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The Intuition

a Precious Help for our Life

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Part 1: Discovering intuitions

Chapter 1 What is an intuition?

An intuition is the immediate knowledge that we have of things. It arises directly within us, without our needing to think about it. Suddenly, we know something, whereas a fraction of a second before, we didn't.

Intuitions have two main characteristics: their immediacy and the impression of evidence that they awaken in us.

Immediacy

With intuitions, we immediately have the solution to a problem, an answer to a question, a clear view of a situation or the correct assessment of a person. The speed with which an intuition arrives excludes that it is the result of a sequence of reflections. No reasoning is run through to obtain it. Certainly, an intuition can come to us about something we have already thought about. However, it is not the direct result of these reflections. Its content goes beyond them.

An intuition is there all of a sudden, it arrives without warning. Its immediacy is striking and is clearly shown in the testimonies of people active in very different fields.

"Like a sudden flash of lightning, the enigma was solved", says mathematician Carl F. Gauss (1777-1855) about his intuition of the solution to a mathematical problem that had preoccupied him for some time.

"I was woken up very suddenly by an outside noise, and a long sought-after solution immediately appeared to me, without a moment's thought on my part". Jacques Hadamard (1865-1963), mathematician.

The biochemist Melvin Calvin (1911-1997), winner of the Nobel Prize for Chemistry in 1961, wrote: "This discovery happened exactly like this: suddenly, in a fraction of a second, the mode of function of carbon became perfectly clear in my mind".

The ideas that Jean-Jacques Rousseau (1712-1778) developed to reform society came to him through a sudden intuition on the road to Vincennes: "Suddenly, I feel my mind dazzled by a thousand lights; crowds of bright ideas appear there at once...".

Friedrich Nietzsche (1844-1900), a writer, speaks of intuition "which gushes forth like a lightning, inevitably, without hesitation", while the painter Paul Gauguin (1848-1903) says that it "gushes forth like lava from a volcano".

Obviousness

The second characteristic of an intuition is that it is felt as obvious by the person receiving it. The latter has no doubt that it is perfectly correct and right. Immediately, he adheres fully to it. For example, he is intimately persuaded of the correctness of the solution given, of the validity of the knowledge received or of the accuracy of the evaluation of a situation or a person. For him, the knowledge received is indisputable. It is sure and certain.

The correctness of the intuition is strongly felt, even if its content cannot be proven at the time. Indeed, intuition is not the result of reasoning or experimentation, and no proof, explanation or demonstration can be given to justify it. This is clearly felt by many people who are asked to justify their intuition. They respond by saying: "But it can't be explained, it's intuitive!" or: "I can't explain it, I feel it intuitively".

Often, the person is so convinced of the value of his intuition that he will launch himself with conviction into projects that his entourage will consider very risky, if not impossible to carry out. However, the course of events will show that he was right to trust his intuition and to follow it.

The feeling of obviousness that imposes itself on the person, but which cannot be rationally explained, is clearly shown in the testimony of astronaut Edgar Mitchell (born in 1930). In 1971, while contemplating the earth from the moon, he suddenly had the intuition and certainty of the existence of the divinity :

"It began with the breathtaking experience of seeing planet Earth floating in the immensity of space – the incredible beauty of a splendid blue-and-white jewel floating in the vast, black sky. I underwent a religious-like peak experience, in which the presence of divinity became almost palpable, and I *knew* that life in the universe was not just an accident based on random processes. This knowledge, which came directly, intuitively, was not a matter of discursive reasoning or logical abstraction. It was not deduced from information perceptible by the sensory organs. The realisation was subjective, but it was knowledge every bit as real and compelling as the objective data the navigation program or the communication system was based on."

The evidence of intuitions can also impose itself in many other areas. The great chess master, Magnus Carlson (born in 1990), expressed himself on this subject by saying: "I know where the piece has to go to be the most effective, I know it without having to calculate it."

In his research, the physicist Albert Einstein (1879-1959) relied heavily on his intuition: "I believe in intuition. Sometimes I'm sure I'm right, but I don't know why". The faith he had in the correctness of his intuitions was so great that he was ready to devote a lot of time to work on them, even though he had no rational proof of their truthfulness: "I have already spent months presenting in a scientific manner ideas that came from intuitions that lasted a fraction of a second."

Rational thinking is slow

Intuition is the opposite of the rational thought we usually use. With the latter, knowledge is not direct or immediate. On the contrary, it is the result of a reasoning. And, any reasoning process extends over time.

During a reasoning process, information is gathered, classified and analysed. Then, through various processes of reflection: induction, deduction..., one seeks to find new informations which, progressively, will lead by logical sequences to new knowledge.

We thus start from a basic proposition, then go through different intermediate stages (the stages of reasoning) to reach a conclusion. A certain path is thus covered. There is a beginning, a middle and an end, and all this takes time. Rational thoughts are therefore obtained much more slowly than intuitions.

The knowledge resulting from this intellectual work is acquired through effort, and not spontaneously as is the case with intuitions.

Moreover, reasoning is done with the help of verbalizable thoughts. Much care is taken to ensure that everything is well-founded and rational, i.e. in accordance with common sense and logically linked. It is therefore a conscious process, contrary to what happens with intuitions. The knowledge thus obtained can therefore be justified and demonstrated in order to convince someone of its veracity.

Feeling of doubt

Rational knowledge being obtained through logical reasoning and scrupulous observation of facts, it should therefore lead to our full adherence. It should awaken in us a sense of the obvious. We should be fully convinced and sure about them.

This is indeed the case, as long as they are very specific and limited facts. However, as soon as it is a set of things that needs to be interpreted, explained or decided upon, doubts arise.

Everyone's experience shows that a sense of the obvious is often lacking. How often do we hesitate between several solutions when faced with a well-defined practical problem? For some people, this translates into long sleepless nights of pondering and thinking about a problem, without coming close to a solution. Lack of evidence is also revealed when a group of people is confronted with a problematic situation. The situation is the same for everyone and yet everyone has a different interpretation of it, as well as different solutions to solve it. Doubt is also present in science. The theories of evolution and creationism are opposed, even though they have a common starting point. They are both based on the same objective facts put forward by the natural sciences.

A paradoxical situation

In the human being, the coexistence of two faculties as different as rational thought and intuition has something paradoxical.

Someone thinks a long time to make a decision. His reasoning may be logical and meticulous, but he is not sure that his decision is right. Someone else, without any analysis or reflection, knows right away what to do. This decision seems obvious to him, even if he is not able to say why.

How can one be uncertain in the case that appears to be the safest and so sure in the case that seems so uncertain? To help us understand this question, we will address the question of the origin of the intuitions.

Chapter 2 Searching for the origin of intuitions

Intuitions have always intrigued and fascinated human beings. They are indeed very different from rational thoughts. With the development of science, modern research has naturally tried to discover from which part of the brain this somewhat mysterious faculty came. Since there is a brain centre responsible for thinking, another for analysis, etc., scientists assumed that there must also be a centre for intuitions.

From centres to cerebral hemispheres

In turn, different isolated parts of the brain were held as the starting point for intuitions. However, experimental verifications showed each time that this was not the case.

Science then envisaged that there might be several parts of the brain that, working together, produced the intuitions. This way of looking at things had the merit of taking into account the synthetic nature of intuitions. Intuitions are overviews, ordering and making sense of multiple disparate pieces of information from different sources, therefore perhaps from different parts of the brain. However, these could never be discovered.

In a later approach, the starting point of intuitions was no longer considered to come from the joint activity of a few isolated parts of the brain, but from all those belonging to the same brain hemisphere, in this case the right hemisphere.

It had been observed that during certain activities, the left hemisphere of the brain worked more than the right, but that during other activities, it was the opposite. The hypothesis was then put forward that each of the two hemispheres processed information differently. Some researchers even believed that the left hemisphere seemed to proceed by analysis, or reasoning, by adding up details to finally arrive at more complex information. As for the right brain, which has a global vision of things, it would work by cross-checking and synthesis. The conclusion that was finally drawn was that the left brain is responsible for rational thinking and the right brain for intuition.

However, these conclusions were based only on hypotheses. Experimental tests using MRI (Magnetic Resonance Imaging) revealed that no human activity depends on a single hemisphere. Whatever the activity, there are always centres located in **both** cerebral hemispheres that are solicited. It was therefore not possible to assert that the intuitions came exclusively from the right hemisphere. At most, it could be said that **quantitatively**, one hemisphere was more solicited than the other for certain functions, but not more.

The whole brain?

Currently, science is advancing another hypothesis.

Intuitions would be the result of the simultaneous work of all parts of the brain at the same time. These many parts would start working together, exchanging data, stimulating each other, collaborating to produce something – an intuition - that they could not have achieved alone.

When it comes to finding a solution to a problem, whether personal or technical, there would be a massive parallel processing of information at the unconscious level. In other words,

every piece of information in the brain would be confronted with all the other pieces of information in it. The process takes place without a system, therefore at random. This confrontation of seemingly unrelated things would thus sometimes result in a new and meaningful combination.

It would be as if a conductor asked all his musicians to play their instrument simultaneously, but without giving them a score. Each of them would play what he wanted, and from the resulting cacophony would sometimes unintentionally arise a short melody of great beauty. From the point of view of science, this short melody is like the intuition that emanates from the random confrontation of all the data stored in the brain.

In the case of the correct assessment of a person - the so-called first impression - the process is the same as the one explained just now, but the source of the information would be a little different. To the information stored in our memory about past encounters would be added the very fine, largely unconscious perceptions we have of the person in front of us. The synthesis of unconscious memories and extremely subtle impressions would result in these flashes of genius that would allow us to grasp the person in front of us exactly as he is.

In both cases, the synthesis happens extremely quickly, in a fraction of a second, and unconsciously. In other words, without any effort of will and without reasoning, which are the characteristics of intuitions.

Objections

The idea that all parts of the brain work together to give insights, however, does not stand up to a closer examination of the facts and leads us to consider that there must be something else than the brain that produces them.

Normally, each part of the brain works alone or with a limited number of other parts. That all of them start working together and, what's more, working closely together is out of the ordinary. A fundamental question then arises: who triggers this joint work and synthesizes all the information from which intuition emanates?

There has to be a guiding centre that takes care of this. But where is it?

No part of the brain has yet been identified as the centre in question. Rather, everything points to a the existence of something distinct from the brain. Something not only outside it and using it, but also hierarchically placed above it.

This way of seeing is not fanciful. Its correctness is confirmed by Sir John Eccles (1903-1997), who was awarded the Nobel Prize in Medicine in 1963 for his work on the brain. Talking about the need to integrate, that is, to grasp the innumerable components of a situation in order to get a clear view of it (which corresponds to an intuition), he wrote: "The brain, which is a machine made up of neurons, is absolutely unable to perform the integration that is required." And he adds that only something that is independent of the brain and that uses it as an instrument would be able to do so.

For Sir John Eccles, the brain, although composed of billions of neurons, is nonetheless limited in its possibilities by the activity of the neurons. Neurons can receive and transmit information, but nothing more. The fact that there are billions of neurons does not change the

fact that they cannot integrate and elaborate the information received. There is therefore something else than the brain that takes care of them.

A leap forward

Apart from what we have just mentioned, there is another reason why the brain, even if all its parts work at once, cannot be the starting point for intuitions. This reason lies in the way it works. The brain proceeds step by step. The different stages of its reasoning follow one another like beads inserted one after the other on a thread. For this reason, we speak of the linear thinking of the brain. Moreover, the elements of reasoning are always information that the brain already knows, since it works only with the data that is stored in it. Rational thinking therefore goes from the known to the known.

The results that the brain obtains are therefore always variations of things already seen or very close to the known. It is never something fundamentally different and new. However, intuitions bring things which are completely new, which we had no idea about and which cannot be obtained by simply adding up known things.

A few examples

A handyman is faced with a complex problem. He ends up believing it insoluble since none of his reasoning has allowed him to solve it. But, all of a sudden, the intuition of the solution comes to him. The content of the solution is totally unknown and therefore new to him.

Premonitions, which are a particular form of intuition, allow the person who receives them to be informed in advance of an event that has not yet happened. Here again, it is something new and unknown, since there is no objective data on this subject yet.

With intuitions, there is therefore a leap forward, far away, into the unknown and, consequently, into the new. If, at the beginning of the jump, one is still in familiar territory, once the jump has been made, one arrives in a foreign land. And between the moment the jump begins and the moment it ends, rational thoughts are discarded and something else replaces them: the intuition.

The terms "leap" and "leap forward" are often used by those who seek to explain what intuitions are.

"An intuition is the superior logic that removes all the usual processing of thought and jumps directly from problems to solutions." (Robert Graves, 1895-1985, English historian).

About discoveries in science, Albert Einstein (1879-1955) said: "The intellect (the brain) has little to do on the path of discovery. A leap occurs in consciousness [...] and the solution comes to you, and you know neither how nor why."

However, this leap that we are talking about here is not possible for the brain. The brain does not jump, it does not leap. As we have seen, it is precisely a characteristic of rational thinking to do one thing after another, step by step. The facts therefore compel us to consider that the origin of intuitions is not the brain, but something external to it.

An intelligent force

An additional reason why the brain cannot produce intuitions is that it works in a conscious way, whereas the production of intuitions is unconscious. At the beginning of rational thinking, there is a will, the will to find the answer to a question or to understand something. This will is followed by efforts to reach the goal: it is necessary to be attentive, applied, persevering. None of this is possible with intuitions, which appear without the participation of our will, without effort.

The fact that the process of forming intuitions is unconscious gives the impression that it takes place spontaneously, perhaps even by chance. It would therefore be for no apparent reason that all parts of the brain would occasionally start to cooperate to produce something out of the ordinary, namely an intuition. However, if this is the case, then this random, common activity should also lead to many things that are absolutely wrong and unusable. However, intuitions are always characterized by their accuracy and usefulness. Indeed, we are not constantly burdened with irrational and meaningless "intuitions".

What is at the origin of intuitions is therefore not only distinct from the brain, but also endowed with intelligence, since intuitions make sense. We will see in the next chapter what this thing is.

Chapter 3 The spirit, source of intuitions

Although the technical means used to study the brain are becoming increasingly sophisticated, science has not yet discovered what intuitions are precisely, nor where they come from. The reason is that it looks for the seat of intuitions in the brain, whereas, as we have seen, various factors tend to show that it is outside it.

Two approaches to life

Today's science has a materialistic approach to life. For it, only what is material exists. Consequently, it can only believe in the existence of something to the extent that it can see or perceive it with one or more of the physical senses.

For the materialistic approach of science, the human being is therefore only a physical body directed by a brain. Nothing exists outside of this. Any research on intuitions and psychic faculties in general must therefore focus on the brain. Indeed, there is no other organ in the body, more sophisticated than the brain, that could be the seat of the psychic faculties, including intuitions.

However, the materialistic approach is not the only way of looking at life. There is another: the spiritual approach. For this latter, reality is not limited to what is material and visible. The world around us also includes things that cannot be seen, but which nonetheless exist. These things are invisible, because they are immaterial. By immaterial, however, we should not understand without form or consistency, but which has a form of a different consistency. We could also speak of another constitution or another kind. The latter is much finer, lighter and more ethereal than the gross matter of the earthly plane, hence the fact that it is invisible to our eyes.

Among the many immaterial and invisible things, we must also count the human spirit, i.e. the spirit in the sense of the soul. The spirit has its origin in the spiritual plane, also called paradise in all the great religions. To be active on earth, the spirit incarnates in a physical body. This body serves it as an instrument to perceive its earthly environment and acts upon it. This instrument is equipped with different tools: legs to move around, hands to work with and, in the skull, something that resembles an extremely sophisticated computer: the brain.

The brain is therefore not the real “ego” of the human being. It is only a tool at the disposal of the spirit, which is the true centre of our personality.

Now that the constitution of the human being in accordance with the spiritual approach has been presented, we will again address the question of the origin of intuitions. To do so, we will base ourselves on the knowledge given in a spiritual book entitled *In the Light of Truth, the Grail Message*, by Abd-ru-shin. This work is fundamental for the understanding of our subject. It gives the most valuable information about the origin and nature of intuitions, and it clearly establishes the differences between them and rational thinking.

This book is not exclusively dedicated to intuitions, but it deals with many other subjects concerning the human spirit: its origin, its place in creation, the meaning of life and the formation of its fate.

Let's say it at the outset, the Grail Message reveals that *intuitions originate in the human spirit, whereas the brain only generates rational thought, the intellect*. In other words, and contrary to what science says, intuitions are not produced by the brain, but by the spirit. The spirit is therefore the element which is "more than just the brain and endowed with intelligence" that we spoke about earlier.

The spirit in itself, that is to say without being incarnated in a physical body, functions thanks to intuitions. They are the "materials" it produces and works with. They are the inevitable result of his activity, because the spirit expresses itself exclusively through intuitions.

When the spirit is incarnated in a physical body, the situation changes. It no longer works alone, but with and through the brain. From this collaboration, something different from intuitions results: thoughts.

The differences of kind between intuitions and rational thoughts can be explained by the dissimilar origin of the spirit and the brain. The spirit comes from the spiritual plane which is at the top of creation. It is therefore made of much finer, ethereal, lighter materials than the brain. The latter is from the plane of gross matter. As its name indicates, this matter is dense, thick and heavy. Therefore, intuitions are something fine, delicate, elevated; thoughts something much coarser.

To be complete, let us mention that between the plane of gross matter, from which the brain originates, and the spiritual plane, where the spirit comes from, there is yet another plane, called the plane of ethereal matter or the beyond, which makes the transition.

Knowing that intuitions come from the spirit makes it much easier to understand them. The somewhat mysterious character of intuitions - immediacy, sense of obviousness... - disappears as soon as we consider them according to their origin.

Let us now take up these different characteristics again, presenting them in a slightly caricatural way to make them better understood:

Immediacy

In the spiritual plane, which, let us repeat, is at the summit of creation, everything is lighter and finer than in gross matter. There is less force of inertia to overcome and less resistance to face. The events and phenomena that unfold there take place much more easily and, consequently, more quickly.

Since the spirit originates on the spiritual plane, it functions at a speed that corresponds to this plane. This speed is much faster than the one with which the brain of gross matter functions. Such a high speed allows the almost instantaneous production of intuitions.

That the spirit functions at a higher speed than the earth's, becomes clear when we think about what happens while we are dreaming. It should be pointed out in this regard that there are two kinds of dreams.

Some are confused or complicated. They integrate different events or part of events of the past day. These dreams originate in the brain. They are the result of the "digestion" of information that is carried out by the brain every night.

Other dreams are clear, simple and intense. They do not refer to everyday life. Their origin is the spirit. These are the dreams that take place in the phases of REM sleep (Rapid Eye Movements). Indeed, during these phases, the eyes move quickly under the eyelids. During REM dreams, the person sleeps: he is unconscious on the earthly plane. *His brain is at rest, only the spirit participates in the dream.* Working without the brain, the spirit functions at its own speed, and this speed is fast.

REM dreams last only a short time, but we experience many events in them. These events can be happy, then unhappy, only to become more fortunate again, and so forth. We have the impression that a whole life has taken place. And yet, the dream lasted only a few minutes! That so many experiences can be lived in so little time can only be explained by the high speed with which the spirit functions.

The Bible confirms that the spirit works at a higher speed than the brain. It says that "a thousand years are as a day" (Psalm 90:4). This phrase means that, above, in the heavens - where the spirit comes from - one can live in one day as much as during a 1000 years on earth. Such an intensity of living is only possible thanks to the particular rhythm with which the spirit works.

This higher speed can give the impression that the spirit is always in a hurry and perhaps even under stress. This reflection, however, comes from the brain, whose rhythm is slower. To the brain, the spirit seems to be constantly running and rushing. In reality, the speed of the spirit's functioning is normal for it because it corresponds to that of the spiritual plane. It does not feel fast. For the spirit, life is not rushed and stressful, but very intense.

Sense of Evidence

Someone who has an intuition is convinced that it is right. He feels it is obvious, even if he can't put forward arguments to prove it. Conversely, rational reasoning leads to conclusions that can be justified in detail, but which do not awaken a sense of certainty and assurance.

This paradox can be explained by the fact that the spirit - from which intuitions come from - is not an object or a machine, but the real "ego" of the human being, therefore something living. It is endowed with consciousness and sensitivity. It can therefore feel. As for the brain, it is only an instrument at the disposal of the spirit. As a tool, the brain does not have consciousness or sensitivity. It cannot feel, for example, the evidence of the validity of an intuition.

The brain is like a computer. It is capable of doing an impressive work, but there are many things it cannot do. It is not capable of liking its work, getting excited about what it does or disapproving of what it is asked to do. In other words, it cannot consciously live what it does. Now, the brain has similar characteristics than a computer. Therefore it can not live and feel, among other things, the rightness or wrongness of its reasoning. It lacks the sensitivity that would allow it to experience a feeling of obviousness.

Global vision

The brain has a linear mode of operation. It moves forward step by step, doing one thing after another. It sees only in front of it and not in the distance. Moreover, it does not jump forward, otherwise it would lose the thread of its reasoning. Its sight is narrow, close up.

The spirit, which comes from above, has a wide view. It embraces at the same time what is near and what is far. Its approach is synthetic, it grasps many things at once. It also knows how to coordinate multiple information, make parallels, detect analogies and recognize hidden relationships between things.

One can compare the difference in approach of the brain and the spirit with that of a field mouse and an eagle.

The eagle that flies high in the sky grasps in one go the whole landscape it dominates. It perceives all the elements that make it up and, effortlessly and immediately, is aware of their reciprocal positions.

The field mouse (the brain) moves forward by walking on the ground (the gross matter). It discovers only small parts of its surroundings at a time. This makes it difficult for it to locate them in relation to each other and to see the whole picture.

To seize the immaterial, the invisible (the supraterritorial)

The brain easily grasps everything that is, like itself, of gross matter, in other words everything that is earthly. It grasps it thanks to the information sent to it by the five senses or which it obtains with the help of instruments which increase the senses' perception capacities, such as the telescope and the microscope.

On the other hand, the spirit grasps what is beyond gross matter, i.e. the supraterritorial. This includes all that is immaterial and invisible, such as the planes of ethereal matter from the beyond, the spiritual plane, the human spirit, etc.

The difference in perception between the spirit and the brain is conditioned by the law of creation called the law of attraction of the affinities. The action of this law causes that the similars attract each other and that the dissimilars repel each other. One consequence of the activity of this law is that one kind can only perceive what is of the same kind as itself. The brain can therefore only perceive the terrestrial, the spirit only the supraterritorial.

For the spirit, supraterritorial things are not alien, strange and elusive. It understands them and can take them into account because they are an obvious reality for it. These things, however, being of a different kind from the brain, escape the latter. It considers them as fantasies without relation to reality. It cannot even conceive that they can exist, because they are of such a different kind from its own. It rejects them as fantasies or naive beliefs, not out of ill will or bad faith, but out of incapacity. They are completely out of its range of perception and understanding.

High values

The spirit comes from above. It grasps the high values such as what is good, kind and just. These values are called high not only because they are the highest that human beings know, but also because they come from above. They were not invented or elaborated by human beings, but exist on the spiritual plane. The spirit thus has them in itself, they are part of it. Often, however, they lie dormant deep within it. It must therefore awaken them, become more conscious of them, so that he can direct its life according to them.

Since high values are something alive, the spirit feels them within itself. However this is different for the brain. The values that the brain possesses are earthly. It is interested in the practical and utilitarian side. It wants to know if something is convenient, profitable, advantageous, pleasant... Admittedly, the brain can get to know the high values, so that it can talk about them and discuss their characteristics. But they remain outside it because they do not belong to its world of gross matter. It is therefore not something alive that it can feel inwardly.

In order to realize this, we only need to take up the comparison that has been made between the brain and the computer. One can give a computer all the information available about justice and put all the texts of laws in its data bank. Despite everything, it will remain forever unable to say whether a decision or an act is in conformity with justice. Nourished by all the rules of harmony, beauty, proportions, distribution of masses and combination of colors, a computer is still unable to say whether a painting is beautiful or not.

And yet, each of us, in a few seconds, without thinking or analysing, immediately knows if we are suffering an injustice or if a painting is beautiful. That such a thing is possible, almost instantaneously and without reflection, can only come from the fact that these values reside in the spirit.

Chapter 4 How do intuitions get to us?

The Grail Message not only reveals where intuitions come from - from the spirit - but also explains how they reach the brain. Indeed, once they are emitted by the spirit, intuitions must reach the brain, the centre of daytime consciousness, so that we can perceive them. How does this journey take place?

In a chapter of the Grail Message dedicated to intuition, we can read the following explanations:

*"The activity of the human spirit awakens intuitive perception within the solar plexus, thereby simultaneously making an impression upon the cerebellum. It is the **effect** of the spirit, that is, a wave of power **issuing** from the spirit. Man naturally perceives this wave in that spot where the spirit within the soul is connected with the body - in the centre of the so-called solar plexus, which passes on the wave to the cerebellum where it creates an impression."*

(In the Light of Truth, the Grail Message, Volume II, Conf. 70)

The path that intuitions take is therefore through the solar plexus, then through the cerebellum, and finally into the brain. Let's go over these three stages again:

1st stage: the solar plexus

The solar plexus, this nervous crossroads located in the pit of the stomach, is therefore the entry for the intuition. Despite its unusual nature, this information should not be dismissed as nonsensical. Modern knowledge about the nervous system in general and the solar plexus in particular confirms its receptive capacity.

A neuron is made up of a grey cellular body and of extensions, the axons and dendrites, which are white in colour. The role of the cellular bodies (grey) is to transmit the information received. Since the brain is the organ responsible for this transmission, the cellular bodies are in a dominant position on the surface. They give this part of the brain the colour grey. Hence the expression "use your grey matter!" to exhort someone to think. The white extensions have a receiving role. In the brain, they have a subordinate function and are located deep inside the brain.

In the solar plexus, it is the opposite. The white extensions do not occupy a subordinate position in the centre as in the brain, but on the surface. Their presence at this level, which is the privileged position, indicates the receiving role of the solar plexus.

Once the solar plexus has received an intuition, it must transmit it to the cerebellum. Is there, anatomically speaking, a way to do this? Yes, the solar plexus is connected to the ortho- and parasympathetic nerves of the neuro-vegetative system. However, these two branches form one of the twelve pairs of cranial nerves, whose path passes through the peduncles of the cerebellum. The wave of force that the solar plexus receives from the spirit can therefore be transmitted to the cerebellum, as described in the previous quotation, since a direct path exists between the two.

Apart from the anatomical reasons cited, everyone's experience also shows that the solar plexus is the place where intuitions are received. In fact, we do not feel the strong impressions

that the spirit transmits (joy, love, fear...) at the level of the head, in our brain, but in the pit of the stomach, at the level of the solar plexus. Many expressions testify to this fact. They use the terms belly, stomach or heart not because these organs are involved, but because they are close to the solar plexus. For example, they say "to have fear in the stomach", "to have a knot in the stomach", "to have warmth in the stomach", "to have nothing in the stomach", "it makes my heart warm", "it breaks my heart", etc.

It is also significant that when someone calls us and we are not sure if it is us who is being called, we automatically point our hand to the pit of our stomach and say "who, me?", and not to our head, that is to say, to our brain. We point towards the solar plexus, because that is where we feel we are, or are affected internally, and not at the brain. Thus, the solar plexus is really the entry for intuitions into the body.

2nd stage: the cerebellum

For a good understanding of the subject, we must remember that at the top of the spinal cord are two organs: one positioned at the front of the head, the frontal brain; and another at the back, smaller in size: the cerebellum or back brain. The frontal brain is generally considered to be the centre of all bodily and cognitive functions, with the cerebellum merely controlling the body's balance and coordination of movement. The spiritual approach of the Grail Message informs us that the cerebellum also receives the intuitions transmitted by the solar plexus :

*"In accordance with the specific nature of the various impressions received the cerebellum, like a photographic plate, forms a picture of the process as willed by the spirit or as created with the strong power of the spirit through its volition. A **picture without words!**"*
(In the Light of Truth, the Grail Message, Volume II, Conf. 70)

Therefore, the cerebellum transforms the intuition - or the "energy wave" - into an picture. So before thoughts arise, there are pictures. Does this explanation correspond to reality? Are there any facts that show that such a thing is possible, in other words, that we can be informed by pictures and reflect using them? Or that pictures are part of our cognitive life?

One fact that proves the correctness of the explanation is related to the dreams in the REM phases of sleep. These dreams are characterised by their intensity. The spirit (and not the brain) experiences various situations in which it weighs, decides, acts, reacts, makes choices, etc.

But how do dreams take place? Above all, in the form of pictures. The visual nature of dreams must be strongly emphasised. The pictures are, moreover, free of words. Some people have experienced this. In their dreams, they have a long conversation with someone and suddenly realise that no one has spoken. The conversation took place silently, through a direct exchange, without words!

The great physicist Albert Einstein, whose theories overturned all ideas about the universe, believed that reflective processes were primarily based on the ability to see pictures. The basis of his theory of relativity was found by representing himself different physical phenomena in pictures. For him, seeing in pictures was more important than intellectual knowledge expressed in words.

The fact that we can have a cognitive activity without words is not so foreign to us. It is enough to imagine what happens when we have "a word on the tip of our tongue". We are trying to express something. We know exactly what it is. We have a clear picture of it, but we can't find the word!

Reading also shows us that cognitive life can take place in pictures. When we read, words are transformed within into pictures. When we read a novel, the words quickly fade away and give way to an inner film, that is to say, to a sequence of pictures that appear before us as we read the text.

Step 3: the frontal brain

Once formed in the cerebellum, the picture is transmitted to the frontal brain. Let us see what the Grail Message says about this:

"Thus the frontal brain takes up the pictures transmitted to it by the cerebellum and, in accordance with its somewhat coarser nature, first of all compresses them into narrower conceptions of space and time, thereby condensing them and bringing them into the ethereal world of thought-forms, which is of a more tangible substance.

Next the frontal brain forms words and sentences ... "

(In the Light of Truth, the Grail Message, Volume II, Conf. 70)

The picture received by the brain is transformed into thoughts expressed in words. Thoughts and words are therefore two closely related things.

By observing oneself, it is easy to see that the work of reflection is essentially done with words. When, for example, we analyse a problem, we think with words to move our thinking forward. We talk to ourselves: "If I do this, this will be the result; but if I go in a different direction..." etc. During these reflections, words are not spoken aloud, but are heard within.

Three ways of perceiving intuitions

Three organs of our physical body function as relays for the reception of intuitions from the spirit: the solar plexus, the cerebellum and the frontal brain. Being of different constitutions and functioning in dissimilar ways, the manifestation of intuitions will also be different.

These three ways of perceiving intuitions are as follows.

1) An intuitive feeling

The wave of energy from the spirit enters our body at the solar plexus. It puts pressure on it and we feel it. Depending on the nature of the intuition, the intuitive feeling will be different.

In the course of daily life, faced with a particular situation, we may suddenly have the strong impression that something is not right, without knowing what. This translates into an uneasiness, an inexplicable apprehension, an anxiety. These are not thoughts, but an intuitive feeling of insecurity perceived first in the region of the solar plexus and then radiating further afield.

The intuitive feeling can also be the sudden impression that what we are about to do is wrong or, on the contrary, that the decision we have just made is right. We are then strongly urged not to do it, or to carry it out. The intuitive feeling can also translate into a strong desire to do something that we hadn't thought of before and which forcefully imposes itself on us. This will later prove to be very beneficial for us.

Among these different forms of intuitive feeling is also the first impression we may have of someone, an impression which, as its name suggests, is a feeling.

2) A picture

Intuitions can also be perceived as pictures. Indeed, when the wave of force sent by the spirit reaches the cerebellum, the cerebellum forms the picture of the process intended by the spirit. This picture appears within us, in the field of our consciousness, and is therefore visible. It is not accompanied by words, so it is essentially visual. The picture represents the content of the intuition. Whether it is a solution to a problem, a warning, information to continue our activities, etc., it appears in pictorial form.

Pictures can be realistic, i.e. represent things as they are in everyday life here on earth. For example, it will be the picture of a person, a place, an object, a situation, a date on the calendar, etc. that corresponds to the content of the intuition.

Intuitions can also manifest themselves as symbolic pictures. Here, the thing itself, as it is visible in reality, is not shown, but is represented by a symbol. It is a sign, an object or a character that represents the thing, without it appearing, therefore without showing it expressly. For example, an olive branch is the symbol of peace; a rose is the symbol of love; a balance of justice.

In 1865, the German chemist Friedrich August Kekule (1829-1896) worked assiduously on the structural formula of benzene, i.e. on the plane representation of the arrangement of the atoms of this molecule. He knew the raw formula C_6H_6 , but none of the linear or branched representations he produced corresponded perfectly to the characteristics of the molecule. After weeks of unsuccessful tests, he suddenly proposed something never before seen in the history of chemistry, a structure in circle! Twenty-five years after his discovery, Friedrich Kekule said that the idea of the ring structure had come to him as a result of an intuition he had received in the form of an picture:

"I was sitting down writing [...], but my work wasn't progressing; my thoughts were elsewhere. I turned my chair towards the front of the fireplace and began to drowse.

Once again atoms were frolicking before my eyes. This time the smaller groups remained modestly at the back. My mental eye, made more perceptive by repeated visions of this kind, can now distinguish between larger structures of various constructions: long rows, sometimes more tightly assembled, all winding and twisting like a snake's movement.

But look! What is this? One of the snakes had grabbed its own tail, and the shape was spinning mockingly before my eyes. I woke up like a lightning. »

The image received by Friedrich Kekule does not give a direct answer to his question, but the circular shape of the serpent symbolically indicates the arrangement of the atoms.

3) Thoughts and words

Words expressing our thoughts are the third way in which we can receive intuitions. Words produced by the frontal brain are audible within us. Those who perceive them speak of a small voice which they hear. The terms "inner voice" or "voice of consciousness" are also used.

In contrast to the many words that we hear internally when we monologue during our reflections, the words that come from our intuitions are few. They suddenly enter the field of our consciousness without our having done anything about it. They are therefore not the logical conclusion of our reflections, nor the inevitable outcome of what we were thinking just before. On the contrary, they have a new and different character. Very often they even go against what we want. This is the case when the inner voice makes us aware that what we are about to do is not morally correct, because it is unfair, inconsiderate or downright bad.

The inner voice also manifests itself to warn us of an imminent danger and to call us to vigilance.

Apart from these warnings, our inner voice - or intuition - can give us simple information, new ideas and advice about things belonging to all spheres of our daily activities. For example, someone is going through an eventful period in his life. He is confronted with many problems and does not know how to solve them. He hears his inner voice suggesting that he should visit someone he knows and it turns out that this person can give him the help he needs.

* * *

Intuitions can manifest in three different ways. The way a person perceives them depends on his disposition. Some people perceive their intuitions primarily in pictures and very rarely through their inner voice, while in others it is the other way around, or neither, but mainly in the form of intuitive feelings.

Because of the great speed with which intuitive feelings are transformed into pictures and then into thoughts and words, it is not uncommon for someone to be affected by several of these manifestations simultaneously. For example, an picture and a strong intuitive feeling, or an picture associated with a warning from one's inner voice.

What intuitions are not

Instincts

Intuitions should not be confused with instinct. Instincts are innate tendencies that force people to act in a specific way in determined situations. For example, the instinct of self-preservation urges us to seek to survive by all means, regardless of adverse circumstances. The maternal instinct leads the mother to look after her newborn, the sexual instinct to perpetuate the species, and the flight instinct to quickly get away from great dangers, etc.

Being innate, instincts are not the result of learning or personal experience, but are transmitted hereditarily. They are something very physical and are also called organic impulses. Instincts have nothing to do with intuitions, which come from the spirit. It is therefore wrong to say of

an intuitive person that he "follows his instincts", that "being warned by his instincts and trusting them", he has managed to get out of a difficult situation brilliantly.

Feelings

Intuitions are also often confused with feelings. When faced with a difficult situation, people say for example, "I have a feeling that this solution is the right one", or "I have a good feeling for this action to be taken".

Feelings are defined as emotional states linked to mental representations. Emotions are the states of pleasure and pain that one can feel in one's body. Representations belong to the mind, therefore to the brain. Thus, feelings are what we feel in relation to a thought. It is indeed possible to think without feeling anything; this is the case when we think objectively and coldly about a subject. Most often, however, our thoughts awaken a pleasant or unpleasant feeling. This bodily impression is a feeling.

Feelings are the result of the activity of the brain. They should not be confused with intuitions from the spirit.

Clairvoyance

Perceiving intuitions in pictures does not mean being clairvoyant. In both cases, something is seen, but the origin of the pictures is different. The pictures from intuitions are the representations of the content of the intuitions sent to the brain by the spirit. In clairvoyance, the perception does not come from the spirit of the clairvoyant. It is external realities belonging to the ethereal matter of the beyond that he perceives with his eyes of ethereal matter. A clairvoyant can see the souls of desincarnated people sojourning in the beyond, and the landscapes and events taking place there.

Someone who is very intuitive is therefore not automatically a clairvoyant, because the intuitive and clairvoyant faculties are not identical.

Imagination

In the imagination, as the word indicates, images are also present. However, these originate in the brain. When someone indulges in a specific feeling and develops thoughts accordingly, in other words "dreams", images are the result. They are less alive and less powerful than those that come from the spirit. Their quality is also inferior because they are produced from the bottom up by the brain, not from the top down by the spirit. Being a product of the brain and feelings, imagination has nothing in common with intuitions.

Mediumship

A medium is a person who is very sensitive to influences from the beyond. His great receptivity enables a soul in the beyond to communicate through him with someone on earth. The message coming from the being in the beyond is received by the medium. He then expresses it orally or in writing so that it can be perceived by the recipient on earth. The medium is like a tool used by the soul in the beyond. He suddenly receives an information that is new to him. However, this information does not come from his own spirit, but from the

soul in the beyond. The information given to him is foreign and external to him, whereas with intuitions it comes from his own spirit.

Telepathy

There is also a difference between capturing messages telepathically and perceiving intuitions. Telepathy is a mode of communication between two people who exchange thoughts at a distance, usually unconsciously. That which is perceived telepathically are, by definition, thoughts and not intuitions.

Part 2: The different manifestations of intuitions

Chapter 5 The intuitive flash

The intuitive flash is that intuition which, when we are faced with a situation or a problem, makes us immediately know what is right or what needs to be done. We don't even have time to think about it, the knowledge we need is immediately there.

The speed with which this intuition arrives makes some people say "it was like a flash". The expression illustrates well the process. Just as the flash of a camera suddenly illuminates what is dark, so the intuitive flash illuminates us in a fraction of a second on something we don't know. Rather than talking about flash, other people simply say "I had an intuition" or "I have a hunch that...".

The intuitive flash is the result of a direct confrontation with a situation, an object or a problem.

The spirit having a broad and synthetic view, it grasps not only the thing in itself, but also this latter in relation to its environment. The resulting knowledge goes beyond what the brain could have obtained. Relationships hidden to the brain become clear to the spirit. This allows it to have a complete and true view of things. Knowledge fills the spirit and then overflows from it to suddenly manifest itself as an intuition. This intuition is often referred to as a "stroke of genius". Indeed, the sudden idea it brings is remarkable.

Intuitive flashes can concern very practical things.

A housewife wants to buy new curtains. In the shop, she finds herself in front of a large number of samples. The choice is huge! Where will she start? Which one will she choose? Just as she begins to search, she is drawn to one of them. She takes it out of the lot and decides to buy it. The salesperson, a little surprised, suggests that she look at the other samples. She does so, but quickly gives up because her first choice, intuitively felt, is the only one she likes... and, indeed, she will like it for years to come!

A Hoover, or any other appliance, breaks down. The person who uses it is desperate because he is not a great handyman and does not know what to do to fix it. Suddenly, he has an intuitive flash. The cause of the breakdown is clear to him and he can repair it successfully.

Intuitive flashes can be about more abstract things.

A mathematics student receives the statement of a problem that is considered difficult. His classmates need a lot of time to solve it. But he, as soon as he reads the statement, has the solution. A sudden intuitive flash revealed it to him.

In human relationships, conflicts or moral wounds are avoided through intuitive flashes.

Just when you are about to say something to the person you are talking to, an intuitive flash tells you to keep quiet, without you knowing why. You later learn that what you were about to

say would have seriously hurt your counterpart. Conversely, rather than keeping you silent, an intuitive flash can stimulate you to say or do something specific, which will later prove to be very beneficial.

Decisions about important turning points in our lives are sometimes made as a result of an intuitive flash.

Exhausted by his efforts to reach his professional goals, a senior executive takes a few moments to relax and unwind. Suddenly, an intuition springs up in him: "I can't go on like this anymore! This is no life! I have to get out of this situation." He will be able to verify the validity of this intuitive flash years later, considering how much the new direction he has given to his life fills him with joy and satisfaction.

Sometimes, the intuitive flash does not arrive as soon as the confrontation with the problem takes place, but in a delayed manner. In this case, a period of time elapses until the solution is received intuitively. Several hours or days may elapse between the two moments.

The reason for the delay is not that the information provided by the intuition was not ready. It was ready right away, but the person concerned was not receptive enough to receive it. He was too busy thinking about the problem and wanting to solve it on his own with the help of his intellect. Or other activities came up and took up all his attention. The field of his consciousness was fully occupied and did not offer free space for the intuitions to manifest.

Later, however, as soon as in a moment of relaxation he lets himself go, thought of nothing or dreamed, the opening was made. An intuition then penetrates him and surprises him because he no longer thought about the problem.

The spurt of intuition takes place in the waking state, in broad daylight. However, it can also occur when the person is in a half-sleep state, for example in the morning when waking up. At that time, the intellect is still inactive and the way is clear for an intuition. Many people say that it is when they get up that beneficial intuitions come to them.

A second kind of intuitive flash

Intuitive flashes can also manifest in relation to invisible things. By invisible is meant things that take place in the distance and therefore cannot be grasped by the five senses of the physical body. There is therefore no direct confrontation.

Such a possibility exists because the spirit belongs to the "invisible world". It is therefore capable of perceiving the "invisible", such as the ethereal form of events taking place in the distance. These events are therefore not seen on the physical plane, but on the ethereal plane and are perceived intuitively. The resulting knowledge then sometimes manifests itself in the form of an intuitive flash and will help the person who perceives it.

That one can perceive the ethereal form of an event and, what is more, one that takes place at a distance will seem impossible to many people. Yet it is a common fact.

For example, two people are talking to each other. Suddenly they start evoking an acquaintance they know. Shortly afterwards, he arrives! It happens so often that popular wisdom has a saying about it: "The wolf is spoken of, and here he comes". The two people

didn't know that their acquaintance was close to them, but their spirit unconsciously perceived him, so they began to talk about him.

The same thing often happens with phone calls. Someone is going about his daily activities. Suddenly, he starts thinking about a friend he hasn't seen in months. He is surprised about the fact. The phone rings: it is precisely this friend who is calling him!

Someone is waiting for a letter. It delays coming, so much so that he stops thinking about it. One day he remembers it and exclaims: "But I still haven't received that letter!" The next morning it is in the mailbox. This person had no idea that the letter was coming, but he intuitively sensed it, which made him express himself about it.

Now let's look at the different forms that intuitive flashes can take as a result of perceiving invisible things from a distance.

A car driver comes home from work. Suddenly, driven by an intuitive flash, he takes a different way home than usual. The next day, he learns that there has been a serious accident on the road he usually takes. The traffic was blocked for more than an hour. Thanks to his intuition, he escaped this great traffic jam. The driver knew nothing about the accident, but his spirit captured the ethereal form of the event.

Many people who have just set out on their way to work or any other destination quickly return home because an intuitive flash told them that they forgot to turn off a hot plate or lock the front door of their house. These people were busy moving around, thinking about what they were going to do, not what they had left behind at home. The intuition came out of nowhere and allowed them to avoid a situation that could have had serious consequences.

Intuitive flashes do not always help the person who receives the intuition, they can also be intended for someone else.

An intuition prompts someone to call a distant family member with whom they have not been in contact for years. The purpose of the phone call is just to check up on them. Now, this relative has been in distress for precisely a few days and is in great need of someone to help him!

A walker suddenly decides to take a different route from the one he usually takes. He has no reason to do so, other than an intuition suggests it to him. A little further on, he finds a person sitting by the side of the path. He has hurt his ankle and cannot move by himself. If the walker hadn't come, he would have had to wait a long time to be rescued!

But intuitive flashes occur in many other areas of life.

A handyman has to repair a dormer window on the roof of his house. To avoid having to come down unnecessarily, he carefully plans the tools he will need. As he climbs up the ladder, an intuitive flash leads him to also take a saw, even though this tool seems completely useless to him. He hesitates, but then takes it anyway. A little later, he is confronted with a problem he had not anticipated and which he could not have solved without the saw!

An object has disappeared. The whole family is in turmoil. An intuition tells you that it is in the garden. The rest of the family convinces you that this cannot be the case. The search only

takes place in the house. The search is unsuccessful. The next day, the object is discovered in the garden!

Intuitive flashes help us in many ways, but in order to benefit from them, we have to pay attention to them and follow them.

Chapter 6 The first impression

The first impression is the intuition which, when directly confronted with someone, appears immediately, from the first moment, before anything else. It is spontaneous and imposes itself as self-evident. It allows us to grasp the profound personality of someone we meet for the first time, from the very first seconds of the encounter.

Even though we don't know the person, we immediately feel that it is someone good, honest, capable... on whom we can rely, whom we can trust.

After a short exchange with a candidate applying for a job, a manager immediately feels that this candidate is the person he is looking for, even without checking his CV and references. Or, although if a candidate's references are not as good as those of other candidates, he still chooses him, which will prove to be the right decision.

When we are a new member in a group, very often we know immediately who we will sympathize with. The solid friendship that develops afterwards shows that our initial intuition was right. A woman meets a man for the first time and immediately knows that he is the love of her life. Their happy life together proves that her first impression was right.

On the other hand, we may immediately feel that the person we meet is dishonest, malicious, a liar... and that we should be wary of him.

You refuse the services of a financial advisor who has just been introduced to you because he awakens a feeling of mistrust in you. Some time later, you learn that he has been arrested for mismanagement of funds.

A student is troubled by something that touches him deeply. A classmate notices it and asks him what is going on. Being new to the school, the student does not know the classmate, but feels strongly that he should not confide in him. Although the classmate insists, he does not tell him anything. He later learns that the classmate is a chatterbox and cannot keep a secret.

In these examples, the person has always acted on his first impression. This showed itself as beneficial, as the events that followed proved him right. But we don't always act according to the first impression. Indeed, if it is specified that it is the first, it is because in a second step, other impressions follow. They do so quite naturally, if life keeps us in touch with the person we meet.

In the course of subsequent exchanges, other impressions arise in us, depending on what this person does and says, but also on what people say about him. Finally, a new opinion is formed within us. Its characteristic is that it is not spontaneous like the first one, but reflective. It is therefore not a product of an intuition, but of the intellect. It is the culmination of the analysis of all the things noticed during subsequent exchanges.

This opinion does not therefore immediately impose itself as right, but only with time, after reflection. More often than not, it is then considered to be the only valid one, so that the first one is rejected as wrong. The person concerned now acts on the basis of his last opinion, only to discover after some time that it was an error to do so. He finds himself in an unfortunate situation and suffers from it.

He comes to regret his choice because he realises that he would have been better off following his first impression. That his first impression was right.

The first impression in human relations

Regretting not having followed one's first intuition is very common in human relations, whether in social, professional, neighbourly, etc. relationships, or even in love.

For example, a banker meets a businessman for the first time. The banker knows nothing about the businessman because he has never seen him and nobody has talked to him about him. His first impression is that he has to be careful. He feels uncomfortable in his presence and even repelled by him. He perceives very clearly that something is not right with him, without knowing exactly what it is.

This fairly clear-cut first impression can diminish over time. In later meetings, the businessman is always very correct and polite. His speech is balanced and reasonable. His dress and behaviour are pleasant. The banker gradually changes his mind, as subsequent meetings take place. Eventually, he comes to the conclusion that he was wrong about this businessman. He now sees him as an honest person who can be trusted and he goes into business with him. At first, everything goes well, but then he discovers that the businessman has deceived him. The businessman has abused his trust and swindled him out of large sums of money. He can only regret not having followed his first impression, which had led him to be cautious.

The opposite situation can also happen. This is the first time you meet someone for whom you immediately feel great sympathy. You are attracted to this person who seems to be a good person. However, different members of your surroundings talk of him unfavourably. He would be mean and selfish. Influenced by the image you have been given of him, you break off all contact. Long afterwards, one day when you are in distress, this person comes to your aid. He will be dedicated and generous, just as your first impression had indicated to you. You then regret not having relied on your first impression.

Why the accuracy of the first impressions?

The rightness of the first impressions has been confirmed so many times by the facts and by so many people that popular wisdom has expressed it in the famous saying: "The first impression is always right!"

Why is this the case? Why is it more accurate than later impressions?

If the first impression is always the right one, it is because it is an intuition emanating from the spirit, whereas the later impression is the result of the brain's reflections. The first impression does have the characteristics of immediacy and obviousness of intuitions. It is immediately felt to be right, it is only after consideration of the external aspects and the opinion of knowledge that it is modified and rejected.

Intuitions come from the spirit, which immediately recognises the nature of the spirit standing before it, even if it meets it for the first time. The affinity of kind - both spirits are spiritual - enables it to grasp immediately the nature of the other spirit, without having to refer to the physical envelope in which it is incarnated.

The human spirit in itself is not linked to space and time. It sees beyond earthly appearances. It immediately and accurately feels the personality of its counterpart. This impression is quick and short, and one must be vigilant not to let it pass.

However, the spirit is incarnated in a physical body with a brain. Psychic activity is therefore not limited to the work of the spirit, that is the intuition. Very quickly, it is followed by that of the brain. Being linked to space and time, the latter is concerned with what, like itself, is material and earthly. It will observe and analyse basing itself on the visible aspect of the person in front of it: his external appearance, his clothing, his way of moving, of behaving... The evaluation is also made according to his speech, that is to say what he expresses verbally about himself and the opinion of the person's acquaintances.

The brain concentrates on the form and not on the substance. It can therefore easily be misled by what the person puts forward, either intentionally or unconsciously.

Having no overview, the brain relies on fragmentary and partly wrong information. As a result, the decisions it makes or the opinions it forms do not always correspond to reality. They are often wrong. It tends to reject the broader view of things that comes from the intuition because, not being in affinity with it, it can neither grasp it nor conceive that it can be valid. More often than not, it is satisfied with its own vision of things and then makes a wrong appreciation of the person in front of it. Of course, we can also arrive at a correct evaluation of someone with the intellect. But this takes time and is never as certain as that which comes from the first impression of the spirit.

Why don't we follow our first impression?

Why don't we always act on our first impression of someone?

One of the reasons is that the person sometimes succeeds in making us change our perspective. They take us out of the realm of intuition, where first impressions come from, into the realm of rational thinking. They put forward material arguments, from which come all sorts of tangible "proof" that they are a good person. If we are not careful, we can let ourselves be won over by the logic of this person, which will make us abandon the first impression.

A salesperson offers you an article, but you don't have a good feeling about him. You don't trust him and you are determined not to buy anything. But he insists and praises his goods. He presents himself as honest and concerned about customer satisfaction. He mentions his good references in passing, tells a few anecdotes, praises your good taste..., so much so that you gradually forget your first impression. In the end, you trust him and buy what he has offered you. Some time later, you discover that he has deceived you about the goods.

The persuasion work of seducers is of the same kind. The first impression of rejection, rightly felt, is often abandoned because it is drowned out by numerous compliments, smiles, attentions, gifts and invitations!

Another reason why we don't always follow our first impression is simply that we don't want to hear it, as it goes against our wishes and thwarts our plans.

Someone is looking for a partner to carry out a project that is very close to his heart. He absolutely needs someone to help him, otherwise the project cannot be carried out. Unfortunately, he can't find anyone with the required qualities. One day, however, a friend tells him about an acquaintance who could be the right person. The initiator of the project is very happy about this good news. He is already enthusiastic that he will soon be able to take action, so that when he meets this person, he loses all objectivity. His first impression is that he is not up to the job. However, his desire to start his project is so strong that he minimises his weaknesses and shortcomings, silences his doubts. He joins forces with him only to find out a few weeks later that, indeed, he is not up to the task.

Testimonial

In his autobiographical book "Et la Lumière fut", the French author Jacques Lusseyran (1924-1971) tells how, at the age of 8, he lost his eyesight in an accident. This did not prevent him from joining the Resistance during the Second World War, while he was a student in Paris. His comrades thought that, being blind, he had a greater capacity to detect the true nature of people. Therefore, they introduced him to different persons who wanted to join their small group of resistance fighters, so that he could find out if they were safe people who will not betray the cause. In his book, Jacques Lusseyran relates two of these interviews. In both cases, his first impression is the right one. In one case, he complies and everything goes well. In the other, he does not follow it, which leads to tragic events.

A first candidate called Nivel is introduced to him by his friend Georges. "...This Nivel was a stranger to me, but as soon as he came in and broke out a cheerful "Hello", the diagnosis was made without hesitation: "Let go of that guy! Get off him as soon as possible!" [...] I never knew exactly which accident my intuition had spared us. But a few months later, Nivel was spotted among the members of the Rassemblement National Populaire's security service at a meeting for collaboration with Germany."

In the second interview, his friend Georges introduces him to a man named Elio: "Elio spoke low, too low. His voice was like his hand: it did not have the clear quality, the loyal grip. [...] Something like a black light bar had crept in between Elio and me. ... " The first impression is clearly unfavourable. However, the intellect and personal desires set in motion: "Elio, for his part, had been in the Resistance for more than a year. He was admirably informed, precise...". Impressed by his qualities and under the need to increase the number of their recruits, Jacques Lusseyran and his friends finally accepted Elio into their ranks, but reluctantly. They didn't listen to their first impression which led them to reject this candidate. A few months later, 15 members of this resistance cell are arrested, they had been betrayed by Elio.

Chapter 7 The voice of our conscience

When we are in the process of deciding how to act in a difficult situation, we sometimes hear within ourselves a voice that speaks to us. This voice also appears when the decision has already been made and we act on it. Everyone has certainly had this experience many times, although it manifests itself a little differently in each person. Some people hear less a voice than they feel or have thoughts that correspond to what their conscience transmits to them. No matter how this transmission takes place, we still speak of the voice of our conscience.

This voice is referred to as our inner voice, because we hear it from within us and not as if it came from the outside, through our ears. It is also called the voice of our conscience, because it comforts us in our good resolutions, but warns us when we are going to do something wrong. The conscience of the human being is indeed the spiritual faculty that enables him to make moral value judgements about his actions. In other words, to know whether what he has decided to do is right or wrong, just or unjust.

Nowadays, morality is something that is frowned upon. It is rejected by many people as a set of human rules and conventions which, by their restrictive nature, prevent the free development of individuals. Morality, however, is not an arbitrary code of conduct that one could accept or reject according to one's personal desires. Moral values were not created by human beings. They come from above and express what is good for the development of the human spirit, therefore what leads to happiness.

Honesty, for example, creates clear and fair situations. It creates trust between human beings. It gives them a solid basis for further harmonious and beneficial development. Conversely, deception and lies lead to conflictual situations, mistrust, hatred, desire for revenge..., all things that prevent peace and happiness. Recommending to someone to be honest is therefore not to push them to respect abstract demands, but to conform to a concrete and beneficial reality.

Usually, when we are confronted with a problematic situation, we try to approach it in a rational way. We therefore think with our brains and draw certain conclusions. But our spirit also has its own opinion on the matter and it makes this known through the inner voice. Its point of view will be moral, because the high spiritual values are in it.

The voice of our conscience exhorts and warns us. It encourages us to make beneficial decisions and discourages us from choosing what is evil and destructive. It is the voice of conscience that exhorts us, saying, "Do this, this is good! Don't be silent! Tell the truth"; or "Don't run away from your responsibilities, commit yourself and assume!" It is also it which tells us: "Don't do this, it's not right..." or "How can you be so brusque, disrespectful, ungrateful...; don't treat this person like that!" or "What you have just said is wrong, you are mistaken, correct yourself!"

Whether we feel good or bad in the course of our lives depends largely on how we have reacted to what the voice of our conscience tells us.

Someone who follows the voice of his conscience is inwardly calm. It is said that he has a clear conscience. This feeling is legitimate, he is in harmony with himself and with the high

values. Moreover, having sown something beneficial, he will reap accordingly. He can therefore look to the future with confidence, at least as far as this act is concerned.

When someone, despite the warnings of his inner voice, has nevertheless taken action, the situation is different. The spirit does not cease to consider as false what the brain has decided. It does not accept the justifications that the intellect seeks to put forward, such as "It's not so bad"; "Besides, everybody does it" or "What's done is done". The validity of spiritual values is something that is constant. The spirit therefore continues to disapprove of the evil act that has been committed and also goes on making it known. The voice of conscience thus intervenes not only during the act, but also after it.

Harassed by this voice, the person is internally disturbed and upset. He cannot be at peace with himself. It is said that he does not have a clear conscience, that his conscience is working on him. This state causes the person concerned to suffer. To get rid of this oppression, some people try to silence the voice of their conscience. They fill their lives with all kinds of activities and distractions, so that they leave no room for the reproaches of their inner voice.

However, the only way to calm one's conscience is to accept one's mistake and repair the damage done. In this way, the person relieves his conscience and frees himself from a weight that oppressed him.

The voice of conscience is an intuition and has the characteristics of an intuition. It is not the result of reflections. It makes itself heard suddenly, spontaneously. What it transmits differs and, more often than not, is opposed to the conclusions of rational thought. The voice of conscience also strikes by the evidence of its content. Whoever hears it knows that what it says is right. If he rejects it and does not act accordingly, it is not because he considers it wrong, but because he does not like what he is told. He puts his personal desires ahead of what he knows is right. The guilty conscience he feels afterwards is evidence of this conflict between what he knows he should have done, because it is right and good, and what he actually did.

Testimonials

In all eras, great men have testified to the existence of the inner voice and the help it has given them.

The Greek philosopher Socrates (5th century B.C.) said, in personalising the inner voice: "By the grace of God, I have been inhabited since childhood by a half-divine being whose voice sometimes dissuades me from taking certain steps."

Mahatma Gandhi (1869-1948) speaks of it in these terms: "What I heard was like a voice from afar, yet quite close. It was as clear as a human voice speaking to me, and irresistible [...] For me the voice was more real than my own existence. It never deceived me, nor anyone else for that matter. And anyone who wants to can hear this voice."

The composer Johannes Brahms (1833-1897) speaks of it as a whisper: "In the depths of the human heart, perhaps a little unconsciously, something often whispers."

For Alfred de Musset (1810-1857), the French poet, this whispering voice is "the voice of the heart that alone reaches the heart", and for Rainer Maria Rilke (1875-1926), the Austrian poet, "something in the depths of our being that wants to reach the man in me".

Carl Gustav Jung (1875-1961), the Swiss psychologist, acknowledges the existence of the inner voice, but also the difficulty of hearing it when rational thought takes up too much space: "Somewhere, deep within our own being, we generally know where we should go and what we should do. But there are moments when the clown we call "I" behaves in such an embarrassing way that the inner voice cannot make its presence felt".

The need to follow one's inner voice is underlined by the writer Hermann Hesse (1877-1962): "As soon as the inner voices begin to speak [...] surrender yourself to them. Do not ask first whether it is permissible, or would please your teachers, your father or some god. You would lose it if you did that. »

Various proverbs abound in the same vein, for example: "A good conscience is a good pillow". Furthermore it is said that a person who sleeps well has a good conscience, that he sleeps from the sleep of the righteous.

But we do not always listen to the voice of our conscience. In his autobiography, the composer Richard Wagner (1813-1883) tells how, to his great misfortune, he did not listen to his intuition to give up the marriage he was planning:

"At that time I had only a faint hunch of the fatal step I was taking in marrying her. Her pleasant and soothing qualities still had a beneficial effect on me, so that with my own frivolity and the obstinacy with which I faced all opposition, I silenced my inner voice, which, threatening, was announcing disaster".

Failure to respect the voice of our conscience leads to torments and inner conflicts which many authors have echoed in their writings.

A famous example of conflict with one's conscience is that recounted by Jean-Jacques Rousseau (1712-1778) in his *Confessions*. Found in possession of a ribbon that he had stolen from the maid of the house where he worked, J.-J. Rousseau falsely accused one of the maids. The master of the house threw the maidservant out of the house, but not being sure that she was really the guilty one, he added that in any case, "the guilty party's conscience would avenge the innocent enough". And J.-J. Rousseau wrote in his *Confessions*: "His prediction was not in vain; it does not cease to be fulfilled for a single day ... This cruel memory troubles me every time and upsets me to the point of seeing in my insomnia this poor girl come to reproach me for my crime, as if it had only been committed yesterday. ... However, I have never been able to take it upon myself to unburden my heart of this confession in the bosom of a friend ... This weight has thus remained unburdened on my conscience to this day, and I can say that the desire to free myself of it in some way has contributed greatly to the resolution I took to write my confessions."

(*Les confessions*, book II, lines 30-50).

Richard Wagner tells in his biography that the voice of his conscience no longer left him alone when, during a student party that ended in a fight, he had cowardly joined a group of classmates to hit a lonely and defenceless victim: "I recount this incident to exhale a sin that since that moment has always weighed heavily on my conscience."

The American author Mark Twain (1835-1910), in a letter to his family, recounts how he sought to suppress the guilty conscience he had for mistreating his brother Orion and his family: "My mind is filled with my unworthy conduct towards Orion and towards all of you, and an accusing conscience leaves me no peace except in constant turmoil and travel."

In a passage from his novel *Tom Sawyer*, Mark Twain recounts how his young hero and his friends cannot sleep because of their guilty conscience and how, thanks to their good resolutions, they manage to calm it: "They would have liked to sleep, but their conscience was there to keep them awake in spite of themselves. Little by little, they came to think that they were wrong to run away. And then, it wasn't the only thing they had to blame themselves for. They had indeed been guilty of taking a ham, a quarter of bacon ... To appease their remorse, they decided to never sully their pirate exploits with such robberies. Their conscience granted them a truce, and, calmed, they finally fell asleep."

* * *

The voice of our conscience does not tell us what human beings consider to be right or wrong, and which varies from one culture to another, but what is right spiritually, that is to say, in the absolute. This intuitive faculty is developed and strengthened through experience. We perceive it all the better as we aspire to hear it, in order to direct ourselves according to it.

Chapter 8 Premonitions

Premonitions are intuitions that give advance notice of an upcoming event. The event has therefore not yet taken place. No one knows that it will take place and no facts announce it. And yet the person who has the premonition knows it will happen. He is even inwardly convinced of its coming, because the premonition imposes itself forcefully on his consciousness.

Premonitions take place spontaneously. Suddenly they are there. The person does not think about something that leads to the discovery of the imminence of the event. Nor is he trying to find out what the future holds for him. The event to come is not part of his reflections, but suddenly, thanks to the premonition, he knows it will happen.

The different manifestations of premonitions

The premonitions manifest themselves in two different ways: as an image or as an intuitive feeling.

Premonitions by image

In this first kind, an image in relation to the event to come appears in the field of consciousness of the person concerned. It transmits to him the exact representation of a scene, an individual or an event. The person sees it in front of him, inwardly, as is the case when we remember past events or when the characters in a novel become "alive" in front of us when we read. Words may be associated with images, but not necessarily. In addition, the image is accompanied by a strong impression of reality and seriousness that pushes the person to act accordingly. For example, a peasant is warned by premonition that a violent storm will ravage his field. He gives up sowing it as he had planned. In this way he saves his seeds. Because, indeed, the storm comes and the bodies of water take away a lot of land.

The subject of the premonition can also be a symbolic representation of something to come. Here, the fact is not visible, but it is replaced by an object, a sign, a character... that evokes it.

The image of a threatening snake shows itself to someone shortly before he is attacked by malevolent people. The snake was not the danger, but it announced one.

The images, whether symbolic or not, can be viewed either during the day, while awake, or at night, while sleeping. In the latter case, the images appear in the form of a dream, and we then speak of premonitory dreams. They differ from ordinary dreams in their intensity. The sleeper is strongly impressed by the dream, so that he is still aware of its content when he wakes up.

A famous example of premonition in the form of a dream is given in the Bible. It is a dream in which the message is symbolically conveyed. The Pharaoh, in whose house Joseph, Jacob's son, works as a slave, had a strange dream:

"In my dream, behold, I was standing by the river. And behold, seven fat and beautiful cows came up out of the river, and began to graze in the meadow. And seven other cows came up behind them, lean and very ugly and emaciated: I have not seen such ugly cows in all the land of Egypt. The emaciated and ugly cows ate the first seven cows that were fat. And they

swallowed them up in their bellies, and it was not noticed that they had entered. ..." (Genesis 41:17-21).

Not understanding this message, the pharaoh summoned Joseph, who had a reputation for being able to interpret dreams. Joseph then explained to him that in his dream, each cow represented a year. To the seven fat cows corresponded seven years of abundance for the country, which would be followed by seven years of scarcity (the seven lean cows). The fact that the latter ate the fat cows meant that the famine would be so great that it would cause Egypt to lose all the abundance it had accumulated until then.

Seven years of abundance were indeed followed by seven years of disastrous harvests. However, the Egyptian people did not have to go hungry. The Pharaoh, aware of the danger to come, had set aside part of the harvest during the years of abundance, in order to feed his people during the seven years of famine.

Premonition by intuitive feeling

Knowledge of the upcoming event can also be manifested as an intuitive feeling, rather than an image. The person feels strongly that a specific event is about to take place. It is at the same time a clear idea of what will happen and a corresponding impression. The announcement of a dramatic event will be associated with a feeling of fear, anxiety, pain, oppression..., as the case may be. A happy event will trigger joy, relief, enthusiasm...

The intuitive feeling is so intense that the person experiencing it is totally convinced that the announced event will take place, although he has no material proof of it. His conviction is so strong that he will act accordingly, even if it seems out of place in relation to the situation he finds himself in.

For example, on entering the train, a passenger feels strongly that he should not take it: there will be an accident, something dramatic will happen. He is very surprised by this intuitive feeling, because he has been taking this train daily for a long time without any problems. But following his intuition, he rushes out of the train, which leaves without him. Later, he learns that the train has derailed and that many people have been injured!

From an earthly point of view, his decision is unjustified and illogical: he regularly takes this train and there has never been an accident on this line. But the intensity of his feelings is paramount and allows him to act correctly in the circumstances.

The purpose of premonitions

One purpose of premonitions is to warn someone in advance of an impending danger so that they can escape it. To do this, this kind of premonition must be followed by a reaction from the person concerned: he must react, do something to escape the danger.

An example where the warning of the premonition has been followed, for the greater good of the person, is the one of the person who gave up taking the train.

But premonitions are not always followed.

In 1865, Abraham Lincoln, the president of the United States at the time, had a premonitory dream. He dreamt that he was attending a funeral at the White House and asked one of the attendees, "Who is in the coffin?" The participant replied, "The President of the United States." Neither he nor his wife, to whom he had told his dream, took the dream seriously. Two weeks later, when he had given his bodyguard the night off, he was murdered!

The second possible purpose of premonitions is to inform someone of an event that will befall him or someone close to him, so that he can be prepared for it inwardly. If it is something unfortunate, it will lessen the shock he will feel when the event happens.

The death of a loved one, for example, is always an upsetting moment. Knowing in advance that death will occur does not take away the grief it will cause, but it can lessen it. The actual death does not come unexpectedly. The person who had the premonition has had time to assimilate the news and get used to it.

Before becoming a famous novelist, the American writer Mark Twain (1835-1910), along with his younger brother Henri, worked on the steamboats that plied the Mississippi. At this time, Mark Twain dreamed one night that he was in his sister's living room. In front of him is a metal coffin - considered the best of its kind at the time - resting on two chairs and containing his brother's remains. On the coffin there is a single red flower. A few weeks later, the engine of the boat Henri was working on exploded. He is killed, along with many other crew members and passengers. The victims are all buried in wooden coffins, except Henri. Touched by his youth, someone had organised a subscription to offer him a metal coffin. At the funeral, Mark Twain recognized the metal casket he had seen in his premonitory dream. It is decorated with only one red rose, just like in his dream!

The event announced by the premonition can also be a happy one. The anticipated knowledge of a happy outcome gives courage to a person in distress.

A sick person has been bedridden for several weeks. He is in great pain. Treatments do not relieve him and seem unable to cure him. He starts to despair and thinks he will never get out of it. One night, he has a premonitory dream in which he sees himself cured again and in great shape. Knowing that he will finally "come out of the tunnel" gives him the strength to persevere.

A happy premonition can also have the purpose of making one attentive not to miss an opportunity, for example the meeting of a person who will play an important role in our lives.

The how of premonitions

That an event which has not yet taken place and which cannot be predicted by normal means can be announced in advance seems impossible or magical. Usually, one can only announce what is imminent and unavoidable in relation to the logical sequence of things, but not events of which one is unaware! The reason why this is possible is that before they manifest on earth, all events already exist in the beyond in a subtle or ethereal form. These forms represent exactly the content of the future events. They are the models of the situations we will be confronted with in our lives. The earthly event therefore does not appear suddenly and randomly. Nor does it begin at the moment it becomes visible on earth. It already exists in the beyond as a form. This latter can be captured or felt inwardly by people who are receptive or who have a special connection with the event. There is therefore no divination or magic, but a

perception of the ethereal forms of the events. And this perception is intuitive, it is one of the manifestations of our intuition.

Testimonials

On 21 October 1966, a terrible landslide buried part of the village of Aberfan in South Wales. The hill of mining waste overlooking the village collapsed and destroyed 21 houses and the village school. 28 adults and 116 children were killed. A survey carried out after the landslide revealed that in the two weeks before the tragedy, more than 200 villagers had had premonitions about the coming tragedy. These premonitions manifested themselves either as a general feeling that something dramatic was going to happen, or as images of clouds of coal dust and frightened children running and screaming. The investigation does not reveal whether some people escaped the drama because of the premonitory warning.

In 1948, Wolf Messing (1899-1974), a famous Russian medium, travelled to the city of Ashgabat, Turkmenistan, to give a series of public demonstrations of his paranormal powers. Shortly after his arrival, as he wandered through the streets of the city, he was gripped by a frightening fear and an intense desire to leave the city as soon as possible. For the first time in his life, he cancelled his performances and left. A few days after his departure, an extremely powerful earthquake destroyed the city and claimed more than 100,000 victims.

Although one can only rejoice that Wolf Messing escaped a certain death, one cannot help wondering whether he was the only one to have been warned or whether other inhabitants of the town had also received a premonitory warning? This question arises every time there is an accident that claims many victims, but from which a person warned by premonition escapes.

To shed some light on this question, in 1960, researcher W.F. Cox looked at the attendance of trains that had had an accident between 1950 and 1955. He compared the number of passengers travelling on the train on the day of the accident with the number of those on the same train in the 28 days before the accident. His study revealed that in the majority of cases - but not all - the number of passengers was significantly lower on the day of the accident.

For example, a train in Chicago that had a serious accident on June 15, 1952 had only 9 passengers on board, whereas the usual number of passengers in the previous four weeks had been 62. The conclusion that was drawn from this study, among others, is that there is generally not just one person who receives a warning, consciously or unconsciously, but many.

Looking back on his life, everyone will discover many situations in which he had a premonition and was helped by it when he took it into consideration.

Chapter 9 Inspirations

Inspiration is that intuitive knowledge that suddenly comes to us and which brings us something that we were missing, but to which we aspired. It reveals to us the idea, the means, the point of view or the knowledge that we lacked. By shedding light on a subject that preoccupied us, inspirations takes us to a higher level of understanding or realisation.

In our lives, we are constantly seeking to achieve goals and projects, which involves developing, innovating, solving problems and finding answers and solutions. Sometimes, however, no matter how hard we try and how many different approaches we take, our efforts do not succeed. We then stop thinking about the subject for a while when, suddenly, from one moment to the next, what we were looking for, appears in the field of our consciousness. This thing appears in all its clarity and simplicity. We are strongly surprised and amazed by it, because it brings us what we were longing for, but we could not reach by ourselves.

A historical example of the suddenness of the inspiration and the exhalation it generates is that of Archimedes. Thanks to an inspiration he got while taking his bath, he suddenly understood what he had been looking for for a long time: why objects immersed in water float. He jumped out of his bath with joy and ran into the street shouting: "Eureka! Eureka! I've found it!"

"

There are countless areas in which inspirations manifest themselves. In all spheres of life, people can be suddenly inspired to find the solution they were looking for. These inspirations can relate to simple or very complex things.

It is the handyman who is inspired on how to proceed to carry out a difficult repair, the doctor on what care to give to his patient, the inventor on a new technical application, the scientist on the understanding of a natural phenomenon, the poet on the rhymes to use, the composer on the melody of his symphony, the painter on the composition of his painting.

A deferred intuition

Inspiration differs from the intuitive flash in that it does not arise directly, at the first contact with the problem or question, but later. It can occur up to several days, weeks or months later.

The great French mathematician, Henri Poincaré, says that exhausted by a long and fruitless work on complex equations, he had decided to give himself a rest. He interrupted his work, organised his leave and went to the chosen place. "When we arrived in Konstanz," he relates, "we took an omnibus and as I climbed up the steps, the solution came to me, without anything in my previous reflections seeming to prepare the way for it."

Dr. Albert Schweitzer had been thinking for months about how human beings should act in order to fully assert the wonderful thing that is life. He had been searching for the word or concept that would best express what he felt deep down within himself, but without success. Living in Africa at that time, he says that one day, as he was travelling on a steamboat on a river and it passed in the midst of a herd of hippos, the word "reverence for life" sprang up in him - and he knew he had the answer to his question. Months had therefore passed since he had started thinking about it and inspiration had come to him.

Response to an aspiration

Inspiration is the result of a desire, a request, a wish. It differs from other types of intuitions (intuitive flash, voice of conscience...) by the fact that these latter are not the object of an aspiration on the part of those who receive them. They spring spontaneously in the spirit.

Inspiration is not something one receives by chance or luck. In order to be gratified by it, one has first to give an impulse. Then the law of attraction of the affinities comes into play. The object of the impulse then attracts the content of the inspiration. Moreover, it is necessary that the impulse is maintained, kept alive, that the person cares about it..., otherwise it would quickly disappear and no longer attract anything. It is only after this period of intense inner activity that an inspiration can come.

Inspiration therefore comes only where there is an inner, even unconscious, aspiration or desire to receive. It is then understandable that we cannot be inspired by chance. Someone who is not interested in the statics of liquids will not suddenly get an inspiration in this field. Archimedes was inspired on this subject because it was a subject that preoccupied him.

Contrary to appearances, inspirations have nothing to do with mediumship. During a seance (or channeling session), the medium also receives information about things he did not know about. However, he does not initiate the thought that will attract them in return. On the contrary, his role is to empty himself of all thought in order to increase his receptivity. He is only an instrument through which the information passes, he is only a tool or means of communication between the beyond and the earthly plane. Most often, moreover, he is unconscious of what passes through him, whereas the one who receives an inspiration is very conscious of it. After all, the inspiration is intended to help him and it is he who will have to transpose it in the earthly reality.

An external source

During the time between the first contact with the problem or question and the time when an inspiration arrives, the person thinks about what is on his mind. However, although he thinks about it, the content of the inspiration is not the direct result of his reflections, it is not elaborated by him. It is rightly said that someone "receives" an inspiration. This expression clearly shows that the inspiration comes from outside and is given to the person concerned. Its external origin is also confirmed by the fact that inspirations bring an element unknown to the person.

With rational thinking, we start from the known and seek to go further. However, the result is never fundamentally different from what has been done so far. In inspiration, on the contrary, a leap forward takes place that brings something new.

The leap can be small or large

The inspiration is small when it is about personal concerns in relation to everyday life: inspiration about how to fix a broken machine, how to give a delicate explanation to someone, how to write a difficult letter, how to solve a conflict with a neighbour, how to find an object, etc.

The leap is great when it comes to things that go beyond everyday life and concern a large number of people: inspiration for the invention of a new remedy, for the manufacture of a utilitarian object (the wheel, the telephone...), a new understanding of a natural phenomenon leading to a gigantic step forward for science, the creation of artistic masterpieces...

Where do inspirations come from?

During an inspiration, the spirit intuitively captures something new that comes from the outside and that it has not produced itself. How is this possible? Where does this knowledge come from?

This knowledge corresponds to forms of ethereal matter which are in the beyond. We have already spoken of forms in the other world about premonitions, forms that represent future events. There are, however, other forms that represent things which the human being needs for his material and spiritual evolution and which he can capture through his intuitive faculties. These forms could be called "model forms", since they represent what the human being can copy, imitate and concretise.

It is logical that humans receive information and use knowledge that does not come from them. The human spirit is not the creator of the world in which it finds itself. It is a creature and therefore depends on the Creator and what creation has to offer. Moreover, it is a spirit which must evolve, so it has to learn. It needs help with practical things: the discovery of writing, agriculture, pottery, architecture... It also needs help with things that belong to the higher manifestations of human activity, such as the expression of beauty through art, which advances and ennobles the human being inwardly. Indeed, the great composers who capture music from the higher planes offer the developing human spirit on earth music of a higher value than they could have composed by themselves. This opens the human spirit to the vibrations of the higher planes, helping it to connect with these planes and supporting its ascent.

Testimonials

Regularly, in the course of everyday life, each person receives inspiration to help him cope with situations that arise. These inspirations and their good results are, however, rarely the subject of written testimonials. This is why the following examples of inspirations are those of great scientists or artists.

At the beginning of the last century, scientists sensed that nerve impulses are not only transmitted in electrical form, but also at the synapses (i.e. the space between two nerves) in chemical form. The German-American pharmacologist Otto Loewi (1873-1961) sought to carry out the experiment that would provide irrefutable proof of the existence of this chemical transmission. His numerous attempts came to nothing. One night, however, in 1921, he was inspired by a dream. It told him exactly how to proceed. Immediately after his dream, he woke up, quickly scribbles down the information received and went back to sleep.

The next day, he wakes up happy to be able to carry out the experiment, but, to his despair, he is unable to read his notes. He then spends a horrible day trying to decipher them and remembering his dream, without success. But he is given a second chance. The following night, the information he needs to conduct the experiment is again transmitted to him in a dream. It will lead him to discover acetylcholine, one of the neurotransmitters responsible for

the chemical transmission of nerve impulses. His discovery earned him the Nobel Prize in Chemistry in 1936.

Another scientist, who will be helped by two dreams to carry out his research, is Frederick Banting (1891-1944). Following the death of his mother from diabetes, he sought to determine the cause of this disease, which was still poorly understood at the time. One night, he had a dream that told him about an experiment to be carried out to find out the cause. This experiment leads him to discover the primordial importance of insulin. This knowledge is a great help in understanding the disease, but a way to cure it has yet to be found. In a second dream, he is shown how to produce insulin for therapeutic use. This "discovery" has brought relief to millions of people. He was awarded the Nobel Prize in Physiology in 1923.

Ambroise Paré (1510-1590), a French surgeon who trained as an autodidact on the battlefields, made great progress in surgery at the time. He was the first to practise ligatures, the idea of which came to him by inspiration: "It is without having seen anyone do it, without hearing or reading about it, that it pleased God to advise me of the idea of surrounding and tightening with a thread the gaping artery of amputees."

Great artists also rely heavily on inspiration to create valuable work.

The great German composer Richard Wagner (1813-1883) received the inspiration for the orchestral overture to his opera the "Rhinégold" when he returned from a long walk: "I lay dead tired on a hard couch, waiting for the longed-for hour of sleep. It did not come; but I fell into a kind of drowsiness, in which I suddenly felt as if I were sinking into rapidly flowing waves. The sound of the flowing water took shape in my brain like a musical sound, the chord in E-flat major, which resounded continuously in broken forms; these broken chords seemed to be melodious passages in increasing movements, and yet the pure E-flat major triad never changed, but seemed by its continuity to give an infinite dimension to the element into which I was sinking. I awoke from my slumber in a sudden terror, feeling as if the waves were rushing far above my head. I suddenly recognised that the orchestral opening of "Rhinégold"... had finally been revealed to me."

The English poet Samuel Coleridge (1772-1834) wrote the poem entitled Kubla Khan, which is held to be one of the most beautiful in English literature. This poem is the result of an inspiration that came to him in his sleep. Samuel Coleridge explains that he had fallen asleep while reading the story of the Mongolian emperor Kubla Khan. His sleep lasted three hours. During it he had magnificent visions on which, still in his sleep, he composed two to three hundred verses, "if one can speak of composition", he wrote, "since the images rose before (me) like things, with a parallel production of the corresponding expressions, without sensation or conscious effort". When he awoke, he grabbed his pen and enthusiastically began to write his poem. Unfortunately, he was interrupted. An hour later, when he wanted to continue with the transcription, he found with dread that he could no longer remember the end of the poem. The poem remained unfinished and consists of only about fifty verses.

In these two examples, inspiration comes to these artists when they are in half or full sleep. However, it can also appear in a state of wakefulness.

About the way the composer Frederic Chopin (1810-1849) received his inspiration, his close friend George Sand recounts: "His creation was spontaneous, miraculous. He found almost without searching or anticipating. It would arrive at his piano without warning, complete,

sublime, or it would sing in his head during a walk, and he would hurry home to play it on his instrument."

Inspiration is generally considered to be something quick and short, which fills the artist for a moment and then stops. In reality, it can last and extend over time. This is the case when the artist writes a long work or goes through a period of great creativity.

The year 1815 was particularly rich in inspiration for the Austrian composer Franz Schubert (1797-1828). Barely 18 years of age, he composed 137 Lieder (songs) that year, 29 of them for the month of August alone. These included many which are considered among the best he ever wrote. The speed of execution and the beauty of the works bear witness to the fact that they were not composed by the intellect, but by inspiration.

The German poet Rainer Maria Rilke (1875-1926) wrote in 18 days not only his elegies, but also his 55 "Sonnets to Orpheus". Most of them were written in a single draft, without any corrections. These pieces are of a different fracture from his other productions and considered to be his most beautiful poems. Rainer Maria Rilke speaks of the "nameless storm, a spiritual hurricane" about this period of inspiration which allowed him to write all these works.

Inspiration comes "from above"

The human being has reflective and creative faculties. He can invent all sorts of things and create works of art of his own accord, which are then his production. It is a work that goes from bottom to top. A contrary movement takes place in the case of inspiration. The human being receives something from above and then uses his faculties to carry it out here below.

Something that was above, in the "sky", comes down to earth. It is a gift, a donation. And this gift is received thanks to our intuitive faculties.

Part 3 Developing our intuition

Chapter 10 Why aren't we more intuitive?

We all have a wonderful faculty for understanding and directing our lives: the intuition. However, everyone can see that intuition is not very active in us. We function above all with our intellectual faculties. Is this situation normal? Is it natural that we are so lacking in intuition?

According to the Grail Message, this predominance of the intellect is not normal and even harmful. With so little intuition, the human being lacks something.

The reasons given by the Grail Message to affirm this are based on its spiritual approach. These reasons could therefore be considered only as 'views of the spirit', hovering in the air, with no relation to reality. However, many down to earth facts confirm the reasons put forward by this spiritual work, thus proving their validity.

The causes of the current intuitive weakness

In the Grail Message, it is explained on the one hand that the spirit, as such, functions only with its intuitive faculties and that, on the other hand, it is only when the spirit is incarnated in a physical body that the brain and the intellectual faculties begin to manifest themselves.

Being of different kinds the spirit and the brain each have their own area of activity. The spirit, with its wide and complete view of things, is made to decide and direct; the brain, with its more limited and gross matter-related capacities, is made to realise and execute physically. The human being on earth therefore needs both, his intuitive and intellectual faculties since they are complementary.

The Grail Message also reveals that although they work closely with each other, the spirit and the brain do not occupy the same hierarchical rank. By virtue of its superior capacities, the spirit occupies the dominant position, it has a leading role; the brain has a subordinate position, its role is to execute in gross matter the decisions of the spirit.

This way of functioning is the normal one, because it is in accordance with the characteristics of the two actors involved: the spirit and the brain. But for a long time now, this distribution is no longer respected, the hierarchical order has been overturned and the intellect has usurped the place of the spirit. Now it occupies the dominant position, and the spirit has been relegated to a subordinate one. The intellect therefore no longer refers to the spirit. It no longer awaits the spirit's directives as it should, but seeks to take the lead and manage alone. The Grail Message speaks in this respect of "the domination of the intellect".

How did it come to this?

For a good understanding of the subject, it must be remembered that the human spirit has its origin in the spiritual plane. It is independent of the physical body and existed long before the

latter was formed to receive it. The human spirit does not originate from the physical body, but is incarnated in it to use it as a tool during its earthly stay.

Another point to mention is that the first human spirits to come to earth needed a physical body in which to incarnate. The bodies closest to their needs were the bodies of apes. Indeed, the spirit has a human form. It can only incarnate in a physical body that has such a form or is closely related to it, which is the case of the physical envelope of primates.

The human being is therefore descended from the ape as far as his physical body is concerned, but not as far as his "ego" is concerned.

The brain of the body in which the first spirits incarnated was foreign to them. It was a tool that they did not know and that they had to learn to use. This learning was done gradually. What they learned was passed on from generation to generation. Thus, more and more eloquent testimonials appeared: tool making, use of iron, hunting, agriculture, house building, various crafts, art, etc.

The more the brain's abilities developed and improved, the more it was possible for the spirit to realise its will in dense matter, in other words, to act on it, transform it and direct it according to the spiritual criteria it possessed. It was a happy time, the Golden Age, in which a harmonious and balanced collaboration between the intuitive and intellectual faculties was established: the spirit directed according to its broad views, the intellect executed.

Evolution could have continued in this way, the spirit developing more and more through its experiences in gross matter, the brain progressing in parallel. However, things did not happen this way, says the Grail Message. The human being decided to concentrate his efforts above all on his intellect. He admired the level of development reached by his intellectual faculties, which he had increased by his own efforts. He enjoyed using them and gave them more and more attention and time. He even worshipped them, considering them to be the highest faculties in himself. They naturally ended up being much more developed than his intuitive faculties.

The two faculties that human beings had, to direct themselves in life, were now unequal. They no longer worked in balance and harmony. Many problems and conflicts arose as a result. Rather than trying to solve them by making more use of his intuition, which in time would have restored the balance between the two faculties, the human being decided instead to make even greater use of the one that was stronger and now more familiar to him: the intellect. Continuing along this path, he further accentuated the imbalance between these two faculties.

The natural and inevitable consequence of this was that as the intellect progressed, the intuitive faculties stagnated and then regressed.

This is, therefore, in broad outline, the path that humanity has followed and which explains why today the human beings are so unintuitive.

Confirmation by the facts

A reversal of the natural course of things of such importance cannot remain without effects in gross matter. These effects should even be easy to see in the brain, since, according to a great law of evolution, "function creates the organ". In other words, the more an organ is used, the

more it develops. Now, as we saw in Chapter 4, the seat of the intellect is the frontal brain and the bridge to intuition is the cerebellum. Concretely, this implies that the size of the frontal brain must be much larger now than it was in the past, but also that the cerebellum, the support for intuition, must be much smaller than the frontal brain. Many facts confirm that this is indeed the case, thus testifying to the reality of the reversal of the hierarchy described in the Grail Message.

With regard to the present state of the human brain, an anatomical study of the contents of the skull shows that the frontal brain is very clearly enlarged in comparison with the cerebellum. The frontal brain occupies almost the entire skull, leaving only a small space for the cerebellum, which appears to be crushed underneath its mass.

A comparison of the weights of these two organs clearly reveals gross disproportions between them, to the benefit of the frontal brain. The average weight of the brain is 1400 g, whereas the cerebellum weighs only 150 g, i.e. about nine times less, and this for two organs which should have been of equal importance!

If we now leave aside the comparative study of the brain and the cerebellum and turn to that of the frontal brain (seat of the intellect) alone, we can see that various facts also testify to the considerable increase in its volume over the course of human evolution.

The studies carried out by anthropologists on the skulls of our distant ancestors show a continuous and very clear tendency towards an increase in cranial volume. The mass of the inner volume of the skulls can easily be calculated by means of casts. The brain volume of the Australopithecus, which is probably the ancestor of the first humans and lived about 5 million years ago, was 450 cc. In Homo erectus, 1.5 million years ago, it was 1,000 cc. In Homo sapiens, the man of today (from 50,000 years ago to the present day), it reaches 1,400 cc!

The observation of the external appearance of the skull is also instructive. It gives an idea of the place occupied by the brain and the cerebellum over time. It shows that in the oldest known skulls, the rear part, the "bun", where the cerebellum is located, is much larger than it is today, while the front part, the seat of the intellect, is much less developed than it is now.

Thus, over the course of time, there has been a gradual narrowing of the rear part of the skull where the cerebellum, the seat of intuition, is located, and a gradual increase in the frontal part where the frontal brain, the seat of the intellect, is located.

Similar information is also provided by embryology. One of the basic laws of this science is in fact that the human embryo goes through all the stages of evolution during its uterine life. Thanks to the sophisticated means at our disposal today, it is possible to follow the development of the brain and cerebellum in the skull of the foetus and thus make interesting observations about how they have developed over the millennia. This development takes place differently for the cerebellum than for the frontal brain.

The growth of these two organs initially takes place in parallel. Then the growth of the frontal brain accelerates and the one of the cerebellum slows down. The cerebellum reaches its maximum volume between the 4th and 6th month of pregnancy, while the frontal brain continues to develop until the end of the pregnancy and continues even afterwards. At birth, the skull circumference of a newborn baby is 35 cm and a year later it reaches 50 cm. However, it is not the volume of the cerebellum that develops so rapidly - it has already

reached its peak around the 6th month of pregnancy - but the volume of the frontal brain, the seat of the intellect.

Scientific knowledge therefore confirms very clearly the process of hyper-development of intellectual capacities and loss of intuitive faculties, described in the Grail Message.

The domination of the intellect

"Domination of the intellect" is an expression used in the Grail Message to refer to the strong tendency we have to listen and follow our intellect rather than our intuitions. As the intellect has become more powerful, it imposes itself with force. It weighs more heavily in the balance than intuition, hence the predisposition to lean to its side.

The domination of the intellect is a reality that we can easily observe because we experience it regularly.

When we exclusively use our intellect to solve a problem, we are sometimes drawn into endless analyses and reflections that exhaust us. The spirit then seeks to impose a pause to cut off the flow of thoughts. However, the intellect will oppose the desired interruption. It will continue to analyse the situation in order to find a solution, so that very quickly we find ourselves once again dwelling on the problem, considering and analysing it from all angles, without being able to stop.

When making a decision, we sometimes feel very clearly and forcefully what we have to do. Although this intuitive feeling is not always intellectually explainable, it is obvious to our spirit. Our decision has been made and we are determined to carry it out. The intellect, however, whose point of view necessarily differs, will not be so easily dismissed. It will come up with all sorts of arguments to change the spirit's decision and bring it back to its own views. The arguments invoked by the intellect are logically explicable and are terrestrially justified, so much so that in the end we change our minds. We then embark on a project or activity that basically we do not want or believe in.

The struggle between the intellect that imposes its views and the spirit that seeks to get its will across is also revealed when someone does something wrong. He knows that it is harmful, the voice of his conscience tells him so quite clearly. He is aware of it, but the arguments of the intellect come with force. Although they are very mundane and self-serving and do not stand up to moral scrutiny, the human being agrees with them. These arguments are so logical and pleasant to hear. Moreover, they do not require any effort of will on his part. He then allows himself to be convinced by them and acts against his intuition. This fact happens very often and again shows the domination of the intellect over our intuitions when we don't make enough effort to oppose it.

The domination of the intellect also manifests itself in the field of artistic creation. The inspiration that the artist receives is something elevated that he must transpose in gross matter. In the beginning, he does this very spontaneously, therefore intuitively. But the intellect must also act for the final form. This intervention is inevitable and also desirable as long as it does not go too far. Indeed, because of its domination, the intellect tends to overdo it. The content of the inspiration is then made too physical, which impoverishes it. The artist then tries to make various improvements. If he doesn't pay attention, he uses his intellect again rather than

his intuition, which makes things even worse. Many artists are confronted with this struggle between their artistic intuition and their intellect.

The composer Frederic Chopin (1810-1849) is a good example. Those close to him spoke of the ease with which he captured the most beautiful melodies by inspiration, but of the difficulties he encountered in transcribing them onto paper. Sometimes the intellect was so dominant that it was very difficult for him to do this task properly. The more the intellect intervened, the more the work changed and moved away from what it was at the beginning, to the great despair of Chopin himself. His close friend, George Sand, recounts: "He spends days of nervous effort and almost frightening despair. He keeps altering and retouching the same sentences over and over again and walks back and forth like a madman!" Frédéric Chopin only regained his equilibrium when he abandoned the corrected versions under the excessive influence of the intellect, to return to the original versions directly inspired by his intuitions.

These few examples of the domination of the intellect are not exhaustive, there are many others.

The domination of the intellect is not inevitable

The domination of the intellect makes us less intuitive. However, this domination has only been possible because as a spirit we have abandoned - and are still abandoning too much - intuition in favour of the intellect. However, this domination is not irremediable. Thanks to our free will, we can decide to be more alert and active in spirit.

Chapter 11 **What can be done to develop intuition?**

The domination of the intellect has had two harmful consequences on our intuitive faculties. The first is that we don't hear our intuition as well as we should, so we end up not listening to it anymore. The second is that our intuition has weakened, it is no longer as strong as it should be.

To become more intuitive, it is therefore possible to do two things:

- be more attentive to our intuitions so that we receive what they bring us;
- increase the capacities of our intuitive faculties so that they develop fully.

Let's take up these two points.

Being attentive to our intuitions

Every human being has intuitions, because intuitive faculties are an integral part of the spirit. Despite the domination of the intellect, intuitions continue to manifest.

In some people, intuitions are very weak, in others stronger. Their intensity also varies according to the time or circumstances. But the spirit from which they emanate is alive. It cannot help reacting to the facts and situations it is confronted with and thus emitting intuitions.

In order to be more attentive to what intuitions tell us, it is essential to pay attention to them when they manifest. Rather than letting them pass unnoticed, we must make the effort to be vigilant and grasp them as soon as they arise. And once we have received them, we must also be concerned about what they communicate to us. In this way, we are once again active on an intuitive level. Our sensitivity to our intuitions increases and we perceive them more often and more clearly. In other words, we become more intuitive.

Increasing our intuitive abilities

Intuitions arise spontaneously. Therefore, we cannot act directly on them. However, the spirit is the starting point for intuitions. The more awake and active it is, the more strongly the intuitions will manifest themselves.

Thus, by strengthening our spirit, we develop our intuitive capacities. To achieve this goal, we need to use our spirit more. It is like a muscle: the more it is used, the more it develops and becomes efficient.

At present, we almost exclusively use our intellect. That is why our intellect is so powerful and why our vision of the world is primarily materialistic. However, as much as we intellectualised ourselves in the past by constantly using our intellect, we will become strong in spirit and therefore intuitive if, now, we approach life with a spiritual approach.

So what can be done to strengthen the spirit?

There are two ways to achieve this goal:

- strive to live according to spiritual values;
- acquiring spiritual knowledge.

Living according to spiritual values

Spiritual values escape the intellect. They are of a different kind. Indeed, the intellect belongs to gross matter, while spiritual values have their origin in the supraterrrestrial. The intellect can therefore neither understand nor use them. Thus, when we strive to live according to spiritual values, we solicit the spirit. As a result, it is activated, strengthens and develops.

Spiritual values include a sense of right and good. The human spirit possesses within itself the ability to recognise what is in keeping with justice and what is good rather than evil. It only needs to weigh its decisions or actions for a few seconds to know whether what it is going to do is right or wrong. Likewise, when he witnesses an injustice or suffers an injustice, he knows it immediately. The speed with which he becomes aware of it in both cases shows that it is an intuition that is at work here, not the intellect.

In trying to approach life according to these values and acting according to them, the spirit is solicited. The regular and constant effort to be just and good strengthens it. Over time, it becomes stronger and more developed, which increases its intuitive capacities in general. We become more intuitive.

We can, for example, look for what is right and wrong in social relationships and in the way we behave with others. We can also organise our own lives according to what is fair, rather than according to what is advantageous for us but detrimental to others. Another possibility is to always seek to act according to what is good, that is to say, in an honest, constructive and ennobling way.

Acquiring spiritual knowledge

Another way to strengthen the spirit is for it to acquire spiritual knowledge.

Indeed, if our intellect is so developed, it is because it has worked a lot to acquire material knowledge and constantly uses it to apprehend its environment, as well as the events and phenomena that take place there. Learning this knowledge and using it has transformed the intellect into the tool it is today.

However, similar work has not been done with the spirit. Our education has not - or very little - transmitted spiritual knowledge to us, that is to say, knowledge about the supra-terrestrial. Without this knowledge, we also lack the possibility of using it to approach life.

Few people have a clear idea of what the human spirit is, how it separates from the body at death, what the beyond is like where the spirits of the deceased go, where the spiritual plane is from which the spirit originates, why spirits incarnate on earth, how their fate forms ... Similarly, few people know the spiritual laws that govern their lives : the law of sowing and reaping, of attraction of the affinities, of the balance between giving and receiving... and the high spiritual values according to which they should be guided.

A precious help in acquiring the spiritual knowledge that the spirit needs is the work *In the Light of Truth, the Grail Message*. This book does not only explain what intuition is, but also provides this indispensable spiritual knowledge.

By striving to acquire spiritual knowledge, we force the spirit to become active. It must make efforts to understand this hitherto neglected area. It must apply itself to familiarise itself with new notions and integrate them. All this activity strengthens and develops it. It grows more and more. The development of the spirit then continues by the use it makes of this knowledge. Indeed, if it wants to, it can react from now on to situations and problems that come to it by using the spiritual knowledge it carries within it. By regularly activating itself in this way, the spirit becomes ever more capable and strong, and we become more and more intuitive.

Author's Note

You can find information about the work

In the Light of Truth, the Grail Message by Abd-ru-shin
at www.grailmessage.com