

## CONCERNING INTUITION

The term 'intuition' is employed with a wide variety of meanings resulting in considerable ambiguity. It is well, therefore, that we should seek the primary meaning of the term and restrict its usage so that it has a more definite meaning. Etymologically, intuit has the meaning to look in or on. Thus, clearly its original meaning is much more closely identified with perception than with cognition. However, in later usage the term has been extended in its meaning to include the notion of intellectual intuition, thus affording the basis for knowledge of self-evident propositions, which belong to the realms of cognition rather than of perception.

In addition, the original meaning includes all that is now regarded as sensational perception, and has been so applied in some usages. Throughout all this the common denominator is the idea of immediacy, that is, that intuition, whatever else it may be, is an immediate element in consciousness. That implies that it does not arise in consciousness through the mediation by something else.

When the term is used in this broad sense, it is made to cover elements of consciousness that can be separated into quite different species by analysis. Thus there is an enormous difference between a simple sensation and an intellectual intuition of an abstract or universal idea. It would seem to be a clarification of usage and meaning if we restrict the term intuition to a particular type of immediate content in consciousness and devise other terms for other elements that are also immediate. Thus we would at once separate intuition from sensation. Further, as the distinction between perception and cognition is very important, another differentiation seems wise. Since it is consonant with the etymological meaning, it would seem well to confine intuition to perception other than through sensation. In this way we would be following substantially the course of Carl Jung in his analysis of psychological types.

From the standpoint of psychology, intuition is not only an immediate perception, but it is a perception such that only the final product falls within the field of consciousness, while the process leading to the product lies wholly in the psychological unconscious. Thus, if an unconscious process is rendered conscious, then the end product would cease to be an intuition.

The progress of science has enabled us to trace many processes much further than was formerly possible, with the result that in many respects we are not dependent upon intuition where the more ancient people were. To be sure, this process has not resulted in the elimination of the immediate elements in consciousness, but has simply driven back the frontier so that a larger zone is now consciously traceable than formerly was the case. With the primitive people the intuitive elements in consciousness are more predominant than in the more cultured people for the simple reason that the progress of culture is a progressive conquest of the unconscious by the conscious.

If the illumination of the unconscious is carried to the limit, then the ultimate roots of consciousness would become directly conscious. There would be in that case no end products in consciousness that were the result of the unconscious process, since the whole would be consciously traceable to its source. In the strict sense then, intuition would disappear. However this immediate consciousness would remain. This immediate consciousness, being now a Root Consciousness, would not be in the form of differentiated functions. It would be no more than a perceptive consciousness, whether in the sense of sensation or intuition, than it is a judgment

consciousness, such as thinking or feeling.

It would be an indissoluble blend of judgment and intuition and, perhaps, quite other functional forms. I suggest for this way of consciousness the name, Knowledge-through-Identity. While it is immediate, like intuition, yet it is unlike intuition since it is not merely perceptive, nor are only the end products of a psychical process available for consciousness.

Stated in this way, the mastery of the unconscious becomes a progressive elimination of intuition in the specific sense, since the mastery inheres in making all parts of psychical process conscious. We may call this occult knowledge, since it is knowledge of that which is generally hidden. One who has this knowledge would not have merely end-products, but would know their roots and processes as well.