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NASCENT STATE

Journal of Intuition

Magazine

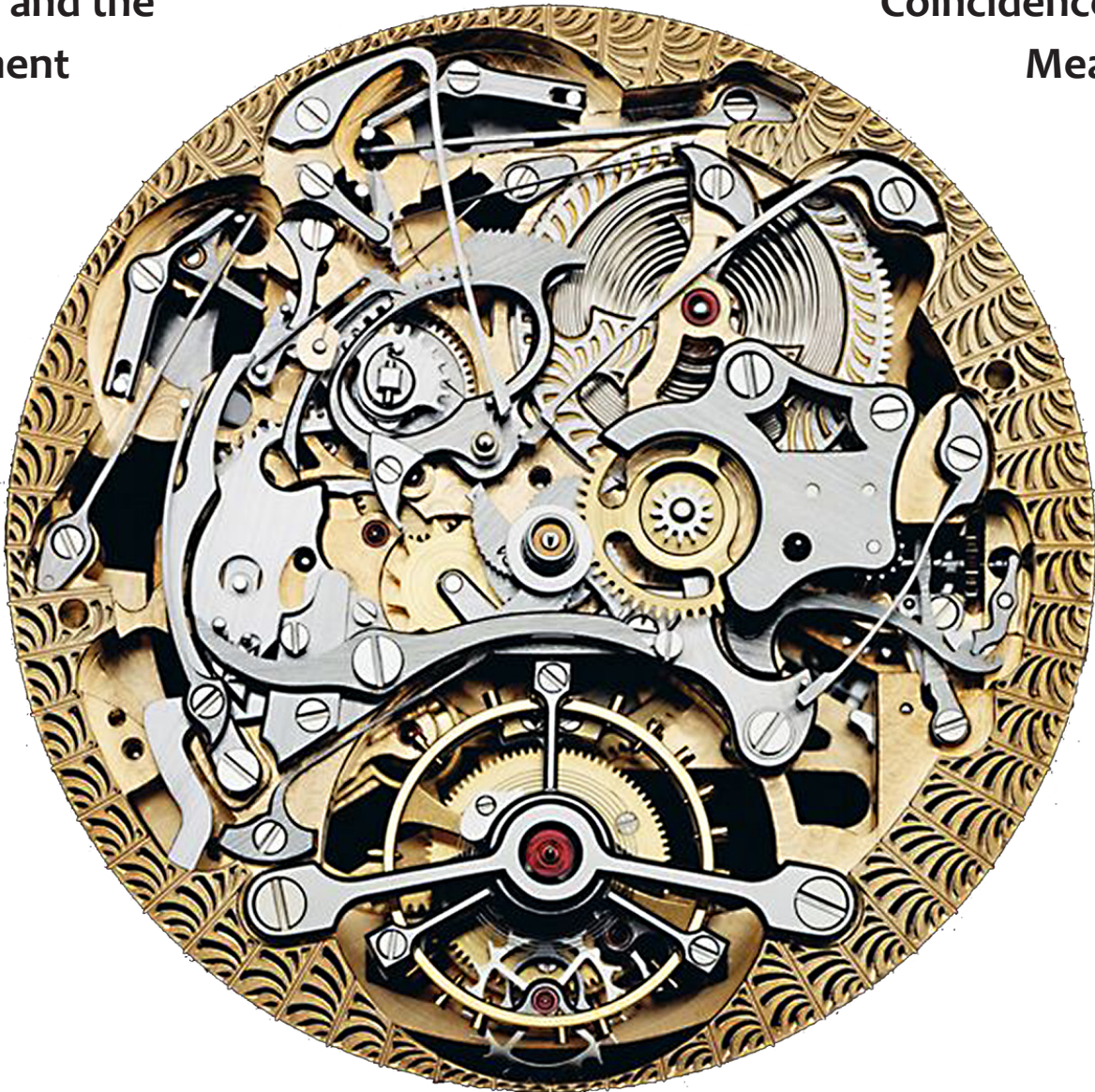
Time Issue

Kronos & Kairos:

Time and the
Moment

Synchronicity:

Coincidence and
Meaning



Divination:

Its uses and misuses

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Cover photo: clockwork mechanism

From the Editor

This edition of Nascent State magazine is devoted to the enigma of time.

We think we know what time is. We think the past is no longer with us and the future does not yet exist. We regard time much as people did when they thought the earth was flat, because that was how it appeared to them.

We cannot imagine that what we know of time is only our view of it, and there may be more to time than meets the eye.

Time is an enigma. The present moment is like the single page of a flip book, where one image follows on from another. We assume the pages that have been flipped no longer exist, and the pages that have yet to be flipped have not yet been made.

Because we cannot see the future, we spend much of our time thinking about it. All our hopes and fears are based on how the future will work out. It is in times of uncertainty that we feel this most directly. Logic can deal with the world we know, but only intuition can deal with what we do not know. In this edition of *Nascent State* magazine there are articles on the intuitive approach to time; Kairos, or inspired action, Synchronicity, or the meaningful twinning of events, and Divination, or the desire to know the future by supernatural means.

Nascent State magazine is presented in a PDF, free-to-download format; download it and read it at your leisure. For enquiries, contributions and comments:

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Kronos & Kairos

Time and the Moment



Mercury and Saturn as Kairos and Kronos
(from an alchemical manuscript; source unknown)

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures.

Brutus, from Julius Caesar

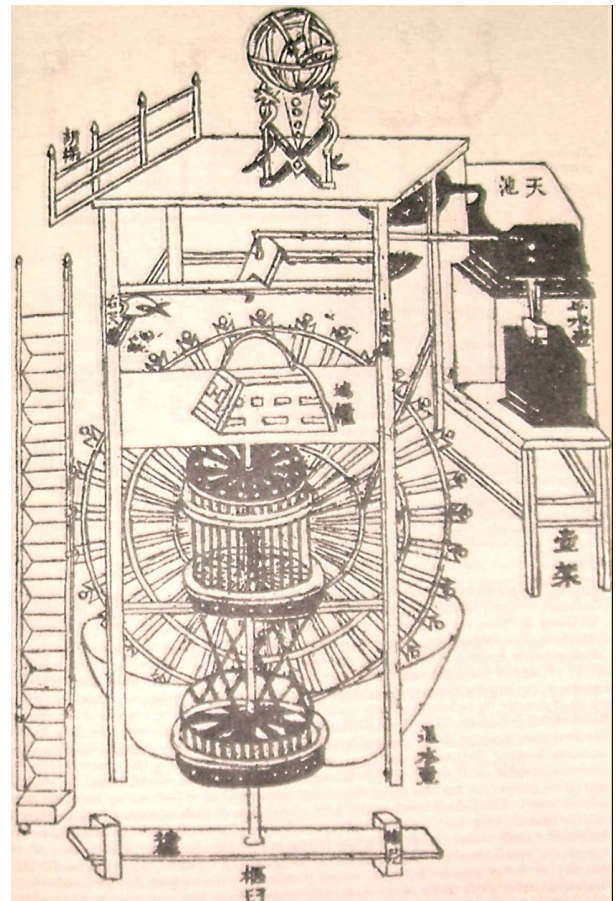
The Ancient Greeks had two different words for time - Kronos and Kairos. Kronos referred to the time that can be measured by the clock; it is from this that we get the terms Chronometer and Chronology, which signify the passing of time. The other view of time - Kairos - was quite independent of the passing of hours and minutes, and referred to the right or opportune moment to act. This other view of time has not survived into the modern era.

Perhaps the reason why Kronos has survived into the modern era and Kairos has not, is because the

measurement of time is based on logic, whereas the impulse to act is intuitive.

Time is one of the great unknowns. It is hidden from us either by its nonexistence beyond the present moment or by the limitations of our experience. Because we cannot see anything beyond the present moment, we compensate for this by dealing with the one aspect which is under our control, namely its measurement by the clock.

The history of clock-making is synonymous with the history of Western civilization. The earliest clocks were sun-dials, which employed the shadows cast by a moving sun to tell the time. The open-air sun-dial was improved by the invention of the clock-tower, which measured the sunlight as it came into a building. Both of these had their limitations, notably a clear sky, and so the need to measure time more exactly gave rise to the hourglass, and then to the water clock.



Water clock designed by Su Song (1020 - 1101)

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Then with the conquest of America and the increase in ocean traffic, the need for stricter and more accurate time-keeping gave rise to the much more accurate marine chronometer. The discovery of electricity gave rise to the quartz clock, and eventually to the digital clock. Each improvement was brought about by the need to measure time, and to do so with increasing accuracy.



Tower of the Winds by Edward Dodwell (1767 – 1832)
(Sufis holding conference inside a clock tower)

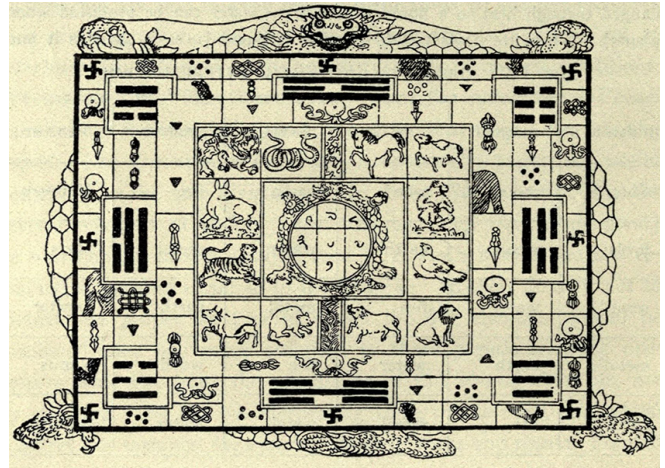
The other view of time, Kairos, referring to the right or opportune moment to act, has been lost to the ongoing progress of Western civilisation. This is because the dominance of logic has caused us to focus on the measurement of time rather than on our experience of it. We have rendered our decision-making over to the mechanics of the clock, rather than to accept that we alone are responsible for our most important decisions and choices.

In order to understand this other approach to time, we must turn momentarily to the East. It is a repeated truism that the West is logical and the East is intuitive, nonetheless, it does point to a difference of approach, and particularly to the phenomenon of time. If the aim of logic is to define and classify time into hours, minutes and seconds, the aim of intuition is to grasp it as a coherent whole. The most striking example of this difference of approach can be seen in the I-Ching, or the Chinese Book of Changes. Carl Jung, in his introduction to Richard Wilhelm's translation of the I-Ching (1950), explains the difference of approach this way:

'While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to

the minutest nonsensical detail, because all of the ingredients make up the observed moment.' [2]

The I-Ching provides an interesting example of what happens when time is studied from an intuitive point of view. Whereas in the West the focus is on material nature, through physics, biology and chemistry, in the East - as can be seen in the I-Ching - the focus is on the intuitive experience of time. Examples of this intuitive approach can be found in the Hexagrams and their meaning, which are drawn directly from the experience of time; some of the names of the hexagrams include sprouting, leading, treading, following, nearing, returning, persevering, retiring, prospering, ascending, holding and sojourning.



Tibetan tablet showing the Hexagrams, from L. A. Waddell's 'The Buddhism of Tibet' (1895)

Intuitively, we recognise that an action may be right in one circumstance and not in another. To be drunk at midnight is fine; to be drunk at midday is not. To start a business in a time of prosperity is sensible; to do so in a recession is problematic. So there is the action and there is the context in which the action takes place. A context is more than the sum of its parts, and can include the seasons, the time of day, the local and national conditions, the political and economic climate, our own vitality and health, and our mental outlook. Any action taken will include such elements, even if we are not aware of them.

This is the essence of Kairos, which is to recognise the fuller context in which an action is to be taken, and then to act appropriately. This totality cannot be deduced logically, simply because it only exists as a totality.

We might ask why such things matter. After

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all, if we get up on time and wash and eat and then travel to work, we will arrive on time for the morning duty and so be able to pay our rent and go on making a living. It follows that if the impulse to act was so important, we would treat it with equal importance.

The impulse to act, particularly when the outcome cannot be known, is intuitive. The dominance of logic in Western culture means that this element - the intuitive grasp of time - is neglected. In many respects, that is why the impulse to act independently of necessity can appear irrational and even daring. It was Soren Kierkegaard (1813 – 1855), regarded as the father of existentialism, who wrote in his book *Fear and Loathing*:

‘If anyone on the verge of action should judge himself according to the outcome, he would never begin. Even though the result may gladden the whole world, that cannot help the hero; for he knows the result only when the whole thing is over, and that is not how he became a hero, but by virtue of the fact that he began.’ [3]



Soren Kierkegaard, by his cousin, Niels Christian Kierkegaard, c. 1840

Even practical people recognise the importance of seizing the opportune moment. Carl von Clausewitz (1780 - 1831), the Prussian general and military theorist who wrote *On War*, employed the term ‘coup d’oeil’, by which he meant the ability to grasp in an instant the totality of the situation and so to be able to act decisively. He had the following to say about its importance in battle:

‘When all is said and done, it really is the commander’s coup d’oeil, his ability to see things simply, to identify the whole business of war completely with himself, that is the essence of good generalship. Only if the mind works in this comprehensive fashion can it achieve the freedom it needs to dominate events and not be dominated by them.’ [4]



Carl von Clausewitz by Karl Wilhelm Wach, 1830

This points to the question of free will. To be free, we must be able to act quite independently of circumstances, and on a basis other than necessity. If our actions were determined purely by the laws of cause and effect, then we would be little different from machines. The hallmark of the modern era is not just that we live with machines, but that we think like them too. This is particularly noticeable in our understanding of human nature.

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Present day psychology, which studies the individual purely from a material point of view, will not admit to any non-physical element in human nature. The behavioral psychologist B. F. Skinner (1904 – 1990), took the view that there was little difference between human beings and machines beyond the degree of complexity. In his book *Beyond Freedom and Dignity*, he wrote:

‘Man is a machine in the sense that he is a complex system behaving in lawful ways, but the complexity is extraordinary.’ [5]

There can be no room for free will in such a conception of the world. This would be the case if - not just in the wider world, but also in our inner life - we were governed purely by mechanics. If even our thoughts were subject to mechanical laws, there could be no Kairos, only Kronos. So the question is whether Kairos is more than simply wishful thinking, or whether this can be proven by the individual, through direct experience.

It is to be noted that the Kairos moment, or an instant of spontaneous action, can only be the product of insight. No amount of calculation will provide us with an instant grasp of a complex situation; only insight is capable of such a thing. Whereas logical solutions are linear - one premise is connected with another to form an argument or conclusion - insight solutions arrive whole and spontaneously. An insight solution can change

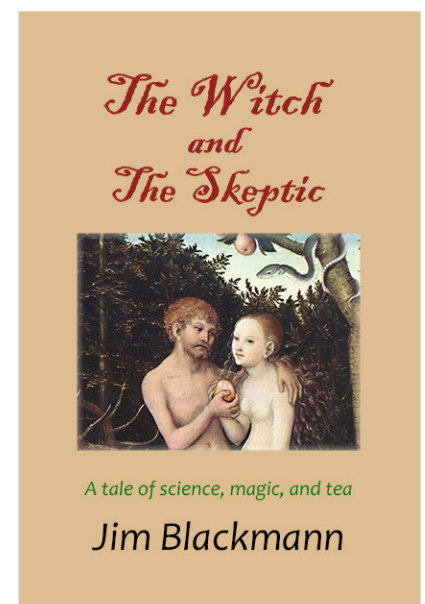
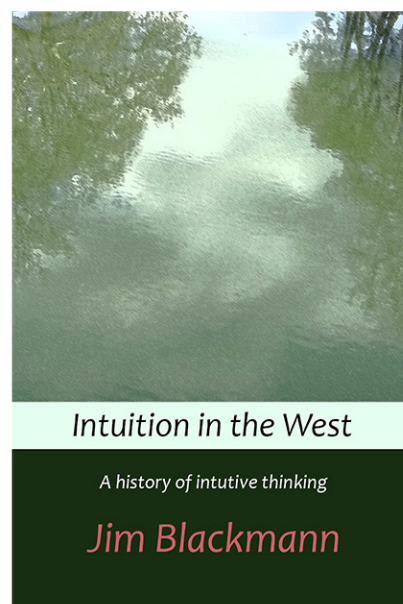
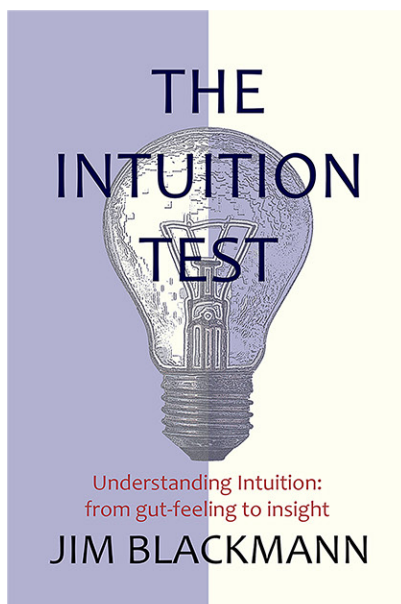
all that we thought and knew about a situation, and reveal much that we didn't even suspect at all. Insight can lead to invention, creativity, new hypotheses and, above all, to inspired action. Kairos is the product of insight, and insight is intuitive.

To attend to the moment, the intuitive mind must be active. If the modern era has become mechanised, it is due to the dominance of logic over intuition. Kairos, or inspired action, does not depend on any theoretical definition for its existence, but solely on the experience itself. We have either been in receipt of an inspired idea or we haven't, and if we haven't, then we need to attend to our intuitive mind. Without inspiration, there can be only repetition and routine, and no freedom worth speaking of.

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Synchronicity

Chance or meaningful coincidence?



Coming Events Cast Their Shadows Before
Charles Caleb Ward, 1871

A woman appeared, coming towards me, fine and good looking, wearing white clothing. She called to me and said, 'Socrates, you shall arrive in fertile Phthia on the third day.' [1]

The above passage, taken from the Platonic dialogue *Crito*, is little commented on by orthodox academics. In the dialogue, Socrates relates a dream, foretelling his own death in three day's time. Crito, on hearing the dream, refers to his friend as the 'Supernatural Socrates'. This does not sit well with the modern view of Socrates (c. 470 – 399 BC) as an early-day skeptic and the father of critical thinking. Nor does it help matters that Socrates was indeed dead three days later.

Much has changed since the time of Ancient Greece; anyone now claiming to have been foretold the future in a dream would be regarded as psychotic. But Socrates was quite sane, and for that reason it is difficult to dismiss the account as

mere wishful thinking. It is clear that neither he, nor Plato, regarded the foretelling of events by supernatural means as absurd or impossible.

The dominant outlook for the modern era is materialism, and from a materialistic perspective, the universe is governed purely by mechanical laws. From this point of view, there can be no reality in an existing future, and there can certainly be no disembodied spirits to inform us of impending events. Those who hold the opposing view, that our fuller experience of the world points to something at work more than mere mechanics, are very much in the minority.

The possibility of experiencing a future event in a dream is however much more common than is recognised by conventional science. Many quite ordinary people have experienced such dreams, only to be told they are figments of the imagination and no more. The engineer and aircraft designer J. W. Dunne (1875 – 1949), took quite a different view. He believed that it was possible to study such dreams empirically, in the way any other natural phenomena can be studied. He wrote the book *An Experiment with Time* (1927) in order to explain the phenomenon known as 'precognitive dreaming' and to outline the means to study it.



J. W. Dunne in his D.5 biplane, 1910

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Dunne himself had numerous experiences of precognitive dreaming. On one occasion, one of his aircraft designs was being tested by a flight lieutenant in England at a time when Dunne was in Paris. The plane crashed in a field near Oxford, killing the pilot. This came to Dunne in a dream. A few days later, he read about the account in a newspaper.

This, and other experiences of precognitive dreaming, caused Dunne to question the prevalent mechanistic view of time, which is that the future only exists as a potentiality. Because Dunne had worked as an engineer, he understood the mechanistic view of the world well enough to know its limitations, and that it excluded many experiences from its field of study simply because they cannot be expressed in mechanical terms. He wrote:

‘The universe pictured by physics is a colourless universe, and in that universe all brain-happenings, including ‘illusions’, are colourless things. It is the intrusion of Colour into that picture, whether as an illusion or under any other title, which requires to be explained.’ [2]



Carl Gustav Jung c. 1935

The limitations of present day physics was also not lost on Carl Jung (1875 – 1961), one of the founders of modern psychoanalysis. He

coined the term ‘synchronicity’, to describe two synchronous events which have too much in common to be dismissed as mere chance. He defined synchronicity as ‘the simultaneous occurrence of two meaningfully but not causally connected events’. In defining synchronicity in this way, he pointed to the essential difference between the two world views - there can be no meaning in a purely mechanistic universe. In his book *Synchronicity* (1952) he wrote:

‘The so-called ‘scientific view of the world’ based on this can hardly be anything more than a psychologically biased partial view which misses out all those by no means unimportant aspects that cannot be grasped statistically.’ [3]

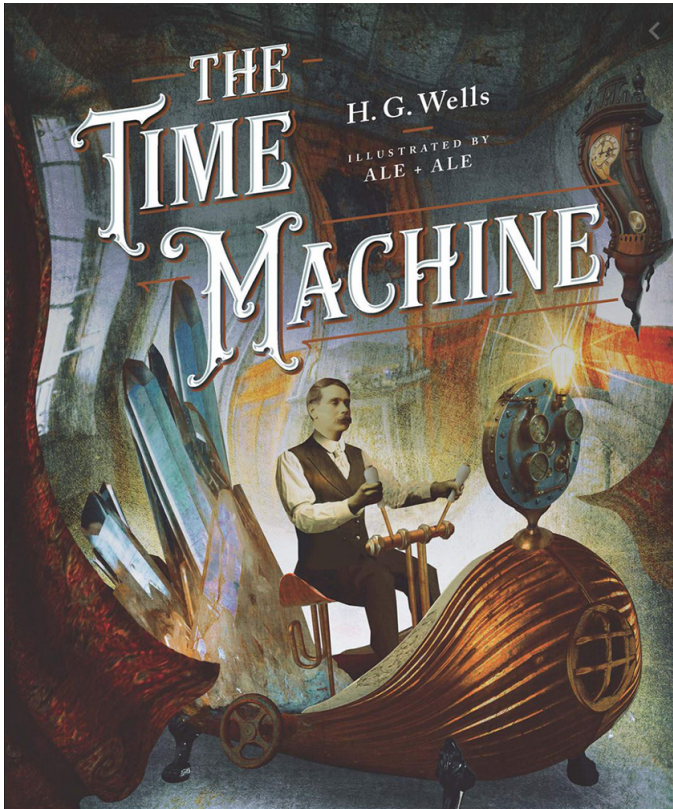


Wolfgang Pauli, 1945

Jung was fully aware that what he was proposing - that there is more at play in the working out of events than mere mechanics - was very much at odds with present day scientific thinking. To this end, he sought the assistance of the Nobel Prize Laureate Wolfgang Pauli (1900 – 1958) to ensure that any reference to physics in the book was not dismissed as the work of an ill-informed amateur. Jung and Dunne were both grappling with

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the same problem; the enigma of time. Our common conception of time is that only the present moment exists. From this point of view, the past exists only as a memory, and the future exists - for the time being at least - only as an imagination. From the point of view of materialism, there is no enigma; Jung and Dunne both thought otherwise.



Cover of *The Time Machine*, by H. G. Wells

It is interesting to note that Dunne was a close friend of H. G. Wells, who wrote the novel *The Time Machine* (1895). Wells had a keen interest in both science and metaphysics, and he was familiar with the issue of Time as the fourth dimension. Wells' book was intended to be more than a mere flight of fancy, and the explanation given for the existence of the machine by the Time Traveller makes this clear:

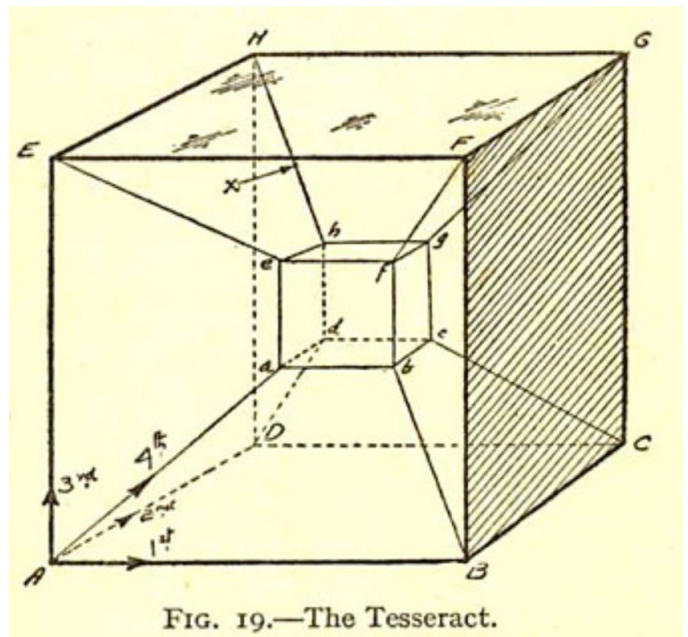
'Any real body must have extension in four directions: it must have Length, Breadth, Thickness, and—Duration. But through a natural infirmity of the flesh, which I will explain to you in a moment, we incline to overlook this fact. There are really four dimensions, three which we call the three planes of Space, and a fourth, Time.' [4]

The issue of the extension of time beyond direct experience was very much in vogue in the day. The mathematician C. H. Hinton (1853 – 1907)

wrote an essay *What is the Fourth Dimension* (1884), in which he stated:

'If a fourth dimension exists there are two possible alternatives. One is that, there being four dimensions, we have a three-dimensional existence only. The other is that we really have a four-dimensional existence, but are not conscious of it.' [5]

In many respects, Hinton pointed directly to the problem of time as the fourth dimension, and also at its solution - which is our limited perception of the world. The enigma of time is much less about time itself than about our limited capacity to comprehend a more developed view of time. If precognitive dreaming and synchronicity are to be regarded as indications of a much wider view of time than our conventional view will allow, then they must come from a dimension unknown to us. It also means that, if any such interest in the enigma of time is to be based on more than mere theory, it must be possible to expand our conception of time.



From C. H. Hinton's *What is the Fourth Dimension?*, 1884

We think both intuitively and logically. In order to think logically, we have to reduce our experience of the world down to what can be included under a single label. Our experience of 'spring', for example, is much more than can be included under the word 'spring'. It includes not just the time of year and the re-emergence of nature, but our emotional response to it. This inner element forms the basis of the meaning we attach to spring, and is excluded from any

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purely logical perspective. The assumption of materialism is that this wider perception of the world is not real, and is merely a projection onto it. But as Jung pointed out, this is no more than a psychologically biased and partial view. Our emotions are as valid an input to our understanding of the world as our senses. Once we admit our inner responses may be just as valid as our sensory input, meaning becomes possible.

Jung had a keen interest in intuition and the part it played in our understanding of the world, which was why he regarded synchronicity as a subject worth exploring. While logic excludes the emotions, and seeks to explain the enigmatic in terms of the known, intuition is more inclusive.

Once we are no longer bound by the dogma of logic, the question is not whether meaningful coincidences exist, but whether we see them or not. Indeed, the intuitive approach, which is to observe nature with unbiased eyes, is the very basis of the scientific method. It is interesting to note that both Dunne and Jung adopted a purely empirical approach to their respective studies.

That is why such things as synchronicity, Deja vu and precognitive dreams exist; they are indications that time is an enigma. And if we become privy to that enigma, it is because the intuitive mind is drawing our attention to it.

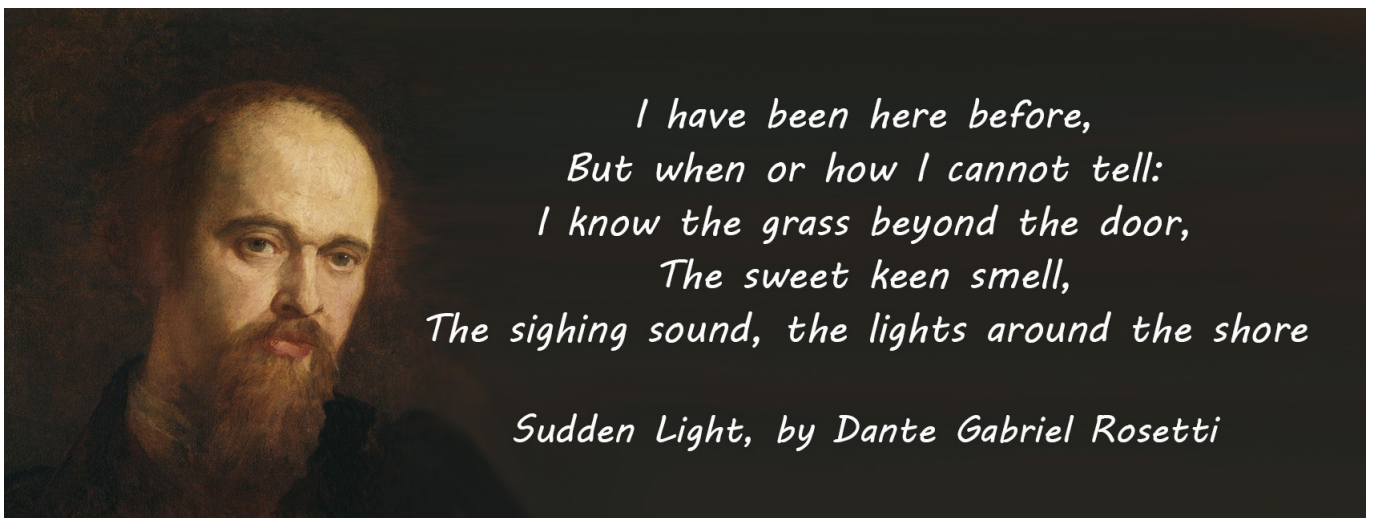
If we pay sufficient attention to our intuitive mind, we may discover that synchronicity and precognitive dreams are not such uncommon occurrences. The question is not whether such things exist, but whether we see them, and seeing them is intuitive.

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- [4] H. G. Wells, The Time Machine ((London: Penguin Classics, 2005)) Ch 1, p.1
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To communicate with Mars, converse with spirits,
To report the behaviour of the sea monster,
Describe the horoscope, haruspicate or scry,
Observe disease in signatures, evoke
Biography from the wrinkles of the palm
And tragedy from fingers; release omens
By sortilege, or tea leaves, riddle the inevitable
With playing cards, fiddle with pentagrams
Or barbituric acids, or dissect
The recurrent image into pre-conscious terrors-
To explore the womb, or tomb, or dreams; all these
are usual
Pastimes and drugs, and features of the press:
And always will be, some of them especially
When there is distress of nations and perplexity
Whether on the shores of Asia, or in the Edgware
Road.'

T. S. Eliot, from The Dry Salvages, 1941



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Divination

Its uses and misuses



Priestess of Delphi by John Collier, 1891

Yet does it matter whether I'm believed?
What's coming, comes.
And you who'll witness it
Will have your pain to tell how much truth I hit.

Cassandra, from Aeschylus' Agamemnon

We think a great deal about the future. Whenever there is turmoil in our lives - whether it is a job, a relationship, or an unhappy home - we think about how things will work out, whether we will prosper, whether a decision will be the right one, or whether an error will be our undoing, and we think about such things because they involve dealing with an unknown future.

We feel the presence of the unknown unconsciously. We take out insurance, save for a rainy day, lock our doors at night, check the weather, be careful who we offend, prefer a contract to a promise, and do not 'count our chickens' before they hatch. All of this is sensible and practical, but what underlies it is the unconscious realisation that we cannot see the future.

It is at times when we are troubled by events that we think most about the future. We may try to calculate the possible outcome of an event, in the hope that our calculations will provide some insight into how it will work out. This is not unlike the method used by a gambler, betting on a horse race. The gambler will read the racing papers, study the form of the horse, the rider and the ground conditions, ask around for some inside knowledge, and then connect all this together and try to make an informed decision about what the probable outcome will be. The assumption behind this is the better the information and the more precisely it is calculated, then the greater likelihood the gambler will win.



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This approach, knowing the future by calculating the probable outcome, was held by the French mathematician, Pierre Simon Laplace, and stated in his Philosophical Essay on Probabilities (1814):

‘We may regard the present state of the universe as the effect of its past and the cause of its future. An intellect which at a certain moment would know all forces that set nature in motion, and all positions of all items of which nature is composed, if this intellect were also vast enough to submit these data to analysis, it would embrace in a single formula the movements of the greatest bodies of the universe and those of the tiniest atom; for such an intellect nothing would be uncertain and the future just like the past would be present before its eyes.’ [2]

The method is of course dependent on complete information, and the problem for anyone possessing anything less than complete information is that we must resort to other means to deal with the future. One such method is through the use of gut-feeling.

Gut-feeling is experienced as an anxiety felt in the pit of the stomach, particularly at a time when we are about to make an important or life-changing decision. We rely on gut-feeling because we do not have complete information, particularly at the time when we must make the decision or judgement. Gut-feeling draws our attention to what we cannot see directly. If we are sufficiently sensitive, we will be able to pick up on which aspect of the unknown bothers us most of all. Although gut-feeling will tell us there is something we cannot see fully - the outcome of the decision - it will not tell us what the hidden element is exactly.



Socrates and his Daemon, Eugène Delacroix, 1838

This was the method used by the Greek philosopher Socrates (c. 470 – 399 BC), who claimed he always did as his reason instructed, unless his ‘Daemon’, or divine voice, told him otherwise.

‘This is something which began for me in childhood: a sort of voice comes, and whenever it comes, it always turns me away from whatever I am about to do, but never turns me forward.’ [3]

The desire to know the future arises from the desire to control events. If we do not want to resign ourselves to fate, then we may attempt to change the course of events in our favour. An unexpected turn of events can undo all our hard work and careful planning, and can leave us bereft, penniless and humiliated, and hard work and careful planning are the very expression of our desire to control events. So, if we are so minded, we might resort to divination.



The Crystal Ball by John William Waterhouse, 1902

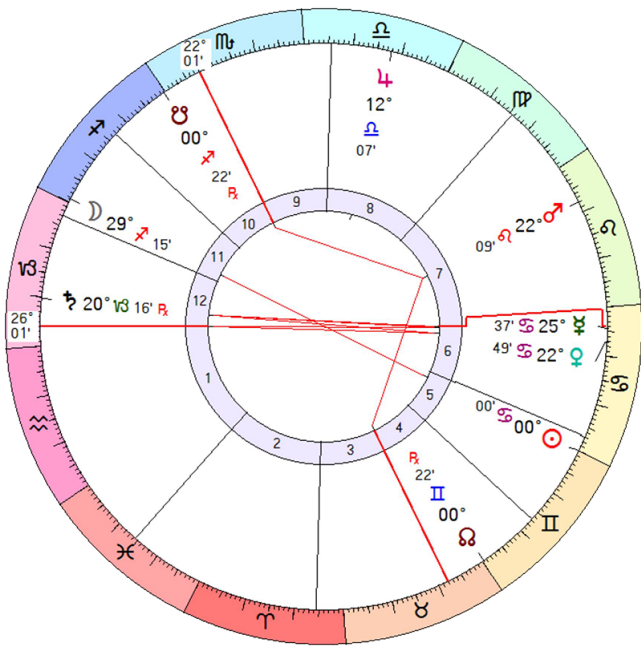
Divination is based on two premises; the first is that the future exists, and the second is that it can be known by supernatural means.

Divination is regarded as unscientific in the present era, and those who take this view feel

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it is their moral duty to attack it. This makes any objective study impossible. Equally, those who champion a spiritual view of the world tend to be subject to wishful, rather than clear thinking. The better approach is an empirical one, which is to study a subject before passing judgment.

Of the more well-known means of divining the future, there is Astrology, sortilege and somnambulism. They share the common outlook that the future exists, and that the problem is our limited perception. Each is an attempt to broaden our perception of the world, and particularly our time-sense of the world.



‘It was Jupiter, I say, who at Your Highness’ birth, having already passed through the murky vapors of the horizon, and occupying the midheaven and illuminating the eastern angle from his royal house, looked down upon your most fortunate birth from that sublime throne.’

Cosimo de Medici’s Natal Chart, accurately described by Galileo Galilei in his *Sidereal Nunci* (1610)

Astrology is most commonly known through the Horoscope or Natal chart. The Natal chart is so-called because it represents the personality of the individual, mapped out by the position of the planets at the time of birth. While the future of the individual is not included in the Natal chart, it is implied; for example, if an individual has a fiery temperament, this will find expression throughout life.

Predictive astrology can however be found in the progressed chart, whereby the future of the individual is calculated mathematically, beginning with the Natal chart, and then observing how

the planets, the Ascendant, and the Midheaven progress over time. In a more substantial way, Mundane astrology calculates the world order of events, and it is through this that we get the astrological ages of Pisces and Aquarius and so on. Each of the ages has its own flavour, and the flavour of the present age - thinking in polar opposites - is an expression of the influence of Pisces.



Death card by Guilio Romano (c.1499 - 1546)

In terms of sortilege, it is known that the ancient Greeks made use of the works of Homer, the Romans made use of Virgil, and the early Christians made use of the *Bible*, through *Sortes Sanctorum*, for divinatory purposes. The method employed was to open a page at random, and then take that as an indication of the future. Later, in the Middle Ages, the Tarot was used for the same purpose. The connection between a coming event and the apparent turning at random of a card or a page in a book is difficult for the modern mind, versed in the certainties of materialism, which asserts that there can be no such connection. However, from a perspective

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where the universe is governed by a universal mind, the random turning of a page is only random from the point of view of a limited time-sense.

But it is somnambulism, that is the ability to fall into a trance-like state and to communicate information not obtainable by ordinary means, which is the most perplexing. Somnambulism has existed in most, if not all, cultures since before recorded history. Tibetan Buddhism has the Nechung Oracle. In the far East, a Shaman is someone who can communicate with the spirit world by entering into a trance state. The Pythia, or high priestess, performed the same task in ancient Greece. The Romans also had their Oracles, and in the sixteenth century, King James I described how a man entered a trance state and 'fell into a lunacy and madness'. In his *Daemonologie* (1597), he records:

'He within an hour came again to himself. When being demanded of the Kings Majesty what he saw or did all that while, answered that he had been in a sound sleep.' [5]

Later, in the nineteenth century, the practice reemerged in the form of Spiritualism. While present day science asserts that the practice of induced trance-states is fraudulent, some of the leading scientists and thinkers of the period - William James, Henri Bergson, Sir William Crookes and Sir Oliver Lodge - became presidents of the Society for Psychical Research, and it is clear they did not dismiss the practice out of hand.

The problem with somnambulism is that it draws on the unconscious mind. This is problematic for two reasons; the unconscious mind cannot be dismissed as a mere theory, but can be tested by anyone through self-observation, and secondly, the unconscious mind cannot be subject to reason, because by its very nature, it is not governed by reason.

In Carl Jung's autobiography *Memories, Dreams, Reflections* (1961), he gives an interesting account of his own experience of the unconscious mind and its capacity to work outside of the narrow time-sense of everyday experience:

'In October 1913, while I was alone on a journey, I was suddenly seized by an overpowering vision: I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and

the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. This vision lasted about one hour.' [6]

The First World War began nine months later.

We have a desire to know the future, and we feel this unconsciously. Much of our thinking, both rational and irrational, is an attempt to predict what the future will bring. None of the methods outlined - logic, gut-feeling or divination - can be guaranteed to work, and yet owing to the persistence of the methods, each has been employed and will continue to be employed, quite apart from how they are viewed by conventional science.

The desire to know the future is based on our desire to control events and therefore to eliminate anxiety. But no amount of calculation or divination will remove anxiety, not at least not until after the event has transpired. From the point of view of intuition, that anxiety is a blessing, and a reminder of what it is to be human.

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Intuition Workshops

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Contact the editor for details