



The Role of Intuition in Psychotherapy

HANDOUTS

Yolanda Koumidou-Vlesmas, LCSW

Executive Director

516.568.0306

www.koumidoucenter.com

Avenues to Understanding

Spirit cannot be understood through mind

THE different avenues which lead to spiritual understanding can be understood best through an initial distinction between spirit and matter. In order to understand matter, we have material means, and in order to understand the spirit we have spiritual means. Matter is understood through the mind or the intellect working upon data given through the different senses, but Spirit can be understood only through the spirit itself. This highest form of understanding, in which the spirit enjoys self-knowledge without using any instrument or medium, is very rare and most difficult to attain. The best approach for the understanding of spirit is through the heart and not through the mind.

Conceptions and attitudes of mind towards matter inadequate for spirit

The mind is accustomed to work upon material things, and its driving power for this intellectual understanding of material objects is derived from lusts and cravings. When mind is turned towards spiritual problems it tackles them along lines to which it is accustomed and, in so doing, uses concepts which it has invented for the intellectual understanding of material things. However, this approach to understanding spiritual problems is doomed to fail, because all concepts which the intellect evolves for knowledge of material things are inadequate for understanding the spirit. It is like trying to see through the ears or hear through the eyes. If the mind tries to understand the spirit independently of the heart, it is bound to use analogues from the material world; and this inevitably leads to the spirit being looked upon as an object of the mind, which it is not.

Conflict between mind and heart

As contrasted with the method of the mind, which has its foundation in sensations and which proceeds through inference and proofs to conclusions, there is the more direct method of the heart which intuitively grasps the values that are progressively realized in the life of man as he goes through the diverse experiences of the world, and as his attention is centered on arriving at spiritual understanding. In the life of most persons the mind and the heart are at loggerheads and the conflict between the two creates confusion. The heart, which in its own way feels the unity of life, wants to fulfill itself through a life of love, sacrifice and service. It is keen about giving instead of taking. It derives its driving power from the inmost psychic urge, expressing itself through the immediate intuitions of the inner life. It does not care for the proofs or intellectual corroborations which the mind seeks while dealing with material objects. In its objective handling of the material world mind is saturated with experiences of multiplicity and separateness, and therefore it feeds the ego-centric tendencies which divide man from man and make him selfish and possessive. But the heart, feeling in its inner experiences the glow of love, has glimpses of the unity of the spirit, and therefore seeks expression through self-giving tendencies which unite man with man and make him selfless and generous. Therefore, there is necessarily a conflict between the "inner voice," and the deliverances of the intellect which are based upon the apparent and superficial aspects of life.

Mind craves assurance or conviction

When the mind encroaches upon the province of the heart, it does so by requiring assurance or conviction as a precedent condition that must be fulfilled before there is a release of love. But love is nothing if it is not spontaneous. It cannot be a conclusion of reasoning. It is not a fruit of the spirit of bargain. If you want to be certain about the object of love before giving your love, it is only a form of calculating selfishness. Many persons, for example, want to be convinced of my divinity in order to be able to love me. That is to say, they want me to give them objective proofs of my spiritual status by performing miracles. Conviction of this type is often a hindrance rather than a help in releasing the highest form of love—which is utterly indifferent to what it might receive from the object of love.

Intellectual conviction hinders spontaneous love

When the mind seeks conviction or corroboration (through objective proofs and miracles as an aid to spiritual understanding), it is encroaching upon the sphere which properly belongs to the heart. Conviction and corroboration become important when a person desires guarantees for securing certain definite and tangible results in the objective world. Even if we suppose that a person is intellectually convinced of the existence of God by means of miracles or some such objective data, this will not necessarily release his heart. The allegiance which he might perhaps give to God as a result of such cold revelation will be either through fear or through a sense of duty. Love in which there is no sense of restraint cannot be born of a conviction which is based upon things accessible to the mind. And where there is no love, there is no bliss or beauty of being. In fact, God's nature as the ocean of love cannot be grasped by the mind. God has to be known through love and not through intellectual search after miracles. That is the reason why I do not perform miracles for those who are closest and dearest to me. I would rather have no following than use miracles for convincing others of my divinity. It is true that, while loving me, people often do have spiritual experiences which were hitherto unknown to them, and these experiences help them in the further opening of their hearts. But they are not meant to feed the mental craving for intellectual conviction, and they should not be regarded as the goal.

Glimpses of spirit only through heart Mind

When a person has his eye on the results of actions instead of being concerned solely with their intrinsic worth, he is trying to tackle spiritual problems through the mind alone, and in doing so, is interfering with the proper functioning of the heart. wants to have all kinds of things and therefore seeks objective proofs, convictions and assurances. This demand of the mind is a fetter for the spontaneous outflow of love, which at once depends upon and furthers true spirituality. You cannot love through the

intellect. What you may get through the mind is a theory of love, but not love itself. The knowledge which certain types of yogis have through their minds is merely intellectual and dry. It cannot give them the spiritual bliss which characterizes the life of love. Love and happiness are the only important things in life, and they are both absent in the dry and factual knowledge which is accessible to the intellect. Spirituality does not consist of intellectual knowledge of true values but in their realization. It is this knowledge of inner realization which is worthy of being called spiritual understanding, and this is far more dependent upon the heart than on the mind. Knowledge of the intellect alone is on the same footing as mere information and, being superficial, it moves on the surface of life. It gives the shadow and not the substance of reality. The hidden depths of the ocean of life can be gauged only by sounding the heart.

Freedom from want possible in supra-mental consciousness

The intellect of most persons is harnessed by innumerable wants. From the spiritual point of view, such a life is the lowest type of human existence. The highest type of human existence is free from all wants and is characterized by sufficiency or contentment. Everyone is seeking happiness, but few have it, for lasting happiness dawns only when there is complete freedom from wants. This highest state of non-wanting may outwardly seem to imply inaction and to be easy of attainment. However, if anyone tries to sit quietly without inwardly wanting anything and with full consciousness (i.e., without going to sleep), he will realize that such a state of non-wanting is very difficult to attain and that it can be sustained only through tremendous spiritual activity. In fact, complete non-wanting is unattainable as long as life is mind-ridden. It is possible only in supra-mental existence. One has to go beyond the mind to experience the spiritual bliss of desirelessness.

Conditions for securing harmony between mind and heart

Between the two extremes of a life harassed by wants and a life which is completely free from wants, it is possible to arrive at a mode of practical life in which there is harmony between the mind and the heart. When there is such harmony the mind does not dictate the ends of life, but only helps to realize those ends which are given by the heart. It does not lay down any conditions to be fulfilled before any utterance of the heart is adopted for translation into practical life. In other words, it surrenders its role of judge, which it is accustomed to play in its intellectual queries concerning the nature of the universe, and accepts unquestioningly the dictates of the heart.

Heart must be free in determining ends of life

The mind is the treasure-house of learning but the heart is the treasure-house of spiritual wisdom. The so-called conflict between religion and science arises only when there is no appreciation of the relative importance of these two types of knowledge. It is futile to try to glean knowledge of true values by exercise of the mind alone. Mind cannot tell you which things are worth having, it can only tell you how to achieve the ends accepted from non-intellectual sources. In most persons the mind accepts ends from the promptings of wants, but this means denial of the life of the spirit. Only when the mind accepts its ends and values from the deepest promptings of the heart does it contribute to the life of the spirit. Thus, mind has to work in co-operation with the heart; factual knowledge has to be subordinated to intuitive perceptions; and heart has to be allowed full freedom in determining the ends of life without any interference from the mind. The mind has a place in practical life, but its role begins after the heart has had its say.

Harmony of mind and heart secured by co-operative functioning

Spiritual understanding is born of harmony between mind and heart. This harmony of mind and heart does not require the mixing up of their functions. It does not imply cross-functioning, but co-operative functioning. Their functions are neither identical nor co-ordinate. Mind and heart must of course be balanced but this balance cannot be secured by pitching the mind against the heart or by pitching the heart against the mind. It can be attained not through mechanical tension, but through intelligent adjustment. Mind and heart may be said to be balanced when they serve their proper purpose and when they perform their respective functions without erring this way or that. It is only when they are so balanced that there can be true harmony between them. Such harmony of mind and heart is the most important condition of the integral undivided life of spiritual understanding.

The heart carries our intuition
Not the emotional heart but the intuitive heart.

Intuition is inherited in everyone
It is covered/buried in various ways for many different reasons
People either don't know they carry it
Or
They don't know how to read it.
Some who read it, don't trust it.
Some who trust it don't follow it.

1.If they don't know it begin by describing it:

No intensity, no charge
It Whispers
Vibrates in our body NOT our head
Arrives when you least expect it
It can ONLY be heard when there is enough quiet, stillness and trust
It is a Knowing beyond Understanding
It is not based on logic, not on linear thinking
Once a decision is made from intuition there are NO regrets EVER
It is most of the time inconvenient and in practical
Following the direction pointed by intuition always brings unpredictable results

2. How to read/hear it

Obstacles to hearing/reading intuitive messages:

Worry
Fear
Guilt
Expectations/Wants/Desires
Lust
Anger
Greed

3. How to trust it

Obstacles in trusting it

Low self-confidence
Self mistrust
Don't know or have enough examples where they made the right decision
Fear of the unknown

4.How to follow it

Following intuition:

Unpredictability goes along with following intuition
Unpredictability carries unfamiliarity and uncertainty

Obstacles to following it

Sanskaras: habit patterns
Primary Selves: Organizer, Rule maker, Pusher, Responsible, Pleaser What would people think
Inner critic -Self-criticism