



An Intuitive Self Publication

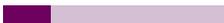


Discovering  
and Nurturing  
The Intuitive Self  
An Experiential Workbook



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I wish to thank the hundreds of clients and students who took part in the workshops and classes where the ideas in this workbook were developed. They were eager contributors to the ongoing evolution of the material.



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## Discovery Options

### Introduction \_\_\_\_\_ 5

This Workbook describes exercises that use the resources of The Intuitive Self website ([www.the-intuitive-self.org](http://www.the-intuitive-self.org)). Everything you need for most exercises is contained in the Workbook. A few marked with an asterisk require website access.

### The Experiential Approach \_\_\_\_\_ 6

The experiential approach is in the grand tradition of intra-personal discovery down through the ages. As suggested by the perennial wisdom, the place to begin your observation of intuition is the ordinary experiences of daily life where the keys to the recovery of The Intuitive Self lie hidden.

### Learning Possibilities \_\_\_\_\_ 7

Individuals have made significant personal discoveries using the practices in this Workbook. Their feedback highlights the outcomes to expect from an investment of time and energy in these practices. Users have made general observations about the approach as well as specific comments about skills they have developed.

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There are as many definitions of intuition as there are people who have considered this elusive experience. But there are recurring themes that we have captured in our approach to the topic. Moving beyond right brain and left brain definitions, Eastern mysticism offers a deeper understanding of intuition than Western thought

### The Tao of Intuition \_\_\_\_\_ 11

The Intuitive Self website's entry page quotes Steven Mitchell's translation of the classic *Tao Te Ching*. The line "Can you step back from your mind and thus understand all things" from Chapter 10 captures the essence of the intuitive way of being. The spirit of the intuitive way permeates the lines of this classic text.

### \* Taking the Survey \_\_\_\_\_ 16

The PSI survey assesses your preferences for Rational versus Intuitive ways of doing things. You receive a profile of your preferences in terms of: Planning versus Vision ways of preparing for the future, Analysis versus Insight ways of solving problems and Control versus Sharing ways of approaching work.

### \* Journal Case Studies \_\_\_\_\_ 18

A sense of The Intuitive Self in everyday life can be obtained from a study of the journal entries on the website. There are two options for using these entries as case studies. In the observation mode, you focus on specific sections of several entries. For the evaluation mode, you approach a single entry for a general view.

### \* Exploring the Bibliography \_\_\_\_\_ 22

The bibliography contains books, articles, recordings and theses about intuition. The references have been obtained from a variety of disciplines and arranged in the Library of Congress Classification sequence. You can access the bibliography in the Search or Browse mode to discover new resources about intuitive knowing.

## Using an Oracle \_\_\_\_\_ 24

The I Ching uses a completely random procedure to select information relevant to a problem. This is about as far from the rational mind as you can get, but the intuitive mind has its own ways of plumbing the truth. The oracle offers an antidote to the pervasive deterministic attitude of our culture.

## Journal Guidelines \_\_\_\_\_ 29

Among the many ways to nurture intuition, our work suggests that keeping an intuitive experience journal dramatically enhances awareness of and reliance on inner knowing. Journaling uses a structured format to tease out the dimensions of intuitive experience. Reflecting on these dimensions reveals their subtle qualities.

## Using a Journal \_\_\_\_\_ 31

The intuition journal provides a protocol for exploring personal insights. By learning to articulate intuitions, you discover the subtle dimensions of intuitive knowing suggested by the many ways intuition has been defined. Capturing this richness encourages you to explore the sparkling facets of the intuitive diamond.

## Intuitive Self Profile \_\_\_\_\_ 32

Reviewing a series of journal entries to prepare an Intuitive Self Profile reveals the larger pattern of your intuitive way in the world. The ISP is prepared after completing a dozen or more individual journal entries. It is used to synthesize the journal entries to discover your unique intuitive style.

## Integrating Essay \_\_\_\_\_ 34

After preparing an Intuitive Self Profile, the Integrating Essay summarizes the discoveries made. The essay integrates what you learned about The Intuitive Self through the journal work and the use of the Intuitive Self Profile to describe your unique approach to intuitive knowing.

## Becoming a Meditator \_\_\_\_\_ 35

Daily practices offer a disciplined way to slowly but surely recover your connection with The Intuitive Self. Developing an awareness of and focusing on the present threads through the practices as an underlying theme. When followed consistently, the transpersonal qualities of a Meditator in the World emerge.

## Transpersonal Qualities \_\_\_\_\_ 39

Consistent practice with the ABCs encourages a shift to a transpersonal attitude toward experience. In one form or another these qualities have been recognized by spiritual traditions in the East and West. The more significant The Intuitive Self becomes in your life, the more these qualities are expressed.

## Core Learnings \_\_\_\_\_ 41

Your connection with spirit flows through what we know as Soul, Creativity, Intuition and The Intuitive Self. These are labels for an even more ephemeral essence - *tat tvam asi* - that art thou. When you allow this essence to express itself, you move toward the completeness of a Meditator in the World.

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## Introduction

Intuitive insights permeate the fabric of your movement from moment to moment. They are the matrix upon which life rests holding out the possibility of flow with each breath you take. Contemplate the cumulative effect there might be if you consciously attended to the natural stream of intuitive opportunities.

The dictionary defines intuition as “the direct perception or immediate apprehension of something independent of any reasoning process.” People often say they have a “hunch” or “gut feeling.” Beyond these broad ideas, there is no general agreement since intuitive experience encompasses the full measure of life experience. This fullness cannot be captured in the language of definition.

Even though we cannot adequately define intuition, the more you consciously experience it, the more you come to appreciate its many dimensions and what those mean in your life. Without this personal awareness, no amount of defining will help you understand intuition. Therefore our approach to discovering and nurturing The Intuitive Self focuses on direct personal experience.

Every intuitive experience, no matter how simple, is a profound phenomenon. You need a potent method for teasing out the subtleties. Think of an intuitive experience as if it were a diamond, and as is true of all diamonds, they are multifaceted. You can look at that diamond from many angles and come to know it so well that you can grasp its blinding subtleties.

### Relation to the Website

The Intuitive Self website ([www.the-intuitive-self.org](http://www.the-intuitive-self.org)) assumes that each of us has a place where we know everything that we need to know to do anything we will ever do. That part of us is The Intuitive Self. When you discover the quiet, timeless place of infinite space where The Intuitive Self dwells, your breath resonates with the pulsing rhythms of the divine.

This Workbook provides practical resources summarized from the website to help you discover and nurture The Intuitive Self. The materials are designed to help you recognize and reclaim the many facets of the diamond that is your intuitive experience. Everything you need for most exercises is contained in the Workbook. A few marked with an asterisk in the Discovery Options on page 3 require website access.

The Website Links on page 65 list paths to site pages where you will find the source text for the sections of this Workbook. Use those links to deepen your appreciation for the ideas and practices summarized here. Also several documents in the Appendix can be downloaded from the web and either printed as Acrobat PDF files or saved as Word files for typing journal entries on a computer.

In a highly rational culture, attending to the intuitive voice in your professional and personal lives is a daunting challenge. As a career person faced with strategic choices or a family member dealing with daily issues, intuition complements rational knowing. Intuitive knowing is your birthright! Reclaim The Intuitive Self to bless yourself, your family and friends, and the community at large.

## The Experiential Approach

The experiential approach is in the grand tradition of intrapersonal discovery down through the ages. As suggested by the perennial wisdom, the place to begin your observation of intuition is the ordinary experiences of everyday life which hold the key to recovery of The Intuitive Self. So our approach focuses attention on the present moment where we have discovered intuitive experiences occur.

When you pay attention to your intuitions, you find they are numerous and often deal with commonplace occurrences: anticipating a telephone call, waiting for a delivery, reviewing copies for a presentation, changing a job assignment, etc. Using the experiential approach, the more attention you give your intuitions, the more attention they give you!

The study of intuition requires a broader perspective than traditional rationality. Not only must you use objective physical sense data, but also self reports of subjective experience as an inner explorer. This “noetic” approach rises to the challenge of understanding intuition. Attending to inner awareness with a noetic perspective translates into a consistently experiential orientation in our material.

The *sine qua non* of intuitive presence seems to be a quiet, relaxed mind focused in the present moment relatively free of distractions. One way to connect with intuitive experiences is to pay close attention when your personal circumstances spontaneously have this character. Then you can go one step further and evoke these circumstances for yourself. The Workbook summarizes practices that encourage the attentive state of mind needed to access the intuitive way of knowing.

### Using the Workbook

Most of the practices stand on their own. For instance you can go directly to the Consulting an Oracle section and begin your work with intuition or skip to the end of the Workbook and experiment with the tools suggested in the Becoming a Meditator section. The Journal Guidelines section applies to any journaling approach. However it leads naturally to the approach described in the Using a Journal section.

The only exception to each section standing alone is that the Intuitive Self Profile and Integrating Essay sections assume that you have completed a series of journal entries using the format presented in the Using a Journal section. Even here you can adapt the themes of those sections to your journal method. Some individuals prefer a less structured approach than the one offered here. However our experience suggests that detailed attention to the dimensions of intuitive experience is the most powerful way to restore an intuitive presence to the flow of life.

## Learning Possibilities

Individuals have made many discoveries using the practices in this Workbook. Their feedback highlights the outcomes to expect from your investment of time and energy. Users have made general observations about the approach as well as specific comments about the skills they have learned. Even though each person makes unique discoveries, common themes emerge. Generally there is a deeper sense of who you are and your place in the world. The closer you get to The Intuitive Self, the closer you come to the mystery that lies at the heart of being.

### Describe the Approach

These responses were given by users of these practices when asked “How would you describe this work to someone else?”

1. These practices will teach you how to get in touch with The Intuitive Self and show you interesting techniques to help you evoke your intuition. By doing this, you will be able to apply it in your personal and professional life.
2. You will learn to look inside yourself and to become aware of how your mind, body and the world around you are connected. You will develop the ability to recognize intuitive experiences when they occur, and if you are practicing hard enough, to use your intuition to make important life decisions.
3. There is an awakening to everything you know, yet you did not know that you knew. The practices make you aware of this knowledge and give you access to it. The confidence this builds can remain strong in your life, because everything comes from within yourself.
4. These practices teach you to awaken the child-like mind which has been forced to grow up by society. It leads to the rebirth of The Intuitive Self and to becoming a person who is part of the whole and yet still an individual.
5. This work requires you to pay attention to your body. It will seem strange at first. However you will learn a lot about yourself and about how to lead a fuller life. The practices give your soul a chance to emerge from the darkness.

### Skills Learned

These responses were given by people who used these practices when asked to “List your most significant learnings.”

1. Discovered that I am a highly intuitive being. This is an important recognition because my intuition allows me to be a more effective professional.
2. I have all the answers. In the past, I've looked in the wrong places. I know now that I have to search within myself.
3. Gave me the tools I needed to be more at peace with myself. That inner peace increased my awareness of self and how I interact with everything around me.
4. Trust in myself has improved immensely due to the fact that I experienced how useful intuition can be in my professional life.
5. I learned that intuition goes a long way. By following up on my intuitions, I could have avoided lots of problems and headaches in the past.
6. Achieved a sense of self awareness that is unexplainable but beneficial. I have changed my entire life and attitude.

# Defining Intuition

Coming to terms with what is meant by intuition is difficult. There are perhaps as many definitions of intuition as there are people who have given thought to this fleeting experience. But there are recurring themes which we have tried to capture in our approach to the topic from both a right brain and a left brain point of view.

## Definition for the Left Brain

Since intuition has many subtle dimensions, it is an elusive subject. This section summarizes the many perspectives for defining intuition. In spite of the challenge, interest in this theme has risen steadily in recent years both with the general public and with many professional groups. In particular, this interest is widespread among practitioners. For instance, recent studies show that most business leaders recognize the importance of intuition. World wide over 60% of managers report they use intuition as much as if not more than rationality in business dealings.

## Perspectives on Intuition

The publication “Discovering and Understanding Intuition” reviews popular and academic writings on the nature of intuitive experience. That paper, which can be found on the website (see the Appendix for Website Links), approaches ideas about intuition from five perspectives:

1. Process

The *process* view describes intuition by inferring how it takes place. As an example, Herbert Simon speaks of intuition as “analyses frozen into habit.”

2. Contrasts

Some *contrast* intuition by distinguishing it from processes that are complementary. The dictionary contrasts intuition with reason and inference.

3. Names

Others identify intuition by *names*. Daniel Cappon lists popular names such as hunch, gut feeling, answers that come and flash of ideas.

4. Levels

Some classify intuition into *levels* of awareness. Frances Vaughan suggests four levels: physical, emotional, mental and spiritual.

5. Attributes

Finally, some characterize intuition by enumerating its *attributes*. The dictionary notes qualities such as direct, certain, immediate and innate.

Combining all five perspectives offers a comprehensive framework for understanding intuitive experience. This multidimensional perspective retains more of the subtle qualities of intuitive knowing than typical definitions. The intuition journaling method presented in the Workbook uses this framework to ensure a thorough exploration of the subtle dimensions of an intuitive experience.

## Definition for the Right Brain

Trying to fathom the essence of the intuitive experience, this poem flashed into my mind during a reflective moment:



### Intuition

Breathing in  
Breathing out  
The primal pulse.

The lotus opens  
To gently reveal  
Its inner essence.

Given its elusiveness, intuition is best “defined” in the broadest possible terms. Verbal and visual metaphors often capture the intuitive essence better than rational statements. The quality of Pretty Kitty’s presence in the picture intimates more about the intuitive experience than volumes of prose. Her exquisite attention to the present is profound. When I saw her and took the picture, I was electrified.

When words are used, they come closer to expressing the nature of intuition when they have an all encompassing quality. The short poem verbally complements Pretty Kitty’s presence. The simplest and at the same time most elegant “statement” of intuitive being is the Chinese word “Tao” and its accompanying visual symbol of swirling, blending yin and yang. Here are other verbal images that attempt to capture the mystery of intuition:

Attending to the meaning of the moment.  
Being present to the presence.  
Being present.  
Attention.

In a word, intuition is attention - to the present moment! Look how easy it is to get lost in words trying to describe the indescribable!

## Eastern Mysticism

Eastern mysticism offers a deeper understanding of intuition than Western thought. Yogananda’s definition represents this breadth and depth:

Intuition is soul guidance, appearing naturally in man during those instants when his mind is calm. Nearly everyone has had the experience of an inexplicably correct “hunch,” . . . Any erroneous thought of man is a result of an imperfection, large or small, in his discernment. The goal of yoga science is

to calm the mind, that without distortion it may hear the infallible counsel of the Inner Voice.

True intuition emerges with higher levels of consciousness that provide access to a wider range of knowledge. This view is elaborated in the mystical literature about the third eye, the intuitive seat of knowledge located at the sixth chakra.

In a psychological rendering of the traditional wisdom, intuition takes on a level of meaning beyond conventional Western thinking. Carl Jung is explicit about the relationship between yoga practices and the ability to access a level of knowing beyond personal experience:

In the East, where these ideas and practices have developed, and where for several thousand years an unbroken tradition has created the necessary spiritual foundations, Yoga is . . . the appropriate method of fusing body and mind together so that they form a unity which is scarcely to be questioned. This unity creates a psychological disposition which makes possible intuitions that transcend consciousness.

To meet the challenges of our modern world, you must rely equally and appropriately on both the rational and intuitive ways of knowing. The Western mysticism of Kahlil Gibran clearly states this need. This passage on “Reason and Passion” from *The Prophet* suggests the need for reconciliation in poetic metaphor:

Your reason and your passion are the rudder and the sails of your seafaring soul.

If either your sails or your rudder be broken, you can but toss and drift, or else be held at a standstill in mid-seas.

Here is a compelling statement about the consequences of one sided behavior. Reason (the rational) and passion (the intuitive) are the twin companions of success. Neglecting reason, you lack *direction* and “toss and drift.” Neglecting passion, you lack *momentum* and are “held at a standstill.” Recovery of The Intuitive Self requires easy access to intuitive knowing resting on a foundation of rational knowing.

## The Tao of Intuition

The Intuitive Self website's entry page quotes Steven Mitchell's translation of the classic *Tao Te Ching*. The line "Can you step back from your mind and thus understand all things?" from Chapter 10 captures the essence of the intuitive way of being in the world.

The *Tao Te Ching* is a 2500 year old brief (about 5000 words) but powerful philosophical text said to have been written by Lao Tzu. Roughly the title means "a book about the power of the way." Tao is pronounced like "dow" in the English word dowel, Te like "der" in order and Ching like "jing" in jingo.

The famous first line from the book reads "The Tao that can be told is not the eternal Tao." With such an opening, should we dare to explain? Perhaps not, but we will try to suggest the flavor of the Tao since it probably describes the attitude of The Intuitive Self better than anything said or written since.

### Harmonizing with the Universe

Chinese philosophy is the study of how men can be helped to live together in harmony. The advice of the *Tao Te Ching* is no exception. It states the basic relationship between man and man, and man and nature that holds true for all ages, not just sixth century BC China. The first step on the way to power is to harmonize with, not rebel against the rhythm of the universe.

To grasp what this means, you must be prepared to deal with paradox - the single most distinctive characteristic of the *Tao Te Ching*. Something is said, then its opposite is stated as if to prove the first. The last line of the book reads "The Tao of the sage is work without effort." For the Western mind this is a contradiction. Since we believe work is effort, how is it possible to work without effort? Accepting paradox is the key to unraveling the mystery of the *Tao Te Ching* for your daily life.

On first learning about the *Tao Te Ching*, a typical response is laughter at such preposterous statements. However as an understanding of paradox sinks in at the intuitive level, many come to believe that this teaching is needed for modern society. We believe this to be true. For out of paradox, the dynamic relationship between your inner and outer lives emerges. This reconciliation of paradox represents the true mark of success in all walks of life.

### Doing Not-Doing

You probably have had spontaneous Tao like experiences. People have used phrases similar to these to express how they felt in those moments which often take place in nature, e.g. watching a sunset or listening to the surf:

Everything was absolutely perfect.  
I had answers to all my questions.  
I was in the center of the universe.  
I felt peace, total and complete.  
I could think with a clear mind.  
I felt nature swallow me up.  
Everything fell into place.  
I blended into everything.  
I felt I could do no wrong.

The *Tao Te Ching* shows that what you experience in those rare moments can become a way of life. The Chinese speak of *wei wu wei* or in English “doing nothing.” This is difficult for the Western mind to understand with our propensity for a take charge, get it done way of relating to the world. As paradoxical as it seems, the Tao suggests that everything gets done best by doing nothing. The challenge in these ideas is to realize that does not mean being passive. In fact just the opposite is true: passion and engagement characterize The Intuitive Self!

## Move with the Present

No other book except the *Bible* has been translated into English more than the *Tao Te Ching*. Yet this Chinese classic is little known in the Western world, much less to practitioners of management. But a receptive reading of the book proves to be as relevant today as it must have been over two thousand years ago.

The *Tao of Managing* takes themes from the Chinese classic and applies them to a modern business context. The ideas explored in the full length book on the website unfold in a dialogue between George, who has learned from the Tao and Michael, who is intrigued by but skeptical about the strange, paradoxical truths.

Their conversations take place in the mentor disciple relationship which characterizes the teachings of Eastern and Western traditions that search for the deeper meanings in experience. The closing Episode 16 “Move with the Present” captures the flavor of their dialogue:

Michael I've never really understood what you have to do to apply this Taoist principle of non action at work. I mean, I can see what it's saying about success and all that, but how can you work by not doing anything?

George Doing nothing can mean DOING NOTHING. If you learn to really DO NOTHING, with all your heart and soul, you would be rid of your stress, have no more headaches, and as a special bonus, you would actually enjoy being on your sailboat.

Michael Huh? If I do nothing, I won't get very far in the boat. For starters, it's tied up at the dock. The engine must be started, the lines released, sails raised and on and on. I could go on for hours telling you about DOING what needs to be done for sailing.

George I can certainly see why you get headaches. To you, sailing is a series of things to be accomplished. What I'm talking about is an attitude, not a series of actions.

Michael An attitude about sailing as doing nothing? Nice idea but hard to implement.

George Well, consider the prospect of converting all of your daily tasks into joys instead of chores. Simply through a change of attitude. You see, you have this wonderful notion that who you are is defined by what you do. But if you can be really whole and accept who you are,

*All things will come to you.* (Chapter 22)

Michael My boat will just sail by itself?

George Sure. Of course, you said your boat was tied up at the dock because that's part of the essence of "boatness." So in the appropriate time and place, release the dock lines so the boat can leave its mooring.

Michael But that means I'm going to do something.

George No, No. You are going to experience the act of the lines being released. In the words of the *Tao Te Ching*:  
**Move with the present.** (Chapter 14)  
 Think about that: move with the present. Not "do this," or "do that," but move with the present.

Michael Move with the present, without doing?

George Exactly. You're making progress. When you view the dock lines as an inseparable part of the boating experience, the desire to accomplish anything will disappear. You will not feel obliged to perform a series of chores. You will become part of the whole. Now you are not doing; you are being. And headaches are not part of the whole, so they melt away.

Michael This is too much. "Boatness?" You're making up words.

George Continue moving with the present. Release the lines. The engine engages in reverse. The boat leaves the slip. Engine to forward. Everything happens at just the right time, not too soon or too late, or the essence of sailboating will be lost.  
 Everything happens in the present, and you are part of it. You're not causing it or affected by it. It's just happening. The present is in you and with you, in the boat and with the boat, in the water and with the water and the sky and everything. Imagine! Isn't BEING joyful?

Michael If only I understood what it WAS! It seems to me that you can't just BE without a lot of practice.

George Yes. You will have to practice. You have several decades of confused thinking to overcome. And practice is the only way to get there. But practice NOT DOING. Learn to become a part of whatever is happening and move with it. That's what requires practice.

Michael How will you know when I'm ready?

George I will know right away, just as I know you are not ready. You will realize when you are there that you never left in the first place. In the second, you will realize that there has never been anything to accomplish.

Michael Suppose I learn to BE and DO NOTHING. Won't the CEO be a little disturbed to have a Taoist vice-president of information systems?

George You misunderstand altogether.  
**Those who know do not talk.**  
**Those who talk do not know.** (Chapter 56)  
 He will never know that you are DOING NOTHING.

Michael But if I sit at my desk all day, make no calls, cancel all meetings and do other kinds of not doing, he will notice in short order.

George Back to square one. Non action does not mean returning to a fetal position from which you will never emerge. It's like the dock lines. When the essence of telephoning is present, become part of the flow and center on the essence.

Talk on the telephone, take part in a meeting, give your new manager of applications development an assignment.

**Just do what needs to be done.** (Chapter 30)

What will your CEO notice? He will notice something, not a change in action, but a change in attitude. Remember it's all in the mind.

Michael Up there with my headache.

George At one level your boss will notice no change, that of the so-called doing. But at another, he will be astounded by the change in your attitude.

**Tao abides in non action.  
Yet nothing is left undone.  
If kings and lords observed this,  
The ten thousand things would develop naturally.** (Chapter 37)

This is perhaps the ultimate paradox. Doing and not doing arise together and are in fact one and the same.

Michael This NOT-DOING is really going to take some doing.

George Yes!

Michael If my present mental state took three decades to acquire, it may take three or four more decades to return to the source.

George That may be true.

Michael It hardly seems worth it - it's much easier to stick with my valium.

George That's your choice.

Michael Well, I want to change, but you've given me nothing concrete to grasp. You're not talking skills, and I feel like I'm in the dark.

George **In the beginning those who knew  
The Tao did not try to enlighten others,  
But kept them in the dark.** (Chapter 65)

Michael But why? Let's get this secret out in the open. Let's save the whole world from headaches.

George There is nothing more I can tell you, Mike. I've known you for your entire career. The world has had the *Tao Te Ching* for 2500 years. No one's hiding anything. When you are ready, the Tao will be there for you. I've enjoyed our conversations, but I feel they will be over for a while. Don't try so hard to figure out what I've said. It's all right in front of you.

## Leaving Things to Chance

My aim became to leave things to chance. - Carl Jung

Jung's statement about leaving things to chance captures the paradoxical essence of the *Tao Te Ching*. During a difficult period in his life, Jung had misgivings about his career, family and life in general. He decided that it was best to stop meddling with his life so that the natural course of events could take over. He wanted to balance the "power of positive thinking" with a "letting go" attitude. Like others down through the centuries, Jung found solace in the words of Lao Tsu.

The thought of "leaving things to chance" seems antithetical to the modern mind. Managing or living, to many, means doing things: acting, altering course and even meddling. But individuals committed to change are apt to overlook an equally effective strategy - doing nothing! But "doing nothing" calls for an awareness of what you're not doing. As George said to Michael, doing nothing means DOING NOTHING. And that's not easy.

## Balancing Action and Non-action

A sense of balance is needed. Balance between opportunism and procrastination, between action and non-action, between will and chance. The *Tao Te Ching* conveys this balance as the natural harmony between yang (the initiating and creative force) and yin (yang's receptive complement). By understanding these two principles and aligning yourself with their flow, you become whole. This means giving yourself over to doing not-doing by harmonizing yang and yin.

Jung said, "Will is a demonstration of power over fate, i.e., the exclusion of chance." Will produced our Western civilization through the rational, purposeful use of energy. In the process, we neglected the "power" of chance, and we have paid the price for our neglect. Many of our modern problems of health, pollution, urban crowding, inflation and poverty are caused by interfering with the natural order. While our active production of material excesses is out of balance, the *Tao of Managing* points in the direction of a harmonized way of being.

As Michael learns, achieving balance is challenging, although it sounds like it might be easy. After overcoming his initial misunderstanding and skepticism, he develops a cognitive respect for the way of the Tao. This is like classroom learning, where you think you know things you have never tried to implement. As Michael learns, implementing a "not-doing" attitude is very difficult.

But the Tao sets no deadline for implementation. It has been around a long time and can certainly wait a few more years for Michael to receive it. It will always be there, outlasting by centuries all of the attempts to discredit it, popularize it, study it, bastardize it or destroy it. The message is clear, simple in a way and very important: balance and harmony. To live one's life out of balance is not to know the meaning of wholeness, completion or success.

## Taking the Survey

Would you like to know how intuitive you are? The Personal Style Inventory assesses your preferences for rational versus intuitive ways of doing things. Obtain a profile of your orientation to see how you compare with others! In return for completing a data form and the survey, you receive a graphic description of the preferences you express for the yang and yin balance:

*Planning* versus *Vision* ways of preparing for the future,  
*Analysis* versus *Insight* ways of solving problems and  
*Control* versus *Sharing* ways of approaching work.

A strategy profile is created based on your answers to the 30 survey items. Along with the profile, you obtain an explanation of the percentile and text information that characterize your preferences for the rational and intuitive styles. To review a profile before you take the survey, follow the “Take the Survey” link at the bottom of the next page and click on “take a peak at a sample.” The sample for the Operations Manager is explained in the following paragraphs.

In the sample profile, notice that the scales showing the strength of preference measure from the center of the profile in both directions. The length of shading represents the percentile that appears above the scale bar. The description for each scale summarizes the behavior of a person with that preference. The larger the percentile, the more accurately the description represents that person’s behavior.

The PSI encourages a flexible, integrated approach to situations. Those who have easy, full access to the behaviors represented by all six scales are more likely to go with what is best for themselves and others. Read the following explanation to see how to use the profile to discover opportunities for developing a more integrated (full use of all six scales) and flexible (ease of moving from one scale to another) style in expressing the rational versus intuitive ways in the world.

### What do the Percentiles Mean?

In the sample profile, the scores for the Operations Manager represent the percentage of people who have an equal or lower preference for that scale. For instance, the Control percentile of 49 means 49% of the people who have taken the survey have a preference equal to or lower than the manager’s. On the other hand, it means that 51% expressed a stronger preference ( $100 - 49 = 51$ ).

Percentiles greater than 70% indicate the person is more likely to use those ways of behaving in most circumstances even when they may not be most appropriate. Percentiles less than 30% indicate an individual is more likely to ignore those behaviors even when they may be the best approach.

### Using the Highlighted Phrases

For any scale where the manager scored greater than 70%, the words that capture the most preferred behavior for that mode are highlighted in red in the profile. On the other hand for any scale where the manager scored less than 30%, the phrase describing the least preferred behavior for that mode is highlighted in green. Finally for scales with scores in the range from 30% to 70%, no phrases are highlighted.

### Greater Than 70%.

The red highlighted phrases for Vision and Insight suggest behaviors that the manager may be overusing. This can lead to situations where the person uses one approach in a situation when a different especially complementary pattern may be better. Here the manager may want to decrease his or her reliance on these ways of doing things to move toward a more flexible, integrated style.

Why the manager would want to do less of something that is really preferred may be hard to grasp. But an old adage strikes to the heart of the matter, "If all you have is a hammer, everything looks like a nail!" We may use a strongly preferred way of behaving even when it is not best for the situation because we feel more comfortable going with a known approach.

### Less Than 30%.

On the other hand, the green highlighted phrases for Planning and Analysis suggest patterns the manager may not be using often enough. This can result in situations where the person overlooks an approach that would be just right in those circumstances. Here the manager may want to increase his or her reliance on these ways of doing things to achieve a more flexible, integrated style.

### 30% to 70% Range.

Behavior patterns associated with the Control and Sharing scales in the mid range are less likely to be either overused or overlooked. In these areas, the manager will find it easier to adopt a flexible approach to situations. Here the person may want to encourage style integration by more frequently using behaviors in those modes which have the lowest percentiles.

With this appreciation of the self understanding that you can obtain about the relative strengths and weaknesses of your rational and intuitive preferences, log onto The Intuitive Self website ([www.the-intuitive-self.org](http://www.the-intuitive-self.org)) and take the survey so that you can review your profile! Follow this path to gain access to the online material:

Introduction -> Assessing -> Personal Style Inventory -> PSI Learning Kit

## Journal Case Studies

To use this section of the Workbook, you need access to the internet. Follow this path to the section of The Intuitive Self website ([www.the-intuitive-self.org](http://www.the-intuitive-self.org)) where the case study material appears:

Database -> Experiences -> Experiences Database -> Case Studies

A sense of The Intuitive Self in everyday life can be obtained from a study of the journal entries. The many examples on the website can be used to explore the intuitive way in the world.

Most of the journal entries were contributed by individuals attending undergraduate and graduate business school while working at least part time. Many contributors worked full time in their career while taking classes at night. As a result, the average student age of 25 was older than the typical student population. Men and women were represented about equally in writing the journal entries.

### Forms of Intuitions

1. *Body* - spontaneous movements of the body that express the intuitive experience. An example would be an unexpected turn your body makes while walking down the street. It's as if one part of your body takes on a life of its own.
2. *Sensation* - hot flashes, cold shivers, hair standing on end, etc. Take care not to confuse sensation and emotion since the latter is often felt as a sensation in the body. Sensations are relatively free of emotional overtones.
3. *Emotion* - joy, attraction, avoidance, sadness, anger, etc. Emotions may be accompanied by a sensation such as tears for sadness. But the emotional quality is the distinguishing aspect of the experience rather than the sensation.
4. *Thought* - a word or phrase that is heard as if it is spoken to you or as an idea that comes to you. Thoughts are the verbal form of your mental experience.
5. *Image* - visual picture that is recognized as if you see it or as it appears in your mind's eye. Images are the visual form of your mental experience.
6. *Epiphany* - experiences that transcend your normal range of perception. Epiphanies are accompanied by a sense of wonder, amazement or awe.

### Kinds of Intuitions

1. *Decision* - indication of a specific course of action from among distinct alternatives for a problem. You had previously narrowed the choices in a problem you are trying to solve, but had not decided which was best until this insight.
2. *Solution* - recognition of what you should do about a situation that has been perplexing you. You did not have clear alternatives in mind as you would have had with a Decision. This insight offers alternatives and may even suggest which is best.
3. *Suggestion* - direction to follow up in some way on a situation that has presented itself to you. You had not been considering either a problem to solve or choices to select as you would have with a Decision or Solution. This insight presents a problem for you to consider.

4. *Impulse* - impetus to suddenly do something for reasons that you do not fully understand. You experience a compelling need to take some action that you had not been contemplating either as a Decision, Solution or Suggestion.
5. *ESP* - intimation that something has happened or is going to happen. “Extra sensory phenomena” or ESP generally gets a bad rap in our culture. Open to the possibility that this is a powerful kind of intuition that you may have.
6. *Understanding* - realization of the meaning behind or seeing the broader purpose in life experience. You discern the deeper meanings in life and sense how you fit into the larger scheme of existence. This category often occurs with the Epiphany form of message.

## Frequencies of Form and Kind

This table summarizes the number and percent of experiences in the database for the Form and Type categories. The most striking statistic is 54% for the Thought category of Form. There are least two factors at work here. First these journal entries were prepared by students in a business school where rational thinking reins supreme. Second given the emphasis on verbalization, thinking often masks a primary intuition in one of the more subtle Forms.

<b>Form</b>	<b>#</b>	<b>%</b>	<b>Kind</b>	<b>#</b>	<b>%</b>
Body	9	4	Decision	35	17
Sensation	31	15	Solution	18	9
Emotion	31	15	Suggestion	44	21
Thought	113	54	Impulse	46	21
Image	25	12	ESP	53	25
Epiphany	1	0	Understand	14	7

The distribution for the Kind categories is more uniform. The 25% for ESP stands out for a group of business majors. The ESPs were generally reported in the later rather than earlier journals in a series of nine entries. This reflects the increasing comfort individuals have with all Kinds of intuition once they begin to reconnect with The Intuitive Self.

## Study Strategies

There are two options for using journal entries as case studies. In the observation mode, you focus on specific sections of the entry. Here you compare another’s experience with what you know about intuition. For the evaluation mode, you approach the entry from a general view. Here you analyze the entry as a whole and reflect on specific sections relative to the overall entry.

Whichever option you choose, remember these entries are from personal journals. A journal does not have the same consistency and coherence as formal writing. Although entries are edited for style, their language and spirit remain that of the person who wrote them. No attempt has been made to remove inconsistencies.

You may find what you read in one section does not make sense compared with what you read in another. These differences reflect the early gropings of individuals

who for the most part have had little or nothing to do with the intuitive side of their lives for decades.

The inconsistencies begin to clear up as a person reconnects with The Intuitive Self that dwells at the core of their being. That part has always been perfectly consistent. Discrepancies arise from our incomplete relationship with The Intuitive Self. When that connection becomes whole again, coherence returns to our being.

The following sections suggest ways you can observe or evaluate the entries. Experiment to your hearts content. If the exploration captures your interest in journaling, another section of this Workbook provides the material you need to begin the inner exploration illustrated by these entries.

## Specific Observations

1. Notice the everyday character of the entries. Occasionally an insight has life changing consequences. But the vast majority simply reflect the essence of the moment. Paradoxically the subtle complexities of even the simplest intuitions often lie beyond the power of the mind to fully comprehend.
2. Intuitive experiences can happen anywhere at anytime. The Context section describes where the person was physically and mentally when the insight came. After completing a series of entries, a person often discovers a physical and mental pattern characteristic of their intuition. As you read others' descriptions, reflect on where and how you experience intuition.
3. The Experience section describes what was happening before, during and after the intuition. Notice how easy it is to confuse an intuition with what was happening just before or just after. You may find the real intuition indicated in some phrase other than the one highlighted in red. The facets of the intuitive process are difficult to tease out of the fabric of experience.
4. Physical tension, fears, desires and mental clutter usually mitigate the occurrence, strength and clarity of intuitive experience. These dimensions of intuition are covered in the Obstacles section. Notice how these obstacles can overwhelm even the most direct and powerful insights.
5. In spite of the obstacles, notice how an intuition sometimes comes through under the most adverse conditions. Some entries describe ideal circumstances for the appearance of intuition, others, less than ideal and some, downright hostility. Tune into the relationship between the Obstacles and the rest of the entry.
6. One of the most challenging aspects of reconnecting with The Intuitive Self involves opening to the possibility that insights come not only from the subconscious mind but from the larger "mind" of which we are all part. In a rational society, knowing something you don't "know" seems preposterous to some.
7. Notice how thought dominates the form of intuition. Language has the power to cripple our intuitive capacity. The thought form may mask the fact that the intuition initially appeared in a more subtle way. What evidence in the entry suggests the original insight came in another form prior to the thought?
8. The strength, clarity, surprise and accuracy of an intuition appear in a variety of patterns depending on the circumstances. They may all score high, all low or

any combination in between. Notice the patterns in the Information section by comparing the numerical values for all four characteristics.

9. Those discovering The Intuitive Self often do not make it a practice of evoking their intuition. The how intentional paragraph in the Evaluation section encourages this possibility. Notice how infrequently intuitions are evoked given the opportunities a person has to intentionally call upon intuition.
10. The information use and benefits derived paragraphs are closely linked in the Evaluation section. Reading those paragraphs, consider whether you think the person made the best possible use of the insight. You may see how the benefits could have been enhanced through better use of the information.
11. Compare your insights about The Intuitive Self with those expressed in the personal learning paragraph. You may have an entirely different idea about the role of intuition than those expressed. Or you may find their discoveries help you recognize something about intuitive knowing you had not noticed before.

## General Evaluation

1. How well did the person understand their experience? What evidence in their entry suggests they did not fully comprehend the dimensions of the situation they described? This will often be the case since these entries were prepared by individuals discovering their intuitive nature.
2. Journaling the dimensions of an intuitive experience brings out the subtleties of direct knowing. Reading the entries, you will see how easy it is to miss the nuances. Imagine yourself having a similar experience. What might you have written in a journal entry that you do not find in the one you are reading?
3. Do you find the entry informative? For some entries, you may feel like you were with the person during the experience. Others may leave you wondering what the person was really talking about. What differences do you find in ability to recognize, comprehend and describe intuitive experience?
4. Was the person's overall experience as intuitive as they thought? How well did they understand the subtleties of the rational aspects of their experience? Since most intuitions have at least a hint of rational analysis, could their discovery have been accounted for to a larger degree by logical deduction?
5. Would you have chosen the same form and kind categories? See if you can tell when a person has apparently miss classified the intuitive experience. When you read their entry, you may get the feeling the experience was different both in form and kind from what the person indicated in the Message section.
6. What might account for the inaccuracy of some intuitions? Are there clues in the entry that might account for them being off target? Could a totally off the mark intuition have been on the money? Did the person miss the real intuition? Perhaps what happened was the real message.

## Exploring the Bibliography

To use this section of the Workbook, you need access to the internet. Follow this path to the section of The Intuitive Self website ([www.the-intuitive-self.org](http://www.the-intuitive-self.org)) where the bibliography material appears:

Database -> Bibliography -> Bibliography Database

To illustrate the kind of search result you obtain, follow this link to search for Francis Vaughan's classic *Awakening Intuition*.

This bibliography contains books, articles, recordings and theses about intuition. Some entries may seem obscure since we approach intuition from the broadest possible point of view. But in one way or another, each deals with some dimension of The Intuitive Self. The references have been obtained from the variety of Library of Congress (LCC) disciplines listed below:

### Philosophy

Mind and Intuition

### Psychology

General Background  
Articles on Intuition  
Books/Tapes on Intuition  
Consciousness  
Creativity  
Problem Solving  
Self Development  
Parapsychology  
Occult Sciences

### Religion

Eastern and Western Practices

### Social Science

Decision Making  
Management Practices  
Business Administration  
Sociology

### Education

Theory and Practice

### Music and Fine Arts

Creative Process in the Arts

### Literature

Asian and English Literature

### Science

New Paradigms in Science  
Mathematics and Physics  
Biology and Physiology

### Medicine

Health Care and Psychiatry

### Other

Ethics, History, Recreation,  
Political Science, Law  
and Technology

The entries are sorted first by LCC discipline and subdiscipline such as BF for the Psychology discipline and 315 for the Consciousness subdiscipline. At the second level, the entries are sorted by author name. For the third level, books with more than one entry are sorted by chapter within the book, and authors with more than one entry are sorted by publication date.

The summaries were compiled from abstracts, headings, subheadings or selected excerpts from the item. The intent was to capture in 75 words or less, the essence of the entry relative to intuition. For headings and subheadings, parentheses are used to represent the levels, e.g. Main heading (Second level subheading (Third level subheading)).

## Formats of Book Entries

To maximize the information about each book, the full main and segment titles are included along with the parts in which they appear. This uses the words of the author to indicate more clearly the content of the entry. Words, phrases or sentences were chosen to best represent the material. For this reason, the summaries appear in several forms.

When an entire book seems relevant, the summary appears for the book as a whole. If particular chapters have special merit, they are entered separately following the main entry. In some cases, not all of the book offers intuition relevant material. Then only the chapters of interest are included in the bibliography. In sum these formats are:

1. Books as a whole only.
2. Books as a whole and individual chapters.
3. Individual book chapters only.

For entry types 2 and 3, successive references to the same work are indicated by “\_\_\_.” for the author and “Ibid.” for the reference data.

## Search the Bibliography

You can access the bibliography in the Search or Browse mode. In the Search mode, you look for entries by author name, title and text in one of four ways:

1. Enter a single word and the search will return all entries that contain that word anywhere in the bibliographic information or the abstract.
2. Enter two or more words and you will receive a list of entries that contain ALL the words in your expression without regard to order. This is equivalent to a simple AND Boolean search.
3. Enter two or more words enclosed in double quotes (") and you will receive a list of entries that contain the exact phrase you specified.
4. Click Exact Match to search terms as whole words. For instance, searching on Goldberg returns Goldberg and Goldberger while an Exact Match only returns Goldberg.

Whichever approach you use, the search list contains a short title for each entry returned. This routine does not permit Boolean operators (AND, OR, NOT and parentheses) in the search string.

## Browse the Bibliography

The Browse mode allows you to review entries as if you were walking along the shelves in the library looking at references arranged in the Library of Congress classification order. Use with the index list shown above to select where in the sequence you want to begin. After browsing the items on that shelf, you may return to the index to begin at another point or you may continue on to the next shelf. You will also have the option of searching the entire bibliography from any point.

## Using an Oracle

The idea of using an oracle to help solve problems is absurd to the rational mind. But the intuitive mind has its own ways of plumbing the truth. And working with the I Ching brings this understanding home. Here is a decision aid that uses a completely random procedure to choose information relevant to a decision. This is about as far from deterministic rational problem solving as you can get!

### Synchronicity and Rationality

Carl Jung's writings on *Synchronicity* offer insight into oracle divination. One of the great challenges to the western intellect is to acknowledge meaningfully related events that are not causally linked. The cause and effect rational mind has difficulty with the reality of this fundamental facet of human experience. But synchronistic experiences cannot be simply dismissed with "Oh that's just a coincidence."

You may try to explain meaningful coincidences. But these attempts are futile because cause and effect explanation requires an absolute relationship between time, space and the phenomena. And this relationship is absent for psychic events. Your rational mind seems to know better about everything. But to enter the magic moment, you have to loosen your rational grip on conventional reality. This is usually difficult since most of us are brain washed by years of rational education.

In the rational world view, concepts are used to explain things. But in the intuitive view, terms identify recurring phenomena that are sufficiently frequent that we need a label to recognize them. When you try to explain an I Ching experience, you cannot do it - they just are! The way out of this paradox is to realize that learning about intuition comes from direct personal experience. They are unexplainable, non-repeatable phenomena that have to be taken at face value.

As a child, you lived in a matrix of synchronicity but did not have the mental capacity to reflect on those experiences. The imposition of the space, time framework on childhood experience and the implied fabric of causality is the objective of socialization. If you do so and so, this and that will happen, and you have to deal with the consequences. This learning does not encourage harmony with the synchronistic matrix of life.

### Psychology of the I Ching

Carl Jung was so captivated by the I Ching that he wrote the Foreword to the Richard Wilhelm version. For someone who is at home with their intuition, his thoughts make sense, but for the novice the ideas seem strange. Jung spent his life traveling outside the mainstream. In his eighth decade, he said "the changing opinions of men scarcely impress me any more." His observation can inspire our quest off the beaten path beyond the blessings of friends and colleagues.

A major reason we are not aware of these magical moments is that our mind is preoccupied with rehashing the past or fantasizing about the future. When occupied in this way, there is little room for what is happening in the moment. Although the title of Ram Das's *Be Here Now* has resonated in the minds of many down through the years, it is difficult to practice the precept.

However when you harmonize with synchronicities, you are at one with what you "observe." But since the observer judges, you have to step away into the witness

where the observer and observed are united. The key is living with the revelation of the moment. However when a synchronicity presents itself and the action oriented observer takes charge, its judgment usually invalidates an insight.

By complementing causality with the acausal intuitive, we move from doing to being. Our rational mind plans and controls for life while our intuitive mind envisions and participates in life. The haunting refrain, “the way to do is to be,” from the *Tao Te Ching* hints at this knowing. This suggests planning and control that flows from our insight into and vision of life. Such acausal awareness is reflected in this excerpt from Richard Bach’s *Illusions*:

I noticed something strange about the book. “The pages don’t have numbers on them, Don.”

“No,” he said, “You just open it and whatever you need most is there.”

“A magic book!”

“No, You can do it with any book. You can do it with an old newspaper, if you read carefully enough. Haven’t you done that, hold some problem in your mind, then open any book handy and see what it tells you?”

“No.”

“Well, try it sometime.”

## Using the I Ching

With Don’s encouragement to yield to the spontaneity of the moment, try your hand at consulting the I Ching. You will need a copy of one of the popular translations from your local library or bookstore. We have already mentioned Richard Wilhelm’s *The I Ching or Book of Changes* and R. L. Wing’s *The Illustrated I Ching* translation was used for the list of themes in the cosmology discussed below.

With the book in hand, use the I Ching Problem Solving worksheet on page 43 in the Appendix to formulate the concern you would like to present to the oracle. There are two guided imagery narratives following page 43: The Room and Centering Exercise. Ask a friend to guide you through The Room while you yield to the suggestions to identify a question and an object associated with that question. Write the discoveries you make about these in the spaces provided on the worksheet.

Take three coins which have one side that you designate as heads and another as tails. You might use coins that have special meaning to imbue the process with more personal psychic intent. To determine which of the 64 hexagrams matches your question at the moment, identify six successive lines using these rules:

1. Toss three coins six times in succession:  
Heads = a value of 2 and Tails = a value of 3.
2. The four possible values are 6, 7, 8 and 9 which are entered in the Value column of the worksheet:  
Even values (6 or 8) = a yin line and      \_\_\_\_\_  
Odd values (7 or 9) = a yang line.            \_\_\_\_\_
3. Begin at the bottom and work up drawing the Line Pattern in the space provided on the worksheet:

First throw defines the bottom line number 1 and  
Sixth throw defines the top line number 6.

- The hexagram is composed of two trigrams:  
The bottom three lines are in the table row of the hexagram chart below and  
The top three lines are in the table column.
- Locate your value in the chart and enter it on the Hexagram Number line near the bottom of the worksheet:

		Upper Trigram							
		☰	☱	☲	☳	☴	☵	☶	☷
Lower Trigram	☰	1	34	5	26	11	9	14	43
	☱	25	51	3	27	24	42	21	17
	☲	6	40	29	4	7	59	64	47
	☳	33	62	39	52	15	53	56	31
	☴	12	16	8	23	2	20	35	45
	☵	44	32	48	18	46	57	50	28
	☶	13	55	63	22	36	37	30	49
	☷	10	54	60	41	19	61	38	58

- Find the name and theme of your hexagram in the Cosmology on the next page and enter that on the Hexagram Name worksheet line.
- If you have any, “6” and “9” lines are changing. Identify these in the Changing Lines space. You will read for the changing lines as well as the hexagram.

Reread your Question and Object focusing attention with the Centering Exercise. Now reread the text for your hexagram looking for insights that jump out as you consider its wisdom relative to your question. If you have changing lines, read those lines also. Over the next couple of days, return to the question and read to see what new insights surface from your subconscious mind.

## Random Meanings

How is it that the random act of tossing coins has meaning beyond their immediate symbols? This appreciation comes slowly when you give more attention to the moment and the exquisite quality that each holds. Listening to the surf and watching sunsets helps ease you into the miracle of presence. The fascinating and peculiar quality of each moment slowly seeps into your being.

Every aspect of a moment is inextricably interwoven with every other. But “inextricably interwoven” is not causal, it is interdependent. India’s web from Hindu mythology suggests such a possibility. But embodying it physically is more challenging than entertaining it mentally. Many of us are still learning to be what our body always has been - interdependent with all existence.

## I Ching Cosmology

1. *Creative Power* Exert your will.
2. *Natural Response* Use moral excellence.
3. *Difficult Beginnings* Focus on principle.
4. *Inexperience* Cultivate your character.
5. *Calculated Waiting* Relax in comfort.
6. *Conflict* Plan the beginning carefully.
7. *Collective Force* Be generous to people.
8. *Unity* Cultivate personal relationships.
9. *Restrained* Conceal virtuous conduct.
10. *Conduct* Discriminate superior and inferior.
11. *Prospering* Interpret cosmic events.
12. *Stagnation* Be reserved in behavior.
13. *Community* Recognize your fellow man.
14. *Sovereignty* Repress evil influences.
15. *Moderation* Reduce the excessive.
16. *Harmonize* Uphold virtuous ideals.
17. *Adapting* Lead the way within.
18. *Repair* Cultivate your virtues.
19. *Promotion* Support others without limit.
20. *Contemplating* Inspire confidence.
21. *Reform* Administer justice clearly.
22. *Grace* Set goals in small matters only.
23. *Deterioration* Be generous to those below.
24. *Repeating* Close the end of the cycle.
25. *Innocence* Align with the times.
26. *Potential Energy* Nourish your character.
27. *Nourishing* Be cautious in expression.
28. *Critical Mass* Act independently.
29. *Danger* Function as an educator.
30. *Synergy* Cultivate intelligence.
31. *Attraction* Be open and accept others.
32. *Continuing* Stand firm.
33. *Retreat* Avoid exhibiting anger.
34. *Great Power* Follow conventions.
35. *Progress* Reveal your intelligent virtues.
36. *Censorship* Keep intelligence concealed.
37. *Family* Express substance in your words.
38. *Contradiction* Maintain individuality.
39. *Obstacles* Look within yourself.
40. *Liberation* Pardon other's faults.
41. *Decline* Moderate your desires.
42. *Benefit* Imitate benevolent action.
43. *Resolution* Dispense resources downward.
44. *Temptation* Don't contract a relationship.
45. *Assembling* Guard against paranoia.
46. *Advancement* Accumulate small effects.
47. *Adversity* Take personal risks.
48. *The Source* Encourage others with advice.
49. *Changing* Harmonize with the past.
50. *Cosmic Order* Align with the cosmic forces.
51. *Shocking* Seek to improve yourself.
52. *Meditation* Keep thoughts in check.
53. *Developing* Operate in good conduct.
54. *Subordinate* See difficulty in light of future.
55. *Zenith* Arbitrate in disputes.
56. *Traveling* Impose penalties carefully.
57. *Penetrating* Influence Expand destiny.
58. *Encouraging* Exchange ideas with friends.
59. *Reuniting* Establish a meeting place.
60. *Limitations* Evolve systems of regulation.
61. *Insight* Moderate rigid ideas.
62. *Conscientiousness* Conduct with respect.
63. *After the End* Contemplate adversity.
64. *Before the End* Discriminate carefully.

Adapted from R. L. Wing, *The Illustrated I Ching* (New York: Doubleday & Company, 1982).

The rich text of each hexagram captures a fragment of this pattern of existence. Taken together you come to see the sixty-four hexagrams as a cosmology. Their themes cover the fundamental dimensions of human experience regardless of race, nationality or epoch. The wording may vary across culture and time, but the embodied wisdom is ageless. No wonder any one hexagram can render your psychic condition. All possibilities in your being are suggested somewhere in the text.

“Meddling” in your own and others affairs can be the bane of existence. Since most of us spend so much of our lives trying to fix things and people, we may want as well to fix the response of the I Ching rather than sink into and absorb its wisdom. The controlling mind has difficulty with a random procedure. Discovering that the way to live with nature is to leave it alone is a hard won lesson.

The more introspective you become, the easier it is to consult and allow the “advice” of the I Ching to influence your perspective. This influence is more in the way of a change in viewpoint than a change in actions you take regarding questions posed. But the change in outlook has subtle effects on the actions you take for the issue at hand as well as all future concerns that you confront.

## Journal Guidelines

Among the ways you can discover intuition, our work suggests that an intuition journal significantly enhances awareness of and reliance on inner knowing. Writing and reflecting on the dimensions of these experiences reveals their subtle qualities. Through journaling, those who rely on rationality acquire an appreciation for intuition as they document the process. And those who are comfortable with intuition deepen their appreciation for this already important part of their lives.

Intuitive experience journaling uses a structured format to tease out the subtle dimensions of intuitive experience. Before getting into the journaling guidelines, an orientation to the process lays the foundation. Journaling is experiential since you write about what happens when an intuition occurs. Undertaking this work, you commit to an inner exploration to discover the subtleties of daily experience.

### Becoming an Inner Explorer

The experiential approach is in the grand tradition of intrapersonal discovery down through the ages. As suggested by the perennial wisdom, the place to begin your observation is in everyday life. Attending to your intuitions, you find they are numerous and often deal with commonplace events: anticipating a phone call, waiting for a delivery, reviewing a presentation, changing a job assignment, etc. The more attention you pay to intuition, the more attention it pays to you!

The study of intuition requires a broader perspective than traditional science. In addition to objective physical sense data, we use self reports of subjective experience, the consensus of expert judges and the self reports of trained “inner explorers” that characterize “noetic” science. To engage The Intuitive Self, you too must become an inner explorer with the broadest possible noetic perspective.

The *sine qua non* for inner exploration as well as intuitive experience is a quiet, relaxed mind focused in the present relatively free of distractions. This means being a “Meditator in the World.” This theme is developed in a later section of the Workbook. One way to connect with intuitive experiences is to pay close attention when your mental state spontaneously has a focused, reflective character. Then you can go one step further and evoke this state of mind.

### Unsuccessful Intuitions

You should include “unsuccessful” as well as “successful” intuitions. Those that are on target and from which you gain personal benefit are generally easier to identify than those which miss the mark and consequently provide no benefit or even a loss. You learn from both types of intuitions although the lessons may be different. So pay special attention to unsuccessful intuitions since they are easy to ignore. You need to track your “misses” as well as your “hits.”

One key to understanding misses is that they represent situations when you were not attending to the moment. A strong sense of “not being in accord with what is happening” is a clear signal that you are not in a quiet, reflective state of mind. This is sensed when you are feeling “out of the flow.” When things seem to be going wrong, you may have an insight about not being intuitive when The Intuitive Self recognizes that you missed an opportunity to deepen the quality of life!

## Misses and “Bad” Intuitions

What are the cues that will let you know when what you think is an intuition, really is not? Two behaviors seen to get at the heart of the matter: 1) when you flip flop back and forth over what to do and 2) when you are obsessive or paranoid about the outcome. Both situations are characterized by the absence of the simple clarity that marks insights which are right on the mark.

A businessman once said intuition is “what you know for certain without knowing for sure.” For instance imagine saying, “I’m certain that so and so will happen, but I’m not sure why!” This means that you cannot rationally demonstrate your certainty, but you are clear about what is going to happen. That clarity is absent in situations where you are flip flopping or obsessive.

You also need to accept intuitive insights that are disturbing. For instance you may “foresee” unfortunate circumstances or situations. Try not to be frightened away from the direct and honest Intuitive Self when this happens. That part of us does not discriminate between so called “good” and “bad” situations. The Intuitive Self is indifferent to these distinctions. So receive the bad insights along with the good while opening to the full truth that lies within your being.

When all these good or bad and hit or miss experiences add up, significant opportunities exist for improving the quality of life with a Meditator in the World presence to what is going on moment to moment. So try to capture the dimensions of all experiences whether they are hits or misses and whether they are good or bad. You often learn the most from so called bad or missed intuitions.

## Capturing and Reinforcing Intuitive Experiences

A microcassette tape recorder or a personal note pad may be a useful aid for capturing intuitive experiences. A delay of just a few hours in completing a journal entry can make a significant difference in how much you remember. As with dreams, the specifics of intuitive experiences slip away easily and rapidly. Since it may be a day or two before you write the experience down, capture enough information with a tape recorder or note pad to complete the journal entry at a later time.

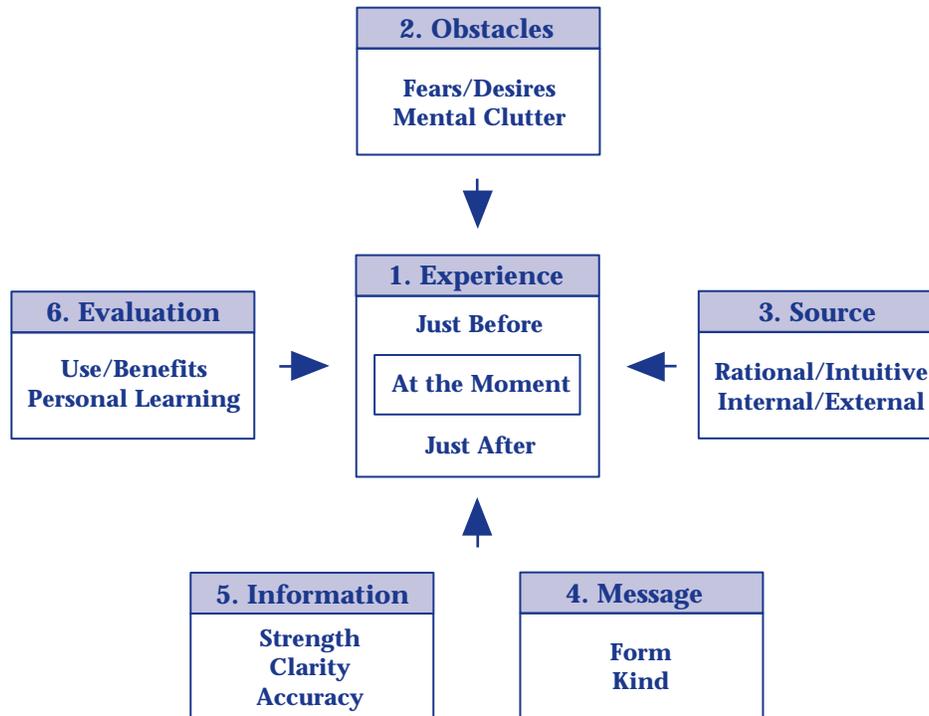
It is usually easier to connect with intuitive experiences in personal life. Recognizing these experiences in professional life seems to be more difficult for most people. However the fuller meaning and deeper value of connecting with The Intuitive Self requires that you discover intuition in all aspects of experience. Include journal entries from all areas of life to get a clear sense of their pervasive presence.

As powerful as the journaling technique is by itself, a more profound effect can be achieved using the results in a group setting. Bold explorers of The Intuitive Self share their experiences with each other. As in brainstorming, this practice triggers additional ideas while building a sense of community through the sharing of personal experiences.

Working with a group also serves a permission giving function. When you discover that your friends and colleagues rely on intuition, you develop a sense of openness around intuitive experience. In addition, a greater appreciation for diversity encourages empathy for different styles of and attitudes toward the intuitive side of life. To obtain these benefits, meet with others to share experiences.

## Using a Journal

The intuition journal provides a protocol for exploring personal insights. By learning to articulate intuitions, you discover the subtle dimensions of intuitive knowing suggested by the many ways intuition has been defined. Capturing this richness in a journal encourages you to explore the sparkling facets of the intuitive diamond. The Journaling Guidelines on pages 47-48 in the Appendices have a brief explanation of what to include for each paragraph in the six sections illustrated in the diagram:



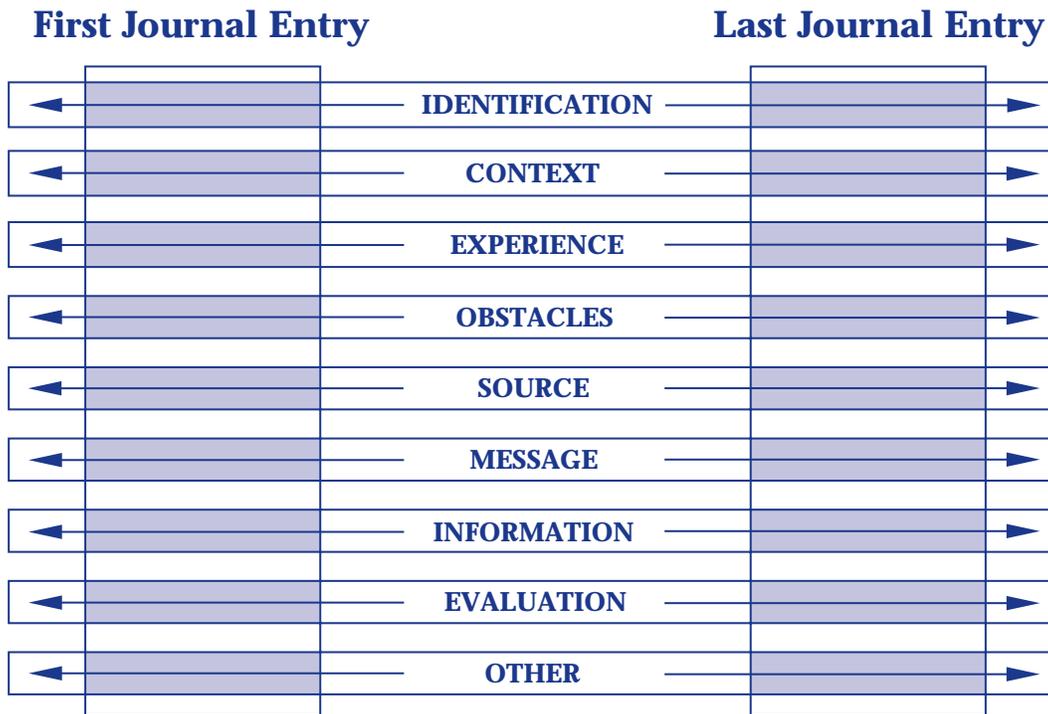
### Personal and Work Examples

To help you acquire a deeper grasp of the entries for each section, there are two examples following the guidelines beginning on page 49. The personal example explains, “I had a dream concerning the whereabouts of my license. I could actually see where my license was and how it had gotten there. I could see myself in the car reaching for my purse and taking hold of my phone. As I pulled the phone from my purse, the license fell out and slipped between the passenger and driver’s seat.”

Then in the work related example, a manager writes “While writing the email, the telephone rang. I turned around and immediately knew it was him. Something assured me it was John calling and that I should not pick up the phone.” In the remaining sections of the entry, they each elaborate on the subtle dimensions of the experiences. Through this structured approach, they developed a deep appreciation for their unique way of being intuitive in the world. A copy of a blank form for Capturing Your Experience appears on pages 53-54 in the Appendices.

## Intuitive Self Profile

Reviewing a series of journal entries to prepare an Intuitive Self Profile reveals the larger pattern of your intuitive way in the world. The ISP is prepared after completing a dozen or more journal entries. It is used to synthesize the journal entries to discover your unique intuitive style. To use a visual metaphor, think of the work with the journals in spreadsheet terms as illustrated in the diagram:



Each column contains one journal entry and the rows represent the paragraphs in each journal section. When doing the entries, focus on one column at a time. For the Intuitive Self Profile in the diagram on the next page, shift your focus to one row at a time. This shift in emphasis from complete entries to single paragraphs helps distill the ISP pattern from the individual intuitive experiences.

The Appendices contain a worksheet for Preparing Your Profile that has a question to answer for each of the fourteen sections of the journal. Beginning on page 57 following the profile worksheet, there are two examples of ISPs prepared by other intuitive explorers. Use these as a guide to the kind of content that is most useful in getting the full value from this exercise.

To help you prepare an ISP, here are the strategies that two people used to review journal entries to complete their profile. Use their suggestions to come up with a strategy for writing your ISP. The Preparing Your Profile worksheet plus the examples will help you write paragraphs to synthesize a profile from your journal entries.

### Strategy One

I designed a matrix with a summary of all the intuition journal entries. With the matrix, it was easy to access the information I needed to come up with patterns or trends and eventually an Intuitive Self Profile. I read each paragraph across one by

one and tried to recreate in my mind the actual experience so that I could understand it better and possibly evoke the feelings I felt during the experience. Prior to doing this section, I relaxed by laying in a hammock for twenty minutes to clear my mind of unnecessary thoughts. It worked very well, and I felt it helped me to move along with the creation of the ISP.

### Intuitive Self Profile

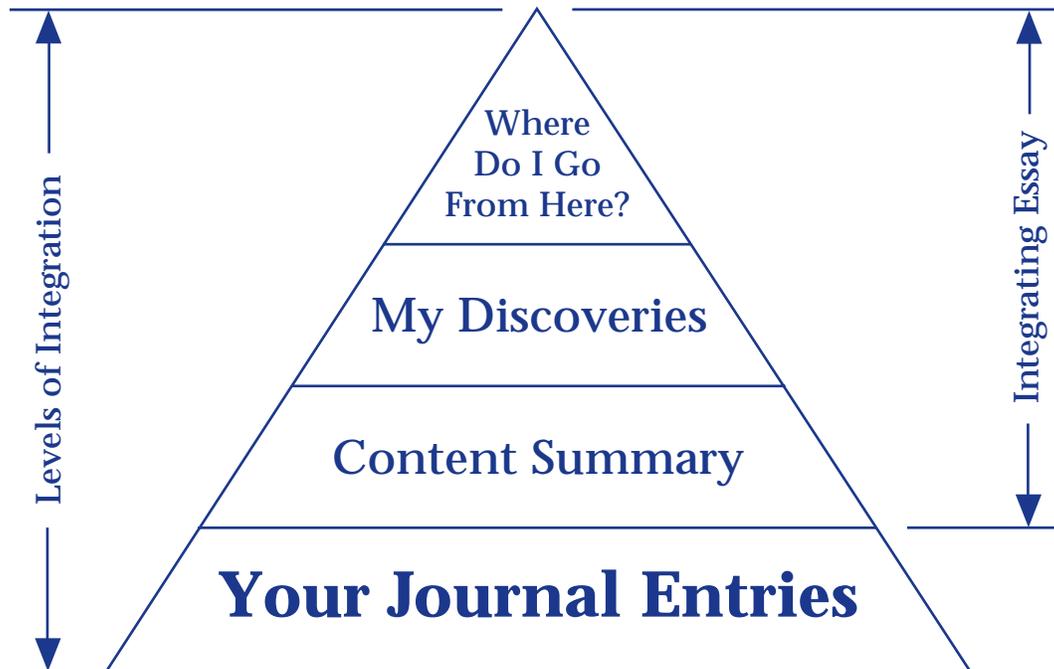
<b>IDENTIFICATION:</b>	Identify yourself and the Profile.		
<b>CONTEXT:</b>	Identify the context pattern.		
<b>EXPERIENCE:</b>	Identify the experiences pattern.		
<b>OBSTACLES:</b>	Identify the obstacles pattern.		
<b>SOURCE:</b>	Identify the source pattern.		
<b>MESSAGE:</b>	Identify the messages pattern.		
<b>INFORMATION:</b>	Identify the information pattern.		
<b>EVALUATION:</b>	Identify the evaluation pattern.		
<b>OTHER:</b>	Identify other patterns.		

### Strategy Two

I read over all the intuition journal entries to familiarize myself with the material. I think that I was familiar with the subjects in my intuition journal because of the detailed nature of the entries. I then proceeded to complete the ISP. First I listed all the paragraphs for each section on a separate sheet of paper. Then I looked at the same paragraph for each entry and tried to find an overall pattern or trend. From this I recorded my impressions next to the appropriate paragraph on my list and used that to write my ISP. I found the ISP to be a useful tool for organizing all the intuition journal entries. I really cannot think of a better way to analyze the material.

## Integrating Essay

After preparing an Intuitive Self Profile, the Integrating Essay summarizes the discoveries you made. The essay integrates what you learned about The Intuitive Self through the journal work. The diagram illustrates how the essay builds on the journal entries to synthesize an understanding of The Intuitive Self:



Begin with the Content Summary to provide a factual overview of the ISP. The My Discoveries section further distills the insights gained about The Intuitive Self. Going from the summary to discoveries develops a more comprehensive and succinct description of The Intuitive Self. Then top these off with Where Do I Go From Here? This final section answers the question: What difference will discovering The Intuitive Self make as I continue my life journey?

Examples of two essays written by other intuitive explorers are in the Appendices beginning on page 61. For a comprehension of the most effective content for the different parts of the essay, read what they have written for each section: Introduction, Content Summary, My Discoveries and Where Do I Go From Here?

## Becoming a Meditator

Daily practices offer a disciplined way to slowly but surely recover your connection with The Intuitive Self. Developing an awareness of and focusing on the present threads through the practices as an underlying theme. When followed consistently, the attitude of a Meditator in the World emerges. As your focused attention matures, transpersonal qualities become the hallmarks of your intuitive presence.

### The Frenzied Mind

The incessant trashings of the mind block expression of The Intuitive Self. As your active witness develops, notice how rehashing the past and fantasizing about the future preoccupies your consciousness. When the witness is present, notice how your interactions play out against the backdrop of the ongoing mental chatter. Often when you talk with someone, part of consciousness focuses on the internal dialogue while ignoring the exchange.

This fragmented condition has been given many names. Some prefer “chattering mind” while others use “monkey mind.” Huston Smith described what he called the “frenzied mind” in graphic terms:

The motions of the average mind are about as purposeful and orderly as those of a crazed monkey cavorting about its cage. Nay, more; like the prancings of a drunk, crazed monkey. Even so we have not conveyed its full restlessness; the mind is like a drunk, crazed monkey that has St. Vitus’ dance. If we are to be truly accurate to its frenzy we must go a final step; it is like a drunk, crazed monkey with St. Vitus’ dance who has just been stung by a wasp.

Attention is an antidote for the chattering mind. A disciplined effort to bring awareness into the present excludes past regrets and future hopes allowing attention to rest in the moment. The power of attention is expressed in Aldous Huxley’s novel *Island*. In his utopia, Huxley explored the possibilities of a spiritually based society. On an isolated island in the South Pacific, Pala banned intrusion from the outside world to pursue a contemplative life.

The novel opens and closes with a call to attention ringing through the air from a mynah bird. “‘Attention,’ a voice began to call, and it was as though an oboe had suddenly become articulate. ‘Attention,’ it repeated in the same high, nasal monotone. ‘Attention,’ . . . and a semitone lower, ‘Attention.’” The mynah birds were trained to repeat these words over and over. Wherever one went on the island, the birds were a constant reminder to bring attention to here and now. This story of the mynah birds reminds you to focus in the moment.

### Dealing with the Shadow

You recover from your shadow shelves while uncovering the Meditator in the World. The search is about cleaning out the garbage (recovering) and establishing awareness (uncovering) so you can discover The Intuitive Self. Carl Jung introduced the shadow as a container in the personal unconscious for the dark aspects of the personality. He insisted the essential condition for self knowledge was to become conscious of the shadow as present and real.

To reclaim shadow projections as well as anima, you can work with a guide using Roberto Assagioli’s psychosynthesis model of personality to explore the unconscious

mind. Along with psychosynthesis, you can use Gestalt and creative techniques such as movement and art therapy. Through these explorations of the lower unconscious, you find dysfunctional selves that operate out of fear and desire to inhibit The Intuitive Self.

In psychosynthesis work, the chakras offer insight into the dynamics among subpersonalities. With the chakra hierarchy, you can organize the subpersonalities into families. Some family members are occasional visitors while others are relatively constant companions on your journey into the garbage pail. Typical shadow selves are Observer, Unheard, Workaholic, Victim, Needy, Unattractive and Outsider. Remind yourself to check on these shadow figures in your daily routine.

Psychosynthesis recognizes two dimensions of growth: the personal and the transpersonal. Molly Brown, a contemporary interpreter of Assagioli's work, states "The personal dimension is concerned with the meaning and integration of our personal existence, with the experience of being significant and effective in the world." For the complementary transpersonal, she says "As you grow in this dimension, you consider questions of ultimate, universal meaning; you seek the meaning and purpose of a larger reality." You can use subpersonality patterns to explore the flow between the personal and transpersonal.

Subpersonality work alternates between the personal and transpersonal. A fascinating outcome is that dysfunctional selves gradually transform into productive members of your personality structure. Even though some fear or desire gave birth to each, they originally served a useful function. So rather than reject or subdue them, you discover their goodness and transform their presence into useful energy. Alternation between the personal and transpersonal is so strong that the movement from dysfunctional to functional becomes the primary dynamic.

One way to practice subpersonality work is journaling shadow encounters. For instance in reviewing a primary relationship, you could list things you liked and disliked. Each represents either a positive or negative subpersonality depending on whether it reminds you of a desirable or an undesirable part of your shadow. These observations become food for reflection pointing out subpersonalities to bring to consciousness. If they were positive, emphasize them; otherwise, transform them. Viewing relationships in this way provides a window into your garbage pail.

## The ABCs of Meditation

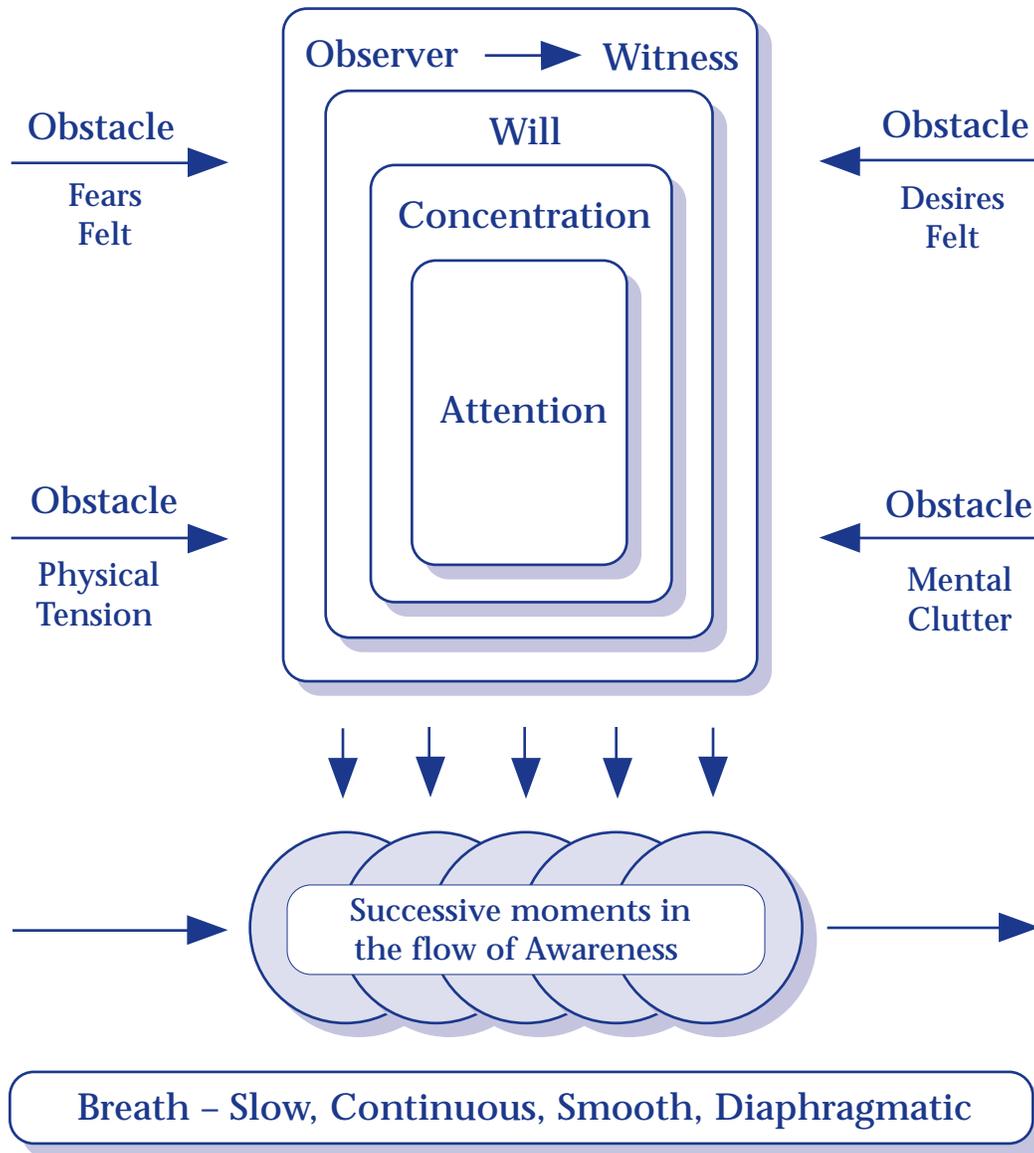
Being a Meditator in the World depends on your Attention, Breath and Concentration (ABCs) and what you do with them. This section introduces the key ideas and related dimensions of the meditative attitude toward experience. The concepts shown in the diagram are not as important in themselves as they are in what they stand for and in how they work together to awaken and nurture The Intuitive Self.

While reading, refer to the diagram on the next page to stress the importance of the relationships among these dimensions of experience. In the heading for each key idea, we have included the dictionary meaning of the term. This serves as a starting point for the special meaning of the term in this context.

### Breath (air inhaled and exhaled freely)

The experience of a Meditator in the World rests on a foundation of the Breath. At the physical level, Breath is the essential ingredient in awakening The Intuitive Self

that lies at the core of our being. Slow, continuous, smooth, diaphragmatic breathing creates an open space for The Intuitive Self while shallow chest breathing with pauses and jaggedness dampens its natural, spontaneous expression.



**Awareness (having knowledge of something)**

Your Awareness reflects the drama that is playing out in your mind’s eye. The continuous flow of sensations, emotions, thoughts and images, pauses every so briefly here, there and elsewhere. These contents usually deal with rehashing the past or fantasizing about the future. For most of us, Awareness only occasionally comes to rest in the present moment where intuitive experience occurs.

**Obstacles (something that impedes achievement)**

Physical Tension undermines the Meditator in the World attitude. In addition any time you recoil from Fear of or are attracted by Desire to something in Awareness,

your purpose is distracted. Mental Clutter created by the typical ongoing chatter in the mind also leaves little room for the intuitive voice to be heard above the noise and confusion. Tension, Fears, Desires and Clutter dictate your behavior when you relinquish control to one or more of these distractions.

### Attention (applying the mind to an object)

Your Attention emerges when a part of you begins to recognize the flow of Awareness. When you realize there is a drama playing out in your mind, you wake up to the dynamics of your personality. Through Attention, you notice the seemingly ceaseless flow of the contents of Awareness. Since very few people tune into their mental drama, Attention is a precious gift. Everyone has Awareness, but very few of us are really paying Attention.

### Concentration (direction of attention to a single object)

Concentration represents the ability to fix Attention on a specific content of Awareness. When you use Concentration to narrow the focus of Attention by letting go of rehashing the past or fantasizing about the future, you come to rest in the present moment. Then The Intuitive Self can more easily express itself in your life. A powerful basic practice for developing this quality is to Concentrate the Attention on the Breath (ABCs).

### Will (control over one's own action)

Will is that part of you that uses discipline to gradually transcend the obstacles of Physical Tension, Fear, Desire and Mental Clutter. You use Will to deliberately bring Attention to the contents of your Awareness. You also use Will to develop Concentration to focus Attention on a specific content of Awareness as you do in the basic practice of attending to the Breath. As Will moves to center stage, your actions flow more from the center of your being in accord with your life's purpose.

### Observer (an expert analyst)

The Observer is a part of your personality that intentionally monitors and evaluates the free flow of Awareness or that part of Awareness on which you have chosen to focus Attention. You discriminate and judge with your Observer in the context of the biases you bring to the interpretation of experience. Your Observer's judgment can be distorted by distractions arising from the Obstacles.

### Witness (attestation of a fact or event)

As you learn to disidentify from the four Obstacles, your Observer slowly matures into the Witness. While the Observer makes distinctions and forms opinions, the Witness notes what is in a non-judgmental way and allows the next moment to express itself. The Witness behaves like a news reporter taking notice of the facts and reporting them without bias or judgment. This attitude represents the Taoist *wei wu wei* (doing not-doing) state of being.

### Meditator in the World

When you master the ABCs and learn to step back from the mind allowing your actions to flow of their own accord, you become a Meditator in the World. Then you are cooperating with the unfolding of your physical and psychic energy rather than being at the mercy of distractions.

## Transpersonal Qualities

The more you practice being a Meditator in the World, the more the shadow selves seek reunion with the inner divine - The Intuitive Self. As you disidentify with the contents of Awareness and cooperate with The Intuitive Self, your soul's destiny manifests in the world. You are free to be who you really are!

Thus consistent practice with the ABCs encourages a shift to a transpersonal attitude toward experience. In one form or another these qualities have been recognized by spiritual traditions in the East and West. The more significant The Intuitive Self becomes in your life, the more these qualities are expressed.

As challenging as it is to fathom, subpersonalities are fragments of the transpersonal divine. The more they are synthesized and integrated, the more potent The Intuitive Self becomes in your life. A seminal thought once expressed by a biologist speaks of "the drive in living matter for self perfection."

### Quiet

Mental chatter doesn't disturb your mind. You aren't beset by an ongoing stream of self talk about the past, present or the future. Your mind quietly experiences what is happening now.

### Focused

You're centered in the present moment. When others are with you, they feel like they are the only person in the world. Your attention is so fierce that they feel fully accepted and understood.

### Detached

You're not in effect of what is going on around you. This doesn't mean that you distance yourself from experience. In fact you encounter experience passionately as seen in a later quality.

### Open

You are responsive to whatever is taking place in the present moment. You don't push away nor pull to yourself any aspects of your experience. You are open to whatever is happening.

### Aconceptual

You aren't trying to figure things out in terms of set frames of reference that you bring from the past. You don't need to use models to "understand" since you "know" what is happening.

### Wei-wu-wei

You manifest the spirit of the Tao described in the *Tao Te Ching*: you are "doing not-doing." This doesn't mean you're doing nothing. In fact nothing could be further from the truth.

### Simple

You're modest in your physical surroundings and in your mental attitude. You have distilled the essence of your physical needs, and you can discover the core issue in any circumstances.

## Integrated

You have a sense of wholeness. You don't present a fragmented image to the world. You have a sense of completeness that has integrated the various dimensions of your personality.

## Accepting

You are non-judgmental about what you encounter. You aren't critical of who others are or what others do. But you can make judgments about people when decisions are called for. In fact you do so decisively and with strength of conviction.

## Everyday

You're seen as easily approachable. You can as readily interact with well known people as with ordinary folks. But in doing so, you aren't seen as sentimental.

## Multi-conscious

You can shift from one mode of consciousness to another as easily as you move from one circumstance to another. You readily connect with your physical, mental, mythical, soulful or cosmic consciousness as the circumstances require.

## Androgynous

You successfully blend the masculine and feminine modes of being in your personality. You bring to any situation the mode of being most appropriate to the circumstances. Men have integrated their anima, women their animus.

## Compassionate

You're open hearted. But you are not taken in by anyone's "sob story." This means that your heart plays as important a role in your being as your mind.

## Unpretentious

You don't make a show of status symbols in your physical surroundings or in the expression of your personality. You may have the trappings of power, but others won't notice them in your behavior or surroundings.

## Impeccable

You're consummate in performing roles. In any situation, you play your part in "the script" as an accomplished actor, but the results are of no concern to you.

## Creative

You generate a continuous flow of innovation in your personal process and in your chosen work. You are creative as well in your relationships with others. But you don't create in order to demonstrate your power or your success.

## Passionate

You bring a total commitment to whatever you do. In your presence, others sense that your heart and soul are invested in the moment. You're in touch with your "destiny." You know who and what you are, and you act accordingly.

## Core Learnings

Your connection with spirit is tied up in what you come to know as Soul, Creativity, Intuition and The Intuitive Self. These are only labels for an even more ephemeral essence - *tat tvam asi* - that art thou. Allowing the essence those labels suggest to be expressed, you are complete. A stanza from a poem titled “Trembling on the Brink” captures the promise of this state:

They taste of passion in their embrace  
Suggesting the promise of the larger life beyond  
As they lie trembling on the brink of ecstasy  
That lies just down the road and to the left.

From a focus on a strong, integrated style in dealing with life situations, you shift to an emphasis on balance and flexibility. This process of maturing reflects an expanding sense of breath and depth in perspective. These personal qualities emphasize the ways in which you grow through developing The Intuitive Self.

From personal practice, you express the ABCs of Intuitive Presence. Following these ABCs on a daily basis encourages the attitude of a Meditator in the World characterized by a quiet, timeless place of infinite space:

*Attention*            Observe/Witness the flow of awareness.

*Breath*                Slow, continuous, smooth, diaphragmatic breaths.

*Concentration*    Focus attention in the present moment.

When you embrace The Intuitive Self, you embrace the divine. Opening to soul, you can manifest continuous creativity through a connection with intuition in the large. You are spirit, you are energy, you are all that is - the sun, the moon, the stars of Indra’s web, all. When you experience such moments, you are The Intuitive Self incarnate.

The Meditator in the World becomes a Tai Chi Dancer with feet firmly in the rational and intuitive realms, and in the lower chakras and the upper chakras. The Tai Chi Dancing Meditator has easy and frequent access to The Intuitive Self:

Breathing in,  
Breathing out,  
The primal pulse.

The lotus opens,  
To gently reveal,  
Its inner essence.

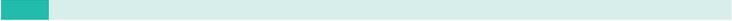
As The Intuitive Self matures, these lines give way to simpler single lines:

Attending to the meaning of the moment.

Being present to the presence.

Being present.

Attention.



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# I Ching Problem Solving

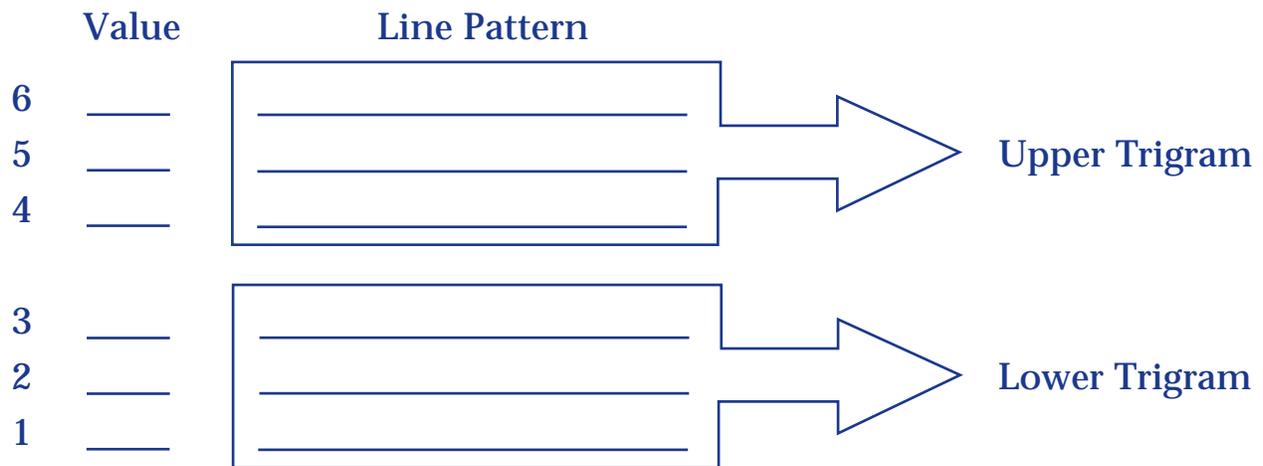
**Describe the issue or concern you want to explore:**

Question: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Object: \_\_\_\_\_  
\_\_\_\_\_

**Record your Hexagram following these guidelines:**

1. Heads have a value of “2,” and tails, a value of “3.”
2. Even values 6 and 8 are broken YIN lines and  
Odd values 7 and 9 are solid YANG lines.
3. Work from the bottom up identifying the lines.



**Interpret your Question in the light of the Hexagram:**

Hexagram Number: \_\_\_\_\_

Hexagram Name: \_\_\_\_\_

Changing Lines: \_\_\_\_\_

## The Room

(A series of periods [ .....] indicates a pause.)

Begin sitting in a comfortable stress-free position. ....

Focus on your breath and calm your mind with Breath Awareness. ....

Close your eyes and visualize or picture yourself standing in a room. ....

Let the room be any one you wish, but you should feel comfortable in it. ....

Then picture a stairway off to one side. ....

You approach the stairway and slowly descend the steps down into a lower level. ....

What does this level look like?.....

The room you are in now is different, but just as comfortable. ....

There is a large question mark on the wall, with a sign that says “Question Room.” ....

You realize that this is a room where you can gain clarity about any questions that you need to answer about a personal decision, a problem at work, or a relationship. ....

Allow your mind to formulate a very specific question. ....

Don't try to answer the question, just state the question calmly and simply in your mind. ....

Then you see another stairway that goes down to an even lower level. ....

You are very curious about what may be at the bottom of the stairs. ....

So you slowly descend onto a small landing where you find a door in front of you. ....

On the door you see a sign that says “Intuition.” ....

You are very curious and try to open the door. ....

But it is locked and you do not have a key. ....

As you turn from the door, someone approaches you with a key. ....

What does that person look like? ....

They give you the key, you thank them, and you open the door. ....

As the door opens, you enter the room. ....

What do you find? ....

What does the room look like? ....

Feeling comfortable and curious, you begin to explore the room. ....

What do you find in the room? ....

How does it feel to be there? ....

You have just a little time to spend in the room, so how do you spend it? .....

Something in the room catches your eye, something that seems very important to you. What is it? .....

Why does it seem so important? .....

Does it relate to the question that you asked? .....

You must leave, so you decide to take something from the room. ....

What do you choose to take with you? .....

As you leave, you don't have to lock the door. ....

You realize that you can return at any time. ....

As you go back up the first flight of steps and into the Question Room, what kind of feelings do you have about the Intuition Room you just left? .....

How does it relate to the question you asked when you first entered this room? .....

Now you climb the second set of stairs, back into your original room. ....

There, you look at what you have brought back with you from the Intuition Room. ....

You recognize the person with the key to the Intuition Room. ....

You recall clearly the question that you formulated in the Question Room. ....

Focus your breath, clear your mind, and open your eyes. ....

Write down the question you formulated, identify the person with the key and describe the object that you brought back on your I Ching Problem Solving sheet.

Adapted from Phil Nuernberger, *Increasing Executive Productivity: Developing the Inner Skills of Vision, Leadership and Performance* (Englewood Cliffs, NJ: Prentice-Hall, 1992).

## Centering Exercise

(A series of periods [.....] indicates a pause.)

Sit up in your chair, close your eyes and relax as well as you can. ....

Mentally scan your body and release any tension you find. ....

Practice Breath Awareness until both nostrils are open. ....

Follow the next inhalation up into the center of your mind. ....

Turn your eyes inward looking toward the center of the brain. ....

Picture yourself sitting in the middle of your mind. ....

Watch your body breathe around you. ....

Experience the body like a shell around you. ....

Be aware of the center of the mind and the inner space around it. ....

Notice the inner space where the thoughts, images, feelings and sensations are. ....

Notice the outer space outside the skin of your body. ....

Find the center of quietness within this inner space. ....

Notice that thoughts, images, feelings and sensations seem to revolve around this center. ....

But within the center, it is very quiet and still. ....

Enjoy this calm center for a few moments. ....

Watch the thoughts and other activities passing by. ....

You are only the observer, the witness to these activities of your mind. ....

Just observe and enjoy the calmness of this center. ....

Dissolve into this quiet, timeless place of infinite space. ....

When you are distracted, as you will be, bring yourself back to this calm center. ....

Now gently bring yourself back to this moment in time and slowly open your eyes. ....

Adapted from Phil Nuernberger, *Increasing Executive Productivity: Developing the Inner Skills of Vision, Leadership and Performance* (Englewood Cliffs, NJ: Prentice-Hall, 1992).

# Journaling Guidelines

## 1. EXPERIENCE

*Just Before:* Describe your physical and mental behavior prior to the occurrence of the experience. Recount what was happening with your body and mind just before the insight came. From this you may learn about the circumstances that evoke The Intuitive Self.

*At the Moment:* Describe accurately and thoroughly what actually happened while having the intuitive experience. You cannot explain the logic of the experience, but you can identify the elements of the process and their general qualities. Select and *highlight the one succinct phrase* which captures the essence of your experience. Refer back to this phrase to focus the other paragraphs on the experience. This will keep your Journal entry from going off on tangents away from the central theme.

*Right After:* Describe what you were doing just after the experience. This means the things that you physically did as well as what was going through your mind as you absorbed the insight. This may help you discover what you can do to sustain a state of intuitive awareness once you have recognized it.

## 2. OBSTACLES

*Fears/Desires:* Your fears may influence your intuitive experience. Any time you experience anxiety around the object of an intuition, this will distort the content of the message. Your desires also may influence the intuitive experience. As with fears, any time you experience wishful thinking relative to the intuition, this will distort the intuitive message. Fears and desires conflict with The Intuitive Self.

*Mental Clutter:* The ongoing conversation among the selves that make up your personality represents another of the major distractions to intuitive awareness. One person described this mental chatter as "a thousand birds singing in a tree" and another said it was like "a drunken monkey cavorting about in a cage."

## 3. SOURCE

*Internal/External:* Assume the message originated in part outside your mind. Now distinguish the relative extent to which your internal mind and external sources account for the message. Information may come internally from the conscious or subconscious mind or externally from something you resonate with outside your mind. Distinguish discoveries that you make through your own personal history from those that come from outside yourself from the past, present or future.

*Rational/Intuitive:* Assume the message is a rational/intuitive mix of knowing. Distinguish the relative roles of the rational and intuitive mind in the experience. Understandings that seem solely rational may have a hint of intuitive insight. Even a purely intuitive awareness may have some rational underpinning. This spectrum is clearest for the conscious mind. It is less clear for the subconscious mind and external sources.

#### 4. MESSAGE

**Form:** Describe the message form. Physically, the insight may come as a *body* movement or as a *sensation* in the body. It also may come as an *emotion* to away from or draw nearer to something. (Watch out for fears or desires.) Or the insight may come as a *thought* that states or as a visual *image* that represents the message you received. Finally the insight may come as an *epiphany* that reaches beyond the other five forms.

**Kind:** Describe the message kind. Intuitive insights come in different flavors. The message can come as a course of action to take in a *decision*, a *solution* to a perplexing problem, a *suggestion* to follow up on a situation, an *impulse* to do something for reasons you don't comprehend, an *ESP* intimation that something has or is going to happen or an *understanding* of the broader purpose in life.

#### 5. INFORMATION

**Strength:** Characterize the degree of strength for the insight you received. Sometimes you may sense the intuition as a whisper, other times it may come through like a brass band. Or the sense may be somewhere in between. The more compelling the information, the stronger the impression it will make on you.

**Clarity:** Characterize the degree to which the information was a clear impression. Did you have an unambiguous sense of the information or was it difficult to make sense of? Use your usual experience of impressions as a baseline. Compared to the usual clarity of your impressions, how would you characterize this information?

**Accuracy:** Characterize the degree of accuracy of the information. Did it seem to be right in the bull's eye, off target, or mid range? Since you may not know when completing the Journal, make your best estimate of the information's accuracy.

#### 6. EVALUATION

**Use/Benefit:** Describe what you did in response to the information. What action did you take as a consequence of your insight? Be specific about what you did to follow through on the information. If you have not yet taken action, describe what action you expect to take. Since the benefits (losses) may not be realized when you do this entry, estimate what you expect they will be. Be sure to note non economic as well as financial gains or losses that you received or expect to receive.

**Personal Learning:** Describe what you learned about your intuitive process. You may do this by discussing the most interesting or challenging aspects of this experience. Paragraphs with these qualities suggest which dimensions of the intuitive experience are most important for The Intuitive Self. Also indicate what understanding you achieved about broader patterns and larger issues in your life experience.

# A Personal Example

## 1. EXPERIENCE

*Just Before:* I went out with a group of friends. After I got home that night, there was no sign of my license in my purse. Before I went to bed, I kept thinking about the whereabouts of my license. I checked my purse and pant pockets more than three times, and there was no sign of the license.

*At the Moment:* I had a dream concerning the whereabouts of my license. *I could actually see where my license was and how it had gotten there.* I could see myself in the car reaching for my purse and taking hold of my phone. As I pulled the phone from my purse, the license fell out and slipped between the passenger and driver's seat.

*Right After:* I woke up and thought about the experience and decided that checking the car at that time would not be wise (3:30 AM). Before I got ready for work, I figured I would follow through on my experience. When I checked the car, my license was under the driver's seat.

## 2. OBSTACLES

*Fears/Desires:* I was afraid that if I did not find the license, I would not be able to attend class and might get caught if I drove to school. I was also afraid of having to wait in line for hours to get a duplicate license. Locating my license would enable me to drive and run my errands for the day. It would also benefit me in not having to pay for a duplicate copy.

*Mental Clutter:* I would say that my mind was very cluttered with thoughts about the license before I went to sleep. And apparently that clutter followed into my sleep since I was so restless during the night.

## 3. SOURCE

*Internal/External:* The source of the information would be described as coming from within. I had been thinking about the license from the moment I it was missing and even while trying to fall asleep.

*Rational/Intuitive:* My experience would be classified as intuitive. The question concerning the whereabouts of my license triggered the dream to respond intuitively.

#### 4. MESSAGE

*Form:* The message I received came in the form of a visual image. I was asleep, and yet I felt as if I was awake looking at a replay of what I had done the previous evening.

*Kind:* My dream came to me as a solution to the whereabouts of my license. It was something that guided me to finding the lost object.

#### 5. INFORMATION

*Strength:* The experience came across as a train driving through my mind. It was not fast, but full of power and noise.

*Clarity:* The information clearly depicted all my whereabouts during the evening. While I was asleep, I could see myself doing all the things I had done a few hours ago.

*Accuracy:* The information was correct to the last detail. It allowed me to actually go to my car in the morning and search under the seat and locate my license.

#### 6. EVALUATION

*Use/Benefit:* I made use of the dream and checked my car right under the seat where I had visualized it in my dream. I was able to locate my drivers license and continue with my plans for the day. I had to go to school and then run some errands for my Mom.

*Personal Learning:* I learned that dreams are an extension of our memory. When we go to bed at night, the many occurrences can actually be answers that we are searching for. Sometimes they are just experiences that have been evoked by constantly thinking about certain situations.

# A Work Related Example

## 1. EXPERIENCE

*Just Before:* I had a call scheduled for 3:00 PM with one of my managers based in Colombia. He is the black sheep of my group, and I've been forced to closely monitor his activities. After waiting two hours for his call, I started writing an email to John with a copy to the general manager for Colombia. I was expressing how upset I was about the irresponsibility John had displayed.

*At the Moment:* While writing the email, the telephone rang. I turned around and immediately knew it was him. *Something assured me it was John calling and that I should not pick up the phone.*

*Right After:* I didn't answer the call and continued writing the email message. I read the message twice, hit the send option, and then the message was gone. Then I checked my voice mail and found that John had called.

## 2. OBSTACLES

*Fears/Desires:* I feared that if I picked up the phone, I would not be strong enough to call John on his behavior. I feared I would behave weakly in the situation. I have an instant desire to answer the phone even when I'm busy or in a meeting. This automatic reaction without reflecting is not a healthy pattern. I need to work on pausing to listen to myself as each situation arises.

*Mental Clutter:* Many thoughts were going through my head as I prepared a trip report for my general manager. But they were all coming together in a summary of the key points he needed to know about the trip. My mind was very active but focused.

## 3. SOURCE

*Internal/External:* The message came as a mixture partly from within myself and partly from outside. When the phone rang, I turned around and looked at it. Something beyond said who it was, and something within told me what to do.

*Rational/Intuitive:* The message was totally intuitive. The phone rang two hours after the time scheduled for the conference call. I receive many calls during the day. There was no rational reason why I would have thought it was John.

#### 4. MESSAGE

*Form:* The experience was definitely a thought. When the phone rang, I turned and looked at it for a second. It was then that the thought came to mind: It was John, and I should not answer the phone.

*Kind:* I had a premonition of what was going to happen if I picked up the phone. When it rang, something advised me the person calling was John and not to answer.

#### 5. INFORMATION

*Strength:* The information came like a strong flash. When the phone rang, I looked at it and immediately knew it was John and knew I should not pick it up. The message was clear, and I felt confident it was true.

*Clarity:* The message was crystal clear: It was John calling, and I should not pick up the phone. There was no ambiguity about it. The message was direct and to the point.

*Accuracy:* The information was on target. I acted immediately to follow my intuition. I knew it was John, and I didn't answer the phone. I checked my voice mail and verified that it was John who had called.

#### 6. EVALUATION

*Use/Benefit:* I sent an email putting his irresponsible behavior in writing. If I had answered the phone, John would have given me a list of excuses, and I would not have written. It shows the advantage of paying close attention. Even though this may sound like a lucky guess, it was not. It was a clear intuition. Many times I've had similar experiences and have not paid attention to them.

*Personal Learning:* The main learning was the importance of acting slowly enough to reflect. My instinctive behavior was to answer the phone. By pausing to sense the situation, I was able to experience an intuition, and the correct course of action was taken. From now on, I'll try to pay attention to even to the smallest signals my body or my mind send me.

# Capturing Your Experience

## 1. EXPERIENCE

What was happening with you mentally and physically *just before* the experience?

What was your intuitive experience *at the moment*? Highlight the key phrase.

What was happening with you mentally and physically *right after* the experience?

## 2. OBSTACLES

What *fears* and/or *desires* did you notice during the experience?

What *mental clutter* did you experience during the experience?

## 3. SOURCE

To what degree was the message source *internal* versus *external*?

To what degree was the message source *rational* versus *intuitive*?

#### 4. MESSAGE

What *form* of message was it: body, sensation, emotion, thought, image, epiphany?

What *kind* of message was it: decision, solution, suggestion, impulse, ESP, understanding?

#### 5. INFORMATION

What *strength* did the information have: very weak, mid range, or very strong?

What *clarity* did the information have: very vague, mid range, or crystal clear?

What *accuracy* did the information have: off target, mid range, or bull's eye?

#### 6. EVALUATION

What *use* did you make of and what *benefits* (losses) did you receive from the information?

What *personal learning* did you derive from reflecting on the experience?

# Preparing Your Profile

## 1. EXPERIENCE

Was there a *just before* pattern or trend?

Was there an *at the moment* pattern or trend?

Was there a *right after* pattern or trend?

## 2. OBSTACLES

Was there a *fears felt* or *desires felt* pattern or trend?

Was there a *mental clutter* pattern or trend?

## 3. SOURCE

Was there an *internal/external* pattern or trend?

Was there a *rational/intuitive* pattern or trend?

#### 4. MESSAGE

Was there a *form* pattern or trend?

Was there a *kind* pattern or trend?

#### 5. INFORMATION

Was there a *strength* pattern or trend?

Was there a *clarity* pattern or trend?

Was there an *accuracy* pattern or trend?

#### 6. EVALUATION

Was there a *use/benefits derived* pattern or trend?

Was there a *personal learning* pattern or trend?

# ISP Example One

## 1. EXPERIENCE

In all the just before situations, I was thinking about something. The situation just before the experience was such that I was able to think and listen to my mind easily. Most of the time it was a tranquil situation.

The at the moment pattern in my intuitions was that in all of them there was a sense of clarity about an issue, situation or the like. At the moment of my intuitions, I was able to identify that the experience happened because it felt like seeing the light.

At the beginning there was no trend in the right after of my intuitions. But in five out of the last six entries, my right after was a response to my intuition. In the right after section, I was acting upon what my intuition had advised me to do.

## 2. OBSTACLES

There was a *fear* pattern in my intuitions. These were the fear of not being a successful business person and doing things wrong. For my work experiences, the fear of failing was present most of the time. No clear desire pattern was evident. They were related to the specific experience without any similarity among them. The more personally involved I was with the situation, the more likely my intuitive sense was clouded.

When my mind was concentrated on some business task, the pattern seemed to be for my mind to be full but I would not say cluttered. However for the three personal situations, my mind seemed to be roaming about all over the place with thoughts of things to be done.

## 3. SOURCE

In five of the nine experiences, the source of the intuition was from within myself since no external cues were involved. In three of the experiences, the information was a mix, and only one was external. Most of my intuitive insights come from within me.

Five of nine intuitions were a mix of intuitive and rational, three were intuitive and one was close to rational. Therefore most information was a combination of rationality and intuition. This may be linked to the fact that most of them were thoughts. Once the thought comes into play, there is a combination of rationality and intuition.

#### **4. MESSAGE**

In the form there was a clearer pattern. Five of the nine experiences were thoughts. This suggests that my intuition is closely related to my thinking since it generally comes as part of my thinking process.

There was no clear pattern in the kind of message that I received. It varied among decisions, solutions, suggestions, premonitions and knowledge. However solutions was the dominant kind of message.

#### **5. INFORMATION**

The pattern in strength was even more clear. In eight out of the nine experiences, information strength was very high. On one occasion it was recorded as medium. This means that I was able to sense the information very strongly when it happened.

In eight of my nine experiences, the clarity of the intuition was crystal clear. In only one of them, the information was very fuzzy. This pattern indicates that when I had an experience, I was able to perceive it clearly.

Seven out of the nine experiences were reported as right on target, one was reported as close to being on target, and only one was reported as mid-range. The fact that I felt most of my experiences were right on target indicates both the success of my intuition and how much I trust it.

#### **6. EVALUATION**

The pattern in the use of the information was directly applying what I understood the experience/intuition advised me to do. In either business or personal situations, I kept mentioning the importance of listening to my body cues. There was no clear benefit derived pattern. Benefits were a direct result of acting upon my intuition, but there was no pattern to the type of benefits that I received from acting on my intuitions.

The personal learning pattern of my intuitions was very clear. I learned to listen to myself, to my body, to my needs and to the constant cues that my body sends me. I also learned (at the end) to evoke my intuition.

# ISP Example Two

## 1. EXPERIENCE

In many of the experiences, I seemed to be worried or stressed out about something in my professional life as well as my personal life. In the others, I did not seem to be under any particular stress and actually seemed to be relaxed. I guess this shows that the messages will come in both situations.

In most of the situations, I felt very sure about the message that I had just received. It was almost as if someone had whispered in my ear the resolution to each problem. In these cases, I tried to trust my intuition and act on whatever message came to me.

In each situation that involved a resolution to a conflict or a decision on a course of action, I felt better after making the decision. I felt a sense of relief that the decision had been made and that I had to live with it and move on. I also had a strong hope that following my intuitive messages was a good idea.

## 2. OBSTACLES

Three of the experience involved fear of confrontation. Three involved fear of making the wrong decision. Two involved no fears at all. There does not seem to be a pattern for this category. Desires range from avoiding personal danger to performing well in my job. I realize now that some of the desires listed are really feelings that came about after the intuitive message rather than at the time of the actual experience.

The two categories of mental clutter were being unfocused and being in a debate with myself. In the cases of being unfocused, I think my mind was trying to get a message through, and I was not able to concentrate on the task at hand. In the other cases, I received intuitive messages when I was in a personal conflict or debate. The intuitive messages in these cases helped me come to resolution.

## 3. SOURCE

Most intuitive messages were extracted from internal sources. It is still difficult to think in terms of receiving messages from outside sources. Again three of the most internal experiences involved my professional environment.

As the program progressed, I was better able to recognize true intuitive experiences without justifying them through rational reasons. As with the previous category, the three experiences that fell on the rational side of the scale were professionally related.

#### 4. MESSAGE

Most messages came to me in the form of a thought. This is not surprising since there are always ideas as thoughts swimming around in my head. When I reread my entries, I think that my first should have been classified as a thought, which would make a total of six. The two emotional experiences included physical sensations. The image experience of *deja vu* was unlike any of the others because it was visually stimulating.

The majority of my messages included decisions and suggestions. This is probably why I found my experiences to be useful. Two messages were impulses and one was an understanding.

#### 5. INFORMATION

All of my messages except one had a strength of at least four. In most, the message did not hit me like a bolt of lightning, but was strong enough for me to stop what I was doing to take notice. The message that was the strongest was one that involved an emotion as well as physical sensations.

All messages with two exceptions rated at least a six in this category. I think that this is due to the fact that if the message was not clear, I may not have recognized it as an intuitive experience.

Most experiences were more accurate than not. I had my more accurate experiences with ones that were work related.

#### 6. EVALUATION

In situations where the information was useful, the message helped resolve a conflict. Five messages resulted in useful information for making decisions or taking further action. Two flops could have been useful, but I interpreted them incorrectly. In two situations, there was not much use of the information. In four situations, I clearly benefited from the intuitive message in solving a conflict or avoiding a bad situation.

As the program went on, I started to gain more trust in my intuition. There were two instances when I was wrong, and my confidence may have slipped a bit. However, the general trend was toward an increase in the ability to recognize intuitive messages and even evoke them.

# Essay Example One

## Introduction

This essay summarizes my results and accomplishments in the Discovering Your Intuitive Self Program. From January to April, I submitted a series of journal entries as exercises to discover and enhance my intuitive capabilities. Through the Integrating Essay, I have identified the key elements that will take me into the future to continue developing my Intuitive Self.

The Intuitive Experience Journal entries in which I observed intuitive experiences in detail were submitted weekly. A specific experience was chosen and an entry was done based on it. The questions in the entry format were a resourceful tool in resolving the experiences into dimensions such as novelty, kind of message, accuracy, vividness, etc. This breakdown served as a guideline that helped me discover the larger meanings in my experiences.

## Content Summary

The Intuitive Self Profile was a valuable tool for teasing out the pattern of the intuitive experiences. It brought a sense of completion to my work in the program. By taking a macro look at the four months of work and comparing the results among categories, I am now in a position to better understand my intuition.

The most striking result of the profile was the strong focus of my intuition on work situations. Most of the experiences were recorded during the weekdays, and most of the topics were about work related issues. The time of the day when the experiences occurred, as well as when the experiences were recognized, was during working hours usually in the afternoon. I attribute this tendency to my strong belief that intuition is a key element in business success. I also believe that I take intuition for granted in my personal life since it is a natural process for me.

In most cases, the source of my intuitions was internal. My intuitive experiences came from within me and not from external sources. In addition, it was very interesting to discover that I was able to enhance my intuition and evoke experiences. The last entry describe an experience that happened while I was consciously calling upon my intuition. By creating the right environment (silence and peace), I was able to evoke my intuition.

## My Discoveries

From the Intuitive Self Profile, I learned that I need to work more on intuition for my personal life. It was obvious that I paid more attention to my intuition at work than at home with my family. Even though I value the power of intuition in the business environment, I believe intuition can be used in our lives in any circumstances. In my case, I need to develop intuition in my personal life further since some of my intuitive experiences probably go unnoticed when I am with family and friends.

The other point that I discovered through the profile, was that I need to work on how to recognize my intuitions. It was clear that most of the experiences that I recognized were because they were strong and clear. I asked myself the question: "What happens to all those experiences that cannot be easily identified?" I need to explore different methods for being sensitive to these subtle experiences.

What is my Intuitive Self Profile? Who am I intuitively? These questions were asked in the last group meeting, and we were asked to write about it. If I would describe my intuition and its level, I would say it is “unpolished gold” (Oro en bruto, in Spanish). I believe I have the intuitive potential, but I need to “polish it,” which is what I intend to do.

## Where Do I Go From Here?

I think I discovered something very simple that is the beginning of a long journey. I discovered that I am an intuitive person, that I can enhance my intuition and that by listening to my intuition, I can make better and wiser decisions. But I also learned that this must be an ongoing conscious effort. In order to maximize intuition, I need to work on it, develop it and feed it constantly.

For me in particular, techniques such as yoga and the I Ching, were of particular interest, and I intend to pursue them. The readings and activities for our program presented good examples of these techniques. But those were only samples of what can be done to enhance my intuition. I will select at least one of them and develop a daily routine around the practice. In the same way that I go to the gym to exercise my body, I will use the technique to exercise my Intuitive Self.

I will keep making small changes in my daily life and in my habits that will enhance my intuition. Some meditation in the morning and trying to evoke my intuition by silencing the environment are very helpful techniques that gave me immediate results. But more than practicing, they need to become part of my day-to-day life in order for them to have an impact.

Another practice that I will continue is visiting places where I can be in peace like nature and places where my spirit feels at ease. In several of my entries, nature was a central theme for my intuition. At least once a week, I plan to visit natural settings that nurture my intuition.

I will also pursue readings that feed my Intuitive Self. Aside from my normal business readings, I will read articles and books like the ones we read for the program. As with all things in life, we have to work hard to accomplish our goals. When it comes to intuition, perseverance is needed in order to succeed!

## Essay Example Two

### Introduction

After learning about intuition and what it is, I decided that I would like to use this learning process as a way of increasing my ability to interact successfully in professional settings and to help me in my decision-making skills. Through the personal discovery and analysis required by the Discovering Your Intuitive Self program, I have found ways to incorporate my intuition into these activities.

While the journal process took some getting used to, I came to realize that this is probably the only way to discipline myself into thinking about intuitive experiences from all angles. At first, I did not trust the idea that perhaps my mind was connecting with elements outside my physical body to receive messages and images. I don't think that it was unreasonable to think this since I am constantly bombarded with requests to rationally justify everything that I do or think. Over the four months, I began to open my mind and contemplate these possibilities.

### Content Summary

I seemed to have an even balance between personal and professional experiences throughout the program. While I did not seem to find any trends in the timing of the intuitive messages, many involved my distracted mind. Most of the experiences came to me in word rather than image forms. The majority of the experiences were classified as thoughts, usually involving some sort of revelation about someone or something or an answer to a conflict that I needed to make a decision about. The latter comes as no surprise since one of my goals for this program was to develop my decision-making skills.

Two of the experiences involved some sort of emotional and physical sensations. I am glad that I did have these types of experiences in order to provide an interesting contrast. The strongest physical sensation occurred when I was in my car at night, and I thought that I was being followed. The feeling in my stomach and on the back of my neck was quite an experience!

One occurrence in particular that was completely different was the *deja vu* experience. This was the only experience I had that completely involved only visual images. Upon further reflection, I don't think that the experience had any profound meaning, but rather my mind may have been simply "roaming free" and stumbled into a memory that resembled the current situation.

In most of the experiences, the message I received was strong and fairly clear. Knowing myself like I do, I think that only strong, clear messages will come to the surface of my awareness. I have a feeling that there are probably a great number of intuitive messages that I never recognize. However, I have come to the point where I am much more equipped to recognize these messages than ever before.

### My Discoveries

I found that my experiences, while they might be intuition in the small, do not seem to take place at any particular time of the week or day or in specific settings, but rather I will have these experiences anywhere at anytime as long as I am open to

them. I also discovered that I have a fear of making incorrect decisions. Actually, it would probably be more precise to say that I am afraid of the consequences associated with making incorrect decisions. I'm sure that this is something that everyone feels, but I need to learn to not let this fear interfere with my ability to come up with the right solution.

It was not surprising to see that experiences that included more rational elements occurred at work, while experiences with more intuitive elements occurred in my personal life. At work I like to organize, plan everything out, document everything and always have a to do list. My motto is, "A place for everything, everything in its place." I think that I will always be predominately a rational thinker in the workplace, but now I am certainly more aware of the possibilities that intuitive thoughts can bring to the professional setting.

This program has confirmed something that sometimes I need to slow down my pace or I might miss something. I know that I get very caught up with work that I need to do, assignments that I have to finish, etc. I realize that the danger in getting wrapped up in this is that I might miss an inspirational moment or an intuitive insight. Many of my intuitive messages came to me while I was having trouble concentrating on something I was doing. I don't know if I was distracted because of the intuitive message trying to get through or if I was able to successfully receive the message because I was not as focused on one thing.

## Where Do I Go From Here?

My favorite relaxation techniques that I learned in this program will always be with me. I recognize that I allow a great deal of stress in my life, but I think that I am well equipped to handle anything.

Toward the end of the four months, a general theme became quite apparent. It was obvious through some of my journal entries that I have forgotten about a very important part of my personality. I have discovered that I am yearning to get back to creative and artistic activities that seem to calm my soul and make me feel more at peace with myself.

It has been a long time since I picked up my paintbrush or sketching pencil. These activities put me "in the flow" and help me connect with an inner peace. I think that getting back to these activities will not only improve the quality of my life, but will help me become more in tune with my Intuitive Self.

I think that I have become more familiar with how I receive and interpret intuitive messages, and I have more confidence in my ability to use intuitive messages. I think the best use of this familiarity will be in future situations where there is an element of the unknown. I will have confidence that I can get myself through these situations successfully by trusting my Intuitive Self.

## Website Links

This section lists paths to topics on the [www.the-intuitive-self.org](http://www.the-intuitive-self.org) website that are the source for the Workbook material. If you are viewing this page from Acrobat Reader online, simply click the link to take you directly to the page. If you are using a hardcopy of the Workbook, the paths show the sequence of links to follow to get from the home page to a specific topic. For example,

Introduction (Intro) -> Defining -> Left Brain

means to click on the “intro” (Introduction) button on the lower navigation bar of the home page. On the new page, click on the “defining” button in the left navigation bar to display the Defining Intuition page on the right. Finally click on the “Left Brain” link in the body of that page for the source material used for the Definition for the Left Brain section of the Workbook.

### Introduction

Introduction (Intro)

### The Experiential Approach

Courses -> Overview -> Experiential Approach

### Learning Possibilities

Courses -> Feedback -> Describe the Program

Courses -> Feedback -> Skills Learned

### Defining Intuition

Introduction (Intro) -> Defining -> Left Brain

Introduction (Intro) -> Defining -> Right Brain

Author -> Credentials -> Publications -> Discovering Intuition

Author -> Memoir -> Finding Soul -> Intuition in the Large (heading)

Author -> Memoir -> Reconciling Opposites -> Balancing the Modes (heading)

### The Tao of Intuition

Introduction -> The Tao -> Tao Te Ching

### Taking the Survey

Introduction -> Assessing -> Personal Style Inventory -> PSI Learning Kit

### Journal Case Studies

Database -> Experiences -> Experiences Database -> Frequency Analysis

Database -> Experiences -> Experiences Database -> Case Studies

## Exploring the Bibliography

Database -> Bibliography -> Bibliography Database

## Using an Oracle

Author -> Memoir -> Closing the Circle -> Meaningful Coincidences

Author -> Memoir -> Closing the Circle -> Psychology of the I Ching

## Journal Guidelines

Methods -> Journaling -> Intuition Journal

## Using a Journal

In addition to the Capturing Your Experience form in the Appendix, the forms are available as Adobe Acrobat or Microsoft Word documents to use in preparing journal entries. The Acrobat format can be printed for hand written entries, or the Word version can be used for a computer based Journal.

Methods -> Journaling -> Intuition Journal -> Abbreviated Format -> Abbreviated Journal Format (49K Acrobat pdf)

Methods -> Journaling -> Intuition Journal -> Abbreviated Format -> Abbreviated Journal Format (22K Word document)

In addition to the Appendix Journaling Guidelines, guidelines are provided as an Acrobat document. The guidelines describe how to document the many dimensions of an intuitive experience.

Methods -> Journaling -> Intuition Journal -> Abbreviated Format -> Abbreviated Journaling Guideline (47K Acrobat pdf)

To illustrate the power of journaling, two journal entries are provided in the Acrobat format. One is taken from personal life and the second from a work setting. Use the examples along with the guidelines to prepare entries.

Methods -> Journaling -> Intuition Journal -> Abbreviated Format -> Personal Journal Example (34K Acrobat pdf)

Methods -> Journaling -> Intuition Journal -> Abbreviated Format -> Professional Journal Example (35K Acrobat pdf)

## Intuitive Self Profile

As with the journal format, a Word document is provided to prepare an ISP on a computer. Use the Word version of the ISP to write an integrating response to each question in the same way you used the Word format for your journal. Or the Acrobat version can be used for hand written entries. These are in the detailed format.

Methods -> Journaling -> Intuitive Self Profile -> Intuitive Self Profile (47K Acrobat pdf)

Methods -> Journaling -> Intuitive Self Profile -> Intuitive Self Profile (29K Word document)

Two Acrobat format examples illustrate the Intuitive Self Profile. They can be used along with the questions to answer in the ISP format to prepare your profile.

Methods -> Journaling -> Integrating Essay ->  
ISP Example One (27K Acrobat pdf)

Methods -> Journaling -> Integrating Essay ->  
ISP Example Two (29K Acrobat pdf)

### Integrating Essay

Two examples of the essay are also provided in the Acrobat format. Use them for ideas on how to put together your Integrating Essay.

Methods -> Journaling -> Intuitive Self Profile ->  
Integrating Essay Example One (21K Acrobat pdf)

Methods -> Journaling -> Intuitive Self Profile ->  
Integrating Essay Example Two (21K Acrobat pdf)

### Becoming a Meditator

Author -> Memoir -> Becoming a Meditator -> The Frenzied Mind (heading)

Author -> Memoir -> Romancing the Shadow -> Dealing with the Shadow  
(heading)

Methods -> Practices -> Meditator in the World

### Transpersonal Qualities

Methods -> Practices -> Transpersonal Qualities

### Core Learnings

Author -> Memoir -> Closing the Circle -> Core Learnings (heading)

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