like a central circle, that begins to move into a spiral ... there's something in the middle of your body that feels like it's right in the solar plexus. It feels like it circles, that you have a physical sensation of something going around the way a cap goes around ... but the energy goes around and around for a while, and it moves out both ways [up the spine and down the trunk and legs] in a spiral. It's relaxed, it isn't compressed. Which is very different than relaxing at a physical level. That's purely physical, which is compressed. You lie down, and the energy sinks on yo ... when you lay on a bed, your energy sinks.

But when you move into that other mode, when you allow source to begin to channel, or to begin to move with you ... or you interdance ... There is a word in Catholic theology, "choriesis", which means the choreography of dancing with infinity without becoming a part of it. That you're dancing among, but you remain distinctive. It's a theological term for how Jesus is with God. And [the reading is] like a coriesis ... you allow source energy to dance with your energy, and in doing that, you become utterly calm. You're so safe. But, the energy isn't compressed. The energy is lengthened in spirals, both up and down. You see, because it goes both ways. Which then allows you to become free, because you're not compressed in the middle. It's coming out, both ways. And it really feels like that ... it just expands, it's not a compressive energy."

Lynn was asked if the feeling was one of being 'lifted up' as other co-investigators had described. She replied, "Yes! Yes, that's exactly what that is. That's exactly the image. It expands ... they really do, they don't press on you. Out from the center, every way from there. But it starts as a coil.

Peter also emphasized the feeling of expansion,

"You know the saying, 'And he was lifted up.' That's my experience of angelic energy. I can tell when I come into the presence of angels in a very intentional way because I feel my energy lifted up. I feel my spine get straighter, I feel my feet get lighter. I feel myself being virtually sucked up. It's a physical experience that I have. And it's a wonderful feeling! When you work with angelic energy, if you can stay in that energy, which is a lifted-up-ness, you stay there all day. You feel lifted up, phenomenally. It's a very glorious place to be. And it's very instructional. It has applications to the whole of life."

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Conrad's feeling of expansion was also very physical:

"You've been pulsating at a very heightened energy that's moving through you. One of the ways that I've learned to move with that is ... letting my own energy expand and become much larger. Sometimes I'd work with an image of literally feeling my energy field just expanding."

Oscar described a merging of his and his client's energy field: "It is important that you are able to merge with the other energy field, creating one harmonic, vibratory resonant field," He also alluded to the mechanism that influences the merging process: "At that point, your intention alone can either raise it, or lower it."

However, he was clear that the merging must be done without ego investment, that the intuitive healer must be nonattached to "wanting to help" from a personal perspective:

"Empathy is required in the sense where you can be that person's experience, share that person's experience, yet not lose yourself in them. Because then there's an ego identification. If you're taking on their pain, if you're taking on their suffering, you're still coming from a place of ego ... of wanting to rescue ... or be sensitive ... or wanting to really be there for them. You're still putting yourself (small 's') into it. And that retards the actual self-empowerment for the person."

Deb, who works as a healer, explained that she is aware personal issues through her experience of constrictions in her physical and subtle bodies:

"It's easiest for me to connect with that energy when my own energy field is expanded. So I meditate to kind of open and be aware of where I'm constricted, where my energy is constricted." She also related that, "My experience is that my energy field gets large and connects with what's coming through. So I can't necessarily do that from a smaller personality place, in fact it's pretty impossible. It's really about moving much further, both to the soul planes and then much further beyond frequently. So that my energy field becomes more diffuse, which makes it easier for it to connect with a larger field of energy, a larger vortex. And then that comes through my system, to the client, or to whatever area of the earth that I'm working with."
Marie's description was also healing-oriented:

"You learn how to open those energy patterns and the flow helps to bring the energy up and through to transform, rather than staying stuck and limited. It starts to flow. And when it flows, there's a reestablishment of harmony and peace, and there's a releasing process that goes with that... Basically what happens is you get in these beautiful, expanded states of energy, and you feel these changes occurring in the way you feel about things, and the way you understand things."

Many of the co-investigators describe a sense of being lifted up, or an energy that lightens them and allows for the experience of freedom and expansion. The different phases of awareness and sensory experience described in the 'shift' set the stage for the more dynamic intuitive experience. This dynamic experience will be discussed in terms of a 'gestalt.'

**Intuitive Gestalt**

"We cover our houses and streets with the concrete. We use telephones instead of telepathy. We are completely disconnected with the flow of nature."

*Marina Abramovic*

The co-investigators description of their sensory experiences in intuitive mode was enlightening, yet somehow seemed incomplete. The descriptions, given by sensory experience, seemed oddly disconnected. It was as if several pieces of a puzzle had been given, but did not quite fit together. A 'gestalt' is the experience of something as being more than the sum of its parts, and while the co-investigators gave very good descriptions of their sensory experiences, there was a 'gestalt' to the experience that seemed to be missing. Participants were asked if there were a metaphor that could describe the overall 'feel' of the intuitive mode, since the experience itself is difficult to capture in linear language. Indeed, all of the metaphors provided by the co-investigators contributed to a clearer understanding of how it feels to work in intuitive mode. Themes identified in the metaphoric description included a sense of nonattachment, lack of form
or boundaries, or reduced awareness of the physical body. A second theme was that of surrender and merging, connecting or blending. The last theme was one of dynamic movement that was directed by a will other than one's own. Metaphoric examples included "flow," "liquid," "taffy," "wind," and "stream." The following are some examples of those descriptions:

Ellen described her overall awareness as being similar to the feeling one has.

"... after two glasses of wine ... It's a mellow mode, but not like things are muted. It makes me think of a thinning ... there are certain things that are taken away, like alcohol would do. Certain inhibitions are taken away, but you don't have the muting quality of alcohol. It's just an acceptance ... nice and comfy ... You're just accepting, and part of you is aside."

Barry attributed the qualities of "invisible" and "euphoric" to the intuitive experience. When asked for a metaphor, he responded,

"Liquid. You become liquid. You're not a human being anymore because you're not aware of yourself. You're not aware of mind or senses. You become liquid ... It flows. It just flows, like water. You flow like liquid and you're not separated by senses, or anything of that nature. It's just like ... flow, liquid. That's the only way I can explain it."

Lynn acknowledged a profound energy shift that was outside of space-time.

"I will find that I'll be reading someone's chart, and I'll almost feel a little spacey, or I'll have a sense of a shift of energy in which I'll actually hear myself - it's as if I'll hear my voice and a part of myself is saying, 'Wow, that's really interesting. I don't know that I would have thought of that.' That feels like it just a source thing." And further, "It's not related to space-time ... it's different. [Physical reality] is totally out of notice. Inconsequential. Like there's no awareness of it ... Which is why I think you feel like you have that light sense where you feel really light."
Later, Lynn again described the difference between operating intuitively versus operating with her analytical mind: “I would describe the intuitive as feeling more fluid... Because what’s rational, you have to work at a little bit. You have to put some energy in, of your own. When you’re intuitive you don’t. You do not have to put you own energy into it.”

Peter described the physical and emotional aspects of the experience:

"Oh, it's a wonderful feeling! When I feel angel energy swirling around me ... that's like flying on a magic carpet. I go along for the ride. I'm realizing that I'm being swept up ... I couldn't draw a line to saw where it starts and stops, where I start and stop, where angelic energy starts and stops, where my patient or client's energy starts and stops. I really couldn't tell you ... I don't have words."

Caroline's description was more mentally-oriented, and less physical or emotional:

"It's a stream of data ... It's something that goes, "Okay, I get a sense of their childhood right now. I get a sense of this pattern. I get a sense of this pattern. It's a flow. A flow of very impersonal information. Very definitely."

Oscar described the feel of his intuitive mode as a sort of surfacing,

"It's like going back to the moment when I woke up, coming out of a dream. It's like a return to that, coming out of the dreamtime." And later: "It feels very peaceful. It feels like I'm letting go of me. It feels like there's no working. It feels like a death. It feels like taking that last breath. Surrender ... effortless. And then it is all there for you. It's right there. It's like watching a movie. Anything you want is right there. It's great."

Deb described the feeling of connecting with her guide:

"I have an awareness of just blending, actually, of two hearts... Her heart coming right in behind my back. And a friend of mine who's very clairvoyant can actually see the blending. And it's like the hearts beat together but just off slightly. It's very beautiful. And for me it was kind of like a blending and allowing and connecting with a greater source."
Marie described her experience a bit differently than the others, emphasizing the solidity and strength of the feeling. However, she clearly described a sense of dynamic movement.

"**There's a feeling of a higher focus that comes over me.**

Where I'm feeling very much as if there's alignment that's very solid and very supportive, and I just know, there's a higher knowing kind of experience. It's different than what my little self knows. A very strong knowing, 'This is what to do.' I experience it as coming down through the top of my head and through the front here, and aligned through my entire body and being, and it's very strong.

Dottie did not explain an intuitive gestalt; however, the whole of her experience is seeing the dynamic flow of energy. From this life experience, she has developed a theory of life in which:

"**Everything in the universe ... blooms.** Everything starts as a little root or a little seed, and grows and grows and grows until it comes in full bloom, full growth. And the little, teeny seed that you plant, say, for a daisy. The seed has all the potential and everything it needs to become the daisy. Everything. But it doesn't know it, it just knows where it is there. And when it becomes this, it knows this ... and then this, and then this. And when it becomes a full bloom daisy, it knows that ... Everything follows this pattern ... if you only look ... That's basic life, and I'm talking about everything ... What makes us think we're any different? If I don't know it, then I don't know it, and I won't know it until I bloom a little bit more. But we forget to look at that picture."

**Individual Differences in Experience**

Going into the reading, Barry related that, "I don't know I'm making a shift." He described the process of readings as being "exhausting, because you're holding a different level ... After the reading's over I notice a shift when I'm done, because I'm totally drained. But inside of me I don't know I'm making a shift.

Dottie similarly related that she does not experience a shift, "What I see is nothing that I just look for. It's always there. I cannot shut it on or off ... After a while, you don't pay any particular attention to it."
While the two did not experience a shift per se, the gestalt of 'flow' was present for both of them. Additionally, Barry related that he did experience a change in his physical awareness as he shifted out of intuitive perception.

**Discussion: Importance of Uniqueness and Individual Differences**

In comparing the co-investigators' experiences of intuition, one theme is obvious: No two individuals experienced intuition in the same way. Each participant had a unique experience and a unique manner of expressing that experience, both verbally and in terms of the professional work in which they engaged.

Ellen related that she had difficulty describing intuitive perception in broad terms because, "I can only describe it for myself since I think everyone is different. And none of them are bad, and none of them are better. It's just that everyone has their own avenue."

For instance, she described her innate wiring as being emotional; "I can't give intuitive information without some emotion involved. some feeling ... but that's my makeup ... just the way I am ... I laugh easily, I can cry easily, too ... So that's just part of me ... It doesn't accentuate, nor detract from my intuitive ability, but they're all one and the same because they're a part of me. I couldn't tell you anything without feelings, or some emotion attached to it ... There can't be an overall coverage for all intuitive people, because you're all going to come from the way you express yourself."

Deb shared a metaphor that she had heard about intuition as an alternate mode of knowing. The comparison between being intuitive and nonintuitive came from a student who asked a teacher,

"How come you can do this and I can't?" The teacher replied, "Well, you know when you have cable, you get many channels ... and when you don't have cable you only get three channels? And if you don't have cable, you know that there's cable available? You know there's something else out there, but you're only wired for 2, 4, 7, and 11? ...

Well, I'm wired for cable."
The teacher explained that a lot of people are *wired* that way. Some people are wired for mental proficiency, some people are natural scientists, where I would have to struggle my whole lifetime to understand quantum physics ... we haven't yet looked at the healing arts as a separate spectrum. **That everyone has their unique qualities, their unique training, their own consciousness they bring to that, and making choices.** It's just different kinds of training, and structure. First you go to kindergarten, and then high school, then college, and then on to grad school ... there's not that hierarchical, measurable, detailed aspect ... **and it is very individual.**

When asked whether people had very different intuitive gifts, Marie replied. "I'm sure they're just as unique as the individual would be." For instance, she personally hears telepathic messages in a linear, verbal form, but other people may receive telepathic information in different ways.

"**One mom that was telepathic with her child, and the way that connection manifested was when the child needed something, he would flash her a picture.** If he needed a glass of water, she saw a picture of a glass of water in her mind. And then she knew that he needed a glass of water. It's a different telepathic way than what I was getting when I would hear words. **And other people get a telepathic feeling...**"

Conrad explained that when he taught classes on how to develop the skill of psychic or remote viewing, he would generate an image that he would telepathically send to the class. He elaborated that, because of the nonlinear aspect of intuition, the image doesn't even have to be telepathically relayed at the same time it is being received. It could be sent earlier, and people would then be able to pick it up telepathically at the appropriate time, "It doesn't have to be time-related in the way we think of time, because time really isn't a linear sense." For instance, he was in San Francisco, but was traveling to the midwest to teach a class that evening. At 6:00 a.m., he telepathically sent an image of a cable car on Nob Hill to his class, which met in the midwest at 6:00 p.m. Inevitably, people would telepathically 'pick up' on some aspect of the object or scene that he had sent.
He explained that the goal of remote viewing, "is never to identify the object, but to describe it ... once you identify the object and say, 'this is what the object is.' then we put our preconceived notions of things onto that material so quickly, that just fuzzes up the whole structure." Rather than identifying anything, his students described their impressions. What is interesting is that people picked up different aspects of the streetcar image he had sent telepathically. At the appropriate time, the students,

"... began to draw whatever the image was that they were seeing ... I was looking at a cable car ... hearing the clang of the cable car on top of Nob Hill, looking at Alcatraz in the distance, and the sounds of the fog horns in the bay. And everybody in class picked up some aspect of that basic symbol ... Most people drew pictures of a light with something around it, with a shape. They couldn't tell exactly what it was. Or, they would be hearing the sounds of a clanging of some type of a bell of a horn which didn't make any sense why they would be hearing those types of things."

Lynn discussed individuality from the perspective of karmic astrology, and the uniqueness of each natal chart as a symbolic template for one's energy patterns.

"I realize when you look at a chart, mathematically speaking, you're looking at a permutation of 12 x 12 x 12 x 10 ... no wonder people are not alike! When you figure out the permutation of that, it's stunning. It isn't just like a few thousand. It's way up there." She elaborated, "You're dealing with literally layers of wheels laid on each other, which is where you see the human pattern. The one is the zodiac itself, which is a planar image of where the planets in this solar system are orbiting ... it doesn't have depth, it's a plane. And those planets in that plane are in their own circle ... that's what the zodiac is. Then you're also dealing with the time of day that the person is born, and there's a House system, of dividing those up. That's a second wheel of twelve divisions. That the first wheel of twelve is laid onto, with 10 bodies within it. So those are actual permutations, they're not combinations. So the way you look at a chart are those levels laid on top of each other.

On a more poetic note, Lynn noted that each soul is utterly unique because it chooses its moment of birth, and moments are never exactly replicated. According to karmic astrology, "the soul chooses it's moment of birth when it's own painting is in the sky."
Dottie explained that from her experience of seeing energy, people are unique from an energetic perspective: "Every person is different ... just like our thumbprints are very unique ... energetically, each person is totally different, and I see them differently. If you're a blind ... you can pick up who people are just by their energy patterns."

Dottie also referenced individual differences in terms of the different diets that people are or are not able to tolerate.

"You know if you drink alcohol, some people get mean, and some people get happy? It's a side effect. If you eat sugar, it's the same thing. Some people get mean, and some people get happy, and some get sad .... Some people can take an antibiotic, and are much better tomorrow ... it makes them better. But some people take an antibiotic, and their hair falls out, they feel terrible, and it depletes them of their energy ... It's caused by your chemistry ... your individual chemistry, and how you handle things. And none of us are the same ... We just have to be aware of our own, individual characteristics. And pay attention to the way we feel ..." She explained that "paying attention" is a multilevel process: "You have the chemistry of your genes, your DNA. You have the environment ... and, you're just an individual soul."

Dottie's wisdom is supported by D'Adamo (1997) who, with his father, studied wellness as a result of nutrition and diet for over 40 years. Both father and son are licensed physicians and highly trained researchers. In the process of their clinical work with patients, they found interesting connections between diet, health, and blood type. Specifically, they found that the type of diet an individual can tolerate and thrive upon is strongly related to their blood type: O, A, B, or AB. Their theoretical development and research findings took place over four decades. The research was initiated, the elder D'Amado explained, because "I believed that no two people on the face of the earth were alike; no two people have the same fingerprints, lip prints, or voice prints. No two blades of grass or snowflakes are alike ... It became clear to me that since each person was housed in a special body with different strengths, weaknesses, and nutritional requirements, the only way to maintain health or cure illness was to accommodate to that particular patient's specific needs. (p. xiv)."
Peter D'Adamo and his father's work has helped discover how to use individuals' blood type as a cellular fingerprint to identify ways for people to contribute to their own wellness. When examined along with the latest developments in human DNA research, he stated that the new understanding of blood type makes it possible "to state unequivocally that every human being is utterly unique. There is no right or wrong lifestyle or diet; there are only right or wrong choices to be made based on our individual genetic codes."

This information, developed in the field of medicine, has great bearing on the discussion of intuitive perception and development. Genetic research has revealed that each human is utterly unique. Biological research shows that human processes are unique, and evidences critical differences in how individuals' bodies should be fueled and maintained for optimum functioning. When the psychological component is added to the biological mixture of individual differences, it stands to reason that the process of perception will be utterly unique. A logical extension is that individuals' process of learning and development would be just as unique as their individual physiology. Indeed, there is a large literature base in psychology with respect to the effect of cognitive style on the learning process (Bell, 1994).

Whether the process of learning relates to the external world or to the self and internal world, it is important to consider individual differences. Mindell (1990) discussed the importance of individual differences in the process of meditation and practices for consciousness expansion. He elaborated the important differences between Eastern and Western meditative practices. One of the crucial points he made was the need to "rethink" meditation processes. Rather than struggling with a system or structure of meditation that doesn't work, Mindell advocated a process of inner work that would enable people to discover their own innate form of meditation, one that best satisfies their unique needs. He also presented specific methods by which those inner needs can be identified and supported.
This discussion was provided to highlight not only the reality and importance of individual differences, but also their multidimensional facets and global influences. These important, and often subtle, differences strongly affect the physical self as well as its nonphysical processes. This discussion also provides conceptual support for a later section of this document that addresses the development of intuitive abilities, and individual differences related to that endeavor.
Outline: Shared Aspects of Work

I. Awareness and desire to change

II. Client is a dynamic and interactive system

III. Awareness of dysfunctional patterns

IV. Client has responsibility, choice and free will: Practitioner facilitates rather than fixes

V. Practitioner is caring and nonjudgmental

VI. Relationship is equal, mutual, and synergistic

VII. Second order change

VIII. Specific goals
   a. helping client release blocks
   b. transformation of suffering
   c. integration and wholeness
   d. tools to understand self
   e. nonattachment
   f. love self and shadowself
   g. mastery
   h. using one's own intuition
   i. ask for an accept help
   j. taking risks and having faith

IX. Moment-to-moment awareness

X. Summary
Shared Aspects of Work

While the tools used by the co-investigators in their helping work on the surface appear quite different, there are several important similarities. Indeed, many of these themes found in the various ways of intuitive practice mirror those change factors in psychotherapeutic work. The themes presented were the general themes initially identified by several participants, and later verified by all participants in the follow-up interview. The themes that were identified or verified across participants include:

1. The client must have an awareness of problem and desire to change
2. Client is a dynamic and interactive system
3. Encourage awareness of dysfunctional patterns
4. Client has responsibility and choice: Practitioner facilitates v. fixes
5. Practitioner is caring and nonjudgmental
6. Relationship is equal, mutual and synergistic
7. Goal is second order change

Awareness and Desire to Change

"It is possible to get out of a trap. However, in order to break out of prison, one first must confess to being in a prison. The trap is man's emotional structure, his character structure. There is little use in devising systems of thought about the nature of the trap if the only thing to do in order to get out of the trap is to know the trap and to find the exit."

Wilhelm Reich

Typically, before people can make positive changes in their personality or spiritual awareness, there must be an awareness and a desire to change. Without the understanding of a problem and the attending emotional discomfort, there is no motivation to prompt a change. Individuals are frequently seen in psychotherapy who are uncomfortable, but don't want to make the changes necessary to reduce their discomfort.
This lack of awareness or ability to change is the result of what Myss (1996) described as the "tribal mindset." The tribal mind is the mind that is geared toward survival, towards maintaining safety within the group or culture rather than meeting the growth needs of the individual's spiritual self or soul. The tribal mind is controlled and directed by the "oughts and shoulds" of society, that have been accepted as truth by the individual. According to Myss, the whole journey of individuation includes not only ego development, but spiritual development. Individuals who do not progress in the development of spirit frequently suffer energetic constrictions that present themselves first in the energy body and subsequently in the physical body as illness and disease (Gerber, 1986).

Illness and disease of all kinds occur in the body as a result of energetic constrictions. Frequently, the physical problem that develops occurs near the site or chakra of the energetic disturbance. For instance, people who feel the need to shift out of cultural demands and toward personal fulfillment frequently develop low back pain if those needs are not attended to. The energetic constriction that typically develops in this scenario is located in the low back, near the first chakra, which is the energetic connection to the earth, family, and cultural group. A large literature is currently developing in mind-body and alternative medicine around these topics.

Peter described the tribal mind as a place of "unawareness":

"It's a more basal, resonant field that's kind of what everybody's doing on this planet. That's a very resonant field. You can vibrate with that energy anytime you want. It's out there. It's a very base energy, it's just existence energy. It's kind of like what everybody's doing when they sit down in front of the TV and just space out. Everybody's in this vibratory level which is ... fairly human, or just conventional. It's just a standard vibration ... It's safe ... it's just kind of what it is ... asleep. We go into these sort of comatose states of awareness or being, where we don't have much awareness. We're not really aware of what we're doing, or why we're doing it. We're just atomatons, we're kind of half asleep. We're not aware of ourselves. And through various spiritual practices, the idea is that you gain awareness."
Barry also discussed the tribal mindset, which he labeled "conforming."

"You can't make anyone do anything, and you can't stop anybody from doing anything ... They can either take the information and build on it, or they can discard it and go back to their habits and patterns. If they choose. And the biggest part of it is trying to teach each one of them that they have their own psychic abilities that they can tap into or tune in to anytime they want to. But I think that we have ... created very much of a dependent people in this society. Conforming." He related that clients want him to make the changes for them, but "that's impossible, I can not. Because all we're doing is seeing the programming, the habits and patterns that you formulated at a very early age that you will continue to use, most of your life."

Dottie and Lynn both described individuals who were not ready to either acknowledge a problem or commit to change:

Dottie discussed her work in helping people understand and enhance the flow of their energy body: "That's what I'd like to do, but, once you tell them and tell them, you're wasting your time and theirs. They're not ready. They have to be ready.

Lynn remembered a client who was emotionally unable to hear the information that Lynn gave her regarding dysfunctional patterns, "That was such a good lesson for me. In terms of realizing you can't help somebody. I can just read their chart, and they're gonna do whatever they're gonna do ... I think that's why I like astrology more than counseling."

In contrast to individuals who are comfortable surviving with the group or tribal mind, most people who really desire change are uncomfortable and unfulfilled living in the lack of awareness characteristic of the tribal state. They are aware of their needs for growth, and consequently seek out help and information in order to make change occur.

In this regard, Conrad related that most of his clients,

"... really want to change their life. Either they're ready to begin the process, or they're already in the middle of the process and they're not sure where to go with that, or they have been able to move through a lot of different things, but they're looking at bringing something together for themselves."
Deb described her clients as being "present, open, and willing to receive."

Peter emphasized that awareness must be combined with choice and action:

"You can have awareness and say, 'So what? Who cares?' And nothing would happen. But if you gained awareness into a problem, and you went, "Oh, I need help. I need help. That's the free will part."

Awareness is basic ... it's absolutely basic. I don't care what you're talking about; a visceral problem, cranial problem, astral body problem ... So half, or 9/10ths of a problem's cure is awareness ... The ability to observe something is the greatest gift in the world. Awareness. Why? Free will. You can't fix me! If you can't see it, you can't fix it. If you don't know it's there, you don't know it needs fixing."

Awareness and motivation to change are critical to client change and growth.

Similar to traditional psychological theory, the factor that precipitates that awareness was perceived by the co-investigators as being conflicts within the client's psyche.

**Client is a Dynamic and Interactive System**

The co-investigators also shared a common theme in that they perceived the psyche to be a dynamic system. In psychology, the psyche is conceptualized as a dynamic system: Freud, the father of psychology, contributed the concepts of the id, ego, and superego. Berne developed Transactional Analysis, and contributed the parent, the adult and the child. However, in traditional psychology the dynamic conflict and resolutions occur at the level of the ego. The co-investigators in this study perceived conflictual aspects of the personality as well as conflict at another level; the level of soul and spirit. According to Jung, Assagioli (1965), and others, the psyche is also affected by the energy and needs of a higher self or soul. The soul is that force that urges us towards growth experiences that are frequently not comfortable for the ego (Hillman, 1995, 1983).

Psychosynthesis is a comprehensive system of psychology that was developed by Roberto Assagioli, an Italian psychiatrist who was a contemporary of Freud and Jung. He developed a comprehensive psychology around the concept of a higher self that possessed progressive tendencies toward growth, and a regressive self that possessed tendencies...
toward stable interactions within the self and between personality and environment. The goal of psychosynthesis is to unite the many dynamic facets, or "I's" of personality with the higher self. When the regressive self is synthesized, energy is not wasted, and the progressive self is then able to more effectively use the will to grow in positive, healthy directions. Psychosynthesis is distinctive in its central emphasis of the development of the will as an essential function, so that the higher self is not only realized in daily life, but integrated on a moment-to-moment basis. In contrast to the loneliness emphasized by existentialists, psychosynthesis emphasizes elements of connection, blending and co-creation. When motivated by agape or altruistic love, these elements contribute to the realization of "one humanity" (Assagioli, 1965).

The co-investigators shared their experience with clients and their personal views on the dynamic aspects of the psyche:

Conrad described the fear that the ego has for the soul's journey. He explained that he uses different archetypes and energies that stimulate the heart and open clients to come into relationship with their soul:

"And then out of that, one begins to dialogue and develop a relationship with that part of the psyche, that part of us that's very much heart-related. Soul related. That part of us that has a soul's path. So one can then begin to understand what is that soul's path, and the agenda of that soul for this life. So we can communicate to the other parts of ourself that keep saying 'We can't do that.'"

When the ego is aware of the soul, then "Suddenly we see there's a different agenda we have to do things with. Which do we listen to? Two different parts of us ... that we're communicating from. Which world will we create? So we have a tendency to stay away from that, because it creates too much chaos, too much confusion. And it's staying the way we keep living that creates the confusion. Because eventually we have to say something to someone about something we should have said years ago, and go into a different direction ... The secrets have to come out."

Dottie also discussed the importance of interaction between different aspects of the psyche: "Life is thought ... belief. Your belief is not like our conversation here. It's that deep line of belief; that conversation that goes on between me and me ... those belief systems control our lives."
Lynn was very clear about seeing individuals as systems of energy:

"I see [astrological natal] charts as an opportunity to look at yourself as a system. I even think of astrology as reverse engineering. We tend to think that we're a whole person ... we like to think of ourselves as having a core, that is somehow this definitive thing that is very limited and very specific that's going to bleed into everything. And I don't think we really do. I think it's much more flexible than that ... there are more fragments that come together to make what we identify as 'self.'" For example, the birth chart says, "You think this way, and you have these values, and you get angry about these things, and you get excited about this, and you have control issues around this ... and it begins to break it into manageable systems."

Oscar discussed the intuitive self as a dynamic part of the psyche:

"Intuition is our primal reason. Intuition really is rational for me. It's almost a dialectic between the unconscious and the conscious that happens automatically ... you're establishing a dialogue with an objective other. And this you can do with yourself. He also indicated that, as a healer, he acted as a mirror to help clients access aspects of themselves they had not realized existed: "Very quickly I try to move into the notion that what they see in me ... if they recognize it, they have it in themselves. And at that point, allow them to get in touch with their own inner healer. Their own shaman, their own ethnospiritual therapist."

Marie related that healing and growth involve,

"... a process of learning to explore your inner needs ... a lot of times it's opening to a different understanding, perspective, or bigger picture around something, and then experiencing the change in the emotional pattern and becoming more at peace. You can go inside and find out, in a deeper way, that some level of the personality is acting out in order to get your attention. You can allow a space of inner peace and healing that meets that need and balances it."

Peter communicated his belief that the repression of the spirit is ultimately the cause of much pain:

"When you think about what it is to be this phenomenal creation we call a human being, and you realize that most of us are living in denial about all those aspects of our being that we're not realizing, I think that's the angst of our whole world. I think that is ultimately what
drives people to despair, is that they know they could be so much more. That this life could be so, so much more. And it causes a tremendous amount of depression. It causes a tremendous amount of self-destruction... because we realize that we really are experiencing just a very small portion of our potential, and that we are walking with such significant encrustations, or limitations.

It is not the discomfort caused by conflict with external situations, but the psychological discomfort created within the psyche that causes the person to ultimately look inward to identify the source of the pain and conflict. What is found with that inward gaze is a pattern of some sort; a pattern of fears, of broken relationships, failures or withdrawals. These patterns may be physical or psychological; however, at a fundamental level they all share an energetic pattern as a common and dynamic variable (Wolinsky, 1993). All of the co-investigators in this study helped their clients identify multidimensional dysfunctional energy patterns in order to move into healthier ways of being.

Awareness of Dysfunctional Patterns

Imprisoned by the cage
of wrong beliefs
pain forces you to look
at your patterns
Deep within the stillness
healing comes through awareness

Gloria Joy

One of the greatest gifts of contemporary psychology is the understanding of how the bodymind is classically conditioned. Classical conditioning is the process of learning without conscious thought. As living beings, we must learn patterns of behavior that free our minds to concentrate on something other than daily necessities. The beauty of conditioning is that we are able to educate the mind while the physical hardware operates itself. However, when the mental, emotional, and physical aspects of self become overly conditioned, we become fully conditioned systems. When a person is operating in such a
state. there is no conscious _awareness_ and the conditioning process has taken over. Autopilot has assumed command, and no conscious being is navigating one's physical hardware, mental software, or course in life. Living life unconsciously is not a new concept. Gurdjieff described the path of living in a state of sleep consciousness in the early 1900s. According to some indigenous cultures, this is the path of the zombie, and Arrien (1993) called this state of unconscious living "the procession of the living dead." Myss (1996) described unconsciousness as the tribal mind.

The fundamental truth of patterning is that, when _pervasive_ rather than _selective_, patterns actually serve as prisons. Dysfunctional patterns lock people into ways of being, acting, feeling, and thinking that are perceived, from the perspective of the growthful self, as ever more restrictive. A sense of 'stuckness' or inability to move forward in life is one of the primary reasons people present for traditional psychotherapy or other nontraditional alternatives.

The co-investigators shared the following perspectives on patterning:

Barry related his perspective that:

"When the soul hit that little baby body, as Spirit explained it to me, you were programmed. With parents, teachers, friends ... you name it. You were programmed. And we will continue to use the same habits, patterns, defenses, and excuses for ourself as an adult as we did as a child. So it's like starting an invisible record, way back in childhood. They call it your 'emotional protective record.' It's where you learn what to say to your mother, what _not_ to say to your father, what to say to Uncle Joe, what _not_ to say to Aunt Mary, how to treat this friend, why not do that, you're learning the emotional protective record back there. And every day of your life you will get up and put that record on that invisible stereo, you're going to get the same music off of it, even though you're growing... going through school, having your own experiences. You're still going to resort to that old emotional protective record. And those habits and patterns have predictable outcomes to them. It's like putting your hand on a hot stove. If you keep putting your hand on a hot stove, you're going to get burned. There's nothing mystical, esoteric, or spiritual about it. What people have to realize is that our life was not handed to us in some prepackaged deal when we came down here, saying, "This is your life, this is all you can have. These are your
boundaries and these are your limitations, and you can't get beyond there." Our life is our life and we can do whatever we want to with it. But it's the restrictions that we place on ourselves ... It's not easy to change those habits and patterns, because once the programming is done then we just react under any set of circumstances, when anyone says anything to you, you're just going to press a button and you will react without even thinking about it. Normally in a defensive way ... You have to become aware of what you're doing."

Caroline talked about her work as a medical intuitive, and her ability to sense energetic patterns before they had manifested in serious illness or disease:

"Where I'm most valuable is when somebody's at that stage where they know they don't feel well, but it hasn't yet gotten to the physical [stage]. Doctors can't help you at that stage ... because they can run blood tests and urine analysis ... and you're still going to come out normal. But you know there's something wrong. You describe vague symptoms, 'I'm losing my energy,' 'I just don't feel energetic.' And they say, 'Well here, take these vitamins. Maybe you just need a break. Maybe you're just burned out' ... Perhaps.

On the other hand, maybe your system's trying to warn you that you have a malignancy coming in. And look alive here. And that's where I'm most valuable. Because I can catch the illness at that stage. And when I can, I'll say to this person, 'You have pancreatic cancer coming in. You've gotta change this pattern and do it as quickly as you can. We're talking ASAP.' I've had enough experience now where I see when people have made that shift - I would say 75 to 80% - have not gotten the illness that we saw coming in. And that's astounding."

Caroline elaborated on the concept of pattern contributing to disease processes:

"Because it's so helpful to see the connection between the pattern in their life, that's doing this to them. Not the person ... the pattern. I want to be real clear here. I never say, 'Oh, it's this person that's driving you crazy ... it's that you have a pattern you need to deal with, and that person is the one who's helped to wake that pattern up in you. Because let's face it, if you need to learn how to dance, anyone who knows the waltz is a good enough partner. But if you focus on the partner, you'll never get to understand the dance you were meant to learn. So I help people focus on the right thing. They have a sense of what they need to choose. And that can be helpful to people. It can also be very frightening."
Conrad discussed the *indicators* of patterns; the client's constrictions and reactivities:

"I begin to understand what are the reactivities ... in the person's outer life, that are stopping them from accessing a larger perception. And then beginning to learn how to move into the *pattern* level, of what's there in these specific reactions. And so it's always helping people, and myself, to understand that when there's a larger reactivity ... what does that mean?"

Dottie sees the bodymind connected through energies that flow through patterns of beliefs that contribute to either constriction or flow at a physical or energetic level. She identifies client patterns "where they tighten up ... hold their energy. We need to learn to pay attention to that." The bodymind is so interconnected that she advises clients to have bodywork done in that area to help release constrictions. She went on to explain that "Your body condition can be compared to your mental attitudes ... everybody has different attitudes, a whole set of attitudes. And the important thing is the way their emotions flow through those attitudes."

Dottie also shared her perspective on psychological patterns, or habits:

"I think habits are real, as real as you are. And when you try to get rid of a habit, it will cry and scream and kick and say, 'Please don't kill me, I don't want to die, I'd like to stay one more day, have one more cookie, one more cup of coffee, one more cigarette, go out with this guy (even though he's mean) one more time' ... Habits are really, really strong. They fight for their lives. I have found that if I have a habit that I really don't want in my life anymore, that the gentlest, easiest way to get rid of it is to say, 'I don't want you to die. I just want you to go and live someplace else and let's be friends. Go where somebody really needs you.' And I find it's easier to break my habits that way ... I find if you can do this ... they will change."

Marie's method of working with client patterns included working at the karmic, or past-life level, as well as the level of the physical and subtle bodies. Her work includes intuitive communication with guides as well as Divine presence. She described her work from the level of the soul:
"I would take [the client] through the soul patterns that they were supposed to be looking at. And the soul patterns sometimes had a repetitive theme. If they had a number of lifetimes where they were persecuted, and so they had a deep fear of being recognized or seen, then that would come through and maybe their soul would relate to me one significant lifetime so that they would understand that. Or it might be the key lifetime where that started. Or it might be the lifetime that really kept them stuck in that pattern. And then they would allow it to evolve, and they would take the person through what they called a progression, where they were allowed to release whatever level of that they were ready to let go of."

Lynn's approach to pattern recognition is quite functional. She explained that the whole point of her discipline is to "come to terms with ... accepting your patterns ... And not acting as if they are awful, or are going to lead you into trouble. Any pattern can get you into good or bad situations. There aren't good or bad patterns."

Additionally, she thinks that, "... a lot of people become stuck, in the same way a construction problem get's stuck. You can be trying to make something work, building it or creating a construct, and it just keeps not working. And then somebody else shows up and says, 'Well, why didn't you put something on the left hand corner?' And you say, 'Oh, yeah, that would do it!' And then you're able to build it. And I think that we do that with ourselves, that we don't have a sense of how we function, and then we get into trouble."
responsibility and reward of the change belonged ultimately to the client. Another way of perceiving this dynamic is that the practitioner is in a place of truly serving the client's needs, rather than the practitioners expectations. The following are some examples of how the co-investigator expressed this philosophy.

Ellen gave a metaphor to describe her role:

"It's sort of like I'm the assistant, and you're really the surgeon. I'm just in there to help to listen and have you go, 'Oh, damn, that happened again,' and work it through and then just be the outside person looking to show you [that] maybe somebody from the outside needs to analyze the situation."

Barry related that, "we have no power to sit here and conjure up anybody's life for them." However, he also shared his belief that, while client responsibility is ideal, societal trends have influenced people away from healthy responsibility. He explained that in his experience, people appear to want to avoid responsibility and instead prefer to remain dependent on others. A common theme he finds is that,

"We have ... created very much a dependent people in this society. Conforming. 'I don't want to help myself, I don't want to be depended upon.' So they come here and pay me 'x' amount of dollars a sit. But it's not a matter of 'you come here and I can solve all your problems for you.' Because that's impossible, I can not."

Lynn was also clear that the responsibility for change belonged to the client ... 

"It's up to them ... I don't feel that I'm responsible for making their lives work. That all I'm responsible for is giving them the clearest, most functional description of how they presented what I see as themselves, to themselves."

Conrad discussed his role of facilitator in his soul-to-soul work with clients: "My role with people becomes more of a coach, to help them clarify the information that they're given. Instead of people coming to me for me to tell them what they should be doing."
Peter explained that in his view,

"Ultimately, the truth is that any healing is the product of the person who has healed. That is where everything begins and ends. **And so people who do healing work can only consider themselves as facilitators.** And I often wonder if angels aren't facilitators, and they're no different in their role or function than any human being practicing down on this earth. And whatever integrations of conventional, unconventional, angelic healing, whatever ... we're all looking at, ultimately, the responsibility and the majesty, and the claim to healing. **But healing belongs to the individual that heals or doesn't heal ... it's their thing, their creation. And all these other factors are just facilitating.**"

Deb described a clinical situation in which a client was faced with a difficult choice. The client was an older woman who was battling with life-threatening high blood pressure.

"I have a very direct conversation with people when they're at a choice point ... 'Right now, **you're choosing to not take care of yourself. And that's not good or bad, but those are the decisions that you're making. And you need to know that there are consequences for that.** We're not talking about your knee, where you can just guard it for a few days and feel better, and if you abuse it you might have to sit out for a day with your leg up. We're talking about your heart, which keeps you alive.' Which tells me ... that it's a very deep battle for that person. That her whole life with control and surrender ... had culminated in a place to get her attention. And that there's a bigger space of growth for that person, in allowing them to experience that directly. Because they've already shown what they do with control. They resist their own body, until their heart is like a bag of worms, just trying to keep her alive."

She explained further that as a facilitator, "**I'm not going to make her get better or not get better. That I'm here to facilitate changes for her. And the clearer I can be in that, the clearer she can be in her choices. Otherwise, she's going to do what she did with every other practitioner. She's going to leave and never come back. She's going to walk around with her heart still doing whatever it does, and she's going to have a heart attack.**"

Ultimately, as a client, "no one else knows what's right for you, no matter how intuitive they are. That you know what's right for you. And that what that person's really doing is trying to facilitate you finding what's right for you. And so no one can empower you or disempower you by telling you what to do."

Oscar was also very clear in his articulation of de-emphasizing the role of the healer and the importance of empowering the client.

"The most important thing is to make clear that the client is autonomous. Self-governing. That they are responsible for what is important in their life. And that no matter how significant the experience with the healer or reader may be, it is significant because they gave it importance. Not because I, or any other healer, know more than them."

**Practitioner is Caring and Nonjudgmental**

Several of the co-investigators emphasized the importance of the practitioner operating from a space of caring and nonjudgment.

Barry explained that, *"There is no judgment. Spirit does not judge ... people could come here and tell me anything. It doesn't make any difference."*

Ellen elaborated,

*"You can never judge someone, so even though I may not believe in abortion, I certainly can't judge someone who would. So there is no right and wrong in whatever the person wants to do. You can only relay what you see and hope that you are detached enough to allow them always freedom of choice."*

Oscar's practice with clients is, *"to love intensely, in a nonjudgmental way, with total acceptance."*

Peter described a recent clinical session,

*"... that was so beautiful and so openhearted, which is a reflection of the client's ability and willingness and trustingness. And it was so beautiful because it was so close, it was really detached but very connected. It was a good shift of balance, strong sense of unconditional love, peace, and joy. It was a beautiful thing."*

Deb related that she moves into a "very large state of compassion with my clients, and am willing to accept them wherever they are without any space of judgment. I think that breeds a very safe place for them to be present and to receive support, and to start building relationship."
The relationship between the facilitator and client is based in equality, mutuality, and synergism. The co-investigators provided many examples of this philosophy. These relational characteristics were described by the following illustrative passages:

Oscar explained that, although he promotes a nonhierarchical relationship,

"People generally want to project upon the therapist or healer ... some sort of authority. Which, at a certain time ... you need to allow it because of the power invested in that projection. And it could be very therapeutic, yet very quickly I try to move to the notion that ... if they recognize it in me they have it in themselves ... I try to do that as quickly as possible, so as not to develop a dependency." Ideally, he described the relationship as "one of trust, rapport, nurturance, a sense of nonjudgmental interaction, and a total respect and appreciation for the experience that both of us are sharing. Without trying to fit it into any type of conceptual model. Very free, very open, and very loving."

Deb related that the relationship,

"... is definitely not hierarchical. I'm really there to facilitate them, so they're actually doing me a service. I'm more in the space of having a place to give whatever my gifts are in that moment, because they're there, they're open, and they're willing to receive. So I think it's very much a co-creative process and partnership."

Conrad perceived that, "It's a joint travel, a joint relationship. It isn't 'Me here, you there.' We're both exposing ourselves into something that's very different. So it's a rejuvenation of the body, and a rejuvenation of the spirit."

Ellen described the relationship as a "mutual understanding, a give-and-take." and further, that "whatever the client says to me was some lesson that I was supposed to learn, or something that enhanced my life."

The exceptions to the mutuality of relationship were that Caroline and Lynn were more mentally oriented, and preferred to maintain an impersonal distance in their intuitive work.
Lynn related that, "I do think that you get so much information from working with people, that you make your life work better ... I think I really learn from clients."

Caroline related that she wanted no personal contact with the client prior to her intuitive reading because she thinks personal contact may contaminate her intuition. "I want no personal contact whatsoever ... I'm extreme about that."

Some practitioners also expressed a deep appreciation and honoring of the client as being a valuable teacher for them regarding their own issues and personal development. These were the individuals whose intuition had a healing focus.

Deb explained, "It's a very deep space of honoring the person who came before you with their process. They're really offering you a gift ... an experience, to be in that space with them."

Marie related that,

"I know there are people who help me learn and unfold, so it is a mutually supportive process. They are coming and working on issues that I've already worked through, or part of what they're learning in their space helps me open up and understand something that's good for my own growth."

Peter explained his belief that,

"The client is a gift to the practitioner ... the client thinks they're coming in for you to work on them. And you are working on them, and you're absolutely serving that intention. But the fact is, there's so much mutuality, so much exchange going on that you could turn the table very easily, and say, 'What's really going on here? I'm leaning about myself!' ... You see that, more and more ... this is a co-creation. And for sure I'm not just creating in this person's life. They're creating in mine. For a fact, that's going on. And we're both probably coming away with something that each of us, individually, needs."

Goal is Second Order Change

Like a plant that outgrows the pot in which it was planted, the spiritual self feels constricted in belief systems and life roles that inhibit its need for growth. The conflict comes from a personality and ego that need stability and order. Sometimes the
discomfort is at a surface level, and problem-solving or coping methods may be used to effect positive changes. At other times, the 'plant' must be uprooted and placed in a new pot, a situation that may cause short-term trauma, but is highly desirable from the long-term growth perspective.

As human beings, patterning and conditioning is critical in helping us achieve a sense of identity so that we can live, be in relationship, and conduct life's business. If there were no sense of identity, our experience of life would feel highly chaotic. As with everything else in life, we must find balance. Psychologically, identity must balance between being frozen in time, and accelerating at such a pace that it resembles a psychotic experience or endless rollercoaster ride. At the balance point is a sense of self that is stable yet flexible, able to learn from experience, and cycle through life's experience at an ever advanced stage of understanding. The process of identity development is really an ever-expanding cycle that is fueled by the growth needs of the soul.

Conceptual Expansion: Identity Development and Soul Development

One model of identity development, Optimal Theory Applied to Identity Development (OTAID), does include spirituality as a focal component of identity development. The rediscovery of spiritual essence is the force that motivates the movement through the phases of no conscious awareness, individuation, dissonance, immersion, internalization, integration, and finally transformation. The model describes a process of continual development conceptualized as an ever-expanding upward spiral (Myers, et al, 1991). This identity model is geared toward individuals whose development of identity occurs in an oppressive external environment based on a Eurocentric worldview, one in which individuals allow their power to be externalized. However, with only a slight change in focus to the internal environment and the intrapsychic worldview, the model could be very descriptive of the intuitive developmental process. Oftentimes, the feminine, intuitive aspects of psyche are masked or even silenced by the more forceful masculine aspects of the psyche. When the
intuitive does emerge, it is often a lengthy and arduous process (Woodman & Dickson, 1996). From both the perspective of internal and the external environment, the fundamental process is one of reclaiming one's sovereignty or internal power.

The spiral process of the development of consciousness (rather than identity) was also discussed by Burmester (1986). She explained that consciousness develops in cycles that move through phases of individualization, self-conscious personality, soul consciousness, and finally identification with Source or God (See Figure 7). Houston (1993) also discussed the development of the soul throughout the lifetime, within the context of personal identity development. Hoodwin (1995), a professional channel, provided a fascinating theory of the development of the soul across lifetimes. His theory is that the soul is a spark that separated from Source and is developed through the process of returning to Source.

Regardless of the theoretical base, the process of deep-level identity or consciousness development is achieved by examining one's patterns, understanding how they relate to the growth needs of the individual, and making deep, second-order changes to bring one's life in line with those evolutionary needs.

Caroline related that second order change is all-encompassing and not just a shift in one's exercise or eating habits. She explained that, "People have to make a deep shift, not a weak shift, such as 'Oh, I'll see what I can do about it' ... A weak shift won't help you. And, shifting with just the mind won't help you. You've got to pull all seven [chakras] along." The change must occur at every level of awareness and throughout the physical body, the mental and emotional aspects of mind, and the spiritual energetics of the bodymind. For instance, if the problem pattern is "lack of assertiveness," the assertiveness must be evidenced in all spheres; one's communication with oneself, in external relationships, at home, at work, and all spheres of life.
Figure 7. Burmester's Image Depicting Consciousness Developing in Cycles
Barry talked about reprogramming the system, and that psychic readers ultimately aim is to,

"Read the person's habits and patterns that they have programmed, or were programmed inside of that person. And they will continue to play those habits and patterns the rest of their life unless they become aware of what they are doing. And the outcomes will always be the same in their life. You can yell, scream, jump up and down .... It's not going to make any difference. You have to use the power to kind of reprogram that person, if you're really trying to help them. And those people ... just want answers. But you try to give them the whole key to stop them from running into the same problems later. And people don't want to hear that. They just want to have immediate satisfaction."

When asked how people can reprogram themselves, he replied with Spirit:

"Before you do, act, feel, respond to anybody or anything in any situation or condition, to immediately teach yourself to pause. Instantaneously pause. Before you open your mouth or whatever ... pause. Consider. In that moment, you're pausing before you're just reacting. You will become aware of other options and choices at your disposal that you never knew existed for you before."

Conrad explained that, "many therapists ... may look at change, but I don't deal with people just dealing with day-to-day change. Most people that search me out are individuals that are really ready to make life changes. Not just to put a patch on something." This deep level change leads clients to "direct their focus differently, into the larger part of themselves. Our own individual agenda of what we think our life is all about, and what we think the outer situation is that we're caught with in life ... totally changes."

Dottie related that second-order change begins at the level of the mind, which affects emotional and energetic flow and ultimately, cellular functioning. She provided the following explanation of how she understands this to happen:

"I'm just going to imagine [cups her hands together] that this is one little pocket that holds one of my cells, and you know how many cells are in your body. I get new cells every day ... thousands of new cells. And yet, part of me doesn't change. Some things change ... my face changed; I don't look like I used to. And my hair changed. I must have
changed the little pocket, somehow, with my belief system. I believe I'm gonna get white-headed past a certain age, and I did. But, say I got an illness, and I believed that it wasn't going to get better. Then this little pocket that held those cells, the belief is there, and [the pockets] never changed. So no matter how many new cells I put in here, they're gonna come out the same way. It's like a little mold, a little cookie cutter. They'll come out the same way, every time. Because my belief system has made the mold, made the cookie cutter, made the batter. Now, if I can find any way to change this, then the cells can come out different, and I can get well, and be fine. So when they gave me a drug to change my chemistry, if I can change my belief a little bit with it, I can get better. But you see, if you don't believe it, you don't get better."

Peter, a physical therapist, discussed second-order change in terms of 'primary dysfunction' in the physical body:

"When you look at the spectrum of causes in peoples dysfunctions in pains and symptoms, you could think of the body as an onion with many layers. And you could think of pathology as complex and very interrelated. Problems where you have multiple secondary manifestations. And maybe one or two underlying primary problems, maybe more. But to focus on a secondary manifestation is completely a waste of your time. Unless you go to the primary problem, you will get that back again, or you will get something else back in its place ... so a key question is "What's the primary lesion, what's really going on here?"

Specific Goals

Co-investigators mentioned several goals in their helping work with individuals. Not all co-investigators specifically endorsed each goal, but the majority of participants mentioned several of the themes. Rather than list each participant's example of each goal, the clearest representative of each theme will be provided to convey the essence of the concept. Specific goals of the helping work included the following themes:

Helping client release blocks. All 10 co-investigators identified this as a goal of their work. The cellular work Deb provides,
"... goes right to the level of consciousness of the cell, and seeing what that cell needs to go back into balance ... that all your cells have consciousness. That things are stored. For instance, if you were a kid and you fell in the park, and hit your knee ... what you were feeling, seeing, smelling, was all stored someplace in your body and not necessarily in your knee. It might be in your chest, because you tightened, or might be in the back of your neck because you were afraid you were going to hurt yourself ... it gets stored somewhere. And there are lots of different modalities that help to ... release that stored trauma. Especially for people with physical ailments that aren't getting any better ... That's the first theory, that all cells have consciousness."

Integration and wholeness. Nine co-investigators discussed this theme. Oscar explained: "If you want to formalize it, the goal would be attaining a state of wholeness in the individual. A balance of power. A clarity of perception, and an experience of joy and self acceptance."

Transformation of suffering. All 10 co-investigators identified this theme. The transformation of suffering helps people let go of patterns of constriction that create suffering. Deb shared words of wisdom from one of her teachers:

"If you spent 14 years being abused, and another 14 years working out your abuse, you've lost 28 years of your life. And is that necessary? Maybe, maybe not. I'm not saying you don't need to beat pillows and scream and feel the rage. You do. But you don't need to relive every moment, moment-by-moment. It has to be whatever you need it to be." Some people need 20 years to work through 14 years of abuse and disharmony. And some people need a shorter time. The cellular work Deb uses facilitates the process, "in a very beautiful way ... takes it to the building blocks, of how we create ourselves and how disease is created, and how choices are made."

For people who are struggling with terminal illness, her guides have communicated that the transformation of suffering can mean, "That someone with cancer can choose to get better without suffering through it, and can choose to die without suffering through it."

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Tools to understand self. Five co-investigators identified this as an element of their work. Lynn indicated that her work as a karmic astrologer, "gives people tools of approaching themselves differently ... it gives them portions to break it down into so that they can work with themselves. Instead of having this whole that just doesn't work."

Nonattachment. All 10 participants explained that an aspect of their work involved facilitating a healthy detachment from painful patterns and experiences. Karmic astrology also lends to the healthy perspective of nonattachment. Lynn explained that by helping clients see their current life's painful dynamics in terms of a past life or lives, "you create a detachment that's very immediate. And then you can look at what's totally present with more detachment. And I see that as being what matters."

Dottie and Joe compassionately suggested, "Your life is a very personal thing, but you shouldn't take it personally."

Love self and shadowself. Seven co-investigators identified self-love as an important piece of the client's development. Dottie explained that, "Any time you find an insurmountable object in your life, or what seems to be insurmountable. If you look very carefully, you will find that somewhere you have belittled yourself, and made yourself smaller than what you are facing. And that's how we make mountains out of molehills. And we don't make them bigger, we make ourselves smaller ... And so we need to deal with what's there. Just deal with what's there. And deal with it in a manner that causes you the least friction. The least trauma."

Caroline emphasized the importance of self-love to access intuition:

"One common thread which is absolutely the truth, and that's that the biggest blockade to intuition is not your diet. It's not ohm-ing, which, by the way, I respect. But I think we've given it too much power. You could eat cat food, and do well ... if you had a sense of self-esteem. The biggest block to clear intuitive sight is low self-esteem. Simple as that."

Mastery. Five participants discussed the theme of mastery in client growth and development. Caroline talked about the role of archetypes in creating mastery. A
common archetype in the helping professions is the Rescuer. While archetypes are often experienced as energetic patterns that get people into situations which create pain, the real point is to take them through painful situations "to the archetype's maturation point." For example, the Rescuer archetype... "will get you into situations in which you will experience the rescue tendency. And you'll keep falling on your face until you master it. And it's role in your life is to get you to the mastery stage. Not to get you to fall on your face."

Peter also shared that "You have to integrate your whole being and your entire expression of how you choose to develop your life. And then you really become a master in every area of your life. And that's what we're all here to do, is develop mastery."

Using one's own intuition. Seven co-investigators indicated that they empower clients by encouraging them to use their own intuition. Conrad related that learning to use one's intuition,

"... is the whole journey. It's really understanding that there is a journey we move through in order to open into that. A universal word that many people use is 'the one who knows'... it's an individual that has this knowing... this wisdom, and it's the accessing of this wisdom that plays out a certain story that we move through to know how to enter the shadow. How to enter the other world, to face what we need to face, go and bring forward the resources that are there, and then travel back out of the other world, back into the physical world, as a totally different person."

Ask for and accept help. Six co-investigators mentioned the importance of asking for help from either friends or a higher power. Asking for help can be an important factor in change, for it acknowledges to Source our humility and willingness to receive, and to our peers our willingness to open and grow. Two levels of asking were identified. One was asking another person for help, and the other was asking for help spiritually from guides, angels or Source. Dottie emphasized that humans are infinitely capable of change, if only they would only ask for help.
"Some people don't think they can change their environment. You can change your environment ... You can start asking the universe to help you change your environment. And I'm sure there are people in nursing homes that think they can't change things; they've gone to a place of no return. But, they can start asking and maybe they will get a nurse's aide, or someone new in the room who will help their environment. They need to ask for that.

Risk and have faith. All 10 participants mentioned the need for people to risk being different in order for change to occur. Dottie emphasized the importance of.

"Always being positive, knowing it will work, know that you have it, and be willing to change this fear. Fear is the thing that keeps us from doing things. There's only two feelings in the world: love and fear. Some fear is good, and some love is good ... You've got to be willing to know what you want, and make the changes, and accept any help it takes."

From Caroline's perspective, people begin to take risks when they look at their tribe, feel discomfort, and say,

"I don't belong here. Something's amiss here. And it's at that point that they put their first step into that little corridor, which is the individual state of consciousness ... It's at that level that you can reach them ... It's the need to move on, it's an evolutionary process."

Moment-to-Moment Awareness

The most important theme of change that was identified, in the researcher's opinion, was not goal-oriented, but process oriented. Eight participants discussed this theme as an important aspect of their personal development as well as their clients' development. The growth needs of the soul are really not oriented toward a specific goal, but oriented toward the process of learning, connection, love and expansion. That state of being occurs in the present moment, every moment. It has been said that the past is known, the future is a mystery, and the present is a gift. The deepest level of change or transformation that a person can receive is the eternal gift of the present moment. The process of moment-to-moment awareness is really the process of living in a constant state
of awareness, not only of one's self, but of one's interconnectedness with everything and everyone else in the universe. It is the continual awareness of the core of one's reality and experience (Mindell, 1990).

Living in the present moment has been discussed at length in the literature on meditation and mind-body medicine (Goleman & Gurin, 1993; Kabat-Zinn, 1993). The present moment awareness that the co-investigators mentioned is a deep level awareness of every moment of one's life, and the power of one's choice in those moments to create one's reality. When the gift of the present moment is accepted, every moment becomes a creative potential for transformation rather than a trial to be 'coped' with or endured.

Conrad discussed how the use of intuition and moment-to-moment awareness of patterns can help us transform, rather than cope with life, "When clients begin to get a sense of their patterns ... everything in life becomes transformative." He explained that when we become centered in the present moment and aware of our patterns,

"... we don't get caught so much into playing a victim, or feeling orphaned, or feeling warriored by life, or just wandering away in life ... although in traditional psychology those are important defenses." On the other hand, when the choice is to remain unconscious and unaware, "what happens for a person is for the rest of their life ... they cope. They never change with life. And so the type of work that I'm involved in is 'How do we change our life, not just cope with what's happened to us? To really understand our history and our experience, and I use intuition to really help people to understand ... your deeper purpose within life.'"

Lynn explained that what keeps us from accessing that moment-to-moment awareness is the temperamental or reactive system, which is symbolized in astrology by the Moon sign. She explained that if the 'knee-jerk' reaction is not understood, then "very few people will stop, situation by situation, and say, 'Now what kind of person am I? How am I going to respond to this?'"

Deb talked of her practice of allowing her clients to go through their personal process at the same time she is going through her own:
"If there's any transference, or countertransference, I ask myself what exactly is happening, what is my role in that? ... It's the willingness to look at my own issues moment by moment." She related that, as a practitioner, she continually does her own personal therapeutic work to maintain clarity, "consciousness work in terms of moment by moment by moment by moment: what am I thinking, feeling, being, believing" which is evidence of her "commitment to the people I'm here to serve, so that I can be as open and clear as possible."

Peter described moment to moment awareness as the goal of spiritual disciplines that emphasize:

"... 'Chop wood, carry water.' Because awareness does, when truly developed, come down to the ultimate practicalities of life ... you're aware of what's really happening, that's when the soul is really developed. When it sees the big picture. It's not being aware that the garbage needs to be taken out ... that it understands if there's too much garbage around you, it's just always garbage being taken out. And that that might not serve the soul's purposes. And that you have to integrate your whole being and your entire expression of how you choose to develop your life. And then you really become a master in every area of your life."

Dottie shared the advice of her mother, who she described as a very wise woman:

"It doesn't make a bit of difference on your dying day what you did all your life. It made a difference the day you did it. The day you die, it doesn't matter if you were a good guy or a bad guy, or if you were pretty or ugly, or skinny or fat. It's what you do every day up to that point that makes a big difference." Dottie went on to say how her mother's advice has affected her: "I really think that has to do with the quality of our lives. And the quality of my life is very important to me. And if I could talk to anybody and tell them, the quality of your life, today, this moment is so important. Why would you want to waste it by hating? Why would you want to waste it by doing something you don't like to do? Why would you?"
Marie shared the way her moment-to-moment process unfolds in her life:

"When I wake up in the morning, I feel the [energy] transmissions setting up a lot of the energy for my day. And bringing me a lot of awarenesses, that get me ready, get me going, get me up. And when I get up ... there's all kinds of 'what's next, what's next, what's next' kinds of things throughout the day. It usually starts with eating, my nutrition. It's like step by step, always kind of checking in. Basically working through some level of intuition to find out my next goal ... the next priority ... it's pretty much ongoing, all the time."

Summary

The most striking theme that emerged in focusing on the shared aspects of the work of these intuitive practitioners is that they are ultimately involved in the evolution of consciousness, both in their personal lives and in their work with clients. The work they described is helpful to individuals at a personality level; however, the work goes far beyond the personality level to facilitate a more global, connected, and ongoing awareness. Also interesting is that the goals of the helping or healing process lead to a pattern of development for the individuals that mirrors the development of the practitioner. The reason that the healing of individuals and development of the practitioner is similar is because, at a fundamental level, a process of healing is ultimately learning to listen to and follow one's own intuitive guidance. This concept will be explained more fully in the following sections and in the General Discussion. Practitioner development is presented in the following section.
Outline: Development of Intuition

I. Childhood
   a. childhood experience
   b. feeling of being different

II. Awareness: Curiosity, desire, drivenness
    a. curiosity and feeling driven
    b. period of searching
    c. resonance
    d. finding a tool
    e. building a knowledge base

III. Rational mind / ego struggles
     a. mental or intellectual struggle
     b. emotional struggle
     c. ego struggle of will
     d. living in two worlds
     e. dark night
     f. painful experiences
     g. double binds

IV. Awakening experiences
    a. health crisis
    b. unexplained event
    c. NDE

V. Conscious decision
    a. surrender and commitment
    b. synergy of energies

VI. Experience that can't be taught

VII. Developing clarity and symbolic sight

VIII. Developmental course of process

XI. Intuitive bridge: Trust
    a. trust in self
    b. trust in soul's process
    c. apprenticeship
Development of Intuition

“Be what you is
because if you be what you ain't
then you ain't what you is.”

12-year-old children
Future Memory

The development of intuitive abilities is, above all, a path of uniqueness and individuality. Paradoxically, it is through developing our unique potential to its fullest that we come back to the ultimate Oneness, or Source. In examining the developmental path of 10 accomplished intuitives, their common shared belief was that there is no 'way' to develop intuitively, no recipe or cookbook, no curriculum.

What we found instead were general themes, and threads of experience. No one individual shared all of the themes, but most of the intuitives experienced many of these themes. Consequently, the section on development of intuition will be presented as a collection of phases that people may experience on their path of intuitive development. All of the themes identified will be presented, and due to the limitations of language the presentation is made in linear order. However, the process should not be understood to be linear, but rather a simultaneous, dynamic and synergistic dance of self, soul and environment.

Childhood

Intuitiveness in childhood may be evidenced in different ways. Sometimes children will say that something is 'pretty,' or 'different.' Children may talk about unusual sensory experiences; for example, saying that they can "taste" music, or "feel" a shadow. Sometimes, children tell outrageous stories, to which adults often respond by saying "stop making things up" or even "quit telling lies." Intuition may also be revealed by vivid dreams that children may or may not discuss. Some children may spend a lot of time daydreaming, or seem to enjoy playing alone. Other children seem to have the startling ability to read their parents' minds. Whatever the indicators, children typically do not
know they are doing anything 'different.' They are simply being who they are. It takes being trained away from that essence for children to realize they are different. Unfortunately, 'different' frequently means 'less than' rather than 'interesting.'

Milne (1995), a craniosacral specialist, described the childhood experience in which he lost his intuitive abilities:

"At kindergarten the teacher instructed us five-year-olds to practice our drawing. 'Draw a man on a hill,' she said. I drew a matchstick figure, shading in a blue sky to within an inch of the matchstick's outline. Coming around to check on our work, the teacher said, 'Why are you leaving space there, Hughie, around the man? There's no space around people like that! Color in the sky to his body.' So I realized that what I was seeing, this pearl white space around people, I was not supposed to see. Grown-ups didn't see it. I told myself it was 'not there' and dutifully colored in the sky. That day auras disappeared for me."(p. 61).

Ellen related the story of her young sister, who had a specific intuitive ability, and discovered at an early age that using that ability was unsafe:

"I have a sister who always knew where things were. She could find lost things. But she was just a teeny weeny person. And in kindergarten, the teacher had lost her bracelet and had asked about it, and told the class because it meant a lot to her ... and my sister told her where it was. She didn't even think about it. But then the teacher accused her of stealing it. That was one time and that was enough, so that she knew right away that other people didn't know where things were ... And then it was a matter of learning to lie ... to fit into whatever was expected of us."

All of the co-investigators in this study remembered being intuitive as children, although at the time they may not have realized their experience was different from the norm unless it got them into trouble. Again, due to the number of co-investigators, only the most clear examples have been chosen for illustration.
Childhood experience.

Ellen related her childhood experience,

"I grew up in a large family and we were all very intuitive. It was just normal. It's just like saying that you don't see in color, that maybe you're the only one that sees in color and everyone else sees in black and white. So after a while you give up saying, "well, that looks really pretty or bright of different' because it doesn't look that way to everyone else. So it was really the awakening of what other people could see or smell or know and what other's didn't."

Conrad also had unique perceptions as a child,

"What I was very much aware of as a child is I saw energy fields. And I actually would see people that had died, breathing in caskets and walking around funeral homes. And I used to ask a lot of questions about, "how do we know someone is dead, versus when they're really alive? And that's something that pondered and confused me greatly ... What I've become aware of over the last 20 years is how the body still really holds energy, even though the soul isn't present. And that's why the hair grows, and the fingernails grow ... is because there's still a living force there, left in the body. But it's very different from the soul's force that leaves at that point of death. And that was just very confusing for me growing up. And I finally was able to put that under control as I reached adolescence. And I finally stopped all that. And I was able to no longer see, and began to finally forget about a lot of that material. And then all of that began to move again when I was in my late 20s."

Lynn described being open to and experiencing alternate worlds, "I think when I was a very small child I had more senses than I have now. But then I would say that in my early 20s most of them were shut down." She explained that later in adolescence,

"I had to fight to lose that image of 'psychic strange' to establish the more logical-rational side. Because even as a really little kid, I used to see alternate worlds as a small child, which is perceived as unacceptable, and a little wacko ... you're not actually supposed to see saber-toothed tigers walking on your way to school ... and then later, when I got into geology I loved it, because I found out that they'd actually been there."
Looking back, Deb remembered,

"I see that I was. But I really didn't think much of it at the time ... I was fairly intuitive in that I would have dreams, and the next day they would happen exactly as they had in my dream. Or I would know something and I didn't know how I knew it ... but I never really thought much about it."

Peter described himself as,

"... a dreamer. A poet in fourth grade. I remember staying up until 2 or 3:00 in the morning, writing. My father always told me that I was really good with people. Which, actually, I'm not sure that I am. But he'd say, "You have this ability, you have some presence or something."

Feeling of not belonging. All of the co-investigators related that for some reason they did not fit in with mainstream society, that they were somehow 'different.' Living from an intuitive space forces one to look inside for beliefs and values and to see life through a different lens than the majority culture. Although the process of reclaiming one's intuitive self can be painful, it is the difference between living a spiritually full and individuated life and living an unconscious or tribal existence, (Myss, 1996; Tart, 1986). Feeling different or isolated tends to drive people to look for a connection, which may be found in many different ways and places. However, in essence there are only two types of connections; one in the horizontal or human plane, and the other in the vertical or spiritual dimension. The following quotes illustrate the co-investigators experiences of being different.

Conrad described feeling like a misfit,

"... almost all the time. Because there's no place really to share what I saw, and what was really happening. And I got to the point where, the more that we deny something or we're afraid of it, the images and awareness just kept coming forward more and more."

Oscar also related feeling like he didn't fit in as a kid, "I would seek out friends that would always be risk-takers, so they would not be in judgment of me. But I never fit in with the 'good' group, like the good boys and girls that their parents were proud of.
Deb described a continual sense of waiting,

"I remember saying to one of my best friends, in early high school. 'I just feel like I'm waiting for something to happen, for me to be exactly where I'm supposed to be.' Like, I always felt older than I was. Yeah, it was a little different. There's something else I should be doing."

Some of the co-investigators shared their experience of feeling different in terms of their current life.

Ellen described her sense of social reserve, "I'm still always in the closet even personally ... There's still not a place for us. It's just like, people aren't accepting yet of people who are different. They don't like different people. They want them all to fit."

Peter felt that his calling tends to set him apart,

"It's a lonely life, in some ways. In other ways it's very rewarding and rich. But it's different. The world isn't like that, and sometimes I feel odd man out. My kids sometimes tell me, "You're weird, Dad." They respect it, but they know that I'm different. Most people aren't as open as I am. My experience is that most guys are not like what I am, and therefore, it's not just anybody that I get along with on that level. And don't get me wrong, I have some wonderful men friends, and they respect who I am, and that's not a problem. But I'm not ordinary, I know that. I suppose that they're all unique, and that's probably a pretty ordinary attitude to say that, but I don't feel part of the pack. And I had to accept that I'm just different."

Barry explained that his expanded sense of reality and time give him the sense that,

"There is no time. We always was, we always ever will be. This is a blink of an eye down here. We have eternity. Forever. So if you look from that perspective, it all balances out ... We've got to get over this idea that this is all there is to life. No, this is not. As I've said, this is 'first grade.' So, when you see all of that and you're blocked down here, especially where we deal from, it's very, very difficult at times. It's like, why have all this information? What am I doing here? Sometimes I feel like I don't belong here. Sometimes I don't want to be here. But I guess I chose something, and I'm doing what I'm supposed to be doing."
Awareness: Curiosity, Desire and Drivenness

"It is possible to get out of a trap. However, in order to break out of a prison, one first must confess to being in a prison. The trap is man's emotional structure, his character structure. There is little use in devising systems of thought about the nature of the trap if the only thing to do in order to get out of the trap is to know the trap and to find the exit."

Wilhelm Reich

The sense of awareness described by the co-investigators is simply the sense that something can be different. In the development of intuitive abilities, one begins to have an awareness that life as it is being lived is unfulfilling; that life can be something else. When this awareness is gleaned, life inevitably starts to change because one is both willing and ready for change. Awareness leads to active searching that results from three different factors: (a) the mental mind is stimulated by curiosity, (b) the emotional mind is stimulated by desire, and (c) the body is stimulated by neuropeptides that flood the system and prompt one to do something. The bodymind is thus connected through the chemical system, the attentional part of the brain called the reticular activating system is stimulated, and a newly motivated directional sense propels the individual towards people and situations that will be growthful (Pert, 1997). The co-investigators reported the following experiences that resulted from the state of being aware:

Active Searching

Curiosity and feeling driven. This state was characterized by attributes such as curiosity, excitement, fascination, and enthusiasm. It is a state in which fear was noticeably absent.

In Barry's experience, curiosity was the factor that led to his psychic development: "It's like anything else. It's like your study courses, it's like earning your Ph.D., or anything else... desire motivates. The more desire is there, the more expert you become."
Caroline was passionately absorbed in her career when she was developing intuitively, and related that, "when your passion goes in another direction ... I had none left over for this. **That was my greatest asset ... it had me more curious, than anything else.**"

Peter described his intense motivation from within to explore as if, "It almost asks a person to drop everything and just ... focus, read, learn, study, do something to really manifest your intent ...and within my own personality, I intend to grow faster ... and evolve. It's drawing me more and more into the picture, so that is just happening. That focus is more and more developed. That's what's happening."

**Period of searching.** Ellen described her search for an outlet for her psychic abilities:

"I dabbled in astrology a bit because that was kind of scientific; it's not really considered divination." However, astrology didn't quite fit for me, but it "gave me the bug ... I'd always been interested in the more analytical, I tried to direct my intuitive abilities that have always been there towards handwriting analysis ... [particularly] the healing aspects ... but then I was spread too thin, and I said okay, now I need to find a direction. So I settled into palmistry ... and realized that once I started, and the more hands I touched the more things opened up."

Marie related that she started to get interested in intuitive development in her 20's, read anything she could find on the subject, and that she also had a very open mind.

"I started finding some books like Edgar Cayce's work, and Ruth Montgomery's work ... there wasn't very much out at that time. **So I was looking in the library and getting books** ... I was very interested in that realm, and had heard about Edgar Cayce's work in trance states. **And I read the book There is a River and saw some of his other work.** That was very intriguing to me ... So, after I read Ruth Montgomery's work, she talked about working with guides, and it started happening to me. I had these guides that came [when]... I was working as a nurse, and had graduated by that time."

**Resonance.** Barry talked about how his conventional life began to change after he met a psychic and really resonated with the type of work she did:
"The most peculiar thing was ... I had no intentions. I was always a thoughtful, pragmatic, logical personality. I started out working at a bank ... the whole thing was just happenstance. A friend of mine at work talked me into going to see this psychic. There wasn't anything else better to do and I thought it might be interesting. So I went, noticed what she was saying and doing ... And I found it very, very interesting... And I thought, 'Well, if she can do this, I can do it, too. Now, let's see how the hell she does it' ... It became a point of curiosity with me. She opened a vista inside of me. And I was very, very curious."

Conrad discussed a specific book that he resonated with at a deep level, one which made him change the course of his work entirely:

"I remember back in 1980, I had 100 books on energy work. I had 99 of them stacked on this one side ... then I had one little book in my pile here, that talked about energy work out of the heart, which was called Joy's Way. And it was totally different when he talked about energy work, versus everything else I was reading was talking about. And it was a very deep debate within myself, which approach was I going to follow ... see I didn't understand yet what that difference of the heart could really begin to mean, and the way it really began to speak to us."

Marie spoke of the resonance she felt when she first encountered the LightBody material.

"In 1990, I took the LightBody class. And that was a really intriguing, really amazing experience. I took it on tape, didn't have a teacher because it had only been taught since '89 ... so it was still very new. And three months later they had a class out in California ... And I got real excited about doing work with groups when I went to that class, because there was so much energy in those transmissions that we got. I got so excited about it that I decided to come back ... and teach LightBody classes."

Finding a tool or channel. The experiences shared by the co-investigators indicate that intuitive abilities are more easily utilized when they are directed through a 'tool'; some kind or organized lens or system of learning.
Ellen spoke of her use of palmistry to utilize her psychic abilities, "even with
palmistry, I was not born being able to read palms, but I had to find a channel for the abilities that I have ... and some are still untapped ... but I had to find a channel so I could begin to use those abilities.

Oscar said that the two factors that enabled him to access his intuitive abilities were,

"... my near death experiences" and a "sacred, consecrated use of plant spirit medicines." He was then able to channel his abilities through the organized lens of shamanism, "All the apprenticeship and shamanism did was to allow me to bring that together into the world. To focus it and give it some tangible expression that was a contribution to other people's lives ... it just made me feel more comfortable with an unknown territory ... it provided a map of an unknown territory." He explained that "the intuition was there before I started apprenticing as a shaman. My reliance of intuition as a means of living in the world was there way before I began my apprentice as a shaman. That's why I didn't do well in school, because I was so right-brained ... artistic ... I loved to draw and paint and sculpt."

Building a knowledge base.

"Ora, Lege, Lege, Lege, Relege, Labora et Invenies"
(Pray, Read, Read, Read, Reread, Labor, and Discover).

*Mutus Liber*, 17th century alchemy text

Emotional excitement and curiosity gives the energy necessary to program the brain with a base of knowledge that can then be utilized intuitively. All of the co-investigators in this study spent many years acquiring a vast data base and network of understanding the world. That base of knowledge allows the ego to relax its control and the intuitive self to become creative. It is as if the early years are spent gathering a vast supply of paint and supplies, and after the ego judges that enough has been amassed, the painter is then free to create.
Peter, who has trained in physical and energy medicine in several countries, related that,

"I'm like a mechanic whose got a toolbox. I've had ... a broad exposure to a lot of different things ... I'm a valuable resource, well-trained, and therefore useful." He went on to explain his belief that "angelic energies are helper energies, that are servants, that are extensions of God ... that manifest as angelic beings ... they're guardians and helpers. And [they] pick up certain tools that are down on this earth plane so that they can do certain things."

Lynn explained that a firm base of knowledge acted as a springboard for her rational mind, and gave permission for the intuitive to emerge.

"When I have enough data, then I'm not afraid I'll screw it up. Then what comes out of it is logical, out of a great enough base. See, you can be logical, but if you don't know enough, you'll be crazy. Because the logic can lead to conclusions that are relatively hairball if there's not enough data. So I have this sense of needing a large enough body of data to feel that I'm still going to be safe. And in that space, there is then a relaxing, and saying, 'I'm on safe territory,' that then opens up the rest."

Caroline expressed her opinion that a solid educational background was a strong support for the intuitive to manifest:

"I had a strong background in conventional theology. I studied mysticism and schizophrenia. And I studied with very conventional teachers, as well as outrageous ones." She described studying with some of the most distinguished international teachers, because "I wanted the strong mind to train me. And because I had a real sense of the manicness that accompanies mysticism. Not that I intended to go that route ... But I knew it. I knew it in my mind."

**Rational mind / ego struggles.**

"In Faraday's day there did not yet exist the dull specialization that stares with self-conceit through hornrimmed glasses and destroys poetry."

*Einstein*
Healing comes only from that which leads the patient beyond himself and beyond his entanglements with ego.

*C.G. Jung*

The rational mind may struggle with intuitive development for several different reasons. The co-investigators described different types of impasses. First, the intellect struggles with the process of understanding intuitive knowings, since they are in a language that is neither verbal nor linear. The intellect has great difficulty understanding the intuitive mind, which communicates through metaphor, symbols, and imagery (Woodman & Dickson, 1996). Second, fear in the emotional self creates constriction. Emotional constriction affects the bodymind globally, and interferes with any endeavor. Third, the ego and whole personality configuration struggles with giving up control, of subjugating individual will to Divine Will.

The different types of impasses that were identified mirror the different types of intuition recognized by Helen Palmer in her work with the Enneagram (Palmer, 1988). Briefly, the Enneagram is a method of personality typing that was developed by the Sufis centuries ago, and was brought to the United States in the 1970s. The Enneagram originated in Islamic mysticism, and is based on the premise that humanity is in the process of evolving consciousness. The main concept is that one possesses an essence from which one is separated through birth and development. The goal is to achieve the state of consciousness described by the Sufi saying, "To become that which you were before you were, with the memory and understanding of what you had become" (p.21).

The Enneagram identifies nine different types, each of which have a core passion that directs their understandings, values, and relationships. According to Palmer, the underlying passion also directs attention and intuition. Intuition is secondary to essence, since intuition is direction from Source, but essence is the experience of being One with Source. Intuitiveness is understood to be direction that is received through one of three areas: (a) body-based intuition, (b) feeling-based intuition, and (c) mentally-based intuition. Individuals who experience body-based intuition tend to have a 'felt' or physical sense of others, sense that they physically merge with, and have a kinesthetic
awareness of the power of others. Feeling-based intuitives tend to monitor and respond to others through feelings and empathy. Mentally based intuitives tend to be detached observers and use imagination.

**Mental / Intellectual struggle.** Peter related his struggle to understand what was happening:

"I think that I've been shown, early in my opening to this, much more than I was capable of absorbing. And regrettably, it overwhelmed me. I didn't have a mentor. Nobody who could sort of encourage me. I didn't understand what was going on. I thought I was going crazy."

**Emotional struggle.** Peter also discussed the emotional fear-based struggle of his colleagues, who refuse to recognize the energetic factor in medicine. One of his colleagues explained that the refusal to discuss the energetic factor was because three fellow practitioners had gone to China to learn energy medicine. Peter's colleague explained that, after their return, "One practitioner went crazy, one shot himself, and one went out of practice and fell into total disrepute."

Deb described the emotional struggles of her students,

"Many of my students and clients just go through this period of mourning and crying, and they're not really sure what's happening. And through my experience, I can look and say, 'Hey, isn't this great!,,' and they say, 'No, I don't think so,' through tears ... you're letting go of something that's restricting you ... it's an opening and allowing and blending so you can merge into a deeper space of ... a oneness, a connectedness. Whatever your personality is holding you from ... those masks that we all have."

**Ego struggle of will.** The process of surrendering personal will to Divine Will can be filled with conflict. Bailey (1932) related that people who aspire to grow spiritually must first aspire, or breath *out*, the lower self before they can inspire, or breath *in*, their higher self. The ego constricts because it wants to actively control.
Lynn described her belief that living from an intuitive perspective would dramatically decrease difficulties, "because I think so many conflicts, fights, fears, are simply because what you planned in your little control method didn't turn out. And then we get pissed off." In contrast, when operating intuitively, "you don't operate off of 'Plan B' or 'Plan A' or 'Plan C.' What you're operating off of is what's opening. You're watching, you're not planning. You're receptive, you're not controlling. You're listening, you're not preaching."

Deb described her experience of getting into energy work:

"When I first studied [this type of work], I was very much in my ego. And I was not going to do some of these things ... one of the portions of the session was to lie under the table. And I thought, 'that's absolutely ridiculous!' And I was all ready to take this class, and I said, 'I'm not lying on the floor' ... I didn't even hear the arrogance in that. Of course I wasn't going to 'lie on the floor.' And the reality of it is, if it was what was really going to help someone get better, I would lie on the floor ... Most people would."

Living in two worlds. This sense occurs when it is realized that one's intuitive perceptions are not shared by the other people in one's life. Peter experienced the sense of 'two worlds' when he encountered difficulties living a conventional homelife, but practicing in an unconventional manner professionally.

"Initially, it was so schizophrenic ... I would go home and everybody around me, my wife, my kids, my world there ... were all just so conventional. And I would become, conventional. And my whole perspective on what I was doing in my work was like, 'that's crazy!' And I'd go back in my clinic, and within one minute, one second, or from the very outset, I'd step back into my work, and I'd be doing it again. And I'd go home and go, 'What the heck am I doing? This is nuts!' And finally, about three years after it all started, it started to integrate."
The "dark night" is a time where the mind and heart are emptied. The ego becomes helpless. Those who endure a period of darkness in their lives tend to emerge with a new sense of humility and a new understanding of the human experience. The dark night is a period of spiritual crisis, a perceptual shift from the reality of the ego to the reality of the soul. Myss (1996) described three distinct features of this dark time: (a) an absence of meaning and purpose, (b) the development of new fears that are "essence" or identity related, and © the need to experience a devotion to something greater than oneself. The result of the time spent in darkness is that the ego surrenders to becoming gradually enlightened by the wisdom of the soul. Although this time if often called the "dark night of the soul," Vaughan (1993) related her belief that there is only a "dark night of the ego."

Assagioli (1965) emphasized that it is not necessary to experience a dark night in spiritual development, that many people do evolve in a harmonious manner. What is essential is that the restrictive ego is left behind and an expanded sense of self is adopted, a self that is connected to and a part of the All that Is.

Caroline related her experience of the dark night:

"I went into a real dark space ... it's as if nothing opened for me [where I lived]. I lost the newsletter that I had started, and the funding for it evaporated. And I couldn't find a job as a writer. I literally was at a place of blank walls. I tell you, I've very rarely experienced such an empty space as that. So when these two friends of mine, a husband and wife, suggested that I move across the country to help them start a publishing company ... I did it."
Oscar described a dark night that occurred after his third NDE:

"After my NDE ... my mind tried to make sense of that experience ... after much reflection and analysis, I realized I was using my mind to be at peace with the experience ... interpreting it instead of just embracing it." I realized that, "I had died and was in this limbo state ... and had a lot of confirmations from the external world that I was dead. And I had some confirmations that probably I wasn't, either. So I was torn between finding out and making sure that the council was not playing games with me, and so I would rebel ... I did everything that a good, spiritual servant would not do ... became very rebellious at guidance that I was getting from a higher level.

And then one day I realized that the suffering was so great, and the ambivalence, and stress of needing to find out if some source was playing games with me ... that I'd just surrender. I said, 'Well, if I'm dead, I still have to get up in the morning and go to work, and if I'm not dead, I still have to get up in the morning and go to work. So I might as well make the best of it.' So it was the understanding and acceptance that I did not have to have all the answers. Yet, as long as I was still having this experience we call life in a human form, that I might as well enjoy it. And boom, it shifted."

Painful experiences. Ellen talked about the pain she felt when she stifled her intuitive and psychic abilities, "It's something that never really went away for me, it just simply got stuck down in there. And to find how to bring it back ... because you're suffocating, drowning without doing that."

Oscar related his anguish when he tried to deny his path, which was being forged by, "My daemon, my soul. It just had an agenda. And when I fought it, my life was like hell. And when I surrendered to it, I became an intuitive healer ... a series of events occurred throughout my life that I resisted waking up to the call and going in this direction."

Conrad explained that spiritual and intuitive development can be extremely confusing and painful if a person is unable to step away from the ego,

"If a person doesn't understand their life as a mythic journey, they will never make it through the awakening process without going crazy ... or thinking that they're crazy all of the time. Thinking that they're weird in all of the things that they see and experiences that begin to
happen, and the forces that begin to come together ...as they begin to truly understand what's there in the unseen world."

Double binds. Peter described the double bind of doing healing work versus traditional clinical work. He related that,

"You look at these amazing things. And they just happen and they happen and they happen. And you finally say, 'I give up!' There is no way I could possibly not use these facilities to do this work. I couldn't do it if I wanted to. I'd go wash dishes before I gave it up. And that's where I think the heart opens. Because that's where your passion is. And you have to feel your passion. And the world wants me to be pulled back, and very clinical ... and keep that clinical distance. And that's not where my work is."

Awakening Experience

At what point can one differentiate whether a situation is a result of natural circumstances, or a Divine intercession? Seven of the co-investigators had experiences that could only be called 'awakenings' or 'intercessions' that were out of the realm of the predictable. These experiences took different forms: an automobile accident, a near death experience, a personal health crisis, a visitation, or simply a set of unimaginable circumstances that paved the developmental path to move in unforeseen directions.

These experiences are what Assagioli (1965) termed the 'spiritual awakening process.' In this process, contact with a higher mode of consciousness is experienced and the result is an opening in the psyche to new awarenesses and heightened intuitive abilities. Some people experience crisis and turmoil as a result of an awakening; others do not.

Health crisis. Marie described the circumstance that helped her shift from nursing to the holistic work she does currently. The hospital where she worked was understaffed, and she was stressed out ... "the usual kind of stuff."

"We had all these very serious things going on ... it was very challenging for me. Physically, I was not taking care of myself very well. So I got into a burnout situation. I experienced a series of viral infections that eventually helped me get out of nursing. I didn't know it at the time, but these viral infections started weakening my immune system to the
point where I had a lot of problems with all kinds of allergies: chemical allergies, food allergies, just about everything. So, at one point, my guides said, 'This is going to be your last day. You need to take a leave of absence. Clean out your locker and do it.' So I went, and they helped me get ready for that transition; changing from working in the hospital to what I'm doing now."

Marie described becoming seriously ill with an immune disorder called chronic fatigue syndrome. So ill, in fact that she was unsure if she would survive. From that point, she prayed,

"God, if you want me to live, you're going to have to show me what to do,' and literally, from that intention this whole thing unfolded as far as what to do. I did this program that came from listening within and following the wisdom that came to me. I learned to trust the process and I got better. A nutritional program developed for me, as well as studies and applications in many types of subtle energy. I learned about Bach Flowers, herbs, crystals, hypnosis, intuitive development, and many types of healing energies that assisted me in my process of awakening and supported all kinds of transformation."

**Unexplained event.** Peter described an awakening experience in his physical therapy practice when he was working with a regular client, and heard a voice that said "Just put your hand behind the back and under the knee." The voice, and his following of the directive,

"... were the first thing that happened that released this lady's hamstrings. And that may not sound too significant to you, but having worked with her for a couple of weeks and having gotten nowhere, I knew what I was up against. And when it just did it all in front of my eyes, something had taken place, and I had to find out what it was."

His experience was immediate, "the very first day of that occurred 12 or 13 years ago, was probably the most important thing that's ever happened to me. Because it was as though somebody suddenly opened the doors on magic. And I recognized right at the time that I knew this might be angelic ... and I hadn't probably ever used the word 'angel' in my life. And yet, I knew it. And I knew that it had huge and massive implications for my career, and my profession, and my practice. And I've never, ever lost what happened in that moment. In terms of curiosity, and 'Where does this end? Where does this stop?' It just opens more and more and more and more and more."
Near Death Experience. Oscar had the ultimate health crisis: on at least three occasions he had near death experiences. He related that the first NDE occurred when he was 1½, and was electrocuted when he touched some faulty wiring. His father, a physician, ascertained the seriousness of his condition. The second NDE occurred when he was 10 years old. An extreme case of asthma had forced him to leave Lima, Peru and live in the healthier climate of the Andes. He described the experience that "thrust me out into an intuitive universe" as an extreme asthmatic reaction in which he died,

"I started going, going, going. I remember myself fading out, leaving my body, hovering above me, and then shooting through the tunnel of light. And knowing that I wasn't going to come back, because there was no oxygen in my system. And all of a sudden, I started hearing these voices, 'Oscar ...Oscar ... and, boom, I found myself back in my body, in my bed, in this dark room ... and in front of me there were three very ancient, old men. And they had very long, white hair, and long white beards, and shimmering gowns. And they just started telling me that it wasn't time for me go to yet. And they started to reveal all this stuff about what my future would be like. And so, boom, I woke up the next day and my asthma was gone. And I never had asthma again in my life. And my father, who is a physician, could not understand it."

Conscious Decision

Surrender and commitment. It appeared as if two factors influenced the developmental process. One factor was the painful process of surrendering the ego. The other factor was a conscious decision and commitment to personal growth. Whichever the stimulus, once a real commitment was made to devote energy and time to the development of consciousness and the unfolding of one's spiritual path, a steady growth process began to occur.
Lynn recounted her personal experience of a commitment and the resulting shift:

"One morning I was getting ready for clients, in my dining room. And I'm going through this, like, 'Okay, I have to look up this aspect, I have to see what this is, I have to look at the geography of this...' which is what I used to do. And I thought, 'This is really stressful. This is really intense.' All I was doing was worrying about if I screwed up, or what if I don't tell them the right thing, what if they don't get the right information. And why do I think I have to be right? And what does that mean? Is it an ego thing? Or is that a spiritual thing, what is it?

But some part of me just said, "Well, why don't we find out?" If it's an ego thing, and you don't look it up, you make mistakes and you'll be embarrassed, and they won't come back. And if it isn't, you'll ask your inner self to fill in what you don't know, and they'll get the right answers. And you won't have to know it. You'll be fine, and you won't have to be maxed out. And so I just said, 'Okay, then let's do that.' And I spent some time in a meditative quality, just asking to be told what this person needed to hear and to be supported in that ... and some kind of gear shift happened. And it's been a piece of cake ever since ... I don't know, but it shifted gears. And I felt that was when I became a real astrologer. That's when that happened. And then the readings changed. People thought I was a lot better, that they were getting better information. It was more accurate, it was what they needed ... I just quit trying so hard."

Peter discussed his concern over professional liability had sometimes made the commitment difficult for him, and caused him emotional turmoil. He is aware that when...

"... I get into thinking and reflecting on the liability side of it .... it really bothers me; I close my heart. I can't afford to have an open heart around that psychology ... and I can't do this work from a closed heart. And when I get around people and I'm really protective ... and basically I'm in an energy that's trying to justify my 'way' by explaining ... somewhere beyond all that explanation, there has got to be this abandon that says ... just open your heart and go for it."

Conrad explained that true surrender is fully letting go, and accessing the deep reaches of the heart, which is the "true feminine." He elaborated:

"The true feminine spirit is the soul connection ... the connection to the One ... the majority of people think they're exploring the feminine structure. They think they're exploring their purpose. But over 99% of them are exploring the deep reaches of the male psyche."
They really haven't touched the feminine, the deep levels of the inner heart, with their inner purpose. *Because their life would be so different, going into such different directions than what we think our life is all about.*

**Synergy of mental and emotional energies.** The most important aspect of commitment is that it symbolizes the *wedding* of the ego to the soul. The energies of the 'lower' centers or chakras are combined with the energies of the upper centers. There is no energy lost in the warring factions of the ego; the head, heart, and body are united. The resulting combination seemed to give an 'all systems go' clearance for the takeoff of growth process.

Oscar expressed that his commitment clearly led to energetic synergy and a major period of growth:

"Then there was time to evolve. [Before] I was spending most of my energies *figuring it out.* And the minute I let go, all there was, was *evolution.* And it became a daily state. There was extraordinary growth. And very few plateaus, where you get stuck. And my energy base just increased extraordinarily. I needed less sleep, and just became very focused and able to anticipate events."

**Experience That Can't Be Taught**

Several of the co-investigators explained that there is an experiential aspect in the development of intuition that simply can't be taught. It must be experienced. Ellen suggested that the easiest way to have the experience is to "pretend" it is happening. Similarly, Oscar explained that "using the imagination" and "really believing that you're intuitive" is required for intuition to be fully expressed.

Barry related that in some ways, intuition is "self taught. *You can read all the information in the books ... but they can't tell you how to do it.*"

Ellen explained that, "It's never what people think ... you can't go by the books." She laughingly compared the experience of psychic intuition to "the first orgasm. You have no idea. You can read all the books, and figure out what it's going to be like, but until you have the first one, you don't know."
Marie related that she would like to teach others to communicate telepathically, but has had difficulty,

"I've never been able to specifically hold a class and say 'Now we're going to learn telepathic communication.' But I notice sometimes in the transmission work that I do ... people develop their gifts ... they begin to hear their guides ... or their soul, or higher self ... whatever level. And that's happened spontaneously, through the work. But it's not like I can say, 'I can teach you how to do this.' ... It doesn't work like that."

Conrad discussed the difficulty the analytical mind has with absorbing intuitive information: "There are very real dimensions ... the unseen worlds are as real as the couch, this room, and the space we've created here. And it's the energetics behind all of those things ... It's not anything like how we understand to learn."

Developing the Clear Mind and Symbolic Sight

The ability to understand intuitive guidance with clarity depends on the development of the impersonal mind and symbolic sight. The impersonal mind is concerned with imparting truth and clarity. Developing a mind and heart that are clear channels for intuitive insights is critical so that information is not contaminated by unconscious fears, desires, or mental biases. Myss (1996) described the development of this aspect of mind to be an ongoing task that lasts throughout life because the pursuit of the ideal makes one continually face fears and illusions. Clarity best describes the impersonal self.

The primary goal of the nonpersonal is to unite the mind, the heart, and the body and to redirect their energies toward the development of the soul (Miro-Quesada, 1991). The goal of nonpersonal awareness is to become the pure yet fully connected observer. The confusion of the mental mind is replaced with clarity, the empathic heart evolves to a higher level and flows with compassion, and attachment to goals is released and a nonattached honoring of process is embraced. Compassion best describes the
nonpersonal self. In her book From Intellect to Intuition, Bailey, (1932) discussed at length the importance of combining the intellectual energy of the head with the life force of the heart for intuition to occur.

The development of symbolic sight also appears to be twofold. One level is the level of symbolic language and the understanding of intuition as it occurs in present time. The other level is the level of eternal existence, the ability to see behind the story that occurs in physical reality to the importance of the story in the context of eternal reality. An example of symbolic language is when individuals develop a system for understanding intuitive knowings, such as Ellen's psychic impressions, or Dottie's understanding of energy movement. The symbolic understanding of lived experience is really understanding one's life as mythic, and being able to distance from the personal story to see with clarity the universal story that underlies the immediate, personal drama (Pearson, 1991).

Caroline discussed the development of the clear, impersonal mind as the movement from the tribal mind to the spiritual mind; the movement from the vision of the ego to the vision of the eternal spirit:

"You've got to mature the bottom part of yourself. That's the roughest part, where all the challenges come in. It's getting yourself strong. The maturation of the lower part ... and your motivation ... The unconscious needs of your [ego] self are in control of your heart. So your heart operates unconsciously. Your will operates unconsciously; it responds to things. It thinks, 'Control is my force over you,' instead of the more mature heart, which realizes that the true use of will is, 'My force over my self.' And it's not until you reach some kind of awareness ... And your first stop is in your heart. Clean this out. Get this conscious. Which is why people enter the individual realm through a broken heart. Through an empty heart. Through a heart trauma of some sort. No one goes in there because, 'I just don't want to read this book anymore.' They go in there because, 'My heart's not in this.' That's how it works. So we always start out clearing out our contaminated emotions."

Conrad explained that when a person truly desires to develop the soul, a whole new set of qualities are necessary,
"... and when the journey begins, those qualities begin to develop. The compassion, the unconditional love, and the nonpersonal. Not the impersonal, it's the nonpersonal, which is very different. As those qualities begin to open within the individual, those are the resources that allow the person to have the strength to work with and explore what's needed to allow the re-education of the mind to occur differently."

**Developmental Course or Process**

The developmental course experienced by the co-investigators varied widely. Some individuals experienced rapid growth. Others experienced a much more gradual process. Some were aware of major shifts in their intuitive understandings or process; others were not aware of shifts. The developmental process was as unique as the individual co-investigators' specific abilities. The only constant that was identified was that the longer one studied and engaged in disciplined practice, the more one's intuitive abilities increased. All of the co-investigators agreed that intuition is something that everyone has; however, the development of intuition is something that must be consciously attended to and practiced to occur.

Ellen expressed the sentiment that everyone is intuitive quite clearly, "I think that intuition is something that we all have ... that is can be developed into a skill ... all of us have the ability to cook, but we don't cook. I think that with using it ... you listen more and more, so that it develops into a skill ... when once it was not heard. And I think that it's something that everyone has ... but it's squelched pretty early." The belief that everyone is intuitive, but that intuition is expressed in different ways was expressed by all 10 co-investigators.

Conrad discussed an inner timing that influences intuitive development. He believes that each person has a unique inner timing for spiritual and intuitive development, and

"... based upon that inner timing ... we can do a lot of exploration within ourselves, and begin to look at things ... but some things just won't change yet. Until the timing is really right for us. Once the timing is right, then all of the resources, and energies ... really can pull us together at that point."
And that's what allows the change to occur ... so it's really understanding the nature of their flow and their timing. And realizing that there's a journey that's involved ... it's not just going in and conquering something, and putting it into its place forever."

Caroline related that the development of her medical intuitive skills took approximately eight years of disciplined practice. She explained, "You don't get to be a physician overnight. You don't get to be anything worthy overnight. It's not possible. You can't become a great artist overnight. Nothing comes that way." She is very leery of people who assume they can work intuitively without a disciplined training period, and believes nobody "has the right to tamper with someone's psyche. Especially when people are so vulnerable."

Additionally, Caroline stressed very strongly the maturational aspect of development. She explained that when she started teaching,

"I knew that people wanted something rapid and fast because that's what our culture is used to ... the yuppie culture and computer culture has altered our sense of time, and has made us focus on rapidness as the goal, instead of discipline. And that is a real mistake. It's a complete error because consciousness is not a rapid road. It is not. I don't care who you are. I don't care how many people you go and study with. You can't grow faster than you can grow."

Marie experienced her intuitive development gradually, but recognized times where there were important shifts, "I'd have to say both. Sometimes it was very intense, and sometimes it was gradual." When she experienced a shift, "I can really remember; they were big shifts ... or big openings in awareness."

Deb related that her process of growth had been extremely fast:

"My awakening was a big awakening, and it's been pretty much like that ever since. There are some periods that are slower when there's more integration. But, I think it's just a part of who I am and my path ... so it continues to accelerate that way. And I think because I'm open to it continuing that way that it does. But it continues because the universe presents something I'm aware of it, and I go, 'Great!' And then look for the next step." She good-naturedly added, "Some people call it being an intensity junkie."
One factor that helps in the development of confidence and self-trust is the feeling of love, support, and connection to others. Conrad said that when a connection to others is felt,

"people begin to realize there's a process there. This isn't something that they've done alone. But rather there are others that have gone before them. There are others that are going with them now, and there are people in the future that will also travel the same path. And when we're in that deep, psychological emotional fear, and we feel that no one else has ever done this, that we're the only one that has ever gone that way before."

Intuitive Bridge: Trust

The ability to trust is absolutely necessary in the development of intuition, for intuitive knowings are not 'written on walls' or evidenced in any concrete way. The paradox is that we need to have trust to step off the cliff, but we don't develop trust until we make the step. This paradox is the struggle the rational mind has with trusting the intuitive mind. So the step off the cliff, the step into the dark is imperative. Fear and constriction occur because the rational mind doesn't know what is on the other side; there is no obvious support.

The ego self's fear-based need for safety directly opposes the Higher Self's love-based need for growth. For growth to occur, the paradox must be transcended. The ego risks; the Higher Self has faith. The only way to transcend the paradox is by the experience of moving through the constriction of fear to the openness of fear's opposite, which is love. Practicing faith is the process of surrendering fear and allowing the constriction to dissolve in the infinite body of Source. Several co-investigators indicated that trust is developed through the lived experience of risking faith and observing the outcome. It is interesting to note the Indo-European root of the word fear, is per, which means "to pass through, or travel." Per is also the root for words such as peril, and experience (Reid, 1995). To trust fully, one must travel through fear.

Two themes were identified in the co-investigators' description of the development of trust. The first theme is the process of trusting the self; the second is the
development of trust in the soul and spiritual process. Across the sample, individuals indicated experiencing different levels of trust and openness. Trust doesn't appear to be an 'all or nothing' phenomena, but one that grows with experience and willingness. Because of the number of participants, only a few of the most clear examples have been chosen for illustration.

The first theme presented is the process of learning to trust the self or ego, which means overcoming the fear of being wrong and looking like a fool. The first stage of trust was geared toward opening and allowing intuitive knowing to simply occur in the present moment. The second theme presented is learning to trust the Higher Self, or the unfolding process of the spiritual path, knowing that events would occur as they were supposed to and allowing those events to unfold without any struggle or constriction from the ego. This is the path of surrendering to the higher self and Divine Will, and allowing for the unfolding of the soul's path across time.

**Trust in self.** Trust is the having confidence and allowing something to occur rather than attempting to control the outcome. At an energetic level, trust is simply the experience of being open and connected as opposed to constricted and separate. The development of trust is different for each person, because people are wired so differently. Individual differences in the way we sense and perceive the world contribute to critical differences in the way we experience the world, how we learn, and the creation and evolution of our relationships (Mindell, 1990.)

The Enneagram as presented by Palmer (1988) makes a belly / heart / head distinction in the way that people are 'wired.' Another way to conceptualize that wiring is with the elements of earth, water, air, and fire that are used in Chinese medicine. Those elements correspond to specific elements of human experience such that: earth=physical, water=emotional, air=mental, and fire=spiritual (Reid, 1995). According to astrology, people have very different combinations of physicality, emotionality, mentality, and spirituality. Individual differences in physical and psychological makeup, or 'wiring' affect every dimension of life (Hamaker-Zondag, 1980).
Lynn presented an interesting discussion on how the development of trust and openness is affected by one's specific psychophysiological makeup. She shared her view that individuals are so unique that the development of their ability to trust their intuitive perception can be vastly different.

"What will allow you to stop being closed is what's going to be different, with different people. So that the buffering, or the need to defend yourself, or to defend your identity, or to defend something else, all block out intuition, in my book." She explained that for her, a strong database was important for her rational mind, to give her ego permission to use that database as a springboard into intuitive perception. She emphasized the importance of individual differences - an individual's unique wiring - even further, "I think that there are some people who would springboard from something very emotional ... they would be the people that I would see has having social trust. I don't have that. I don't depend on or trust people emotionally. I know mediums who say they put themselves in an emotional space where they feel real safe, where they feel like they trust the person with them, or they feel like they trust the situation." She related that some people use physicality as a springboard of trust. "They'll sit in a certain chair, or they'll want the room a certain temperature, or they'll want a certain dynamic of how people are set up around them. And then they'll feel like they can move into that space." Regarding her own base of trust, she explained, "I don't perceive myself as having any trust in any of those systems ... I trust the logic in my mind ... when the logic is clear enough, there's a relaxing that happens."

Ellen talked about her process of regaining the trust she'd had in her youth, "I've had to relearn how to trust. If I get a feeling, then I just say it and know it's not me, it's coming from somewhere else ... And that had to be relearned because it had to be covered up for so long. And analyzed and questioned and doubted." She related that receiving validation in the physical world of her psychic impressions was important to her development of trust. "I always want to be proven to, I want to see it. If you tell me about a past life, that's nice, but it means more if you drag me to the tombstone and show me my name ... I really like to see things that I can verify for clarity."
Deb described herself as a very physical and kinesthetically-oriented person. She explained that her trust in her intuitive knowings has been increased because her intuitions were regularly confirmed by the tactile system she knows and trusts, "It's a safety net for me ... when I first started I thought I was making results and I would always feel certain sensations."

Deb explained that, "I received a large portion of my energetic training with beings and guides that would just show up and show me what to do. And it worked. So I've built that level of trust. It's not like they said 'Move this hand,' and something didn't happen. They said 'Move this hand,' and I did, and something happened. So I began to come out of my shell and to trust them."

Marie also described her experience of developing trust as a process of trial and validation in physical reality,

"Physically, those experiences where I would get the information and then see it validated. And then, when I got ill, being shown what to do in order to support my wellness. Over and over having intuitive experiences and continuing to research that ... sort of an ongoing thing, a natural progression from the experiences, and the demonstrations that occurred."

Trust in soul’s process. Deb talked about the development of trust in the process of surrendering the ego to events and circumstances out of a sense of trust and faith in the larger development of the soul. The situation she described was the first time she had led a meditation with students when she was in a channeled state, and she experienced fear and constriction because she was unsure how the experience would be received.

"I was nervous because I thought, 'Well, they're gonna know it's not me, and we haven't really talked much about this,' and it took me a little longer to quiet myself. I just had to say ... 'Well, everything's perfect in the universe, and they're here. And they made the choice. And their higher selves knew what's right for them. And if it's right for them to be offended, they'll be offended. And if it's right for them to have a great experience, they'll have a great experience, and I need to let to of that.'

And I went inside and had a conversation with Mikala, who is the being that I work with, and I thought, 'This is pushing my envelope a little bit here. But I'm going to trust that it's okay.' And it was
beautiful. Everybody in the room got exactly what they needed ... this couple was taken through the deathing process, in a very beautiful way. And I thought, 'Wow, this is amazing!' That's a really good example for me, of how when we get out of the way, what can happen."

Apprenticeship / Mentor. Another factor that lends to the development of intuition is positive learning experiences. These experiences allow the mind, which consists of thoughts and emotions, to relax and trust. What is required for intuitive development is not an occasional or random positive experience, but the experience of a feedback mechanism that will support the learning process of body, mind and spirit. Developing intuitively requires regularly being exposed to experiences that will give one more trust and confidence in the self and process. Many of the co-investigators mentioned practice or discipline as being a central ingredient. Others emphasized endurance and patience. All of these elements contribute to the experience of an apprenticeship, or period of training.

Some co-investigators actually found a physical teacher with whom they learned. Others worked with an inner teacher or spiritual being who they experienced as existing outside of themselves, but was nonphysical in nature. Some experienced a life-threatening illness and subsequent physical recovery as an apprenticeship. Others experienced a spiritual emergency and the resulting mental/emotional recovery an apprenticeship. The important factors in an apprenticeship were identified as: (a) experience that occurred in linear time, (b) a sustained focus of mind, and (c) the development of trust in self and spirit. The following are some examples of the co-investigators' apprenticeship experiences.

Conrad explained that he "didn't have a lot of training with an outer teacher," that his learning has always occurred in his interior world.

"Even when I started teaching healing classes back in 1980 ... initially the class was going to be a theoretical structure, held on Sunday night. But then every Sunday afternoon, I would go into a deep meditative state. I would use the word dragged into it. If I was out shopping ... I'd have to get home because I could hardly keep my head up ... I would spend two or three hours in that state. And in that state I'd be shown how to
move energy, how to open things, how to sense things ... that those are the things that I began teaching in the Sunday night classes ... I didn't have an outer teacher that was awakening me and I was apprenticing with. Rather, it was an apprenticeship with the interior world ... it was like being taught. There were archetypes, or beings that really exist in other realms. And it was them awakening within my own body, my own system, and beginning to experience many things on what to do in the outer world with that."

Oscar had an interesting apprenticeship period in the sense that he apprenticed, literally, in two worlds. In the northern hemisphere he apprenticed in the academic world by completing formal graduate education at both the masters and doctoral level. His studies were in the fields of counseling and spiritual development. In the southern hemisphere he apprenticed in the shamanistic tradition from a powerful medicine man in Peru. He described that period of apprenticing in two worlds as "very challenging."

A subcategory identified by three of the co-investigators in their apprenticeship experience was that their training period was characterized by either extreme synchronicity or Divine guidance. The description of these experiences lasted for years and were too similar in their characteristics to be ignored as a theme.

Caroline described a very interesting apprenticeship process, "I observed a phenomenal thing ...It had me more curious than anything else. I started to get people calling me for help, who were sort of organized ... I'd get three women who didn't know each other, but all with the same illness. Like breast cancer, of the same breast. Within a 7 to 10 day period of time. Then I'd get another illness: three people with the same illness. And this pattern continued for about five, six years. Patterns of the same illnesses. I remember one time I got four cases of TMJ in two weeks. And that's rare. And I got hepatitis. And I'd get 2 to 6 cases of that illness. I knew it was going on, but I didn't know why ... until I was down the road a bit."

Lynn had a similar experience, of people with similar patterns appearing in clusters. She explained:
"I think I really learn from clients ... they come in groups. I talked to another astrologer last night and she said that happens to her all the time. Almost always, people who come the same day have some kind of commonality, although they're totally unrelated ... And I realize what that does is it gives me an opportunity to realize that anything can be totally different put in a different context. That I would have said it is 'this' issue, but you suddenly give it to this woman, and it's a different issue. And it fits so entirely what I think I need to focus on ... in a real interesting sense. That it really isn't my lesson, in terms of I'm messing up in that area, but it's something that I need to relate to in the world that I may have ignored ... maybe that I need to refocus."

Peter also described yet another informal but powerful apprenticeship experience.

"My entire experience of this opening has been as an apprenticeship. Absolutely. I'll say I've had some of the finest teachers available. And they just keep bringing stuff along. It used to be, one day I'd have everybody come in with this kind of problem, and then I'd learn about that. And then the next day, a whole new problem, and I'd see what that was, and everybody would come in with that problem. I'd see themes that I was being taught on. It was intriguing to me, the way things would just come ... One step forward, two steps back ... Two steps forward, one step back. I would virtually walk into my clinic, and on Wednesday, I would have a major 'Holy cow, look at this, what's going on?' day. Thursday would be flat as a doornail. Friday, on again. Boom! Feeling after a big, big, sort of day when things were just crazy, and the next day was typically flat. I think there was an integration day. Now, that has stopped happening. I'm not so subject to the forward, backward, forward, backward thing."

Peter also described his lengthy illness, hiatus from clinical practice, and the healing process he went through as an important apprenticeship process. Marie similarly described an apprenticeship experience of serious illness that was healed by intuitive guidance regarding her body's needs.

Apprenticeship is an experience that is typically conceived as time-limited. However, Deb related her belief that apprenticeship is an ongoing process,

"I think I'm still apprenticing, with a much higher form. I think if we had this conversation 10 years from now, I might look at this as a baby step, even though I feel very accomplished where I am. So I think that it really depends. I think that apprenticing for me is that
I've been mentored all along, by Spirit and by others. And by creating opportunities for myself, and being willing to be open and vulnerable. So it's an ongoing process."

An important aspect of the apprenticeship period is that it is a time to demonstrate one's commitment. The lived experience of the apprenticeship imparts the confidence, the trust, and the understanding that lead to true intuitive mastery, inspiration, and creativity. The apprenticeship is a time to learn, and also to experience the wedded relationship of the ego and the spirit. The dedication and commitment to development pays off in a sense of mastery and integration. All the good intention in the world does not equal the actual lived experience, which is where the real commitment is evidenced, and where the confidence in, rather than the wish for a relationship is experienced.

Summary

If the outline of the chapter is perused, the reader will notice that the development of one's intuitive self in many ways mirrors the development of a child through adolescence and adulthood. There are many similarities: a period of self awareness, a struggle for identity, a commitment to move forward in life, the development of the intellectual and emotional self, and the development of a mature relational self. The main difference is that this developmental process is intrapersonal rather than interpersonal. In other words, the relational dynamic that stimulates growth is between the personality or ego self and the soul or spiritual self, rather than the self and society. Another important theme is that the actual process of healing and growth appears to be directly related to the development of the intuitive self. Woodman and Dickson (1996) discuss this intuitive development as the domain of the feminine and the soul.
Outline: Ethics

ETHICS I

I. Introduction

II. Individual themes
   a. acknowledge the power of the work
   b. noninterference
   c. confidentiality
   d. honesty
   e. no exploitation or fostering dependence
   f. competency
   g. do no harm
   h. discernment
   i. miscellaneous
      1. death
      2. health issues
      3. no reading for minors
   j. money and subtle sensing

TRANSITION

III. Transcending dualism: Illumination of multiple levels of reality

ETHICS II

IV. Ethics are relative: Ultimately no right or wrong

V. Spirit or Source guides ethics

VI. Ask permission

VII. Ethics as personal process and evolution

VIII. Clarity and discernment

IX. Inner work

X. Moment to moment awareness
Introduction

The goal of this study was to understand how intuitiveness operates in therapeutic and helping endeavors. Frequently, an individual consults an intuitive practitioner when other means of coping with or solving the problem have failed. Perhaps traditional psychotherapy or medical interventions have been unsuccessfully employed; perhaps not. In any event, the consumer who consults an intuitive is hopeful of some form of treatment that they perceive cannot be provided by a traditional mental health or medical practitioner.

The consideration of ethics is important to intuitive practices because the practitioner is responsible for giving the consumer a product or service that is valid and beneficial. The problem with evaluating ethical behavior from the empirical paradigm is that it is difficult to validate or measure the product or service provided. As with any of the traditional helping professions, the consumer trusts that the practitioner will provide this product or service. Even though the product or service is intangible, immeasurable, and possibly even ineffable, the effect of the connection with an intuitive practitioner is that the consumer feels better. The question then, is what is the difference between traditional and intuitive helpers?

This study identified a difference between the traditional helper and the intuitive helper. The difference is that another element was added to the relationship between intuitive helper and client. That element is the intuitive practitioner's connection to, and trust in, a higher power, whether that power is called the Divine, Spirit, Source, or Universal Mind. The reason 'Source' was chosen for the purpose of discussion is that it was deemed to have the least connection to any structured belief system. The co-investigators all stated that they consciously detach from their personal ego involvement and allow the power of Source to flow through them in some way with the intent of helping the client. The client essentially accesses Source through the practitioner, who acts as a human energetic conduit. Ultimately, the process of healing could be as simple as accessing one's own intuition and thereby becoming one's own conduit; and thereby, one's own intuitive healer.
The problem that may arise in this type of relationship is the practitioner who behaves unethically by manipulating the client or faking intuitive ability. An example of manipulation might be psychic hotlines that employ individuals who may have little or no psychic abilities, and who attempt to keep consumers engaged in conversation to exploit them financially. Another example could be the practice of removing "implants," which are devices that have been said to be introduced by outside forces into a person's physical or energy body. For a fee, the implants are identified and subsequently removed by an intuitive practitioner. From traditional ethical standards, these practices would be considered unethical.

However, traditional ethical standards, such as those adopted by the American Psychological Association, are not the only standards from which to evaluate situations. Traditional ethics are grounded in morality, the 'right' or 'wrong' choice or behavior in any given situation. Ethical standards are consulted when the optimal choice is not easy to identify because the human condition is so complicated. The reality is that human relationships are complex and often ill-defined. Another level of ethics, different from the level of traditional morality, was identified in this study. It is a level that transcends traditional ethics, a level at which there is no 'right' or 'wrong.' This ethical level is that of the eternal soul, where duality is transcended and all choice and behavior is viewed with an equal eye. Rather than judging behavior as right, wrong, or ethical, behavior at the eternal level might be called "idealist" or "appropriate action" (Goswami, 1993). One of the co-investigators related that, rather than referring to this level as 'ethics,' a better word might be surrender, because a person neither knows, controls, nor has the right to judge another's choices or behaviors. All of the intuitive practitioners in this study related that at the eternal level of ethics, the primary operative is compassionate noninterference coupled with the vigilant observation of one's own integrity. The following discussion and presentation explains the concept of idealist ethics in detail.
Goswami (1993) discussed ethics in light of the quantum worldview and Bohm's implicate order. He pointed out that science has ascertained that separateness is an illusion, that science *inevitably* affects the phenomena it studies. Consequently, reality has changed which demands a fresh look at ethics. The ethics of the classical mechanistic reality, which Goswami described as 'conditioned,' are different from the ethics necessary in the ever-new quantum reality. 'Recipe' ethics have been passed down from generation to generation and were useful when ethical issues were relatively static. The 'ingredients' of classical reality are fairly stable. However, in quantum reality, the ingredients are far more dynamic, and traditional ethical standards and guidelines are not always useful. A very simple example is the ethic of preserving life, or not killing. How clear is that ethic when a life can be saved or significantly enhanced using fetal tissue? With respect to the technology of cloning, what are the rights of a potential clone? Ethical issues are increasing exponentially in current society and advancing technology.

With respect to intuitive practices, the quantum reality and implicate order, what are the ethical considerations? Goswami suggested that an effective system of ethics must include three important factors. The first factor must address humanity's innate growth orientation and give a method for resolving the inevitable value conflicts that result from growth and the movement toward wholeness. The second factor must incorporate the inseparability of ethics and creativity; that is to say that an effective system of ethics can not be dogmatic or concrete, but rather "flow meaningfully from the creative growth process." Finally, individuals must become self-responsible for their actions and the repercussions of those actions.

Goswami also discussed the difficulty of applying a *system* of ethics to a reality in which both conditioned classical reality and quantum reality are simultaneously operative. The paradox is that the operative in quantum reality is continual freedom of choice; the operative in classical reality is conditioned response. Bringing the conditioned worldview to the quantum reality breeds terror, because the conditioned mind doesn't
want continual freedom of choice, but predictability. The conditioned mind wants to have the freedom of the quantum reality along with a chart with which to navigate. The paradox is that a chart is only possible to obtain in a fixed, or conditioned path. The quantum reality must be navigated individually and without a map.

In order to digest the true meaning of this dilemma, it is helpful to enliven the discussion with some actual experience. Lynn discussed her personal experience of the paradoxical quandary that occurs when one is faced with the endless choices involved in the quantum reality and perpetual creation of life:

"Reality is what we choose to make it... we can see that at so many ordinary levels, but we don't want to see at the deeper levels. I don't know what it is... if we're afraid that if we really knew the power we had, that our lives would be our fault? And then we'd feel too guilty? Or whether we just don't want the responsibility. I've never truly understood it. Part of me feels... at a totally rational level... that if I really, totally create my life, then why don't I do it? I mean, I do. Obviously, I'm doing it. But why don't I do it rationally... consciously?" She then offered a possible reason, "And then the other part says, 'Well, would I actually grow? And would I learn what I need, if I did what I said I thought I wanted?' And I'm not sure that [creating reality] is of that much use... there are things that I thought I wanted, that it's truly a gift that I didn't get."

If humans were totally conscious moment-to-moment, and made every choice at our highest level, they would likely change so quickly that an integrated personality would be difficult to maintain. Obviously, there is much more to consider in moving toward idealist ethics than a shift in thought patterns. What is required is a major shift in consciousness, which requires evaluating not only one's thought patterns, but value systems, belief structures, and accessing not only the courage but also the endurance to risk being who one really is.

Goswami explained that consciousness is best addressed as a process rather than a fixed outcome. For example, the consciousness behind 'ethics' is not as effectively addressed by devising new rules and regulations of ethics, but by focusing on the process of being ethical. He explained that in coming to grips with the complexities and "infinitely varied specific circumstances" of real-life situations, people invariably become
less judgmental. What is needed is not a set of rules to govern external behavior, but rather guidelines that help with the internal mediation of conflicting values so that external behavior is optimal. The bottom line of an idealist ethic, he claimed, is that ethical and moral behavior is the natural outgrowth of personal devotion to a life of transformation. Transformation is a result of opening to love, creativity, and free will; the physical life illumined by a higher consciousness. In traditional terms the golden rule of transformation is, "Love thy neighbor as thyself." However, in light of quantum reality that posits inseparability, the golden rule may be translated to simply, "Learn to love."

The key point is that in order to fully utilize the energy of the quantum self and the energies of free will and creativity, one "must be committed to transformation of the psyche." He explained that love is a way of being that "flowers from within, transforms our behavior, and touches our neighbor" (p. 265). While he doesn't specifically use the word 'soul,' Goswami related that ethics are the inner self's desire to know the full self; that the motivation to be ethical is driven by the desire to awaken to levels beyond the ego. According to Goswami, the quantum view of unethical behavior or 'sin' is, "completely fossilizing the self or others in classical conditioning, to block one's own or another's access to the quantum modality and to the manifestation of freedom and creativity" (p. 263). Accordingly, 'heaven' in this life is really the ultimate freedom of choice found in the creative experience of moment-to-moment living.

Tart (1986) wrote about heaven's opposite, hell, which he discussed as the state of fossilized consciousness, or "consensus trance." Consensus trance is a place where the spiritual essence, the deep feelings and desires, are repressed and tightly molded into what society views as 'normal.' Consensus trance allows culture to work smoothly; however, the individual is severely maimed psychologically and often physically as a result of tension and stress. Tart called this horrifying waste of energy and pain, "stupid
suffering." He related that not only is stupid suffering a total waste of energy, but a "miscreation of entranced people." He questioned, "If we could wake up, what could we not do?"

Tart discussed the living dream in his book titled *Waking up: Overcoming the obstacles to human potential*. In a discussion of self-observation, Tart explained that there are different classes of social control. People act ethically in order to maintain their societal connections, or as Myss (1996) conceptualized, their connection to the tribe. Culture or tribe has three methods of enforcing moral and ethical compliance. The first method is direct force. The second is through conditioning a need for social acceptance, which partially explains extreme fear of rejection, and the need to 'fit in.' The third, more sophisticated method of ethical compliance is guilt, which leads to high levels of societal neuroses.

When an individual becomes more internally oriented, and less externally oriented, a new form of motivation is required. The guilt encouraged by culture effectively instills false values into the psyche. They are not the individuals' innate value system, but those values that were intensely programmed by parents and culture. The programmed superego operates as a machine that was not programmed to reality, but to social convenience; it enforces the "conditioned reality" discussed by Goswami (1993). The self-observation advanced by Tart is far different from the observation of the superego. The superego focuses on compliance with social convention; self-observation is unconditionally committed to the accurate perception of reality.

Tart explained that self-observation involves an intense commitment to truth and must include all of our intelligences: physical, emotional, and intuitive in addition to intellectual. Just because we have a verbal description of a concept or thing is no proof that we truthfully know it. In fact, verbal intelligence often serves to disguise the truth which is why it is so important to draw on all of the intelligences for the discernment of truth and reality. Tart claimed that "believing that we fully know a thing just because we can give it a verbal name and associate other intellectual knowledge to it is one of the greatest failures of modern culture ... we have been so thoroughly conditioned to think
that we know something just because we have some words about it that it is a good idea sometimes to practice observation while actually inhibiting naming or thinking about the things you are observing." (p. 190, original italics).

The disciplined practice of self-observation, according to Tart (1986), contributes to self-remembering. Self-remembering is an important piece in healing the fragmented and dissociated aspects of self; it helps bring together a unified whole. It is interesting to note that many of Tart's ideas were influenced by the ideas of Gurdjieff, a spiritual teacher in the early 1900s who traveled the both eastern and western hemispheres in search of multicultural methods of developing consciousness. Gurdjieff was responsible for bringing the Enneagram to the west from the Sufi mystic tradition. The purpose of the Enneagram is to help individuals remember their essence by examining personal patterns of stuckness. Tart discussed self-remembering as a process of consciously devoting time to sensing, looking, and listening to oneself. It is really a way of connecting with essence or soul through the body. Self-remembering is not an easy process because a small amount of deliberate and conscious effort must be employed. Tart indicated that in his experience, the practice of self-remembering did not ever seem to become conditioned or automatic. This means that connecting to essence is a constant exercise of free will; one must will oneself to know one's soul. Connecting with the higher self does not happen by default.

According to Speeth (1976), when one begins to regularly contact essence or inner guidance, the static drivel of the superego is replaced by a morality that Gurdjieff called a "real conscience." In reality, the "static drivel" of the superego serves a useful function because it can be used as a signal to re-connect with essence through the process of self-remembering: consciously sensing, looking at, and listening to oneself. The critical difference between self-observation and self-remembering is the source of attention. The source of attention in self-observation can be done from the level of the false personality. The source of attention in self-remembering is essentially the thinker of the thought, the inner self, one's intuitive guidance, or soul. Tart related that while he didn't like to sound melodramatic, the truth was that self-observation and self-
remembering "can totally change your life." The concepts that Tart discussed were the processes for learning to expand consciousness and experience moment-to-moment awareness.

The ethical themes that the co-investigators produced in this study of intuitive development fit the development of expanded consciousness and idealist ethics suggested by Goswami. Wade (1996) provided a developmental theory of consciousness in which individuals become ever more connected with Source, and interconnected with each other. Wade posited nine stages of consciousness, each with a core assumption and transition dilemma. As consciousness develops, individuals become ever more connected to themselves and others, less-ego attached, increasingly nonjudgmental, and more spiritually oriented. The final stage, Unity Consciousness, is a stage where one is unified with All That Is. Rather than being "At one with the Ground of All Being," the core assumption is, "I am What Is." In light of the many references by the co-investigators to being nonjudgmental, interconnected, and moment-to-moment awareness, it is estimated that they are considerably more consciously developed than the average American, according to Wade's developmental model.

With respect to behaving ethically, Goswami (1993) gave a set of general instructions. First, it is important to act without attachment to outcome, or wish for reward for behaving in a particular way. Acting with nonattachment allows people to begin to see conditioned patterns and to sense their oneness with all because expectations are abandoned. When the ego reacts with conditioned expectations, one is able to work through those constrictions and gain higher awarenesses. The second instruction is to act in service to others, rather than from a place of hierarchy or control. This tenet promotes altruism and direct service; practicing service actively opens the heart to love others, which leads to more ethical behaviors. The final instruction is to open to the energy of the soul by aligning personal will with Divine Will. At the level of the soul, one acts in alignment with the Divine. The control of the ego is surrendered and creative freedom is gained through moment-to-moment awareness. The goal of these instructions is to become one with, not separate from, the Divine. At the level of experienced moment-to-
moment awareness lived in accordance with these instructions, no ethics or morality are needed to guide behavior because there is no conflict. Wade's developmental model fits this statement since her last stage, Unity Consciousness, contains no developmental dilemma to precipitate a further shift in consciousness. One is aware of one's own divinity, and therefore sees the divinity in all things. When conflicts, ethics, and morals dissolve into the will of the Divine, or Unitive Consciousness, there remains only "appropriate action."

Regarding the complaining ego that whines for the easy and comfortable "good life" of conventional society, Goswami replied with a poem by Rabindranath Tagore:

I slept and dreamt that life was joy.
I awoke and saw that life was service.
I acted and behold, service was joy.

From the physical perspective, Unity Consciousness is the pinnacle of development. From the level of the soul, people who attain Unity Consciousness have simply made the shift from an egocentric perspective to one that is more inclusive and maintains an awareness of all sentient beings across time and space. In physical reality, a person may have decades of experience; however, from the soul's perspective, that person is like a child who has just made the shift from being completely egocentric to realizing that others have different, yet completely valid perspectives. The initiatory facet of Unity Consciousness is apparent when one considers that life can be viewed from infinitely valid perspectives. From that outlook the process of learning has only begun.

**Ethical Themes**

It is emphasized that the primary focus of this study was not on ethical behavior, but on the development and experience of intuitive abilities. Ethical practice was an important, but peripheral, aspect of the study. In that regard, an attempt was made to understand in a general way what the co-investigators believed to be important for ethical practice in their intuitive area of expertise. Because of the complicated nature of intuition and the length of the interviews, it was decided to maintain a streamlined focus, which
meant that co-investigators were not queried about each ethical principle in the second interview. Additionally, it is emphasized that each co-investigator did not identify each theme, but only those themes that they personally felt to be most important for ethical practice in general for those in their field of service. The following section presents ethical themes identified by co-investigators along with passages of interview text that highlight the theme.

**Acknowledge the Power of the Work**

The co-investigators who emphasized the power of intuition were those who worked psychically or who worked with psychic intuitives. They explained that working with psychic intuition is powerful because it allows the practitioner to delve beneath the psychological protective layers and defenses that are typically used to maintain privacy. Clients are thus in a vulnerable position that should be acknowledged and respected by the practitioner. Of the 10 co-investigators, the intuitive practices of Barry, Ellen and Lynn seemed to have a psychic focus as described by Hunt (1996). A physical or psychological healing focus characterized the practices of Deb, Marie and Peter. A counseling, consulting, or therapeutic focus seemed to best describe the work of Caroline, Conrad, Dottie, and Oscar.

Lynn discussed the problem of giving people information which might then become a 'self-fulfilling prophecy' for the client. She explained that people who come for a consultation are already in a vulnerable state because they want to believe the practitioner,

"So there's a tremendous ethical burden of being nondestructive and nonharmful ... finding ways to be more healing and supportive in offering that energy ... If you aren't willing to do that, you probably shouldn't be working with it ... because to act like you're not going to have an effect is not modesty, it's just plain bullshit. The person who is paying you ... is going to give you leverage. They don't want to waste their money. They're going to want to believe you, and for you to take that lightly, I would see as highly irresponsible ... You brought that person in there, paying you, and they have handed you the power. Don't you dare abuse it. And find a way to hand it back, before they leave. It's theirs. Don't keep it."
Dottie also mentioned the problem of self-fulfilling prophecy and the power of suggestion when people consult with a psychic intuitive. She explained that when psychics give negative information or predict a tragedy, then the individual "gives all their energy to having a tragedy, and it would come because they'd be inviting it. They're giving energy to this [prediction]. That is unethical to me."

Ellen shared the same sentiments about the power of psychic intuition.

"It's very much of a power, which is why ego has to be out of the way, because what we do has a great element of power. People are already coming in a very vulnerable state, very susceptible, and that power can be manipulated." She elaborated, "If I'm on target, I already have the power to influence you a lot. If I have done a fantastic reading and then you ask me about someone, and I say, 'I don't think that's the person for you,' even if you're madly in love with him, that throws in that little element. So I have to be very careful with the power that you give me."

Psychic intuition was also described as being a neutral and powerful force that anyone can learn to tap into. Since the force is neutral, it can be used by anyone, and for any purpose.

Barry explained, "There is a different type of energy. It's like an all-knowing, all-pervading energy pattern that exists, and anybody can tap it. Call it Spirit, call it God, call it taffy if you want to. It doesn't make any difference what you call it. It's there. And the most evil-minded murderer on the face of the earth, if they know how to tap into the power, the power is theirs, too. And you can make things happen by tuning in to that power." He emphasized that the power can be used "for any purpose you want, as long as you know how to get in there."

Ellen agreed that psychic intuition was a power that could be used any way,

"This is a power, because everyone has the ability. You could develop it and use it as a power trip and as a manipulator. But [psychics] believe that there's a karmic debt, and you can't continue forever. So you may ride high for a few years, and do well. But the karmic debt will be paid."
The co-investigators who worked psychically were not the only ones to emphasize the power of the work. Marie, who worked as a holistic practitioner with a healing focus, discussed the power of the work and the importance of awareness in the practitioner. She related that the practitioner's influence can be the result of positive and loving, albeit misplaced, caring:

"...you could use telepathic abilities to influence someone, if you were not very conscious about it ... you can direct your mind and your focus in very, very positive loving ways. But people could misuse that power ... there are very important ethical issues ... you could try to work with someone and transmit energy before they were ready. And that might cause problems for them. And for you."

Noninterference

The theme of noninterference was referenced by all 10 co-investigators. Noninterference means that the practitioner maintains a compassionate, nonattached connection with clients while the clients figure out their own dilemmas. Many of the passages that identified this ethic were also used to describe the aspect of work labeled "facilitation." Recall that facilitating a client's ability to shift their own process is very different from fixing a pattern or problemsolving for an individual. All of the co-investigators in this study considered fixing to be disempowering, and without exception were clear in their goal of supporting and empowering a client through compassionate and noninterfering facilitation of that person's process. However, as a subgroup the co-investigators who worked in a directly healing capacity were more articulate in their specific verbalization of noninterference as an ethic. The following quotes describe the theme of noninterference:

Deb related that people who enlist her services are typically ready to do some "power resolving," or work seriously on personal issues that keep them from achieving self-realization. She also consults her guides to decide whether she should work with an individual. She is very clear with her clients that "I'm not here to fix you. There are no guarantees. I'm here to facilitate you and support you." If the client replies that they want to be fixed, she lets them know that "I'm not here to fix you. That's not what I'm
about. Maybe you'll find someone else who is. I'm sorry. I can't help you." With the
person who is ready to seriously self-investigate, Deb facilitates by,

"... asking questions, by listening to you, by utilizing your skills, by
looking at your energy, by listening to what I'm told. **To help you**
**formulate your intent.** But not by saying 'We're going to work on such
and such.' Instead, she asks, "'What would you like to work on?' So its
very back to you: I'm not here to fix you."

Marie was also clear about not interfering with a person's process, even if it meant
allowing that person to experience more pain. She indicated that having integrity in
intuitive healing is all about,

"... honoring and respecting each person in their process. **It's not taking**
**their lessons away** ... even though "you see and you're so compassionate"
about their pain and struggle. That the most important thing is "to let them
have their experience ... it's their process. And you can support them, and
you can love them, and you can appreciate what they're going through.
But they have to have their process ... **And you have to honor and**
**respect that that's the wish of their soul. To have that experience.**
**And there's certain things that people have to go through, that to**
**learn from a soul standpoint are important for them."**

She acknowledged that if she hadn't had her serious illness, she might not have awakened
to where she is today, "I wouldn't be doing what I'm doing. I'd probably still be working
as a nurse."

Peter thought that noninterference was a universal concept for humans and angels
alike. He discussed noninterference from the perspective of angelic beings or guides.

"**I think that free will reigns in this universe** ... when you get
right down to brass tacks, angels know perfectly well what's going on,
but they don't just ... do your house cleaning for you." When he
evaluates a person clinically, he'll say, "'Do you authorize your angels ...'
and has the client say, "'I authorize my angelic guardians to release this
blockage ..." He explained that, "when they say those words, whoosh, off
it goes. Not before." He added that it is difficult for an angel to get our
awareness. "They can't just stop us on the road and say, 'Pull over here,
I've got to show you something! Let me fix it for you. Let me, Let me!'"
Oscar discussed the importance of noninterference in terms of ethnospiritual healing. The source of the desire to heal is of major importance. He made the distinction between personally wanting to effect change, and letting go of any personal desire to change the client by engaging a higher power. He elaborated: "If you are a psychic healer, or spiritual healer, you need to bring a higher will and power." He made the distinction between the personal will and the higher will. "The third chakra is about your own personal power and will." He explained that working through the third chakra, the solar plexus, is linked to the sixth chakra, or ajna center. The ajna is associated with an awakened third eye and clairvoyant abilities. Personal power and clairvoyant ability combine in the,

"... path of the magician ... the left side ... in Latin, 'Let there be Light.'"

As long as the solar plexus is involved, "you are interfering with the karmic pattern of the individual in front of you ... you're providing information, no matter how good your intentions are, that has the potential of changing another person. Having them rely on your information or your intervention as the source that made them get better or get worse. And therefore, disempowering them and having them not be autonomous ... there's a risk every time you do a psychic reading or intervention as a healer that you will interfere with something that is sacred, that should not be touched. Yet at the same time, it could bring great benefits."

In contrast, he explained, the healer who brings in a higher power and will operates in "the realm of the mystic ... the right hand, 'if God be willing.'" The fourth chakra is the center of the heart, compassion, and is linked to the crown chakra which is one's connection to the Divine. He explained with a metaphor, "Once you pop into the heart, then that heart draws in connection from the crown and from the pineal body ... and when the flower blossoms, the bees come uninvited." He described the path of the compassionate healer as the path of service,

"... a devotional approach to life. So when you come from the place where your thousand petal lotus blossoms, and the bees come and are taking your nectar and cross-pollinating you with the universe, you're in front of that client in a totally non-interference place ... creating a nurturing, safe place for them to be themselves and not providing information, but just being a mirror. At that point, all the
responsibility for change or karmic clearing is placed upon the client. They don't have to draw from you any assistance. Because you are the client; the client is you. It's just the energy space that is of love."

Confidentiality

An interesting difference in the responses about ethics is that the only co-investigators who specifically mentioned confidentiality were the ones who worked psychically. That is most likely because they so regularly access specific and very confidential information about their clients, information that is of a vulnerable or 'secret' nature that would likely be devastating to the client if divulged to other people. It is not to say that confidentiality is not important to all co-investigators; it simply seemed to be more salient to those individuals who worked psychically.

Barry explained that confidentiality is important because a psychic is moving into vulnerable areas of the psyche and it's important to be able to "open up and talk about your innermost feelings without thinking that someone's going to betray you."

Lynn was explicit and emphatic about the importance of confidentiality:

"I believe that you have to be utterly confidential ... I feel so strongly that when you're accessing like that, that person isn't able to defend themselves ... by and large, if you keep them engaged enough, they become defenseless. And psychic work does that. You keep that person in the room long enough, and you keep talking to them, be present with them. Your defenses go down and so do theirs. So you basically are manipulating ... And so if you're going to do that, then how dare you use or apply anything that you got in a way that they couldn't control ... it has to be wholly confidential."

Ellen was also clear about the importance of confidentiality. She related that even if the information reveals a wrongdoing that occurred in the past, the bottom line is the confidentiality of the client because that client trusted her. "I've always felt that my client's confidentiality was most important, and I just can't sacrifice that." She further related that a person did once come to her with crime on the mind, "[he] was going to commit a crime ... was thinking about it seriously and could have carried it out. I simply did what anyone would have done and presented all the potential possibilities if he does ... That he wasn't going to get away with it. And what would happen."
Honesty

Two themes were identified that dealt with the ethic of honesty. One was having integrity regarding the accessing and sharing of intuitive information. The other aspect of honesty involved representing one's abilities and services honestly, which means not making false promises, or knowingly providing fraudulent services:

Lynn discussed honesty in terms of clarity of the source of material. She explained that occasionally when giving a reading, it's important to, "Acknowledging that you're not absolutely certain of that source. That it might just be that you made it up and to deal with it" For example, "I'll realize that something popped into my mind, but I wasn't actually on a flow. Then I don't know if that's a part of information that would be of use to them; if that really comes from source, or is an associative piece I threw in." She said she might share that piece with them, but would caution them, "This just came to me. I have no idea as to whether or not it would be valid for you.' So I give them permission to not be affected... if this doesn't resonate, then please do not use it... I want you to know I grabbed it out of thin air..."

Barry also discussed the importance of honesty. He related that the work is so draining that there are times it would be easier to 'make up' a reading. However, he related with good humor that his inner self, the "devil and the angel" sometimes argue back and forth. Inevitably, the outcome is, "I can't do that to people. I just can't... I don't go in there and just make things up." He explained that even though the work is exhausting, "I go in there and get into the reading and... there is a lifting...a shift, there's a good feeling that comes from that."

Ellen related the importance of being honest about abilities, "Don't promise anything that you really can't deliver... that you will light a candle for them, and [something] is going to happen."

Deb also mentioned that there are, "all types of people that will promise anything to somebody." While she does not personally agree with those behaviors. she accepts that, "that's who they are."
Exploitation or Fostering Dependence

Another, related ethical theme that was emphasized was not exploiting the client in any way; financially or psychologically. As a group, all co-investigators stressed the importance of empowering the client and the danger of disempowering the client, even if that disempowerment came from the most loving intentions.

Ellen explained the problem of unethical practitioners who engage the client's trust, and then make them dependent. "I feel that people who preach a lot of doom and gloom, or tell you not to make a decision without them" are being unethical. For example clients might begin to trust a practitioner who would then say, "don't you dare buy a piece of property without coming to see me," or "they tell you that evil is over you and send you out thinking that" and then later say, "Now, for a little bit more money, I could work this spell and take all this away." Ultimately, she emphasized that it was the responsibility of the client to be aware, "I think if people tell you things that take away your power .. that's the wrong person. Don't relinquish your power to anyone else."

Barry also related the importance of empowering the client, although he explained that the less reputable psychic readers, "have people coming back constantly, to depend on them. Using that [dependence] to manipulate the circumstances, to get money, or to get things." He acknowledged that, "there are charlatans. More so in this field than in others. But you have charlatans ... in all the professions."

Caroline emphasized that the intuitive should operate with spiritual integrity, "Where you don't make up things. You don't play games ... or lead people down the road that says, 'I think you should come back every month for an evaluation,' because you need to pay your rent."

Oscar made a simple, but very important point, about exploitation of clients. That point was when unethical practitioners give false or leading information to a client, "They are telling the client that they are different, special, a chosen one ... that they are very important. And that's why they have an implant, whether it's driving them crazy, or whether it's something that they feel honored to have. It's still an ego trip. When you tell a person. 'You have this miasm, or karmic condition because you were a very important counsel in the Roman army, and you were part of the crucifixion
of Christ,' he feels like there's something important about him. And you're still feeding the ego of the person, which in turn creates more food and recognition at that level, and he will return for more counseling, or more reads."

Competency

Providing services which one is truly capable of providing responsibly and effectively was mentioned either specifically or indirectly by several co-investigators.

Lynn explained that her field is very complicated, and she restricts her practice to her area of expertise:

"There are so many different kinds of astrology, most of which I don't mess with ... because karmic is my special arena ... I don't consider myself qualified in medical, or mundane, or political, or investment astrology, or horary, which are some of the other kinds."

Caroline emphasized that it is critical for practitioners to have integrity. As a practitioner with integrity, "You recognize how good you are, and you know how not good you are. I'm real focused on what my arena is. I don't do, 'will you get married or will you not,' I don't do business intuitive work. That's not my arena, and I won't let anyone believe that it is. I stick with what I know I'm good at." She added that performance limits are not always related to level of mastery, but sometimes personal issues or health, "I think people also need to say, 'I can't do what you're asking. I can't see that well. You're asking me today and this is as good as I am."

Two co-investigators addressed the issue of referring clients to other practitioners when the presenting issue was beyond their own expertise, or more suited to another practitioner's style of working. These statements were seen as supporting the theme of competency.

Marie related that,

"I had somebody call me last week, and it was very clear that I had a friend who had more skills, who would help this person more than I would. That this would just be the right match. So I said, 'I'll give you the name of this other person.'"
Ellen also described a situation in which a client's son had been murdered, and the client wanted to consult with a psychic intuitive who could give her a direct message from her deceased son. Ellen explained,

"I sent her to someone else who has that ability. She wanted [the son] to say, 'Mom, this is what is happening,' and give enough information that she would know ... that was peace for her. And I couldn't. But I sent her to someone else ... who can do that ... who gave her a message. And that's all she wanted."

Do No Harm.

Two of the co-investigators discussed the importance of not verbalizing information that might be painful to the client. This theme is related to the next theme of discernment. There were differing opinions among the co-investigators regarding the need to edit intuitive knowings. The following discussion will elaborate the issue.

Peter explained that he believes it is sometimes necessary to soften or withhold information, "A lot of times I won't explain [the knowing] verbally ... because I don't think it's appropriate. Or I don't feel that my patient would be comfortable with that information. Sometimes you have to filter things."

Ellen also indicated that there are times when she "softens" information, or at least tries to convey it in a way that the client will be able to hear. Her most important consideration, "is that I never want to hurt anyone ... another reader may be more direct. Or say things in a harsher way. But my terror has always been that I might hurt someone." She also related that she sometimes feels torn because, "I have always been told, by people who are very good, you should just give what comes to you unfiltered ..."

She has been taught, "If Spirit gives it to you, who are you to analyze what comes from that realm? If I hear it rough, then you're supposed to hear it rough. That's the only way to jive you up, to get you to respond to this message." She finds it very difficult to follow these rules, and related that, "tampering is probably considered a no-no. But for me. that's the only way I could do it, and live with myself."
Other themes that support the theme of Do No Harm include the strong emphasis the co-investigators placed on facilitating empowerment for the client, self-responsibility, and client choice and free will. In light of the many references to these supporting themes, a longer discussion of this particular theme was deemed unnecessary.

**Discernment**

In the process of providing intuitive information to clients, one issue came up repeatedly. That issue was the ability to *discern* intuitive impressions. Discerning occurs at two levels. The first level is actually understanding the information that has been sensed through subtle energies: the ability to accurately discern the meaning of intuitive impressions. Several co-investigators related that personal issues or health problems can affect the ability to clearly perceive and interpret subtle intuitive impressions. The second level is discerning what to tell the client. Some practitioners related that they did not feel responsible for editing intuitive information, because they believed that Spirit or Source did that for them. Other practitioners like Peter and Ellen, believed it was important to edit, or at least soften, some intuitive information so that the client would not be wounded emotionally.

Barry explained that he does not make decisions about the content of the intuitive information, but does have to discern the symbolic *interpretation*. He described this process as being,

"... similar to transcribing ... I know exactly what they're saying over here, but it's like hieroglyphics. **And I have to take this information and translate it, and try to give it to the person the way they're giving it. ... it's just impressed all at once in you, inside of your mind. It's like talking without opening your mouth. And it not only comes in words and sensations, it comes through feelings ... you can't segment it."

Similarly, Ellen related that, "**Symbols are different to everybody, and it takes a long time to figure out your symbols.**" For instance,
"If I see a horse, and you say, ‘I horseback ride,’ well, maybe a horse doesn't mean that to me. I'm not supposed to think, ‘yeah, horseback riding ... that must be why I see a horse.' Maybe a horse to me is a carousel horse, that that it means the circus, and happy times ... I am supposed to be true to my own symbols and you should be true to yours."

The other aspect of discernment had to deal with discerning how the practitioner's own personality and ego issues interacted with their interpretation and sharing of intuitive information. This is a critical consideration that will be discussed in further detail in a later section on the developmental aspect of ethics.

Lynn discussed that in order to be discerning, the intuitive practitioner must first be self-aware. When training new astrologers, she emphasizes to them that,

"You'd better know yourself better than anybody ... if you don't know what you're like, you don't know what you're presenting ... and if you don't know you're doing that, then you're gonna screw up. or make something sound negative that you thought you were making 'realistic.' But the way you see as 'realism,' they see a pessimism. If they're a real optimistic type, then you're just going to depress them."

Peter also related the importance of discerning through one's own issues,

"You have to understand that not only are you an empath, but you're a human being. And you have your own stuff, and you're carting that around. And when you get around a vibration that's got similar frequencies ... to your own issues, you may be resonant to what you're feeling. It may be putting it into your own face." He indicated that the intuitive practitioner must be cautious, "You're always asking the question, 'Is this my stuff or is this their stuff?' Something in the interactive energy has tweaked this physical, or emotional, or mental framework ... It may be a small trigger [in the client] to a large thing that resides in me. It may be an insignificant issue in that person, it just happens that it's a little trigger that goes 'boing!' to something [in me]." So you have to be very cautious ... your intuition has to be regulated."

Not all practitioners are aware when they are or are not discerning appropriately. Deb related her concern about practitioners "not doing their work, and not being clear." She explained that she occasionally sees people working and realizes a practitioner is
"in over her head." The most important aspect of providing intuitive services with integrity, she emphasized, is "your own willingness to be seen, and to go through your own stuff."

Traditional helpers are by no means immune to the issues of discernment. Lynn described a situation a friend of hers had experienced with a traditional marriage counselor. The counselor was not able to discern between her own issues and those of her client. The situation was that the friend and her husband had sought marital counseling for a minor disagreement over their children. Unbeknownst to the couple, the marriage counselor had a history of being a battered wife. As the counseling process unfolded, the counselor "proceeded to create a dynamic where the client thought, 'Maybe my husband's more abusive than I thought!' The counselor literally started painting him as this incredibly abusive personality, who was overbearing and destructive, and basically told her how to think ... that she had no mind of her own." By the second session, the client started to be confused and think, "Maybe ... I don't know ... until she realized that the counselor felt she was being empathic, and had perceived the client as being uncomfortable." In actuality, the client was uncomfortable, not because she wasn't heard by her husband, but because of the misperceptions of the therapist. The therapist then took her own 'empathic' perception as proof that the client's husband was abusive." Fortunately, after three sessions, her friend finally caught on and was able to discern the negative impact of the therapist.

Miscellaneous Themes

A few specific themes were reported that did not fit into a broad category. The themes were all specific to the practice of psychic intuition and were thought to be important contributions.

Death. Both Barry and Ellen indicated that it was considered unprofessional to divulge information about a person's death or outcome of serious illness.
Barry related that, "A lot of people want to know when they're going to die, or under what circumstances. That's something I think ... there's no reason to know that."

Ellen agreed: "I don't deal with death issues ... It's considered very unprofessional." However, she cited some extenuating circumstances, such as, "when I was approached by someone who was dying, and their questions were simply (a) we're planning this trip, and I have about six months to live. Do you see us going? and (b) Do you think that we should have Christmas early? And those are very sad things. And I have answered those questions honestly ... But generally, it's very unprofessional to deal with death issues, and so I don't."

**Health Issues.** Ellen explained that,

"I don't typically deal with health issues, but I will feel things, and I may ask. And if you say, 'Yes, I have MS,' then I know what that felt like ... [but] I don't diagnose ... Oftentimes I will pick up things that are hereditary ... and suggest you be careful with your health ... If I read for you and you're HIV positive I would probably never say that to you. However, I might say 'you should take care of youself, you might be run down.' And if I feel that you're aware of it, I say 'You're probably already being treated for something, take care of yourself' ... so you identify without that word being spoken. But I don't think that you should tell someone that they're going to be dying."

**Reading for Minors.** Ellen also related that,

"... we usually don't read for people under 18 ... we're tramping on toes when it comes to religious viewpoints. Or you've got someone that's very vulnerable ... [like] a 12-year-old who's sexually active and their parents don't know. Then here you are interfering in their life, and you don't really want to be a confidante to this person forever. You want to read for them, you want to care about them, and you want them to go home.""

**Money and Subtle Sensing.**

Although the exchange of monies for intuitive services was not discussed in terms of ethical behavior, it was discussed as a factor that has the potential to affect intuitive sensing. Money is a powerful motivator and has the potential to affect *any* kind of
sensing or perception, subtle or nonsubtle. However two of the co-investigators mentioned money as a factor that related to intuitiveness.

Ellen consults with a professional support group to address questions about professional roles and whether money interferes with the intuitive faculty. While the professional debate is ongoing, she explained that they all realized that there seems to be another process at work when one's thoughts are on their own finances rather than providing a compassionate service,

"We joke in the field that anytime any of us have difficulty with finances .... we're supposed to trust in the universe and figure that it's going to be there. And sometimes you can do that ... but if something's really due ... you start adding up the day ... I'm going to have this many readings, and make this much money ... and I would say 8 times out of 10, something happens and you don't see those people. It's like the universe says, 'Okay, you were just thinking about the money, and not the people.' So we're really drawn back to the ideal that although money may be at the end, it has to be because we love it and this is what we're supposed to do, and we'll be taken care of. And we do that, and sometimes it's really really hard to do, but when we do it, it always works out."

Peter also discussed the fact that the exchange of money for intuitive services sometimes affects his experience of the work.

"That's one of the quandaries I have ... that as soon as you start taking money for doing this kind of work, it's almost incongruous. Because you know, that you're both getting something. You know it ... when I've been in certain contexts when it's been agreed on in advance that you won't exchange money. At one such retreat, I found that there was no impediment to healing, because money didn't exchange. In fact, it was just the opposite. It actually seemed to me that not exchanging money was productive."
There comes a point in life where some people reach a transition point with respect to their perception of ethics, and the 'rights' and 'wrongs' of morality. That transition point is one in which even though something negative may happen, a positive outcome is discerned through the pain and negativity. The awakening processes described by the co-investigators were all examples of positive growth experiences that resulted from situations that would typically be perceived as "negative," but also had positive outgrowths. For instance, Marie related that if she hadn't had her illness, she would not be doing the healing work that she loves so much. Similarly, Oscar attributed his intuitive growth to his confusing and painful near death experiences. The co-investigators did not necessarily speak of feeling a transition occur, but described shifting into a position of perceiving the rights and wrongs in life from a more inclusive and nonjudgmental perspective, one in which they were able to discern the positive through the negative.

Caroline described a dramatic incident of 'transition perception' when she broke off a long-term relationship in which she had been unhappy. Although feeling unhappy in the relationship, she had also felt stuck and unable to leave. She described feeling "not strong enough to do anything about it." And then, one day,

"I looked at him, and it was as if I looked right through him and saw every male pattern I'd ever been with ... I realized that this dilemma I was in had nothing to do with him ... Anybody I would be with at this point in my life, I'd have the same problem with because of me. Not because of them. The 'Aha!' ... the clarity hit ... and I was so clear that I didn't even have any emotion toward him anymore. I had only a sense of gratitude that he had walked the last two years with me ... It was one of the few times I can remember actually reaching such a high state of clarity, that I had nothing but gratitude, even for all the pain it brought me. Because I was seeing through the pain to the point of enlightenment ... Those 'Aha' moments, or seconds, are exactly what we're striving for. And they're so powerful, that you remember that one second over all the memories of one year ... the year it was in. That's how powerful it feels to be conscious. And I think its so powerful, we can only take it in second-long doses."
Oscar explained that oftentimes pain is necessary for growth to occur. Without painful situations, growth may actually be stifled. "Ethically, change is most likely to occur when the right not to change is first fully accepted. Remember that axiom. Don't prejudge the client. Don't assume they have to change because they're in pain."

Deb discussed seeing the positive in practitioners who exploit their clients by giving them fraudulent remedies,

"Maybe that person really thinks that they're helping, and maybe they are. Maybe that person who's lying across the world - for some concoction that actually has no basis to it - maybe they get the gift of hope. And who knows? Who knows what helps somebody? We really don't know ... it's hard to judge that."

Deb explained that while she has been trained and that she teaches self-responsibility, she also realizes that the person who is looking for a concoction is going to find it somewhere. And even though that person wants to buy the false remedy, it doesn't excuse the person who sells the product. From a more detached perspective, the rightness and wrongness of the interaction becomes irrelevant ... "It just means that there's a fit there."

Peter discussed disease and healing from a larger perspective; the learning of the soul through a painful human experience. He also brought up the issue that these important aspects of illness are not recognized by our current medical system. He explained that sometimes the patient,

"... has a vested interest in not getting well ... when the practitioner has a very vested interest in getting them well." He emphasized "that is not where the flow is." Rather, healing is the client's path, "And you're just asking their soul and their higher mind, and their conscious mind, on all those levels of integration for what they are today in that moment, 'What would you like to do?' And they might say one thing ... but have a very different agenda ... They may have an important thing they're going through [in] whatever limitation they're experiencing. Who are you not to respect that? They may be needing to check out, for all you know. You don't know. That may be their soul's purpose, at that time."

Further, he elaborated that "the whole medical world ... is poised with their interventions ... they are ignoring these kind of questions. 'What is your
purpose, right in this moment? ... We can't accept the fact that you might need to die ... that you might need to be diseased. You might have some very important lessons to be learned, through that limitation. We can't accept that. I think more holistic thinkers are literally asking bigger questions than, 'How do we fix you, how do we heal you?' The important questions are, "What's going on here? What are you learning?"

Lynn, whose work involves karmic issues, explained that illnesses are frequently opportunities for the soul to learn. For instance, she explained that Alzheimer's disease (karmically speaking),

"... has to do with not being able to give up responsibility when you really wanted to be like a 2-year old who wanted to be taken care of. And the only way you can do it is by forgetting everything. And then you won't be responsible. And you can ask for all the care that you wanted ... [because] people like that would feel irresponsible to ask for that kind of caretaking ... so they find a way to do it without having to face their own feeling about that behavior."

She added that frequently before people with Alzheimer's die, they will have a "window of clarity provided by the soul," in which, "the soul, when it knew the person was done with that learning, simply took charge ... 'Let's tie up some loose ends, move on, and let's get out of here.'"

Ethics II

Ethical Relativity: Ultimately no Right or Wrong

When the ultimate growth is observed in all events, whether the event is positive or negative, there is a tendency for people to become less judgmental and less attached to what they personally perceive as moral and ethical (Wade, 1996). A shift is made because perception begins to see through the physical reality into the intangible, spiritual, and eternal reality that connects all of life. The perfection of all things is illumined. Peter humorously explained that, when one perceives only physical reality through the perception of the ego, "The emphasis is on the wrong syllable." Gaining a more inclusive awareness brings the focus to spiritual connectedness rather than the fragmented
disconnection of the ego. Oscar succinctly verbalized the connected spiritual focus. "Turn the 'I' to the 'We', and the 'Self' to the 'Us.' It's feeling that you're part of something and not an isolated master, or unique healer ... you're just one of many equals. The first will be last and the last will be first."

All 10 co-investigators in this study did relate this broad, inclusive and nonjudgmental perspective. It is important to emphasize that understanding and nonjudgment does not mean tolerance of individuals who act in an unethical manner, or who abuse the rights of others. It simply means that the co-investigators clearly understand that there is a larger scheme of life, the level of the soul, from which to discern meaning and achieve growth. A few of the co-investigators statements were selected to illustrate this important theme.

Ellen explained that although she has strong moral views personally, her ethical stance in general is deeply nonjudgmental. She related, "I could never judge someone ... even though I may not believe in abortion, I certainly can't judge someone who would. There is no right and wrong in whatever the other person wants to do." Regarding her psychic readings, she said that, "You can only relay what you see and hope that you are detached enough to allow them always freedom of choice."

She elaborated that the nonjudgmental stance is not always easy to maintain, because there are times when situations arise that cause her personal feelings and morals to become engaged. For instance, "I had a client who was a pedophile. And although his readings had nothing to do with that ... I found myself being horrified and disgusted, and very judgmental ... Although his questions were about a job and relationship .... I found it very difficult." She explained that as she examined her personal reactions to the situation, "I realized that it was a serious flaw of mine, that I needed to detach, that his life was his ... he came to me in trust, and it was a big lesson." Further, she said that she still had her own feelings about the situation, and "took a nice, long shower after he left," but was able to "not judge him or refuse him [services] because that would be judging him and imposing my own right or wrongs ... Nothing is right or wrong for anyone. And for ourselves, its mostly not judging and allowing them to do whatever they feel is best in their life."
Barry agreed that ethics are relative, and emphasized the neutrality of the power of universal mind.

"Anybody who knows how to tap into the power has access to it. That's all it is: a power. There is no right or wrong to it, as far as I'm concerned. How you interpret it ... depends on soul development. It's a power ... neither good nor bad. It comes down to ethics and how you choose to use it."

Dottie gave her opinion about ethics succinctly, and then told a couple of stories to illustrate her point. "It's real hard to say what's ethical. It's really hard to say what's good and what's bad. There just isn't any 'good' and 'bad.' It's what's good and bad, applicable to you. That's all."

The first story she told is about a physician who provided medical services to her and her husband, Joe.

"Joe and I went to a medical doctor after we had a car wreck, because the insurance company likes you to. [The doctor] did nothing for us at all. He recommended that we get an X-ray ... talked to us a little bit ... pushed our shoulder around a little bit. He charged us $154 a person ... Now, I don't think his ethics are very high. But, the thing he talked about us to the most ... is religion. He talked about going to church, and what he did for the church, and he was a good Catholic ... and he thinks it's okay to charge us over $300 for half an hour, 'because it's at the same time.' He thinks that's okay." She added that the physician probably thought that he was being ethical, "He pats himself on the back and says, 'I made $2,000 today. I didn't have to leave my office, and I didn't work hard. That's a smart man' ... So what is ethics? Who's ethics? ... ethics are just in the mind of the beholder, and what you think. You can justify anything."

The second story was about a practitioner who was providing services that most people would deem fraudulent. The story was told to Dottie by the individual who received the services.

"A woman I know told me, 'I just married a guy, a Paledian, from another planet. For $1,000, I was able to marry this man, and he loves me dearly. I've never seen him, but if I am good enough and open enough, I will be able to feel it when he holds me or when we have intercourse. And the next child that I have ... will belong to him, but my husband will never know it ... because he doesn't know that I'm doing this.' And the
practitioner is charging her $1,000 for the marriage, and every session that she has is big money. But she keeps having sessions ..." Dottie compared her perceptions of the situation with those of her client: "Now, to me? That is unethical. But to the woman who was getting it? It was great. She could feel it ... she could feel this guy loving her. Now, that tells me you live in your mind. And who am I to criticize? They were both happy. But Joe and I? We think they're both nuts ... But is it ethical? Or is it not?"

Deb discussed ethics from the perspective of the healer, and related that healers sometimes get caught in wanting the client to heal. However, she explained her belief that it is impossible for human beings to know what is right or wrong for another human being, that only the person's soul knows that with certainty.

"I couldn't possibly understand what the highest goal for that person is, from my level of being a human being. I can think I know ... I can think that the woman who comes to me with very advanced breast cancer is going to die. But I don't know that." She also explained that sometimes, paradoxically, the actual healing is the process of death itself, that perhaps "the person is energetically and emotionally ready to die ... and it may be that something she experiences in the process of treatment" is the real healing at the level of the soul, whether that is "making the choice to take care of herself for the first time, whether it's sitting and just crying and having somebody to see her for the first time, whether it's the actual bodywork ... or leaving and feeling that she did something for herself."

The paradoxical healing is that, in the death process, the soul is beginning to be included in the experience of life. Oftentimes, only death or severe trauma is a strong enough stimulus to permit a person to open to the energy of the soul. Deb related that healing is a "moment by moment by moment situation, and that in each moment, you have a choice ... and there is an opening that is experienced at some point in the process for each person. And many people aren't conscious of it." She explained that as a practitioner, "In that space, I have come to the process of just surrendering, and allowing ... the more you can allow the flow, and trust the person's process," whether the person's process was to physically heal or to physically die she explained, was neither right nor wrong. The important part for her, as an intuitive practitioner, is to "be the
clearest possible facilitator" of her client's process. That the true healing, at the higher level of the soul, is a choice that the individual must make of their own and conscious free will.

Lynn discussed the issue of right and wrong as the product of a belief system that disregards or is unaware of humanity's inseparability from All that Is. She related that in the Christian Science tradition, all children are taught that they are:

"... a perfect reality held forever safe in the mind of God. And that is a physical reality. You are at this moment in Gods' mind. And you are at this moment perfect. And you are at this moment safe. And it is impossible to be anything else. Regardless of appearances. And anything that appears different is simply an error in perception ... Because there is no evil. It doesn't exist. There's no sin. That the polarity is only an illusion. That it's a way of not quite seeing, or not understanding the interconnectedness."

Spirit or Source Guides Ethics: Trusting the Process

Some of the co-investigators felt trustful enough of their connection to Spirit or Source that there was no need to control or edit intuitive knowings for the client. There was no sense of personal responsibility to do or not do anything. Essentially, there was a movement for these practitioners toward trusting the intuitive process, which is belief in opening to, and the allowing of an entity larger than oneself.

While this process may seem odd or unusual to the scientifically trained mind, to the person who is involved in the expansion of consciousness, the concept is not strange at all. Wade (1996) created a developmental theory that includes spirituality as the fulcrum on which development occurs. She posited that when the interconnected, nondual aspect of life (Bohm's implicate order), is fully comprehended, consciousness and one's view of reality are changed dramatically. The consequences are that the aware individual must acknowledge a connection to Source and ultimately perceive the self as an aspect of Source. While all of the co-investigators related being open to Source, the level of openness they described ranged from a strong connection to a total and complete surrendering of the ego.

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Barry explained that, "I don't really feel responsible [for the information] because I'm not in charge of it. It's not me giving the information ... [the client] can either take the information or not take the information ... I've never been sued for giving wrong information." He elaborated that Spirit lets him know, using symbolic language, whether or not to share sensitive information with a client.

"If it gives me [information], and I'm not supposed to tell the person, they cross swords in front of it. [But] people who are emotionally stable or mature can be told practically anything ... Spirit knows this person is not emotionally stable. So, here's the information, but you can't tell it like this, you have to modify it ... They do the ethical thing, I don't. I just pay attention ... So when I'm in there, it's not me ... I'm here, [but] I'm just being guided and gold what to do. It's sort of like opening a channel. You're not responsible for it ... you don't try to manipulate that person ... Spirit gives you the words, the images, the feeling of how to approach this person."

Deb works as a healer and frequently has clients who are facing critical or terminal illnesses. Her focus and trusting the process was more in terms of how that process related to her client.

"The more you can allow the flow, and trust the person's process ... trust that person who has breast cancer may need to die. Even though there are 100 other things that could be done. At a higher level, there's a choice point, a process ... and we can't begin to understand what that is, no matter how hard we try. It's not really a part of our makeup ... So it's trusting and allowing, and the more I can do that, the more the energy ... the guides and beings that I work with, have entry into that person."

She explained that trusting the process requires the ego to let go of its perceived control, "you're moving into a space of being able to detach from [the ego.] And for me, it became more comfortable when I had a real deep understanding that I really wasn't in control. That that was a myth. It was one that I held for quite a while, but it was a myth ... sometimes it's easier to merge." The "merging" she to which she refers is the her connection with her guides.
Marie explained 'trusting the process' in terms of allowing her work to unfold without any interaction with the needs of her ego. She described the...

"... process of letting go of what I think should be happening as a major requirement for 'allowing' to take place. For instance, if I go in and the person says, 'I really want support in working with my back and my lower spine, and I've got this shooting pain down my legs.' I might come from my nursing background and say, "I think I should put my hands on their back ... and basically do all the 'shoulds.' It doesn't work that way at all." Instead, "allowing says, 'I start without knowing a thing. I totally surrender that I have no idea what to do in this space. But I give myself the opportunity to be shown and to be led, and to be guided ... to allow' ... Part of the allowing is to let go of things that you thought were your reality before. And let all kinds of new ideas and awarenesses come in, that teach you something totally different."

Oscar described the role of the intuitive healer as becoming one with Source. He explained the importance of differentiating the clairvoyant sixth sense from multisensory awareness or transpersonal consciousness ... "Because [transpersonal consciousness] goes beyond the awakening of your third eye ... the transpersonal takes you to a state where you are the projector ..." He explained that the healing space is the byproduct of actually blending with something bigger than you, through the heart rather than the third eye;

"... there's no separation between you and it ... you're not even identifying with the precognitive impression you're getting. It goes beyond the ajna, and tends to be so impersonal that there's no way it can become contaminated with ego-based, unresolved issues. It takes you one step further."

Peter described trusting the intuitive process from a place of curiosity and delight. He begins sessions by the "wondrous" question:

"What have you come for? What is your purpose here in this session? What is it we're going to create together? ...The practitioner is no longer working out of that space of, 'I have to [do something].' Instead, the space is "Let's explore and find out what the roadblocks are. Maybe you didn't come here to do what you think you came here to do. Maybe it's something else. Because I'm asking your whole being."
When he works, he described angelic presence communicating with him by physically flowing through his body, "The way that angels talk with me, primarily is through shifting my energy forces ... because I'm sensitive to the way energy moves through my body." When he asks questions about how to approach a client, the angels answer by moving his head up and down for "yes" and sideways for "no." "They know how to shift my energy, and it makes my head want to go whooom! ... it feels like somebody is standing there going, "No!" or "Yes!" or "Look over there!"

The angelic presences actually direct and move his physical body. He described conducting a seminar recently, and at one point asked the angels, "What's next?" They ... pointed me straight at a guy and said, 'He's next! He's got the next tool for this picture.'" Peter explained that if his energy raises to a higher vibration, he can actually hear the energies say, "John is going to be the next client ..." However, since he is so physically oriented, it seems easier for the angels to affect him kinesthetically.

Lynn referred to an influence that seems to operate whether or not one surrenders the ego, a 'bigger plan,' or innate censoring mechanism. The 'bigger plan' to which she referred is related to Deb's myth of the "perceived control" of the ego. Lynn described being aware that when individuals were not ready to receive certain information or understandings of themselves, they literally would not allow that into their awareness. She explained, "Once in a while, when I feel that a person isn't ready, I find that they don't hear what I'm saying. Or that they miss you, or something like that." In addition to clients who seem to have selective hearing, she thought that people who were not ready to hear what she had to say might have unforeseen obligations or emergencies that caused them to cancel their appointments.

Ask Permission

The need to obtain a client's conscious permission in order to work intuitively was mentioned by several co-investigators. Other co-investigators did not specifically mention obtaining permission; however, permission could logically be assumed given the strong perspectives on noninterference. Another level of permission were referenced by
the co-investigators. The other level of permission was related to asking one's inner guidance or intuitive source for permission to work with the client.

For instance, while Deb did not specifically say that she requested permission to work with an individual, her ethical stance is so noninfluential as to dictate permission. She related that she does not even presume a goal for the client, but merely assists the client in setting their own intention. Her practice is as noninfluential as possible, as evidenced by the fact that she avoids using specific titles or advertising credentials, since her desire is for people to work with her based on how they sense her or "follow the energy", rather than the influence of a specific title. She also related that she, "has a conversation with [the client] to explore whether or not they're appropriate for me to work with."

Ellen explained that she needs permission before she will move into a person's energy field with her psychic senses.

"I need permission. I don't walk around sensing things from people all the time ... But if I touch that person, and particularly if they had asked me, then that is the turn 'On.'" She elaborated that other psychic intuitives are even more open, "Lots of people can't go into a crowd ... the energy [is] too high or too low. Basically, I can wander around and not be affected too much ... The palmistry for me is a permission sign .. that its okay to come into [someone's life] and wade around with my boots on." She explained that the client's permission is "the last part of opening up."

Marie explained that she is careful to let people come to her, rather than offering to help them, "I don't go rushing up to everybody saying, 'I'd like to fix that for you.' Or, 'Did you know that this would help?' I'm very, very conscious, and always listen and ask, first of all, 'Should I work with this person? Do I have permission to work with this person?"

She gave an example of how she receives permission to work with a client. First, she consults with her guide, and "there's a feeling that [her guide is] very aware when that person is most ready to make a shift. And if somebody calls and says, 'I really need to have this energy work done, I'm really suffering here," and [my guide] says, "Not yet," then I have to honor that." She explained that even though the person's conscious mind
and personality "need to have this done right away" because they are "in agony, and really feeling bad," there is another part that is not ready to change. If her guide tells her "No." she will ask, "When? Is this the right person for me? It this person in my flow?" Her guide will ask her to look at that and see if "there is energy around working with this person," or whether she might need to make a referral.

Peter also discussed a situation that helped him understand the importance of permission. He described an instance when he had not asked permission of his inner guidance, and instead, had operated from an ego level when he saw a friend having issues and wanted to help. He explained that he had "observed something in [his friend's] energy field that was obvious," and he thought that addressing the issue might help her process the issue. That was not the case; his friend was very upset by his mentioning the issue, and the perceived indiscretion "really damaged the friendship."

The type of situation that Peter described is very common in the helping professions. Perhaps not the specifics of "seeing something in another person's energy," but surely the process of knowing a personal dynamic of which the client is unaware, and mentioning it before the client is ready to hear it. What generally happens in such a case is client resistance, denial, or premature termination of therapy. And yet, as Peter explained,

"My intentions were really pure. But I didn't ask the right question of my intuition. Is it appropriate to refer to this? Is this helpful? It was like, of course it's gonna be helpful ... everybody could see this. It's just walking across, it's just right there. And I don't even think this person knows this, and I think if I refer to it, she could deal with it better. But that was not the case."

Peter regularly requests permission from his clients to authorize their higher power or angelic presence to help them release blockages in their physical and subtle bodies. Releasing blockages through a higher power is the essence of his work. He gave the following clinical example from a professional consultation. He explained that he consults with other physical therapists and physicians internationally, and recently
experienced the following situation that called for confidentiality to be exercised, receiving permission from the client, and exercising judgment about sharing of intuitive information:

“Here’s an example about a fellow... about 55 years old, had surgery on his back. Persistent sciatica, ever since and before, more than a one year history since his surgery, 45 degree straight leg raise. Seeing my friend [a physical therapist] for therapy for months, really no change. We do a session together. I look at this guy and I see an astral 'glom' that’s bigger than two humanoids put together, bent over the top of his head... basically looking like a big elephant standing next to him... capping him. And I looked at this thing and I knew we were dealing with something that had been majorly, majorly fed. You don’t see something that big that hasn’t been fed by a lot of dark energy. Like, that guy has been up to no good. And my friend gave me a little warming of this, "I can’t really tell you what he does, I can’t really violate this confidentiality. I’ll tell you he’s into something not very wholesome, but I can’t tell you what."

The upshot of it was we measured him physically, and saw his pain, his limitation. And this is a pretty streetwise guy, and I’m not about to start talking to him about angels, and astral attachments, and all this stuff. I just give him a very brief sketch of what I do, and say, "I can’t really tell you what I see here... But what I need is your permission to release, shall we call it, a blockage in your energy field." And he said, "Well, I don’t know what you’re talking about, but if it’s gonna help me, okay." And then I asked the archangel to come and release this thing. And the thing’s really malevolent. And I watched the archangel "whooosh" away with it, and away it goes. And it had been leaning over his entire crown. It completely capped him... it stood beside him, and it was at least the size of an elephant. It was huge. It was very sickening, it was not a good feeling. So anyway, off it goes, it’s taken by the angel, and as soon as it’s gone I say, "Okay, let’s have you lie down." And he didn’t know what I was doing, or whether I was still assessing, or what. There was no clue. And we picked up his leg: 95-degree straight leg raise, he stands up, bends over, touches the floor. And he turns around and says, "Alright, tell me, what happened? What’d you do?" And I said "Do you really want to know?" And I told him. And he said, "How do you get these things?" And I said, "You get these things by being in the wrong place at the wrong time, doing the wrong thing...." And who knows? I really didn’t have a good answer. I think I gave him enough of a clue that maybe if he carries on he could get this thing back, and then ten worse. It was interesting to see. His physical healing was dramatic. Absolutely dramatic. Like nothing he had seen before or after his surgery, since the onset of his sciatica.
Ethics as Personal Process and Evolution

Ethical perspectives are based in personal life experience. A person might be opposed to taking another's life until their own life is in danger; they might be opposed to stealing until their own children are hungry. It takes experience to be aware of the many considerations that contribute to an informed and ethical decision. It is logical, therefore, that one's sense of ethics changes as one grows and acquires an ever-expanding repertoire of experiences and awarenesses.

Dottie discussed this aspect of identity development metaphorically, as a flower that blooms at different levels. She explained that people are like flowers that bloom at continually higher levels, and that the flowers at the lower levels don't know the same things that the later blooms know. "We wonder why people aren't doing this, and this, and this ... It's because they've never bloomed up enough to be there. They don't know about it yet." She explained that because of the knowledge and awareness differential between people or 'blooms,' she "doesn't believe in true and false. Because what I would call my truths, somebody else couldn't use at all."

People develop expanded ethical perspectives as a result of being pushed to make ethical decisions when they encounter a situation in which there is no easy "right" or "wrong" choice or answer. Ellen described a situation in which she felt ethically perplexed. The situation involved her experimenting with developing a new intuitive ability, one in which she could manifest an object using only the power of her mind. That experiment left her with some interesting ethical questions:

"I found that with concentration, I once made an apple appear. I thought about it strong enough ... I imagined it. Actually, it didn't appear as I had imagined it. I had imagined a big red apple, and [what appeared] was a greenish apple with a wormhole. But what concerned me was that if I could make something appear, in my hand, that anyone else could see, and I took a bite out of it: Is the apple mine? And when I'm tired of it, is it going to appear on a tree somewhere with a bite out of it? Did I steal it? I don't know what the realms of manifestation are. Then you enter the realm of: If I could make an apple appear (with a great deal of difficulty) then why not do a hundred dollar bill? Then we're going to run into the realms of what's right or wrong. And if the money had never existed, and I make it exist, then what harm is that? That's a
whole new area. So for me, there's a door, there's an ability. Maybe with help, and a mentor, I could develop for some reason. I don't know what that reason would be. And so there's a door shut. So maybe in the nursing home, I'll make whiskey bottles appear. The apple was something that took me a couple of days to do, and it was with a great deal of concentration and ability, so I think that there are things that all of us have abilities for, but there aren't any rules or regulations ... you have moral issues."

Caroline described the process of ethical development in terms of spiritual maturation, or moving from an ego-centered to a spiritual perspective on life. She related that the way ethics are developed is by questioning one's motivation. If personal needs and desires are motivators, the ethical decision is likely to be contaminated. If the motivation is impersonal or spiritual, and comes from the compassionate heart, the decision is clear. From her conceptual framework, the bottom three chakras (below the waist) control personal issues, and the top four (above the waist) contribute energy to spiritual issues. Caroline discussed the process of clarity as the movement through old emotional patterning and the evolving of emotional constrictions. She explained that,

"If you're motivated from below your waist, you're contaminated. If you're motivated from above the waist, it's pure. And the discerning part of you is your heart. Make sure your heart never lies to you. It's really quite incapable of lying. You can try to shut it off by saying, 'I really didn't do that,' and producing Earthlike excuses for your behavior ... 'Well, they started it. Or, 'I didn't mean this.' But you shut that bottom part out and let your heart come down and your heart's gonna say, 'You know exactly what you did and why, so why can't you admit that?"

Dottie echoed Caroline's emphasis of being honest with oneself. She shared the belief that, "Honesty to yourself is the most important thing in the world ... it really is. There's nothing more important. If you have good health and you're honest with yourself." She made a strong differentiation between the honesty of the heart and the justification of the intellect: "Now, I can justify anything I do ... there isn't any good and bad. Everything just is. You call it what you want it to be."
Clarity and Discernment

The topic of clarity and discernment was discussed earlier in the topic of professional ethics. However, the eternal level of ethics demands a very high level of self-knowledge, openness, and willingness to challenge one's own views not only of situations, but of fundamental reality. The following comments relate to the level of discernment that has to deal with clarity of personal issues that might interfere with intuitive processes.

Ellen described that she can feel when judgement creeps into her awareness because it feels,

"... kind of like a slap in the third eye ... that I'm being judgmental, and that's something that I don't want to do. I don't want to involve my own ego [because] my views aren't necessarily the right views. So I think, being human, I'm still going to feel things, but I can also say that it is not right for me to judge. So when it does happen, it's good for me because [I realize] I'm getting too much of myself in here. It reminds me that I definitely have a long way to work to be in that spiritual, very special mode that's really necessary to deal with people ... it has to be very nonjudging. You have to love people no matter who they are, and what they are, and what they do. Because they do the best they can from the spot they're in."

Not all practitioners are aware when they are or are not discerning appropriately. Deb related her concern about practitioners "not doing their work, and not being clear." She explained that she occasionally sees people working and realizes the practitioner is "in over her head." The most important aspect of providing intuitive services with integrity, she emphasized, is "your own willingness to be seen, and to go through your own stuff." Her goal is "to be as open a facilitator as I can ...and being responsible in that process. So that means ongoingly doing my own work, so that I can be clear. So that as I'm sitting with someone, and they're moving through their emotional state, I'm clear what's theirs and what's mine." She elaborated that the process is ongoing and involves continual self-examination,
"If there's any transference that comes up ... I'm able to look at my own issues moment by moment ... what am I thinking, feeling, being, believing. And I've been trained as such that I can process that as we're talking, for the most part. Obviously, with some of my core issues ... I go and do my personal processwork and deal with my patterns ... that's part of my commitment to the people that I'm here to serve, so that I can be as open and clear as possible."

Caroline related her belief that a healer can't help another person unless he or she has clear sight that is uncontaminated by personal beliefs and emotions.

"You've got to have pretty damn clear sight to say to somebody, "You know what? You need this. And you're going to stay in it and I'm going to help you go through this. Not out of it, not around it, but in it.' And unless you have clear sight, you won't say that to someone ... Instead, you'll try to rescue. And that doesn't help you, and most of all, it doesn't help them ... it's the clarity with which you can hold yourself that really counts. It doesn't mean you're not caring of how they come out of it, or what they're going through."

However, if the healer does not have clarity on personal issues, "all that you'll contribute to that person's life is fear, and pity, and weakness...because that's how you feel ...
Otherwise you wouldn't want to get them out so fast."

She related that true intuition is based in clarity that is above any personal involvement,

"You've got to really elevate it to where you're actually perceiving data that is very real, and perceiving it with a very clear and specific lens. Vagary is not intuition. Or its not disciplined intuition. To me its the difference between a laser beam and candle. They're both hot and firey. But if you're a candle, you're really not a disciplined intuitive because a candle can be blown any which way. Whereas a laser is direct, and can't be disturbed."

Caroline also discussed her concerns about the ethics of intuition and the subtle senses as the ethics of energy. "As we move into a level of even more power, invisible power ... I don't think we're qualified to hang on to it. Not yet ... we are a hell of a long way from that point. We can bring ethics to the table, but if we haven't achieved ethics at
the physical level, what makes you think that we're ready to act ethically at a level that's far more advanced than the physical level? We've got a long way to go."

She also shared her belief that we need to be ethical about reading or interfering with people's energy systems, and not only their physical systems. She elaborated:

"If I'm in a bad mood, and you come in and I don't even want to talk to you, you can feel that energy ... There's a level of interference where you know you have a strong mind, and you just impersonally focus on a person that you can't stand ... impersonally send negative thoughts in their life because you want something to fail ... That kind of thing, I believe, is big trouble. But if someone said, 'Did you send me bad thoughts?' How could they prove it? You'd say, 'No, I would never even think of it' ... so, ethics are really important. You're dealing with ethics at a much grander scale. You can't pick one area of life and say, 'We need ethics here.' We need to ethically evolve together. We just need a higher standard of ethics. That's all there is to it."

Inner Work

“Spirituality is the most important training in our life to become responsible.”

---Francisco Varela

The process of ethical development is inextricably linked to the development of consciousness (Goswami, 1993; Wade, 1996). The development of consciousness is the result of a great deal of inner work that focuses on gaining clarity and balance in all areas of life, which then allows one's essence or soul to shine forth (Speeth, 1976; Wolinsky, 1994) Enlightened consciousness is a state where one's soul essence is allowed to co-create through the personality. It is the result of self-observation and a great deal of discipline that results in an awareness of the unconscious and biasing patterns that distort perceptions and interfere with relationships. The path of enlightenment and expanded consciousness requires a great deal of inner work; however, the reward of this path of discipline is a deep level of mastery (Tart, 1986). Several of the co-investigators indicated that they have a discipline of some kind in which they continually focus on personal issues. Other co-investigators related that they continue to work diligently in a therapeutic situation with another practitioner to help them maintain clarity and flow.
Deb specifically related that "I think there needs to be a shift in consciousness" for intuitive practices to be more accepted. However, that process "needs to have credibility, and I think it's only going to come from people knowing first of all, that no one can make things happen \textit{for} them. \textbf{And also from people who are trying to help people (practitioners and facilitators) to learn that they have to do their own work.}"

She talked about her own process of "ego deathing," to let go of "that part of the ego that believes its really in charge." Clarity, she described,

"... is an ongoing process ... If somebody's in front of me, and they're being controlling, then I get to look at how I respond to that. \textbf{So it's an ongoing place of not just looking at where I am, but looking at what my unconscious patterns are.} And I support that in different ways than I did in the beginning because in the beginning I was learning skills, in terms of \textit{how} to deal with that. But I'm still very actively working with a therapeutic person who calls me on my stuff. \textbf{So that if I get stuck, or if I'm in a situation where I think I have clarity, and I don't ... I can get an outside, very highly respected opinion to bring me back into that place. And I think that's important for anyone dealing in any kind of altered state.}

I think it's unique for everybody, and it's certainly unique for me depending on where I am. And I do a lot of that self-evaluation, and I'm very open to when I've reached the point when I think I have understanding of it, of going and getting assistance. To take it to a place where I'm \textit{not} at a level of understanding. In other words, going from where I have it consciously, into the unconscious motivations for, "why would I be judgmental in that experience?" Or, what was behind that, what am really feeling that I'm not in touch with? And my commitment really in this lifetime is to be the clearest, most appropriate channel and teacher that I can be. \textbf{So it's almost to me like a job requirement that I have for myself, that I go through some type of therapeutic process, that reflects back to me what I can't see, because I'm in the process. And I think that's imperative.}"

Caroline described clarity metaphorically, as the experience of being on the top of a mountain with a view that is uncontaminated by shadows. She related that inner work to maintain that clarity is a constant,
"The first thing you have to understand is that once you get to the top of the mountain, you have to work to stay up there. Falling is 100% easier than falling from the bottom of the mountain. So achieving clear sight, you have to continually work at. And I think it's a combination ... I can't speak for others, but for me it's a combination of prayer, of self-examination, and therapeutic work with somebody. You've gotta work at staying clean. Everybody does. And sometimes you lose it. You have an experience in your life that gets you so toxic that you don't even care about that value anymore. And when I've been that place, and when I will go back into that place as my life continues, I can't even afford to do a reading. Like right now, my health with this cold is at such a level of exhaustion, that you just can't afford to take somebody's life and say you're seeing clearly. So, you gotta keep working at it."

Oscar explained that from his perspective,

."To be an intuitive healer, you need to have done a lot of work on yourself. And most importantly is to love your shadow. To be able to have embraced your shadow and understand that it isn't something to be ashamed of. That's the most important thing for an intuitive healer to be effective, in my opinion."

He also related that his experience in session with a client is affected by his inner work. "depending on how much inner work I've done before they come in, I get coloration of their auric field."

Additionally, he related that he works on his issues by consulting his inner guidance every day,

"I wake up in the morning ... and the first thing that comes to me is my dreams. If I feel that there's an emotional tone in one of the dreams, I'll close my eyes ... and let the dream be revealed. That's my first intuition. I wake up ready to get some sort of wisdom or teaching from my dreamtime. I intuit that's important."

Oscar also related that his inner work threads through his professional services,

"[My inner work] is part and parcel with my [healing work]. There's no separation. Every time that I lead a planetary healing ritual. Any time I have a person who finds meaning in letting go of fear, there's an incredible growth spurt ... and I become more and more..."
aware that I really do have something to contribute. Not from an ego place, but that I am needed as one little speck of support in this great web of life ... that there's value in connecting with and being a strand."

Not all co-investigators discussed seeing a person therapeutically, but instead related that their inner work was a specific discipline or self-observation that they practiced while working therapeutically with others.

Marie discussed working on issues by using a combination of meditation, prayer, and the use of a therapeutic process called Flow Alignment with fellow practitioners. Flow, Alignment, and Connection™ is a system of energy work in which the practitioner works with guides and higher energies. Together, the practitioner and guides focus on aligning the physical and energy body, connecting the personality with essence, and allowing energy from Source to flow through the receiver. Surrendering the ego is an important part of this process. Marie shared the importance of surrender in her life in general,

"There's just a sense that God so totally supports me now to the point that I don't have to worry about a way of getting clients ... And [I have] all the support I need ... everything comes to me in the flow, around that. And so I'll bring my intention to be of service, and to do my own inner work and my own inner process, to support this continuing developing and connection. Then everything unfolds from that place."

She added that "for working through the issues, I feel these wonderful transmissions that come to me ... early in the morning to start my day. And then I have a wonderful set of people that help me out, like a friend who also practices Flow Alignment ... she and I do Flow sessions with each other once or twice a week. So that we're all opening and constantly allowing ourselves to grow, to let go, and to process with all these wonderful tools."

Conrad discussed his practice of self-observation when he works with clients therapeutically,

"And finally seeing them break through to feel that love ... knowing that you can't love that part of yourself. That's so stressful ... What do you do with that? It gets very devastating ... to many different parts of the psyche within the self ... So if there are certain things that we run up against, I spend time before I leave. It doesn't have to be a
lot, because there's so much that's moving. Sometimes it just takes focusing for a few minutes, because something allows that natural part of the healing to begin." Conrad's practice of quiet focusing is similar to Peter's discussion of simple observation being a primary element of healing.

Peter also discussed his process about learning to deal with boundaries, which is quite challenging for a person with his level of clairsentience:

"When I feel my boundaries dissolving, when I feel someone pushing into my boundaries, I know it now. And I know what to do. But I didn't know it then. And I didn't know when I was violating other people's boundaries. I just didn't have a clue. It just all started opening up on me and I didn't know what was going on. But now, I know, I can feel ... if someone's pushing on me in any way, I can feel it. And I read my body totally different, now. And I find, you can set a boundary so quick by awareness. As soon as you call a spade a spade even in your own mind, let alone out loud ... Things turn around real quick."

He explained that he has tried different forms of inner work,

"I was in Hong Kong studying with a famous Chinese Zen master ... I've done my share of meditation ... I go into my insides and look around and ask the angels to heal me and that's been wonderfully helpful." But he also related that, "quite apart from meditation, what has been the most helpful is open-hearted relationships ... more important than anything, where my healing is, is where my heart opens ... Whether it's with a client or with a family member ... or a very dear friend."

Obviously, the process of inner work was different for each co-investigator. Some felt strongly driven to work with another person therapeutically; others relied more on their own inner guidance through meditation or discipline of some kind. Caroline emphasized clarity as the most important aspect of inner work; Peter emphasized emotional flow and open-heartedness as the most important factor for him. One thing is clear; while it is important to engage in inner work, there is likely no 'right' way to do that. Each person is likely drawn to a system of inner work and consciousness development by their own unique preferences and characteristic (Mindell, 1990).
The important aspects to develop with a system of inner work seem to be release from the conditioned ego, and the cultivating of mental clarity, emotional flow, and a sense of peace or balance so that inner guidance can be accessed and heard.

**Moment to Moment Awareness**

Seven of the co-investigators described their goal of living consciously in the moment. Moment-to-moment awareness is a product of efficient use of energy and choices made from a perspective of wisdom. It is the ability to choose appropriate action - in the moment - for the highest good and evolution of all.

Conrad discussed his process of helping people become more conscious in the moment. He explained that his goal is not to work on any specific issue,

"... But rather to begin to understand the reactivities that are there in the person's outer life... reactivities that stop them from accessing a larger perception. And then beginning to learn how to work and move into the pattern level of those reactions. And so it's always helping people understand that when there's a reactivity... what does that mean and what does one begin to do? ... Versus when there's a quietness and the silence and support inside of you that you can feel when you're looking at a certain issue and talking about certain things. And the way one would begin to look at it would be different based on how one is co-creating with people, events, and situations in life."

In his own process, he explained that he, "works on what's happening in life. What's moving with life. What is it that I'm wanting, or sense inwardly, that needs to be created. Am I able to manifest it or not? And if I'm not, what's happening with that, and then how that moves. [Become aware of] things that I do bump up against, or react to, people or situations ... and own that material. And really take it through the transformational process." The transformational process is used whenever there is a feeling of constriction, or non-flow, "Because getting out of flow isn't bad, it's just showing you the next part of bringing soul into that part of your life. That's really what all of life is. Whatever we may think of Buddha nature, or Christ nature may be. It's much larger that we can even begin to grasp, much more ... it's overall and
encompassing. So moving out of the flow isn't that we're screwing up, or doing it wrong. It's just the next part that's ready to begin to be explored, and found what that really holds for us, so that we can begin to bring this larger nature of the soul into that part of our life and existence." He agreed that growing with the soul is like accessing on-ramps to ever expanding highways, "it really does just keep going on and on."

When the process of moment-to-moment consciousness is practiced, one quickly realizes that there are infinite perspectives, and the concept of 'average' becomes less useful. In some ways, there is no average or ordinary human being. According to Joseph Campbell, every human is extraordinary, and every human being walks the path of the Hero. Even though the path may be unacknowledged, the hero's process is the same for everyone. All people walk that solitary and fragmented path, isolated from others by their physical body and mental perceptions, looking for integrity and wholeness through action, self-realization, and ultimately service to others. The healing of the individual requires uniting and loving the rejected aspects of self. In many ways, the healing path of the individual psyche reflects the goal of Source to experience Source's self. The spiritual or mystical path is a solitary one that ends with the ultimate gift and realization, the union and experienced oneness of self and Source.

Many people seek communion with Source through organized religion; however, one co-investigator related that ultimately, as human beings, "We have individual communion with God." Individual communion with God or Source may be the result of either a sudden spiritual or mystical experience, or an ongoing and disciplined spiritual practice. Spirituality and religion are different from, but not in opposition to each other unless the practice of group religion inhibits one from accessing one's innate spirituality. Goswami (1993) related that "amazing numbers" of people in America and across the world reported that they have had mystical experiences. He emphasized the huge step it would be for the consciousness of humanity and the Earth if those individuals would use their experiences to begin the process of awakening to Unity Consciousness, or Buddhi being.
It is fitting to close this section on the ethics of practicing intuitively with some relevant quotes from the co-investigators:

Peter explained his part of his personal process of moving toward Unity Consciousness,

"I think people model [wholeness] to us ... Our parents, if they can love us ... And they really help us to know that wholeness exists. And they give us the comfort and strength to be in ourself. But, when you haven't received those things, sometimes you think that actually it was Source that you missed ... You start looking for these things, when really they just help you access Source; what you might call God, or Spirit ... that creative force in the universe. And there's a wonderful thing: the more whole you get, the more whole your relationships are, and the more whole your work is ... it's a wonderful trend. And if you start getting into the virtue of being whole, I think it is within. Ultimately, it's not two, it's One. It's Oneness within yourself: Integrity. It's all there, you don't have to go too far afield. And the irony is, as soon as you start getting it, it then gets reflected back to you. It's like, 'Oh, they're giving me what I needed!' But actually, you're bringing to them the Oneness."

Oscar also addressed Unity Consciousness as the ultimate goal of intuitive healing:

"Most degenerative and chronic ailments, in my opinion, including those of a psychopathological nature, are due to an estrangement from our one Source. A separation from our spiritual essence. And the quickest way to separate us is through fear ... then we're going to get a disease. The minute you separate through fear, you create the conditions for some sort of ailment .... And that brings me to the goal of intuitive healing. Maybe the goal of intuitive healing is to intuit your true essence as one with all that is. Possibly the goal of intuitive healers is to assist everybody in returning to the one Source. And developing a relationship to create the God, the Goddess of the universe on a daily basis. And that really is the bottom line."
CHAPTER 5

GENERAL DISCUSSION

In this chapter, a conceptual expansion is offered to demystify the intuitive process. Then, specific factors are discussed in the context of both increasing intuitive skills and the expansion of consciousness. Finally, the development of intuition is discussed in relationship to identity development and the continuous expansion of consciousness.
New Sensory Abilities

“If you want to develop a special organ of perception, O necessitous one, increase your necessity!”

Rumi

Whether one describes the ability as multisensory, transpersonal, higher sense perception, or extrasensory, the underlying concept is that humans are developing capacities of perception that go beyond the five senses. The development of these senses has been described as part of the intuitive process. This section will discuss how the co-investigators conceptualized those sensory abilities, and how they might be developed.

Caroline shared her view that intuition develops as necessity increases, particularly when the environment changes and old sensory systems are ineffective.

"What's interesting is that change is probably the mechanism through which your intuition becomes most alive. Because you can't operate on your familiar sensory system. So you have to get your data from a different place." She explained, for example, "You start a new job and you walk in. Your eyes see walls; they report walls. Your ears hear people talking; they report conversation. They make contact with the field of your desk. That does not give you information about whether or not you belong there. You need a whole different sensory system to scan out who's my ally here, where do I feel comfortable, does this feel right? You're now fully operating at an intuitive level. So change is terrifying for that reason."

It seems reasonable to expect that the development of new sensory abilities would take time. The physical and nonphysical equipment need time to shift into place and calibrate. Metaphorically, the hardware and software of the brain need time to be connected and learned. A comparison could be made with needing to learn a physical sense as an adult. Hunt (1996) discussed a middle-aged man who had been blind since birth. A surgical procedure corrected the physical problem and restored his sense of sight. However, he felt very traumatized when he subsequently used his vision, because he could not make sense out of what he saw. Rather than being happy about gaining his
vision, he was frightened, confused, and overwhelmed. Since he had not developed the visual sense as a child, none of his other senses knew how to interpret the new information. None of his physical movements, his thinking, or his emotions had any experience or interconnections with the new visual information. He had no concept of how to order his world with the incredible deluge of information. In a similar fashion, learning to access and understand intuitive, multisensory perceptions usually takes time and experience.

Caroline shared her view of the intuitive sensory system,

"Look at our own sensory, our sense system, our perceptual system ... we're realizing as we pursue this [intuitive] area, that we're not five-sensory creatures. We're multisensory. We've never had five senses. We've just not been able to find words for the other ones. That vocabulary has only recently been created." She elaborated further, "What we're simply doing is developing our capacity to sense what has always been, instead of being invisible to it. And I think what we have to do yet is to mature our notion of the manner in which intuitive energy comes into our lives."

Conrad discussed the development of new sensory abilities as a natural aspect of spiritual development. He explained that intuitive and multisensory development occurs along with the SoulHuman partnership.

"So as we move into the heart, we move out of the personal side and begin to bring the soul into the body ... I don't usually like the word 'transpersonal' because it's not going beyond the body. And that's a very different form of transformation, because it's not something that we just meditate on, but we really learn how to bring that force of the soul into the physical self, which changes the physical body, to have a different set of sensory abilities, muscular-kinesthetic abilities, artistic-creative abilities, that are naturally there. So that's why I explore creativity with people as much as I can. So in the structure of soul-to-soul work, it's opening into the heart."

Conrad explained that developing intuitively is the path of developing one's relationship with the soul. In his personal experience, he related that new levels of abilities continually open for him. He described one ability that developed while he was
working therapeutically with people. Occasionally, he began to see an image spontaneously appear, while his client was talking, almost as if a movie image were transposed over the client, so that he could see both his client and the image during the session. He related that the image he saw with his intuitive vision always gave him valuable and very important information about the psychological dynamics of the client. For example:

"I was in a session, and a woman was talking to me about her husband and how she finally was dealing with all her feelings and her emotions ... how pleased she was. Outwardly, my ego was just very grateful and happy the way things were moving. But suddenly, she changed right in front of my eyes, as we were talking ... she became this cave woman, living in a cave. Visually just as you are sitting here in front of me, this began to occur. And I saw her interacting with her husband; just beating the shit out of him with a club. Just beating him and beating him and beating him. And in the process of all that being played out, I stopped her and said, 'I have a feeling that something isn't right that you're saying. I feel that there is a part of you that although he seems to have gotten very quiet and passive with you, that somehow (verbally) you are just after him all the time.' And she just broke down crying, and of course that was true and what was happening."

He elaborated that the client's relational dynamic, "was being played out for me in another time frame. Do we want to call it reincarnation? Do we want to put labels on it and call it this, or call it that? To me, it's not important, as much as understanding the visual sense ... what we think we can see ... versus what's available [to us] when we look at the fullness of who we are ... Our visual perceptions are integral, and our intuitive or soul-related perceptions, are much larger.

Conrad explained that intuitive information came to him through that particular visual sense "many, many times" and continued to happen for about eight years." He described two important aspects of learning to use that visual sense. The first was that "I learned to interpret symbolically what was occurring within that image." The other aspect was that "I would share that with the other person." He related that, in his experience, "[intuitive] material was always accurate and to the money, compared to what the individual would really be talking about." He explained that the visual sense came as
a sort of therapeutic feedback, and was not something he could control with volition. "It's nothing that I could ever turn on, or not turn on .. it was just present when it seemed to be needed."

He additionally described a developmental change in his intuitive abilities:

"Then, back in the mid-80's that began to change ... it became too long to see those things. And instead of getting the visual part ... it began to ask the question, 'Would you have the abilities now to trust not needing to see, but instead having an impress in a matter of a second, all of the material that would normally take 10-15 minutes to be played out? And allow the impress of that whole scene to come forward?' And that's how I work today." He described the 'impress' as being a whole set of knowledge that would appear in his mind, similar to recalling a memory in detail, without ever actually having had the memory. "It's a knowing that is visual, it's dimensional, it's tactile, it's kinesthetic ... it's not linear, it's right there. And I could take it apart ... play with different segments of that structure."

Marie also believes that people develop multisensory abilities through spiritual development. She explained,

"John Randolph Price wrote a book called The Superbeings that talked about how mankind is evolving ... that the natural progression of our spiritual unfoldment is to have abilities such as intuition, clairaudience, clairvoyance. So this is a natural part of our spirituality unfolding through us ... As we develop and we grow more, and we evolve, we give ourselves permission, give our souls permission to come in ... and be able to develop these abilities."

Marie related that, like Conrad, her intuitive abilities are constantly developing. She shared a learning process that had occurred for her, which she called learning "disease configurations, or disease complexes." However, her helping and healing work had initially involved "traditional energy work." She explained that work:

"I would just think of meridian systems and how the dynamics of the meridian system, if I would touch a part of the foot, I could be interconnecting with the neck or the spine. Or if I touched the back of the neck, I could be interrelating to the whole central nervous system, the whole spinal column, all of the nerves. There's these points where you can interreact and plug into the body. So I was very tuned into that."
Later, after she had completed many different levels of training in energetics and healing, her understanding and perceptions of disease processes changed. Her guides are always present and constantly teach her different and more advanced ways of understanding healing. She explained her experience of learning about "disease complexes."

"Often my work brings me a sense of adventure, as I open and learn something new along the way. The disease complex approach went many steps beyond tracking individual problems in an isolated organ. I had some clients who had some very chronic illness patterns in their bodies. A guide showed me energetically how layers of patterns interrelated and interconnected with many organ systems. For example, a client came last week who had been diagnosed by her doctor with mitral valve prolapse, and a hiatal hernia. She complained of heart palpitations, digestive problems, heartburn, emotional and mental stress, difficulty in sleeping, and fatigue.

As the session began, the guide showed me a disease complex patterning that appeared like a spider web. The soul of this client said telepathically, 'Let me show you where mine starts,' ... and she showed me this pattern on the heart. Then she helped me to trace the pattern of the "web" energetically, adding Light to each place as we went along. After the heart, the pattern connected to the left hip, then over to the right knee, then up to the right shoulder, down to the abdomen, into the second chakra, etc. She told me on a soul level, 'I went to this other doctor who was doing this energy work, and he would convert the energy in the heart, but it would revert back. And it was because the rest of the pattern was not identified and cleared along with what was going on in the heart.' After working with this client, I had some other experiences with other clients, and observed the energy flowing through their patterns and layers."

After the initial pattern recognition, her skill in understanding these complexes or configurations began to expand and develop almost immediately:

"I learned how, (as if I could use my imagination) to embrace the whole pattern, without having to track all the different ways it went. Yesterday, when I was working with someone, the patterns were so complex that it would have been more than my mental body could track. So my guide said, "Just imagine that you can hold the whole energy" ... So, I found the whole of it as energy, as if finding the edges of it. Then I began "playing" with it, allowing the energy to go into that field, that disease complex. I was shown where to place my hands and what to do,
and then allowed the energy to transform it. There was a shift in focus, watching it as a whole, rather than identifying each little section. **But I had to know that first piece (seeing each part individually) in order to understand and relate with what he was telling me.**

Peter described his development of multisensory abilities in terms of learning to use his mind differently.

"To me, it's mind projection. It's projecting the awareness into a space outside of my physical self, per se ... my physical, physical self. I consider my field part of my 'self,' and that's where I'm moving my mind, out in that space, which is still me, but it's outside of my physical body. And I often use my hand to guide that, so when I put my hands on somebody's body, my hands will tell me certain things that will give me the ability to focus my mind under my hands. I can then sense ... "This feels hard ... or this bone feels like its lost it's flex, and that it's like a rock instead of something soft."

Peter also described the recent development of a new skill and sensory ability:

"I have people call their soul back from all time and all space, and I get them to say those words, in the present year now, in their body. And then I watch it gather. And I watch it coming from different directions. And then, "thuump!" ... in it goes! It's very interesting to see. And I think it's fundamental to fill in spaces that have been filled with pathology with something that's ... light. Only what better light than your light! It's really been fun to watch ... It's amazing. And it's intelligent, the way it goes into these places. I'll watch it go back into the heart ... down into the pelvis ... flood into a meridian. It's awesome. I'll see it gather in a cloud, and it will consolidate into something that then comes as this little sack ... and it will funnel down through the crown ... and flood into the body. And it's intelligent where it goes. This is what's really interesting."

He explained that this new development had been happening for just a few months, and had been a "major change" in his work, that suddenly developed "one day." "**A whole bunch of things have changed since I saw you [7 months ago]. I've gone another step or two deeper into clairvoyant ability ... my body is really becoming a very, very useful tool to read when I'm with clients. It's another step. But the clairvoyant thing, and my recognition of astral forms is really much clearer.**"
Oscar talked about how "disciplined imagination" works in a shamanic journey. He described that process as one of practice and gradual development that combines a strong base of knowledge, imagination, and discipline:

"You cannot just do a shamanic journey without knowing where you are going ... you need to have had the experiencing through the imaging process ... So you keep refining and disciplining your ability to imagine this world. And use your imagination as a key for the first door through which to pass to truly attain visionary consciousness. Once you attain visionary consciousness, then you're tapped into the akasha, to the astral, to the causal, to the etheric, to the bioetheric fields, or worlds.

If you can hold an image of a tumor of yourself, dissolving, for 30 seconds. I'm talking about disciplining your imagination so you see this tumor in such detail in reality that it's almost like looking at it physically under a microscope, or after it's been extracted surgically. And you see that tumor reducing itself. The autonomic nervous system is already setting into motion that same process. So the mind/body connection is truly being mastered at that level. But it all starts with an image. Yet it will not be as effective if you have just an amorphous, formless type of vision of the tumor. It has to be manifested as if it exists within you. In your mind, you have to see that. That's what I call disciplining the imagination.

If I do a shamanic journey and I go into a person's body because they're having sort of fibroid condition in their fallopian tubes. I'll journey in there, and I'll be hovering like this little speck of consciousness looking at that fibroid and being in there ... my extraction is as though I'm sucking it out ... I'm in that person's body. And I can only do that if I have a very good understanding of what it looks like. That takes practice, and what helps a lot in that sense is Gray's Anatomy, or medical books. And at the same time moving beyond that. In AA they say, 'Fake it till you make it.' At that point, you're still not really doing good imagistic healing ... you're training yourself. And after a while you have such an understanding of what things look like, even at the subatomic level, you just journey in there and from a visionary point of view you do whatever extraction is necessary."

Oscar's description brings to life the words of Holger Kalweit in the book, Dreamtime and Inner Space:

"Shamanism and similar mysterious areas of research have gained in significance because they postulate new ideas about mind and spirit. They speak of things like vastly expanding the realm of consciousness ... the belief, the knowledge, and even the experience that our physical world of the senses is a mere illusion, a world of shadows, and that the three-
dimensional tool we call our body serves only as a container or dwelling place for Something infinitely greater and more comprehensive than that body which constitutes the matrix."

**Conceptual Expansion: Holographic Theory and Field Transactions**

To see a world in a grain of sand
and heaven in a wildflower
Hold infinity in the palm of your hand
And eternity in an hour.

*William Blake*

The actual development of new sensory abilities has been described in different ways. At a fundamental level, it is the body opening (becoming sensitive) to energy of a higher vibratory level and learning to interpret that information in a way that makes sense to the mind. Satala (1988) discussed the "whole brain" as a transducer of energy that gradually develops the ability to step down energy of higher vibration (that contains more information) and then interpret that energy. The whole brain he described includes the entire brain and nervous system as a unit that functions together. If the different parts of the nervous system are not synchronized and directed inwardly, the ability to synergize and to perceive multisensorially is inhibited. Talbot (1993) concluded from his extensive research that "Our brains mathematically construct objective reality by interpreting frequencies that are ultimately projections from another dimension, a deeper order of existence that is beyond both space and time: The brain is a hologram enfolded in a holographic universe (p. 54)." A hologram is a three-dimensional representation (picture) of something in which each tiny piece of the picture contains the whole picture. High vibration laser (light technology) is necessary to photographically produce as well as decode holographic images. Holographic theory from physics relates directly to the physical and biological universe. Karl Pribram, who studied memory functions, won the Nobel Prize for his research when he concluded the human brain actually functions as a hologram.
Hunt (1996) elaborated that new sensory abilities are a product of the mind gaining the ability to interpret field interactions. She explained that all material substances possess an underlying electrical energy field. That underlying energy field has an organized energy pattern, boundary, and definition. Therefore, everything has a "nonphysical" field that interacts with all other fields. Field interaction must be understood to grasp her theory, which rests on the groundbreaking concepts advanced by three contemporary scientists.

Physicist Bohm suggested that the cosmos is a hologram that contains all possible information. Neurophysicist Pribram then stated that the brain is a hologram of the memory of human experience. Finally, physicist engineer Beck found that the brainwave function of people experiencing multisensory perception was 7.8 cycles per second. The vibration of 7.8 cycles per second is very important because that is also the vibratory level of the earth. Taken together, these facts point to the concept that the energy fields of the individual human biosphere and the cosmosphere can be conceived as two holographic computers working together, plugged in at a frequency of 7.8 cycles per second. The two fields communicate with and through each other. Their interface, or tuning mechanism, is the resonance of a matching vibration.

Hunt further explained that she believes the mind is really located in the energy field, and not in the brain. She cited documented cases where the mind continues to work, even when the brain is anesthetized and nonfunctional (as measured by nearly absent brain waves). It seems that the mind is the consciousness that experiences, while the brain records that experience. She believes that the cutting edge of biological science is in understanding vibrations and energy field transactions, because it is these interactions that will shift the current age of great intellectual development to the next age of illumined wisdom.

**Individuality and Uniqueness in Development**

If the concept of developing new sensory abilities is accepted, the question that follows logically is: How are those abilities learned? In the context of using intuition to
help and heal people, four of the co-investigators indicated that development is unique and cannot be systematized.

Oscar believes that intuitive development is innate and individual.

"Intuitive healing cannot be systematized. It has to be intuitive, individual. It is inherently creative ... There's no parameters to it ... There's all sorts of systems, or a technology of the sacred, that allow people to access intuitive skills. Yet (and I found this to be happening in many psychospiritual disciplines) to say to every student that goes to your ashram, into your center or training, "If you follow these particular steps, you're gonna reach this particular mastery," to be a fallacy. A total fallacy. Because mastery comes when you let go of trying to do the work, as directed by someone else other than yourself."

Regarding intuitive healing specifically, he insisted, "There's no system. The minute we try to systematize intuitive healing, we create Barbara Brennan 'Hands of Light' type programs. And that creates eventually, a God model or religion. Where if a person is heartbroken or has some emotional wounds, their aura is going to be dark green. And everybody in the class better see a dark green aura. Please. So, intuitive healing cannot be systematized. It has to be intuitive, individual."

Deb explained that people have different and innate talents,

"Everyone has their unique qualities, their unique training, their own consciousness they bring to that ... and making [their own] choices." Intuitive training is "just a different kind of training, and structure. First you go to kindergarten, and then high school, then college, and then on to grad school ... there's not that hierarchical, measurable, detailed ... and it is very individual."

Conrad included another aspect in development: the aspect of timing. Not only is each person innately different, but he believes that each person has a unique path with respect to the timing of their inner awakening. He explained that, from his therapeutic observations,

"There's a timing within us to awaken. Some people could be walking down the street and suddenly go into a full kundalini. Even though they had never read anything, never been exposed to anything." It is as if the awakening process for some people is predestined, "It's something that we're wired for, that's our unfoldment. Other people could meditate and meditate and meditate for years, and never have the experiences of somebody that literally, just awakens ... I don't know what that is."
Lynn talked about individual differences in terms of how people learn, and related that intelligence and learning styles can be evidenced in many different ways. She described a specific manner of learning that is related to hyperactivity in children, which is usually treated with drugs.

"Mars / Mercury ... Mars / Jupiter people, both are what we see as hyperactive people. Because their mind actually only works when they're moving. This person says that 'I've married my mental system to my physical one.' So we put him in school and say, 'Sit still.' And they can't learn; it's just virtually impossible. And then we give them drugs so that they will sit still. And then we call them learning disabled. And then they get older, and the drug that they took to deal with the learning disability actually destroyed the brain cell system that creates protection against anxiety attacks. Then they become 30-year-olds with anxiety attacks. And they still didn't learn ...

I say if you took those kids that have that and put them in a school that had gymnastics and unicycles and swimming programs and athletics, and you actually taught them how to do math by playing basketball and keeping score, and you started throwing at them, asking 'How many times did I throw that at you: bang-bang-bang,' that they would learn, they'd learn real well, because that is their system ... They're very smart athletes, very smart jocks. And that's how they do it. But if we make them sit still, they've just wasted their minds." Regarding the innate intelligence system of individuals, Lynn said, "that's something that you can just get so fast from a chart. But I would also say that it functionally turns out to be so useful."

**Intellect, Intelligence and Intuition**

"Our spiritual being is like a charming hostess.  
And all our thoughts are like very difficult guests.  
The thing is to be charming; to let go."

_Sogyal Rinpoche_

Learning new abilities brings into question the role of the intellect and intelligence. The co-investigators were asked how these factors were related to the development of multisensory abilities.
When asked what he had to sacrifice in order to live intuitively, Oscar replied,

"My intellect ... And my ego ... and my pride ... And let go of the need for answers. So I let go of my intellect. I didn't swallow my pride ... I transmuted my pride into humility. And decided to play and enjoy the game of life, because it is a game. To be a player rather than the creator of the game. And so the ego at that point found it's rightful position secondary to the heart. To the desire to just be free. Enjoy playing the game rather than wanting acknowledgement for being the creator of it, or the inventor of it. It's basically like stopping playing God."

He differentiated intellect and intelligence, and described how they interrelate.

"Let me define the difference between intellect and intelligence. I'm not giving up intelligence at all. There's a main difference between intellect and intelligence. Intelligence is very much intuitive. It's a sense, right? It's common sense. Intelligence is being able to find meaning in chaos. And you're not gonna do it with the left brain. You're gonna do it like an artist enjoying the art museum or the flowers. So, intellect is fact-finding. Intuition is synthesis. So if you look at a dialectic, for instance. You have thesis, antithesis, and synthesis. The intellect loves polarities and duality. They love to play the game between antithesis and thesis. It's a comparative dance, you're always comparing, you're in duality. While with intuition, you're not in duality, you're in oneness and wholeness."

He went on to describe the dance of the intellect and intelligence, analysis and synthesis, and from the intuitive perspective, masculine and feminine ways of knowing:

“So it is important at one point in time to allow yourself to dance by being an intellectual. And to dedicate yourself to reducing phenomena to it's component parts. Taking it apart, and knowing that even if you take it apart to its most infinite expression, within that little particle or one variable, or that little piece of information that's so specialized, lies the seed of the gestalt, of the wholeness that is greater than its parts. So you find that no matter how much you try to break something down to understand it, understanding really resides in the relationship with the process of research or intellectual discovery that you're in, rather than the fact or the final data that are obtain. So when you get to that point, as all great discoveries that have been made in science and history and all that, the final vision that comes from your intellectual pursuit has nothing to do with fact-finding. It has to do with the fact that you're still
hungry, you're still curious, you're still craving for an answer or for meaning. And it never comes until you let go of the attachment to the protocol, the methodology, or the intellectual approach.

Then, intelligence sets in and you can see through the vast array of data without being caught up in how each piece connects. So when I say, 'I had to let go of my intellect,' I mean when I gave up the need to figure things out, and allowed things to be the way they were. Simple. At that point, I intuited life rather than analyzed. So, if we can make the very simple distinction: it's the difference between needing to analyze to gain control over one's circumstance. Versus accepting one's circumstance and learning from every expression within it. And being joyful that you're even having it. Or experiencing gratitude even if you're in the midst of shit. It's really an important shift. And that's where intuition becomes your main ally ... It saves so much time."

Conrad explained the relationship of the intellect and the soul:

"The intellect isn't the villain. The intellect is what holds us to our history, our awareness of ourselves. And the experiences that we've had as we move into the heart and the soul's perspective [is that] we have a larger structure that we begin to own ... And the next stage is re-educating the intellect. So that it can begin to feel and see, and to realize another whole way to see this, and to interact with it. And a whole larger group of choices that we can begin to make in the flow ... letting the intellect implement its new, re-educated structure back into the outer world. So it's a process where we have to give up the control of the intellect for what it thinks it is, open to an interior world of something much larger, and then re-educate the intellect into that structure so that intellect then delivers whatever is needed in the outer world."

Caroline related that developing intuitively was not related to intelligence, but rather to perceiving spiritually. Specifically, intuitive perception develops when the pattern that organizes perception and thought is shifted away from the group mind, or tribe, and toward a pattern that perceives (a) as an individual, and (b) symbolically. Symbolic perception means to see through physical reality to the underlying nonphysical or spiritual message. When people begin to perceive intuitively,

"... all of a sudden, their own perception looks at their tribe and says, 'I don't belong here ... something's amiss.' And it's at that point that they put
their first step in that little corridor, which is the *individual* state of consciousness. And begin their journey through that [state of consciousness] ... So it's really more complex than just 'intelligence.' It's courage. It's emotion. It's the need to move on ... it's an evolutionary process.*

Caroline agreed with Conrad that a unique element of individual timing was part of the development of consciousness.

"Maybe we all have some kind of evolutionary clock in us that merely ticks off, or an alarm goes off, when it's time for us to move on. No matter where we are ... no matter who we're with. All of a sudden the clock goes off, when it's out of time. Who knows what triggers it? All I know is that if you're dealing with someone from the tribal mind, and you speak a language from any of the other two columns (symbolic or individual) they won't hear you. Not at all."

Two co-investigators indicated that people can be helped in their intuitive opening and development by opening to a Higher Power.

Marie did not think that opening intuitively was related to intellect or intelligence. After considering the question, she replied, "I don't seem to feel that I.Q. has anything to do with it, or intelligence has anything to do with it. It's more of a receptivity." When asked if that meant being able to open to new awarenesses, she explained, "Yes, or in some cases, the energy being provided, which allows you to understand or get the awareness."

Dottie explained intelligence is everywhere, that people can tune into universal mind to help with anything they need or want. "When we say 'I'd really like to know, I really need to have' ... God, or universal energy ... never tells you 'No.' It never says no. You can turn up the volume [of the radio] and it will flow through." She explained that the only way universal mind will not flow through is if "You have something in your subconscious that sabotages that process, for example "You're not smart enough," or "Not now, we don't have time." She explained, "The connection with universal energy ... helps you study ... helps with your logical thinking. And you just come to accept that as part of you. That's accessible to everyone, but everyone doesn't do it."
Development of Qualities

Several co-investigators related that rather than understanding intellectually, an important factor of intuitive development was the *attitude* with which one approached the process of developing intuition. Curiosity and feeling positively driven was a factor that influenced the intuitive development of several co-investigators. The following qualities were additionally suggested by participants as factors that would contribute positively to intuitive and multisensory development.

Peter agreed that intellectual ability was not related to intuition, but also emphasized that interest was important.

"If a mind is kind of dull and slow... not very interested in anything, I don't think it's going to be motivated. *I think angels love to work with people who have open minds. I think they just love it when you can take in things you don't know*... I think my greatest gift has got to be in the ability to do and know things that I don't know." He elaborated on some other qualities: *"Altruism, openness, spunkiness. This is not for emotional cripples... They've gotta be hardy, spunky... People who can just step out, and move into places unknown, and take some risks. Not crazy risks, but step out of what's approved. That's major. And the desire to a calling, a sense of calling... And underneath it all is a really pure heart."*

Peter also felt that passion and excitement were related to development. "You know, it just keeps opening. I'm so excited about where I'm *going*, more than where I am. I have that sense of, "Wow, still growing! How cool!" And I think that might be one of the great qualities... *passion.*"

And finally, he suggested that a helpful quality for a healer is,

"*Wholeness. To do this work from a place of wholeness.* Otherwise, you're just going to manifest your lack of wholeness, and figure that out through your life experience. But the more whole you are, the more you can get off and running with something really beautiful and go places with it, and not get tripped up."

From Deb's perspective as a teacher,

"*I think it's really a state of alertness and being perceptive. Being able to notice that something's changed,* which is not always a
skill that you can teach people. That's more of an innate observation power that they have ... Some people are wired to do six things at once, and other people have to focus. My experience is that somebody who can move into an intuitive state or use an altered state to facilitate healing, has an ability to be doing many things at once. To be very aware of their own energy, the energy of the client, the energy of the disease .... So, I think flexibility, a very deep state of compassion, or the ability to move into that state, and a willingness to learn [are all important]."  

Oscar explained that the most important aspect of developing intuitively is, 

"Patience. Nonattachment. Patience, again. Patience, patience, patience. And observation, and waiting. Just being still, and trusting the unpredictable nature of life. Trusting that you are able to see into what is before you, and not judge it as what you don't want. Like the Rolling Stones song: 'You can't always get what you want, but you will always get what you need.' Being able to understand that you're not here to put a dent in the great web of life. You're here to become a strand in it. And allowing yourself to gently and softly accept yourself as one strand in the greater web. But to cultivate an inner peace, and a respect for all of life ... I think those are the most important qualities."

Conrad explained that, in his experience as a transformational therapist, whatever a person needs will begin to develop when they commit to developing spiritually.

"I see that when a person begins that journey [of intuitive or spiritual development], those qualities really begin to develop. The compassion, the unconditional love, and the nonpersonal."

Intuition as Maturational Process of Continuous Identity Development

"We are manifestations of Being, but like the cosmos itself, we are also in the process of Becoming - always growing, changing, developing, evolving to higher and higher states that ever more beautifully express the perfection of the source of existence."

John White

One important finding of this study is the concept of continuous development. Not only does the individual evolve and develop in this lifetime, but the development of the soul continues eternally. The outgrowth of the concept of eternal development is
uniting or bridging the physical world of which we are aware using five-sense perception with the nonphysical world that we intuit using multisensory perception. The challenge is to experience the physical and nonphysical simultaneously, to unite the east and the west to see the whole as well as the parts. An even greater challenge is to do this in the context of "real life." Eastern traditions refer to this process with the proverb: "Before enlightenment; chop wood, carry water. After enlightenment; chop wood, carry water." In the west, it is maintaining conscious connections at the grocery store, with the babysitter, and at the car repair as well as on the job and in our personal relationships. It is what Gurdjieff called the "Fourth Way;" learning to see the intuitive, spiritual path intertwined with the mundane, and allowing the joy of the invisible to permeate the visible.

Dottie described this process as getting in touch with the heart, mind and will simultaneously:

"Get in touch with the heart ... this is all there is ... there is nothing else. There is nothing else but me ... and I am a product of my thoughts. I am a product of my very deep beliefs. That's all there is. And if each person on this earth would take charge, and keep the heart happy and healthy as best they can, that's all there is. That's the truth that will set all of us free. And I can't expect you to do that ... or expect you to react the way I do ... I shouldn't 'should' on you at all ... The first thing I need to do is take care of me. That's all I have to do."

In the spiritual path, there are no winners because the path is cyclical rather than linear. We all spiral back to the same lessons, the same patterns of energy that are simply encountered at different levels of experience. Everyone is connected, sharing the same experience, affected by each others' perceptions of that experience. Which truly means, as Oscar related, 'The last is first and the first is last.' Cooperation, not competition, is the key to the evolution of the individual and the collective. And it is consciousness that allows cooperation to grow and flourish.
In closing, Conrad shared an interesting paradox: The initial fear of succumbing to chaos, and ultimate empowerment of living an illumined life:

"I felt initially that [living intuitively] would cause great chaos. And through my interior, there was this huge laughter when I thought that way ... Then I came to realize that it is because we don't live that way that we have the chaos we do, because we're always trying to create what the small self and the ego desires ... we're not flowing with the natural synchronicity that Jung and others talk about that really begins to exist. As we move into the larger structures of the soul-to-soul communion, we begin to create and to move in a much more synchronized fashion. But in the synchronized fashion, we face many shadows, and there will still be different types of wars ... because those are just ways that our planet seems to operate ... how we create at this stage in our development.

But we can create in a totally different way as we go through many of the cycles ... And out of that, we aren't creating more and more people that feel victims to life. But rather, they become creators to life. In so many spiritual disciplines, the focus is really where humans are constantly looking for a soul, of looking for that spirituality ... versus in the transformational work that I'm talking about, where we begin to realize that we're souls in search of our human existence."
Limitations of the Study

Although this study has made contributions to the literature, it is not without limitations. These limitations are related to sampling, methodology, and data analyses.

Sample. Limitation of this study's sample include number of participants, professional experience, level of academic education, age, and ethnic representation. The 10 participants had, on average, over 21.5 years of intuitive studies and 16.7 years of academic training. It is estimated that the level of experience and training possessed in this sample are far higher than in the general population. It is also likely that the balance of intuitive and academic training evidenced in this sample is even more rare in the general population. Because practitioners with lower levels of experience and education were not included in the study, there is a lack of comparison group with which to examine the contribution of experience and education to intuitive experience. The educational and experiential homogeneity of the sample prevents generalizing the data to individuals with lower levels of experience and education.

This investigation emphasized depth rather than breadth, which decreased generalizability. Although the sample had a wide age range and a satisfactory gender ratio, ethnic minorities were not well-represented. Generalizability is limited to individuals who possess characteristics similar to those in this study.

Method. Limitations of research methodology include scope of focus, verbalizing ineffable experiences, lack of comparison group and data analyses.

The scope of the study was broad since the goal was to obtain general and descriptive information about a variety of topics related to intuitive experience, including developmental, experiential, and professional issues. However, the broad focus did not allow for specific areas to be examined. For example, the study revealed general themes in the development of intuition, but none of those themes were examined with great detail. In order to generalize findings, it would be important to focus more specifically on questions of development, experience, and professional issues.
Another limitation is the languaging of non-verbal experiences. In studying the intuitive experience, something was inevitably lost by putting that nonverbal experience into verbal form. While the participants and the investigator at times included metaphors and images to enliven verbal descriptions, a static or linear representation does not capture the dynamic quality of the intuitive experience.

Additionally, the lack of comparison group, or negative case analysis, prevents any conclusive statements to be made about the general themes other than they are descriptive of this particular group of individuals.

**Analyses.** The study was further limited by the fact that one researcher performed most of the data analyses and data reporting. Although rigor was employed by utilizing peer debriefing and participant verification of themes, the conceptualization and presentation was performed largely by one person. It is difficult to attain coder agreement on subtle nuances and meanings that are interpreted from a personal and contextual perspective that is often indescribable. Coding descriptive data of intuitive phenomena in a specific and inflexible manner is similar to Tichener's attempt to rigidly delimit sensation in his studies of introspection. People have vastly different perceptions that stem from unique physiologies, experiences, values and meaning-making processes. However, while perceptions of the subtleties may vary, the broader underlying themes are far more stable. This concern could be addressed by replicating the study, or selected aspects thereof.

**Directions for Future Research**

The development of intuition is a complex and individual process. Although intuitive development is an ancient process, in some respects it is very new, especially when placed in the context of psychology and current Western society. No studies were found in the psychological literature that investigated the development of the intuitive aspects of self. New studies need to be designed and implemented in this regard.

This study focused only on the experience of intuition, and not on intuitive abilities. The concept of measurement becomes important when studying intuitive
abilities scientifically. In the past, measurement has been a limiting factor in the study of intuitive phenomena. However, advances are being made in this area and as new equipment and methods become available, it will be important to conduct quantitative investigations that lend a converging base of knowledge to the qualitative base currently being developed.

Another way to study intuitive phenomena might be to examine the effects of intuitive facilitations, rather than the intuitive ability or energy itself. Examples of the effects of intuitive facilitations could be physical changes in the body (i.e. increased range of movement or decreased perception of pain), or positive changes in client’s lives (i.e. increased energy levels, less depression, balanced relationships). Studying the effects of intuition is an entirely new field of study that would add to the work currently being done in psychoneuroimmunology. Psychoneuroimmunology is the relatively new field of science that uses meditation, relaxation, imagery and emotion to enhance the immune system; it is the use of the intuitive mind to heal the body (Pert, 1997).

Implications for the Field of Counseling Psychology

This study has significant implications; for the field of counseling psychology specifically, and for the discipline of psychology in general. The current model used by the discipline to train new professionals as well as in research and practice is the model of a closed system. That system is the “A-B-C” loop of affect, behavior and cognition. To add the intuitive or spiritual dimension to the discipline of psychology is opening the system and adding the “D” of divinity, which could also be called a spiritual or soul dimension. The implications of this study include making a disciplinary shift from a system that is energetically closed to a system that is energetically open. An open system will more effectively promote growth and wellness at the level of the individual as well as the collective.

This open system is already occurring in the practice arena as clinicians address the spiritual and energetic dimensions of the human psyche. Recent advances have been made in theory and practice in the field of energy medicine, which targets spiritual or
energetic disturbances as the root of physical problems. Spiritual or energetic disturbances may be also evidenced intrapsychically as depression or manic conditions, or externalized as relational problems. An open system in the area of practice will help clinicians make the shift from primarily addressing the development of identity to the including the development of consciousness. The development of intuition could open new dimensions in both physical and mental health.

Clinicians who provide psychotherapy or facilitate a client’s wellness typically help clients listen to themselves. The goal of a therapist is usually to help clients find their own answers, or stated another way, to help clients identify and utilize their own intuition. As individuals begin to address individual spirituality, it will be important for clinicians to help those people learn to communicate with and through their intuitive mind. It would be helpful to develop a theoretical framework in which the development of intuition is both valued and more specifically attended.

Yet another implication of this study is the need to distinguish more clearly between the closed emotional system that is programmed through experience, and the open feeling system that processes dynamic spiritual energy. The words ‘emotion’ and ‘feeling’ are often used synonymously, yet they are not the same thing. The most current (1993) edition of the publication that defines our profession, The Encyclopedia of Psychology, does not even distinguish between emotion and feeling. The concept of “emotion” includes less than two pages of text. The concept of “feeling” was not even included in the publication. However, if included, it is interesting that “feeling” would be sandwiched between the concepts of “fear” and “female sexual dysfunction.” Opening the affective system as described by Hunt (1996) could allow for shifts and transformations to be made more easily, rather than targeting change in a closed emotional system. Changing the closed system serves only to place programming on top of programming.

This study also illuminates the need to look at psychopathology from a different perspective. Currently, the process of spiritual emergence is becoming defined in the psychological literature. More work needs to be done on the process of differentiating
between spiritual emergence and serious psychopathology, since there are important differences in the treatment of these conditions. Psychologists are the experts that are being requested to make decisions related to these psychological conditions in hospitals, mental health centers, and correctional institutions across the nation, yet most have not been trained in spiritual matters. It is both important and timely for the discipline of psychology to address these issues.

Concluding Remarks

"Yea, and we all dance the dance. He who danceth not, knoweth not what is being done."

Gnostic teaching

The goal of this study was to look at intuition from a broad and holistic perspective. It was hoped that this endeavor would demystify the intuitive experience and make it more accessible to all. Ultimately, intuitive ways of knowing are feminine ways of knowing. The intuitive mind knows through surrendering and allowing, opening to the whole and understanding through nonanalytical means such as metaphor and symbols. This study sheds light on the intuitive process, and ideally serves to alleviate some of the fear associated with the feminine psyche. At the level of the individual and the level of the collective, it is exciting to unite and heal aspects of self that have previously been separated. This study has hinted at the developmental potential that occurs when individuals and societies connect subtle, holistic ways of knowing with incisive, dynamic ways of knowing. It is only when the head and the heart are fully connected that the dance of illumination can begin.
Definitions

Aura. A band of etheric substance that surrounds the entire body and corresponds to the seven levels of self. The vibrations of the aura are much higher than those of the physical body. Also called the human energy field or subtle body.

Ajna. The sixth chakra which is located between the eyebrows. The ajna is also called the third eye because of its influence over psychic sense and spiritual development. Considered the 'command post' for the other chakras.

Angel. From the Greek *angelos* and Latin *angelus*, meaning "messenger." An immortal being who is of the spirit world and serves as an intermediary between God and humanity.

Chakra. Energy vortices that penetrate the body, through which various energies (including universal life force) are received, transformed, and distributed throughout the body. Chakras play a vital role in physical, mental, emotional, and spiritual development.

Channel. A process by which consciousness is altered to some degree, and information is communicated from a source perceived to be different from the conscious self.

Clairaudience. From the French "clear hearing." The intuitive ability to hear sounds or voices not audible in the standard range of hearing. Often combined with clairsentience and clairvoyance. Clairaudience is often experienced when the fifth, or throat chakra, is activated.

Clairsentience. The psychic perception of smell, taste, touch, emotions, and physical sensations that contribute to the overall psychic and intuitive impression. Fleeting impressions and sensations may be experienced as imaginary flashes. Clairsentience is tied closely to the gut feelings.

Clairvoyance. Intuitive perception of current objects, events or people not discernable through the recognized five-sense system. Clairvoyance appears to be a general ability that may be present at birth, or consciously developed through training. It is experienced in different ways and degrees. The simplest form of clairvoyance is the internal seeing of symbolic images, which is then interpreted according to a personal system of meanings. At another level, clairvoyance may lead to the viewing of nonphysical planes, including the astral, etheric, and spiritual worlds. Most forms of clairvoyance fall somewhere between the two levels.
**Ego.** The structured personality of which an individual is consciously aware. See Self.

**Energy.** The fundamental substance of everything in the universe. The nonphysical aspect of life is energetic in nature. Energy has two fundamental characteristics: vibration and the impulse to move.

**Energy field.** See Aura.

**ESP.** Extra sensory perception, also called the "sixth sense." Sensory information that are perceived by means other than the five senses of sight, hearing, smell, touch, and taste. Information obtained with ESP may be of past, present, or future orientation. Two main categories of ESP include telepathy and clairvoyance.

**Five-sense system.** The system of senses (sight, hearing, smell, touch, taste) that operate together to perceive physical reality.

**Holographic.** A hologram is a three-dimensional representation (picture) of something in which each tiny piece of the picture contains the whole picture. High vibration laser, or light, technology is necessary to photographically produce as well as decode holographic images. Holographic theory holds that the whole is contained within each of its particles.

**Higher Sense Perception (HSP).** See Multisensory.

**Impress.** Knowledge that is instant and global, rather than linear in nature. The experience of gaining knowledge of something which is similar to a 'memory, with the difference that one never had any specific physical interaction with what is known.

**Intuition.** It is a right brain function involving extrasensory perception (ESP), but much broader; it functions on physical, emotional, mental, and spiritual levels. Each individual experiences intuition differently. There may be physical sensations, such as tingling of the skin or a feeling of leaden weights in the stomach; clairaudient or inner voices; seemingly inexplicable attractions or aversions to newly met people; inspirational solutions to problems; feelings of closeness to God or the Divine Force; mental imagery; or cues from the environment, such as circumstances that alter plans.

**Karma.** In Hinduism and Buddhism, mental and physical deeds that determine the consequences of one's life and rebirth. A major violation of another person that limits his choices and results in a compelling debt. Assumes linear time. In Christianity, the concept, "You reap what you sow." See Lifehood.

**Kundalini.** The energy of the Goddess and Higher Self, which is infinite, eternal, archetypal and possesses a wisdom which the brain cannot conceive. Kundalini energy unites with the little self to bring the energy of the soul into the physical body and
subsequent life experience. The emergence of kundalini is one aspect of spiritual emergence.

**Lifehood.** Similar to the concept of reincarnation, with the exception that lifehood does not assume linear time but rather simultaneity. See Karma.

**Lightbody.** A set of energies similar to the aura, but more related to the development of the soul than the physical body. The lightbody surrounds the physical body and aura, and is of a higher vibratory level than the chakras. The vibration of the lightbody is closer to the level of the soul than the level of the physical body. When the lightbody is activated, it begins to introduce energies from higher levels that allow the chakras to expand and thus transduce energies of a higher vibration which then affect all aspects and functioning of the physical body.

**Multisensory system.** The system that operates to perceive beyond physical reality to the larger dynamical systems of which our physical reality is a part. The multisensory system is particularly related to accessing information of a transpersonal or spiritual nature, and should be distinguished from the 'sixth sense' which is more related to physical matters across space and time. Information from this realm is invisible to the five-sense system. Also called Higher Sense Perception (HSP).

**Mystical experience.** Involves information that has a spiritual quality connected with the soul, and/or access to the grand thoughts and wisdom of the ages.

**Precognition.** The knowing about some future event when no available information could predict that event.

**Psi.** Refers to two different categories of paranormal phenomena: Extrasensory perception (ESP) and Psychokinesis (PK).

**Psychokinesis.** The influence of the mind over matter by invisible means. For example, moving objects or bending metal. May occur consciously or unconsciously. PK is operative in miracle healings, levitation, and other physical phenomena. Many of the miracles described in the Bible may be understood in terms of PK.

**Reincarnation.** The concept that the soul exists across multiple lifetimes, with the goal of gaining experience through those lifetimes. See Lifehood.

**Self.** The structure that identifies with an organized personality, which is separate from soul. When the identification with personality or ego is released, the self becomes the Higher Self.

**Sixth sense.** See ESP.
**Soul.** The individuated eternal "higher" self, as opposed to the individuated outer personality or "lower" self. Also referred to as Essence.

**Spirit.** The undifferentiated, boundless, vibrating energy that pervades All that Is. Has been described as the "vibrations of nothing" and "spanda," which is Sanskrit for Divine throb.

**Spirit guide.** Nonphysical souls who exist on dimensions not accessible by the five senses, and who help humans in many ways. These beings may support our growth, help us complete life tasks, and provide spiritual assistance.

**Spiritual development / Spiritual path.** A way of living that focuses on the development of conscious awareness with the primary goal being the expression of unconditional love.

**Subtle body.** See Aura.

**Telepathy.** The experience of mind-to-mind communication. May be perceived in words, images, or sensations.
APPENDIX A

LETTER TO PARTICIPANTS
Dear:

I am a Ph.D. student in the Counseling Psychology program at The Ohio State University. I am currently completing my doctoral dissertation, a qualitative study on the experience of intuitive phenomena. The principal investigator, Pamela Highlen, Ph.D., is an associate professor in the department of psychology at O.S.U. and will be supervising research.

I am writing to invite you to participate in the study. If you decide to do so, you will be asked to meet with me on three different occasions. In the first meeting, you will be asked to share your experience and understanding of your intuitive perceptions. You will be invited also to describe, respecting your client's confidentiality, some of your intuitive experiences while working with these individuals. This open-ended interview will take approximately one and a half hours. The first interview will be transcribed, and audiotapes will be erased after transcription and data analyses.

The second meeting will take place approximately six weeks after the first and will require approximately one hour. The second interview will be focused on verifying the transcription of the first interview, discussing with you how accurately the data analyses reflect your experience, and obtaining your thoughts about the study.

The last interview, which should take approximately forty-five minutes, will be focused on discussing the results of the study and obtaining your thoughts and feedback, which will be included in the final report. Another very important aspect of this study concerns the participants, or co-investigators. We are certainly invested in producing top quality research, but we are just as importantly invested in returning something to the individuals who willingly give their time to make this project possible. We would like to know how you have benefitted, or what you have learned, by being involved in the project. This information will also be included in the final report.

I want to emphasize also that your name will not be used during the investigation or in the final report. Your confidentiality will be strictly maintained. Please be assured that your participation is voluntary. Moreover, at any time or for any reason you may withdraw from the investigation once you have agreed to volunteer.
If you have questions, please do not hesitate to contact me at (614) 442-6992 or the principal investigator, Pamela Highlen, Ph.D. at (614) 292-5308. We will be happy to answer your questions or concerns.

I appreciate your consideration regarding this matter. Please contact me if you are interested in participating in the study. We can schedule our first interview at your convenience, and in a location that you deem comfortable. If you choose to participate, an information sheet will be mailed to you in preparation for the initial interview.

I look forward to this being a rewarding experience for everyone involved.

Sincerely,

Leisa Clymer, M.A.
APPENDIX B

CONSENT FORM
CONSENT FOR PARTICIPATION IN
SOCIAL AND BEHAVIORAL RESEARCH

I consent to participating in research entitled: Understanding Alternate Realities: Constructing the Nature of the Intuitive Experience.

Pamela Highlen, Ph.D., or her authorized representative has explained the purpose of the study, the procedures to be followed, and the expected duration of my participation. Possible benefits of the study have been described as have alternative procedures, if such procedures are applicable and available.

I acknowledge that I have had the opportunity to obtain additional information regarding the study and that any questions I have raised have been answered to my full satisfaction. Further, I understand that I am free to withdraw consent at any time and to discontinue participation in the study without prejudice to me.

Finally, I acknowledge that I have read and fully understand the consent form. I sign it freely and voluntarily. A copy has been given to me.

Date: ____________________________ Signed: ___________________________

Participant

Signed: ___________________________
Principal Investigator,
or Authorized Representative

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APPENDIX C

DEMOGRAPHIC QUESTIONNAIRE

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INFORMATION SHEET

Identification # __________

Gender __________

Age ________________

Relationship Status ______

Ethnic / Cultural Background ______________________

Religious Affiliation ______________________________

Professional Title _________________________________

Professional Experience:

Training / Education:

Community Involvement:

Interests, Hobbies:
APPENDIX D

FOLLOW-UP LETTER
Dear Co-Investigators,

Greetings! It seems like just a blink or two since I’ve spoken to most of you; however, I'm aware that time didn't really stand still. Please accept my apologies for not being more speedy in turn-around time; however, the internship year has been far more taxing than I had anticipated! The good news is that we hope to wrap up the project this summer.

Ten wonderfully gifted individuals have participated in the study. I feel very fortunate to have interviewed and learned from each and every one. I've also had the opportunity to travel from California to New York to Peru and Bolivia, with several stops in between. We have a very wide range of helping and/or healing practitioners with some interesting similarities and differences. Intuitive styles and modes of delivery include:

- auric reading
- channeling
- clairvoyance
- energy healing
- ethnospiritual healing
- karmic astrology
- medical intuition
- physical therapy with angelic energies
- shamanism
- telepathy
- transformational therapy

I am including a brief synopsis of the themes identified thus far. The themes included in the synopsis are those that are similar across most of the participants. A few individuals were unable to address some of the interview topics due to lack of interview time, and I hope to follow up at a second contact. So, while the themes are not necessarily unanimous, they are major themes that garnered the highest rate of agreements. More detailed and specific information will be provided as the study progresses.

I would like to follow up with everyone, and I realize that you all have extremely busy schedules. The follow-up contact can consist of either a short telephone interview or by written answers in response to a brief questionnaire. Since only follow-up information is needed, a telephone interview should take no more than half an hour. Please let me know via the enclosed response form which you would prefer, and also the times that are convenient for you. I'm very interested in your thoughts about and responses to the enclosed themes. The focus of the study is to accurately represent the participants' experiences and views to the scientific community, not to give my perception of those experiences and views!

Also, this is your chance to be anyone you've ever dreamed of being! As I formally write up the study this summer, I prefer to discuss each of you as people rather
than Co-Investigator #6 or Co-Investigator #8. In order to preserve confidentiality, I'd like for you to pick a pseudonym that you'd like to represent your perspective in the final document. You're welcome to use your own name if you choose. Please let me know on the response form.

In closing, I'd like to emphasize how very much your participation has been appreciated, and how much I've learned from everyone. I'm really excited to share the information and think it will be very helpful to my scientific community in understanding and appreciating the intuitive perspective.

As we progress into the final stages of the study, please let me know of any additional input you would like to make. My goal is to accurately represent your experiences. In that regard, you may contact me at any time at my home at 614-442-6992, or page me at 614-842-8771.

Warmest regards to all,

Leisa Clymer

Enclosures
APPENDIX E

LIST OF GENERAL THEMES
GENERAL THEMES IDENTIFIED IN INTERVIEWS

* Intuitive process is inherently creative.
* Intuition is a subtle energy that we open to with intention and translate through our:
  - physical body
  - personal data bank
  - emotional patterning
  - ego or personality structure
* Detached empathy enhances intuition; attached empathy clouds or inhibits intuition
* Different types of intuition: sensory and transpersonal
* Sixth sense combines information from other five senses
* We develop new intuitive senses with practice, senses that are difficult to describe verbally
* Important to differentiate psi field from transformative energetic of the heart

ASPECTS OF INTUITATIONAL DEVELOPMENT

* Each person possesses a unique developmental path
* Includes a time of intense exploration, and finding something the resonates strongly
* Anyone can develop intuition, but each person has a unique path and progression
* Relationship with a teacher or mentor
* Imagination and a playful or relaxed attitude are important
* Emotional maturation; clarity of own personal issues
* Loving oneself / shadowself
* Attitude of openness and nonattachment to outcome
* Learning to discern ego from intuition
* Developing self-trust
* Ability to focus
* Disciplined imagination
* Development of one's own unique symbolic language

CHARACTERISTICS OF WORK & THERAPEUTIC RELATIONSHIP

* Have a deep respect and compassion for client
* Relationship with client is nonhierarchical
* Relationship is emotionally intimate, but not personal or ego-based
* Critical to be aware of one's own personal issues
* Healer is a facilitator, not a fixer
* Important to balance intuition with groundedness in mental, emotional and physical realms
* Open space for client to gain awareness
GOALS

* Transformative second-order change
* Assist client in connecting with soul / higher self / life purpose
* Clarity, balance, harmony, peace, surrender, integration, wholeness, flow, joy

HOW WORK EMPOWERS CLIENT

* Emphasize client choice and responsibility
* Help client gain awareness of patterning
* Open space for client to release blocks and shift patterns
* Encourage client to use own intuition
* Encourage client to ask for and accept help
* Help client understand life from larger, universal, or mythic perspective

HEALER’S EXPERIENCE

* Feels paradoxical: peaceful yet energized; detached yet connected
* Sense of duality is transcended
* Shift into a state of balanced flow
* Bridges physical and spiritual realities
* Connect with a source that feels infinite
* Comes through, rather than from, healer
* Strong sense of unconditional love, peace, and joy
* Experience is reliable, but not predictable
* Intuitive knowings are filtered through one’s personal experience and knowledge base

SHARED PERSONAL CHARACTERISTICS

* Intellectually curious
* Nonjudgmental attitude
* Willingness to take risks
* Playful and imaginative

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ETHICS

**Physical Level**, which emphasizes noninterference and respect
* Noninterference
* Cause no harm
* Be aware of powerful position / respect client's vulnerability
* Do not exploit client at any level
* Do not disempower or encourage dependent relationship
* Request permission before crossing boundaries
* Awareness of own issues and their interaction with client's issues

**Eternal Level**, emphasizes every judgment is from a given perspective.

* There is no real "right" or "wrong." Everything simply "is."
* No rules or "shoulds," no victims or perpetrators
* Souls attract people / situations that provide opportunities for learning
SEMI-STRUCTURED INTERVIEW

Identification # ____________

Background
- Please give your professional title.
- What is the nature of your work?
- What are your goals in your professional work with individuals?
- How would you say your professional work is helpful to people?
- What role does intuition play in your work?
- How has your ethnic or cultural background influenced your intuitive ability?
- What types of specialized training have you received?
- When did you first realize that you were experiencing intuitive perceptions?
- What were those experiences like for you?

Experience
- How would you define or describe intuitive perception?
- Would you differentiate intuitive from psychic perceptions? If so, how?
- How is this similar to or different from your experience of empathy?
- Can you give a metaphor for the intuitive process—what is it "like?"
- Please describe your own intuitive process (thoughts, feelings, physical sensations).
- What is your focus when you are working intuitively?
- What circumstances contribute to or detract from your intuitive perceptions?
- How does intuition interact with your thought process and emotions?
- How do you evaluate whether or not an intuition is "on target?"
- How is your spirituality connected with your intuitive ability?
- How do you determine what to share or not share when working with a client?
- Are there times when you actively choose not to use your intuitive perceptions?

Ethics
- How do you determine what to share or not share when working with a client?
- Are there times when you actively choose not to use your intuitive perceptions?
- What type of ethical considerations are you most concerned with in your work?
- What do "good and evil" mean in sensory vs. intuitive perception?
- What determines your ethical perspective? (self / spirit)
Development

- How have you developed your intuitive abilities? Intuitive as a child?
- How did they progress / develop?
- What have been the most influential factors in your intuitive development?
- Have you had teachers / mentors? How did the relationship occur?

Conclusion

- Is there anything you'd like to add to help me understand your intuitive experience?
- Do you have any suggestions to improve the interview process?
METHODOLOGICAL NOTES

Identification # ______________________

Date of Interview ________________ Date of Notation ________________

Concerns about the quality of recording:

____________________________________________________________________

Possible improvements:

____________________________________________________________________

Which questions did the contact bear most centrally on?

____________________________________________________________________

Which questions did the co-investigator struggle with?

____________________________________________________________________

What information was not obtained in this interview? Why?

____________________________________________________________________

Where should the researcher focus most of the energy during the next contact, what sorts of information should be sought?

____________________________________________________________________

Suggestions from participant:

____________________________________________________________________

Possible refinement of interview questions:

____________________________________________________________________
APPENDIX H

OBSERVATIONAL NOTES
METHODOLOGICAL NOTES

Identification # ____________________

Date of Interview ________________ Date of Notation ________________

Concerns about the quality of recording:
________________________________________________________________________
________________________________________________________________________

Possible improvements:
________________________________________________________________________
________________________________________________________________________

Which questions did the contact bear most centrally on?
________________________________________________________________________
________________________________________________________________________

Which questions did the co-investigator struggle with?
________________________________________________________________________
________________________________________________________________________

What information was not obtained in this interview? Why?
________________________________________________________________________
________________________________________________________________________

Where should the researcher focus most of the energy during the next contact, what sorts
of information should be sought?
________________________________________________________________________
________________________________________________________________________

Suggestions from participant:
________________________________________________________________________
________________________________________________________________________

Possible refinement of interview questions:
________________________________________________________________________
________________________________________________________________________
PERSONAL NOTES

Identification # ______________

Date of Interview _____________     Date of Notation ______________

Interviewer’s beliefs, expectations, and hypotheses prior to the interview:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Interviewer’s reactions to information disclosed in the interview:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Changes in interviewer’s beliefs, expectations, and hypotheses:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Which aspect of the interview was most interesting?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

How does this aspect relate to the research questions?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
APPENDIX J
THEORETICAL NOTES
THEORETICAL NOTES

Identification # ________________
Date of Interview ________________ Date of Notation ________________

What were the main themes or issues presented?
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

What new hypotheses or concepts were suggested by the participant?
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Similarities in themes shared by other co-investigators:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Differences in themes shared by other co-investigators:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Primary elements of intuitive experience:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Methods by which intuition enhanced or developed:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Ways in which intuitive perceptions are helpful to clients:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Thoughts about the meaning of what co-investigator disclosed:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
BIBLIOGRAPHY


