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## THE PSYCHIC TRIAD

In speaking of insight or intuition, we are speaking of two things as old as the hills, certainly as old a human time itself.

Save for the most hardened of our modern scientific standard intellectual skeptics, from time immemorial everyone else has accepted the existence of both. Webster's even uses them as synonyms and in our modern frames of reference we tend to use them erroneously and interchangeably, thinking we know what they mean.

Bearing in mind the fact that when we do happen to see the psychic kingdoms in operation we can also observe their stunning precisions, it will stand us in good stead to clear up the rather murky modern intellectual waters that surround these two psychic concepts. Otherwise, they will not "resonate" with our own inner psychic workings.

To begin with, our modern intellectual culture accepts "insight" as rational and logical and therefore as reasonable and legitimate and to be trusted. On the other hand, "intuition" is often relegated to the irrational illogical illegitimate side of things (even though it is well-established that many hardened anti-psychic rationalists often have had (secret) recourse to it.) Not only does this separation into legitimate-illegitimate seem a little artificial and arbitrary, but it results in one of those enigmas that are rather typical of our modern culture when it comes to trying to figure out how our mind-management's psychic underside is working.

I suppose Webster's is trying to tell us something when it says, of intuition, that it is "an immediate apprehension or cognition, knowledge or conviction gained by intuition, the power or faculty of attaining to direct knowledge or cognition without rational thought or inference, quick and ready insight." About all that can be ascertained from these modern definitions is that intuition is something that takes place in the absence of rational thought or inference, which, of course, is exactly what makes it illegitimate (in our Western culture -- it is not illegitimate anywhere else in the world.)

If we go back to Noah Webser's Original 1825 American Dictionary of the English Language, we can find a definition which means approximately the same, but is more understandable:

"A looking on; a sight or view; but restricted to mental view or perception [emphasis is Webster's]. Particularly and appropriately, the act by which the mind perceives the agreement or disagreement of two ideas, or the truth of things, immediately, or the moment when they are presented, without the intervention of other ideas, or without reasoning and deduction."

In a sense then, intuition refers to having the power of discovering truth without reasoning, which is to say, outside the processes of reasoning (rational logic).

Now, if you carefully consider these English definitions, new or old, you might begin to notice something that I'll now point out. These definitions refer totally to processes that go on inside US, and they do not connect us up to anything outside us save for truth (which is patently abstract at all times) and to right and wrong (which are relative value judgements at all times.) To be perhaps a little unbearably redundant, it is true that true truths truly exist, as do true rights or wrongs, but, in essence, within the contexts of our English definitions, truth and right or wrong can be, indeed, anything we want them to be -- and, I dare say, usually are.

If we fall back to the Latin roots of intuition, we can glimpse a fundamentally different picture, and get some idea of where our English definitions have gone astray. Our word "intuition" is made up of the Latin in + tueri which means in-

looking-at, which is to say, contemplation, which is precisely what the Latin intuitio meant.

Today it is true, of course, that we think of contemplation as in-looking-at. But to the Romans, contemplation is made up of com (with) and templum, which together meant within a place marked out for observation of auguries -- which, of course, meant and still means presaging, foretelling, and predicting the future especially from omens.

Here, then, we can finally glimpse what it is that our intuitional processes connect up to -- the future -- a word that is thunderously absent in our modern definitions of intuition.

We can now put together, in English!, a concept-definition for intuition. It would read something like this: in-looking-at the direction the present is heading for in the future, especially by observing the "omens" present in the present, and doing all this with some inner psychic faculties that can operate independently of our standard intellectual powers of reason and logic.

All by itself, intellect cannot do this. The best it can do, devoid of any intuition, is to project a future based upon whatever reason or logic is contained in it.

But if we go back to intuition's Latin root