

INTUITION

Hugo Casas, FRC

Grand Master of the Spanish Grand Lodge for Europe, Africa, and Australasia



*Aristotle with a Bust of Homer, by Rembrandt (1653).
Aristotle analyzed the golden mean in Nicomachean Ethics.*

Many people have likely heard of the golden mean. It is that virtue which makes us stand or progress at an equal distance from the two extremes, that is to say, which keeps us away from excesses and places us in the middle ground.

As I was thinking about this, I realized that I could fall into the error of the extreme by finding deep definitions of intuition, such as that of the famous philosopher Dane Rudhyar, which reads: “Intuition is the holistic perception, the awareness of being: the ability to be aware of the identity of the whole.”

Based on this concern, I then thought that this piece should be more informal, fraternal, and I looked for a more friendly definition, something that is simple to understand but at the same time has some depth. The following definition came to mind: “Intuition is that thing that you know, that you don’t know how you know it, but that you know that you know.”

After repeating this several times, I realized that, with this definition, I lacked some information, which is why it was not a good way to start, and why I had to apply the middle way, the one that the Rosicrucian teachings offer.

From the very beginning, our teachings explain that all human beings are endowed with an objective consciousness, which is based on our five physical senses and on the set of subjective functions or faculties i.e., mental processes such as imagination, memory, reasoning, etc. We are also endowed with a subconscious mind which acts under the control of the Cosmic Consciousness present in our whole being. This does not mean that we are animated by four different types of consciousness: objective consciousness, subjective consciousness, subconscious consciousness, and Cosmic Consciousness. In reality, in the human being, there is only one consciousness at work, Cosmic Consciousness, which, as we observe in the case of the human being, is multiple in



its manifestations and corresponds to the Cosmic, that is, to the set of natural and universal laws through which the Divine Intelligence manifests Itself in the whole of Creation.

Therefore, if all human beings shelter the universal flow of Cosmic Consciousness, which is perfect in the image of its source, this means that we are permanently linked to this Intelligence and possess It in the depths of our being, so that It is also in the depths of our being that the knowledge of the past, present, and future is to be found. In other words, given the presence of Cosmic Consciousness in our being, we all potentially possess the key to all the mysteries of the universe.

But then why don't we have access to this source of knowledge at all times or whenever we need it? Because our objective consciousness, that of our five physical senses and subjective functions or faculties, is limited to the perception and interpretation of the material, visible, and tangible world. Therefore, in order to gain access to this knowledge, we have to use other faculties that transcend the limited powers of our mind, faculties that Sri Aurobindo called "supramental," intuition being one of the main ones, since it enables us to transcend the limits of our mental faculties.

It is curious, even paradoxical, that we are used to sharpening our senses when we want to see or hear something, and yet, for intuition to manifest and be effective in us, we must silence objective reasoning and listen to the greatest of masters, our Inner Master.

We can consider intuition as the faculty of perceiving immediately, without any kind of intermediary, and of understanding without the intervention of reasoning, a situation, a behavior, a principle, a law, or any knowledge; however, as it is not a mental faculty, it does not depend on our brain either, although it needs the brain to manifest itself in our objective consciousness. From the Rosicrucian point of view, intuition is a spiritual faculty, to be more precise: its roots are in our most divine dimension, that is, in the soul, and for this reason, when it occurs in us, it has that marked realism that we have all experienced at some time, although, being so influenced by rationalism, we find it very difficult to give credence to that which deviates from logic or shows some sort of empirical basis, which is why we find it difficult to approach intuition or intuitive thinking.

But let us continue to be walking question marks: if intuition is a spiritual faculty, how does it manifest in us?





The answer lies in the Sixth Law of the Rosicrucian Ontology, which states that, “A person is a double being in their nature, but triple in their manifestation.” That means a person is composed of a dense physical body and a soul of a spiritual nature. When the soul is incarnated in the physical body of a human being at birth, it generates an intermediate body called the “psychic body” which allows the soul to be in contact with the physical body and to manifest itself on the terrestrial plane. Intuition is one of the means by which our inner self can manifest in the physical body, for it is the repository of the Knowledge that we must acquire from life to life and without which it is impossible for us to become aware of the perfection of our own nature, the ultimate goal of our evolution.

Intuition can manifest itself in different ways in us: through thought, through feeling or emotion, through the reception of an inner voice. In all cases, in this way, it is possible to obtain answers to the specific questions we ask ourselves, as long as these questions are legitimate and acceptable from the cosmic point of view.

The following question often arises: how can we develop intuition in ourselves? First of all, we must have the inner certainty that it is a latent and existing faculty within us, and that it can therefore be developed,

stimulated, maintained, and exercised in all facets of life, if we allow it to manifest itself without obstructing it with mental processes. Doubt and skepticism will not benefit our intuitive thinking, and it will therefore be necessary to give it similar importance as the importance given to our intellect or to our objective perceptions. This may be why some people are more intuitive than others.

Another important point in developing our intuition is that it cannot be developed in all the fields of our lives. In other words, we will only be able to perceive what we are able to understand, and so we will have little or no chance of receiving insights into matters that are not close to our temperament or background.

The development of intuitive thinking takes place in us to the extent that we remain in harmony with the Cosmic, for it is in the Cosmic that intuition has its source. It must pass through us as if we were a channel, and in this sense meditation, especially in its passive phase, plays an essential role, for it is a time when we are in harmony with the Cosmic, which will facilitate the reception of intuition.

Since I mentioned earlier that within us lies the knowledge of the past, present, and future, it is important to distinguish between intuition and premonition, because, even if it is very subtle, it



does exist. We could say that intuition corresponds to an event that has already taken place, even if we have no objective knowledge of it, while premonition, which means “prior warning,” is closer to an inner perception of an event that has not yet taken place, although it should be understood that premonitions do not necessarily have to happen, especially if they directly concern the free will of the people involved. It is therefore preferable to consider premonitions as probabilities or warnings.

As we have just seen, there are a number of factors to be observed in order to release this and other dormant faculties which we all treasure and which we must seek to awaken through our mystical experiences and our work in our sanctums, but this does not mean that the development of the faculty of intuition requires exclusive conditions which are difficult for the majority of people to meet. Even science now indicates that it seems enough for the human being, especially up to the end of the infantile stage, to have a healthy development, in contact with the greatest possible

diversity of stimuli provided by the natural and human environment, on which the intuition feeds, for this development to take place. Educational theorists, parents, and educators should take this seriously.

And since I have referred to science, it is also remarkable to notice that this field, through the statements of many scientists, agrees that no scientific discovery or creative production has ever been the sole result of objective mental activity. Perhaps this is why Einstein said that intuition is the only thing that really counts, or why Thomas Alva Edison tried to induce short dreams when working on his inventions. When he felt blocked and unable to continue his research, Edison would simply try to sleep, and he claimed that this practice always gave him additional insight into the questions that blocked him, thanks to the intuitive symbols he received during these short sleep phases.

In fact, contrary to popular belief, the scientific method combines both intuition and empirical observation to reach new horizons and new knowledge. New ideas are born of intuition, without which the information acquired through random



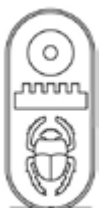


observation would be an accumulation of meaningless circumstances. Intuition and reason place these same observations in a meaningful relationship and in an ordered system that allows the new ideas formulated as hypotheses by intuition to be verified and validated.

Sir Francis Bacon, in the seventeenth century, and Immanuel Kant, in the eighteenth century, recognized the role of intuition in research activities and defined it as the thought process that aims to arrive, without diversions, to the object or phenomenon under study. The Mexican scientist Arturo Rosenblueth stated that, in the scientific method, intuition is manifested as the problem or phenomenon to be studied, and that the formulation of the working hypothesis, the selection of the experimental method, and the final construction of the theory are also essentially intuitive. He added that in research, experience is important, but the decisive factor is intuition.

Einstein is also said to have shared the following idea: The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift.

Carl Gustav Jung, MD defined intuition as an unconscious process resulting from the emergence to consciousness of an unconscious content, a sudden idea, or a presentiment. It is similar to a process of perception, but unlike conscious sense activity and introspection, this perception is unconscious. Jung also differentiated between instinct and intuition, which are not identical, since instinct, from a biological point of view, is an innate behavior present in many species, which appears as an already determined adaptive response without the need for learning and, therefore, oriented towards evolutionary success, whereas intuition seems to be exclusive to human beings and is the result of learning and experience.



If I refer to the fact that intuition seems to be a human characteristic, it is because it is difficult to deny the extraordinary abilities of some animals such as dogs and cats, of which we all know extraordinary stories in which, for example, after being separated from the place where they lived with their masters, they managed to find their former home after journeys of several hundred miles.

Finally, we must also consider as excellent the survival techniques and ways of life of our primitive ancestors, who had no other guide than the learning that their time offered and, in the end, it is their intuition that has allowed us to be here today.

Therefore, we must learn to trust our intuition. There is no doubt about its reliability; the problem is to know how to interpret it correctly and to develop the capacity to become aware of the intuitive faculties we possess. We also have to take into account the fact that we are trying to use a faculty that we have not developed with age, as is the case with the abilities related to the senses. We are also confronted with the fact that we

have not been brought up in the world of intuitive development, quite the contrary, because as children we were told not to pay attention to these impressions, that all these matters were a product of our imagination and that we were dreaming. So we have to ask ourselves what it means to reactivate a potential faculty that we have not cultivated and used for many years, and about which our consciousness has been implanted with the idea that there is no point in using it.

The result of all this is that we often come to the erroneous conclusion that our personal intuition is not correct and does not work, even though we are more or less aware that intuition, despite not belonging to us, has its roots in the Cosmic, in the Universal Spirit which is in all the atoms of our being, and which, therefore, not only does not make mistakes, but is capable of perceiving the solutions to our problems and bringing them to our objective consciousness, even though we are not able to interpret them.

Intuition looks for patterns to give quick answers and these patterns emerge through proper training. Let us be aware



The Shekinah in the Grand Temple in San Jose, California.



that we have spent our whole lives communicating with other people and trying to decode what the media tells us, and that this communicative intuition provides us with many clues to which we look away because we continue to believe in the primacy of the rational path and that it alone is worth listening to.

I now propose a mystical experiment related to our theme: we have understood the importance of being able to listen, on our mystical path, to our Inner Self, our Inner Master, in order to get in touch with our most divine dimension, with our soul. That is why I would like to draw your attention now to the following poem entitled “Yo no soy yo” (I am not I), written by the Spanish Nobel Prize winner Juan Ramón Jiménez:

I am not I.

I am this one
walking beside me whom I do not
see,
whom at times I manage to visit,
and whom at other times I forget;
who remains calm and silent while
I talk,
and forgives, gently, when I hate,

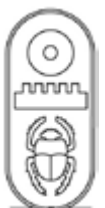
who walks where I am not,
who will remain standing when I
die.

Now, intone the vowel sound AUM three times. This vowel sound produces a harmonization between the physical, psychic, and spiritual aspects of our being, which is effective when we wish to harmonize with our Inner Self. Each of the three letters of this vowel sound represents a point in our sacred triangle as it manifests on the visible and invisible planes.

The vowel sound AUM is normally intoned on D below middle C. Since this note is very low, we will intone it on D above middle C.

As mentioned earlier, the human being is double in nature and triple in manifestation. So I now recommend that you concentrate for a few moments on the triangle, formed by the three lit candles. The first one represents our physical body; the second one our spiritual body i.e., our soul; and the third one our psychic body.

Now, while holding the image of this trinity of lights, close your eyes and take a series of deep positive breaths, that is,





inhale deeply through the nose, holding the air in your lungs for a few seconds, but without discomfort, and then exhale through the nose.

Become aware of your breathing and focus your attention on the movement it produces.

Since the purpose of this mystical exercise is to commune with your Inner Master, mentally affirm this desire with the following request: “I wish to commune with my Inner Master.” Repeat this request as often as necessary, until you feel it in your mind and heart.

In this state, surrender to Cosmic Communion.

When you are ready, slowly return to the objective plane, take a deep breath and become aware of your surroundings; take another deep breath and move your feet and hands; take a third deep breath and, when you are ready, open your eyes.

In humility and supplication, bow your head slightly forward, and recite mentally the following closing:

God of my Heart, God of my Realization, I thank You for the privilege of approaching You, and for all the gifts I have in my life. In all humility, I beg You to inspire me on the path of goodness and to raise me in the understanding of Your laws, so that I may be a living expression of Your perfection. My deepest desire is for people to know happiness and Deep Peace, so I ask You to help all humanity and guide them on the path of evolution. So Mote It Be!

With this experience completed, I wish that through the tools that the Grand Architect of the Universe has made available to us, and through our efforts as Rosicrucian students, our soul, the rose, will blossom, and that its live petals will be our guide on the mystical path that leads us to Peace Profound.

So Mote It Be!