



**"The heart is 'closer' to the inner realm, because it is primarily through feeling that we perceive this realm; the mind is 'closer' to the outer, because its job is dominantly to collect data and input from the outer."**

We feel this 'well-being' when we maintain the quality of balanced awareness.

As the name implies, intuitive mind draws on intuition, as well as intellect. It is reflective, not merely reactive. Einstein, who was a great proponent of the importance of intuition, said he knew his insights were right, even before he knew why: "At times I feel certain I am right while not knowing the reason." We sometimes use the phrase 'an intuitive flash' to describe the act of suddenly downloading a solution or a new insight. But although the insight itself is new, and seems to appear in our minds without any prior act of deduction, it is always connected to problems or issues we have been thinking about previously. Einstein achieved his insights about relativity after long years of pondering the nature of space and time.

There is a relationship, therefore, between our intuitive certainties and the processes of observing, mulling over and deducing.

In simple terms we could say that intuition is thought guided by feeling. But what is it that the feeling connects to? How do we know that our feeling about something is right, even before we implement it or have a logical reason or proof? Because we are feeling the way this insight connects to our inner self. In his essay on self-reliance, it was this resource of inner direction that Emerson urged his readers to trust and attend to:

*"A man should learn to detect and watch that gleam of light which flashes across his mind from within,"*

The intuitive flash that lights up is the result of the interrelationship between the two aspects of awareness. As we ponder and think about things with our 'empirical individual' self, we are also getting feedback from the 'universal spiritual' part, and out of this back and forth we spin new solutions.

To theoretical physicist David Bohm creativity, whether in scientific thought, art, literature or any other sphere, was essentially the ability to see anew, to let new meaning emerge. And he felt creativity gave evidence of an endless depth

*of meaning within both matter and human consciousness: of meaning which would be neither matter nor human consciousness:*

*"We have to constantly see afresh. For the present we can say that creativity is not only the fresh perception of new meanings, and the ultimate unfoldment of this perception within the manifest and the somatic, but I would say that it is ultimately the action of the infinite in the sphere of the finite - that is, this meaning goes to infinite depths."*

There are obvious parallels here with the Buddhist ideas of the infinite depth of 'universal consciousness' which, by means of 'intuitive mind' acts within the individual finite awareness of space and time:

*"[intuitive mind] ... is the principle through which the universal consciousness experiences itself and through which it descends into the multiplicity of things, into the differentiation of senses and sense-objects, out of which arises the experience of the material world."*

In his profound analysis of quantum theory, Bohm evolved a radically new approach which involved a deeper order of interiority within the universe itself. In Bohm's theory, the universe is a dynamic system in which aspects unfold into form, and enfold again into what he termed the 'implicate order'. Everything—from the brief glimpse of an electron, to a sunflower, to a human being, to an idea in thought—is unfolded from a deeper order and will be enfolded back into it. Each relatively stable sub-whole of this flowing movement that Bohm called the holo-movement is explicate, and enfolds within it qualities of the larger whole of the implicate order.

In this view of things, the implicate order is changed and expanded by means of the sub-wholes, or parts, or aspects of the explicate order; and likewise the explicate is evolved and altered by the new possibilities engendered in the implicate. In both directions, from the implicate into the explicate, and vice-versa, meaning can be continuously extended.

Bohm's ideas give us a holistic view of the universe and our place within it that also reprieves ancient insights about an ordered and interwoven cosmos in which human beings had a significant part to play. We participate in this dynamic and evolving universe through our creativity. We ourselves expand meaning by reason of the relationship between our inner and outer self.

While we contemplate our intimations and aims, the implicate level forms into new patterns of meaning, some in the form of intuitive flashes, others in the gradual emergence into awareness of the next steps to take. These then feed back into the explicate as ideas and actions and eventually finished projects. The movement between the implicate and the explicate in our perceptual process is how we participate in a