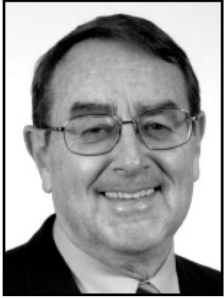


The Sixth Sense - Intuitive Awareness in Kinesiology

by Bruce A J Dewe MD MICAK NZRK, Chancellor, Kinesiology Practitioners Accreditation Board, NZ



Intuition is estimated to be right only about 15% of the time. Does intuitive awareness have a place in Kinesiology? If it does, what is that place? What are the indications and contraindications of using intuition in the kinesiology process?

How and when do we integrate its strengths and weaknesses in our use of standard protocols? Hubert Dreyfus said, *In What Computers Can't Do: The Limits of Artificial Intelligence*,

"experience cannot be deconstructed into expert systems".

Cognitive psychologist Gary Klein studied professionals who make do-or-die decisions. His advice, 'Forget analysis paralysis. Trust your instincts'. Does this apply to Kinesiology? If so, should we abandon all Protocols?

What is Intuition?

Webster's dictionary says: The immediate knowing of something without the conscious use of reasoning.

Collins dictionary says: Unexplained feelings that you have that something is true even when you have no evidence or proof of it.

Random House dictionary says: Direct perception of truth, fact, etc., independent of any reasoning process; immediate apprehension.

Most definitions stress that the intuitive process is itself unconscious. Intuition is:

- A keen and quick insight
- Knowing without knowing how you know.

The opposing opinion is:

Intuition is the accumulation of experience converted to flash-fast thinking. Gary Klein, Cognitive Psychologist and author *Sources of Power: How People Make Decisions*

People call Intuitive Awareness by many names:

- | | |
|---------------|----------------|
| • Hunches | • Gut feelings |
| • Sensing | • Insights |
| • Revelations | • Dreams |

Mona Lisa Schultz MD PhD in *Awakening Intuition* says "Intuition occurs when we directly perceive facts outside the range of the usual five senses and independent of any reasoning process."

Back in 1938, K. W. Wild in *Intuition* said,

"An intuition is an immediate awareness by a subject of some particular entity, without such as from the senses or from reason as would account for that awareness. There is an intuitive awareness

on which reason and all other forms of knowing are dependent. Intuition is not an alternative to reason or to senses; its minimum function is to form a basis for reason, and its wider functions (if any) to deal with what is inaccessible to reason."

Intuition in relation to Science, Philosophy

Pitirim A. Sorokin in *The Crisis of Our Age* says, "In regard to scientific and philosophical systems of truth - the truth of the senses and of reason - this is hardly questioned nowadays. The systems are admitted with their sources of truth: the dialectic of human reason and the testimony of the organs of the senses. Mathematics and logic are mainly the system of truth of human reason; and the natural sciences are mainly the depository of the truth of senses. More questionable nowadays is the truth of faith derived from such a source, which is called by diverse names as: "intuition," "inspiration," "revelation," "extra-sensory perception," "mystic experience," and so on. Does such a source, as distinct from discursive dialectics, or testimony of the organs of senses, exist?"

Intuition and the Truth of faith

We admit we do not know exactly the nature of this source of truth. However, we also know scientific observation, in all its forms (experimental, statistical, clinical), & reasoning, does not always guarantee the truth.

The psychologist Carl Jung said, "Intuition is tapping into the collective unconsciousness."

The scientist Robert Sheldrake said, "Intuition is tapping in to the morphogenic fields (invisible fields that connect matter and communicate growth and change.)

The poet John Keats said, "Intuition is touching the face of God".

Intuition and History

Can we reject the existence of such a source of truth, with its great and positive contributions to the history of human thought, science, art, philosophy, religion, ethics, technology, truly creative cultural values, and even economic and practical creative values?

Mathematics and Intuition

In an article, "Intuition, Reason and Faith in Science", in *Science* magazine, Dec. 30, 1938, the mathematician Birkhoff said that intuition and faith serve as "the foundation for the rational superstructure erected by means of deductive and inductive reasoning, and as heuristically valuable, more general points of view, which are beyond reason and of supreme importance."

Back in 1908, Henri Poincaré said,

"It is by logic that we prove, but by intuition that we discover"

Christianity, Philosophy and Intuition

St. Thomas Aquinas called intuition "divine revelation", "the truth of faith" or "wise ignorance" that "goeth beyond all knowledge." (St. Thomas, *Summa contra Gentiles*, 1924).

Plato said, "Intuition is, Divine madness."

Philosopher F. Nietzsche said, "That which happens can only be termed revelation, that is to say, that suddenly, with unutterable certainty and delicacy, something becomes visible and audible and shakes and rends one to the depths of one's being."

Science and Intuition

Albert Einstein said, "I never came upon any of my discoveries through the process of rational thinking."

M. R. Westcott said, Intuition is the process of reaching accurate conclusions based on inadequate information.

Ernest Ross in *The Psychobiology of Mind-Body Healing*, said "Gut feelings: you are picking up cues and getting molecular responses."

Candace Pert, NIH Chief of Brain Biochemistry and author of *Molecules of Emotion* said, The specific molecule is a neuromodulator in your brain called CCK (cholecystokinin). CCK may be the signal for what we call gut responses. CCK is a hormone that is active in the digestive process but it also connects with a nerve that modulates learning and memory in the brain.

How reliable is Intuitive Awareness?

How much should we depend on gut-level instinct rather than rational analysis when we play the stock market, choose a mate, hire an employee, or assess our own abilities?

David Myers, in *Intuition: Its Powers and Perils* says, "While intuition can provide us with useful and often amazing insights, it can also dangerously mislead us."

However, Mona Lisa Schultz MD PhD says, in *Awakening Intuition*, "Intuitive hits are sudden, immediate and unexpected ideas. They seem illogical and have no clear line of thought. They frequently come out of the blue. Nevertheless they bring with them a feeling of confidence and a certainty of their absolute indisputability. Often when we are not outwardly confident about our intuition, when we are devaluing it, our bodies are still expressing confidence in it."

Intuition and the body

Intuitive insights involve emotion.

The body has a language of intuition. It speaks through: health and disease, dreams, visions and voices, body sensations and emotions. No two people experience intuition the same way.

Types of Intuitive Awareness

Clairvoyant- clear seeing, clairaudient - clear hearing, clairsentient - clear feeling, clairsavorance - clear taste, and clairscent - clear smell.

Also there is perception of vibration or energy which takes many forms, telepathy - thought transference, aura perception - which Cayce called the 'emanation of the soul, perception of other realms - spirit guides, angels, nature spirits, etc, psychometry where by holding an object in one's hand, it is possible to pick up intuitive information about the object and/or the person to whom it belongs.

Then there is intuition through time: precognition - the ability to know about something before it actually occurs and retrocognition - the ability to know details about something that has taken place in the past without having been told or having read about it. (past life awareness is included here).

The major expressions of intuitive awareness in more detail.

Clairvoyants receive intuitive information in visual images. They may see a movie about the life of the person or they may see brief images, more like snapshots. Images can sharp, clear images that last several minutes or simply fleeting images with a day-dream-like quality. One type of image is not better than another, they are just different. When interpreting the images, they may be symbolic or literal: e.g., a red rose may mean love coming to you or a red rose may mean you are a gardener.

Clairaudients receive intuitive information as sounds. Sounds can be words or music, waves breaking, birds singing, a person crying, any other type of sound. The receiver needs to know how to interpret this information because this knowledge is often received as a flash of instant insight. It is not received logically by thinking things through.

Clairsentients experiences can be physical or emotional. They can vary from smells to tastes or from pains to cramping or as emotional feelings such as happiness or fear. They can have more than one feeling at the same time.

If you experience this, how do you know the pains you begin to feel aren't your own pains? Two good clues are 1) experiencing a feeling (or pain) you don't usually have and 2) the pain goes away after you give the message to the person.

Intuition Network

Dr. Mona Lisa Schultz says we are all intuitive. She says that we all have a brain: a right hemisphere, a left hemisphere, a temporal lobe. We all have dreams. Therefore we are all intuitive.

When intuition comes, the brain releases endorphins and neuropeptides to all nerves, blood vessels the heart, the lungs, the GI tract and all other organs. A systematic organization of specific emotions is being transferred to specific organs in the body.

This, says Schultz, is our intuition network or intuitive guidance system. The right hemisphere is our intuitive receiver. The right temporal lobe is the heart of the intuitive network.

The temporal lobe is important to what we see, hear and dream as well as to intense emotions. It assigns meaning and significance to experiences. It tells us how we feel about something and what we ought to do about it.

Benefits of improved Intuitive Awareness

1. Improved communications

When we learn to use our intuition in positive ways, a greater understanding of the motivations, thoughts, and feelings of others may result. This allows us to become more tolerant, accepting, and loving toward them.

2. Unleashed creativity

Intuitive insights motivate us to grow closer to the creative source, thereby igniting our own creative spark and expression, which is the essence of our true self.

3. Healing of others and ourselves

As we attune to the highest within ourselves and feel motivated to help humanity, we

open ourselves to the One Force and allow its healing energy to operate through us.

What place does Intuition have in kinesiology?

First we must acknowledge that the term 'kinesiology' covers a very diverse group of manual and non-manual therapies. Kinesiology is both an art and a science.

When asked to define kinesiology I say, "Kinesiology is the most holistic of all the natural therapies" or "Kinesiology is the science of energy balancing and is grounded in the study of anatomy and physiology".

Kinesiology uses muscles as monitors of stress and imbalance within the body.

Kinesiology enables people to detect and correct various imbalances that may relate to stress, nutrition, learning problems, minor injuries, and other issues they meet in their daily life.

Kinesiology is a communication tool that enables a person to assess and upgrade their performance in all areas of their life.

Some kinesiology - educational or energy model

Kinesiology like Touch for Health, PKP, Edu-K, Three-in-One Concepts fit an educational or energy model. In these kinesiology, the concept of facilitation of the client on a journey is to the fore.

The ICPKP logo incorporates the essence of this kinesiology: Learning, Growing, Embracing Life. In these client-centred kinesiology intuition, the process is free-flowing because their protocols include more involvement of the client in the balancing process. The combined intuitive networks (client and kinesiologist) are involved.

Some kinesiology use the medical model

Other kinesiology are very much in the medical model. In this model the practitioner decides what is wrong (out of balance) and sets about make corrections with little or no active participation or awareness on the part of the client. In this group I include: Structural Kinesiology, Applied Kinesiology, from which kinesiology as we know it grew, Applied Physiology, Kinesiology and N.O.T. In these practitioner-centred kinesiology, the kinesiologist is in charge - but they can still make intuitive leaps.

The science of kinesiology (regardless of the stream) includes a protocol (procedure) which is followed. However, many of you will have experienced balances where the kinesiologist 'knew intuitively' what your issue was all about - and they were coming from their own 'stuff' and were entirely 'up the wrong tree'. As David Myers says, our intuition can be way off the mark.

The discipline of kinesiology means being prepared to work by the structure of a protocol (or procedure sheet) and within that, allowing your intuition to flow and develop.

Many times I have taken a history, and known exactly what was going on. Next I have performed several pre-tests and pretest activities and proven that I am absolutely right.

However, I then find that the finger-modes that show are not the ones related to the pre-tests I have done. The client's innate body wisdom is following a different pathway than I would have explored either based on 25+ years experience or intuition.

The art of kinesiology involves a humbleness of spirit which acknowledges that the client's body memory has more information than the client has told me, or I have observed and then to allow the 'person' to direct the balancing process.

Intuition is allowed to flow within the 'modes' that show. However, it is not just the practitioner's intuition, especially if we ask the client of an emotion, 'What does that mean in your life right now?' and of age recessions "Why do you think the body went back there?" or "Why do you think the body opened that old file?".

The client's intuition is especially strong during ESR when we use dialoguing skills like "making it up"; if our client is age recessed into the genealogy - a great grandmother, for instance. Many clients are amazed to later find that the story they 'made up' turns out to be very close to what happened to this distant relative.

We ask clients, "What is your awareness", or "What is the relevance of then to now" or "How will you be different now that you are no longer holding that stress from age 7" or "In what way will your behaviour change in the future".

Each time we do this, we are creating new awareness pathways that strengthen the client's intuitive awareness. Each time we ask a question that leads to a client gaining important awareness, we strengthen our own intuitive processes.

It is OK not to feel intuitive

Kinesiology can be practised by someone who thinks they have no intuition. However, we say in PKP, "Do the process, trust the process, because the process works".

But, you say, "how could the mode for breast lymph release possibly be related to the balance I am doing on this 19 year old with typing and spelling difficulties". Yes, that happened to me. And I asked that question too. I was so 'sure' it could not be that I handed over the balance to my wife, Joan, to continue. As she did the breast lymph release, out came the story of being first girl in the class to develop and the mortification of uneven breast development being giggled over by classmates as she stood at the front of the class doing a spelling test. What was the outcome? Next day, the girl's typing went from under 20 words a minute to over 40/ minute with over 95% accuracy.

I use intuition within the PKP protocol

I have learned to trust the intuitiveness of the finger-modelling process even when the client is "blank" in relation to a mode. I now can trust and say, "So one scenario could be How does that sound?"

If my intuition is "on", they get awareness. If not, they can say, "No, that's not it" and either they or I, or between us, we intuit another scenario they can play with.

Taking turns at being creative in this context helps both the Kinesiologist and the client access their intuitive network as both are on the same network.

What about a finger mode for Intuition?

Yes, Here is. Self #14b

**How do we use Self #14b?**

When the mode shows, you have options as to how to proceed.

1. You can use one of the following five lists to help the client gain insight:
 - a) The seven emotional centres from Dr. Mona Lisa Schulz's book *Awakening Intuition*. Schulz looks at the balance between power and vulnerability.
 - b) When you need to make a decision. A checklist from psychologist, Penney Peirce's book, *Maintaining Open Intuition: A Checklist for the Future*. Get this book.
 - c) Making an Intuitive decision. The five decision making steps in psychologist, Gary Klein's book, *Sources of Power: How People Make Decisions*.
 - d) When you need personal guidance. A second checklist from psychologist, Penney Peirce's *Maintaining Open Intuition: A Checklist for the Future*. Get this book.
 - e) The seven tips for improving intuition in Penney Peirce's *The Intuitive Way: A Guide to Living from Inner Wisdom*. Get this book.
2. Use the PKP protocol from the last page of this paper.
3. Combine any or all of the above as you wish!
2. Trust your 'first thoughts' and pay closer attention to events and commentary that arise unsolicited from your own mind and in the environment around you.
 - What is the slightly cloaked message that's trying to get through to you?
3. Practice 'direct writing', pretending to be someone you admire, an expert, an old wise person, or your 5-year-old self.
 - What do these aspects of you have to say about the situation?
 - How do they feel about various solutions?
 - Ask for their opinions.
4. Think about your need to solve the problem and program yourself before sleep to have a dream that will give you insight.
 - What does your deeper consciousness associate with a successful resolution and the experience that would come as a result?
5. Use your nondominant senses to find hidden aspects of the issues you're dealing with.
 - Pretend the various solutions are kinds of odors, sounds or music, tastes, textures, or temperatures.
 - What visceral experience does the response generate in you? Which ones do you lean toward?
6. Invite colleagues to try any of these techniques with you as a group.
 - When the results are in, ask them to help interpret, too.

Adapted from: *Maintaining Open Intuition: A Checklist for the Future* by Penney Peirce

c. Making an intuitive decision

Cognitive Psychologist, Gary Klein PhD who interviewed firemen, nurses, and others who are paid to make up their minds in just seconds, says in his book, *Sources of Power: How People Make Decisions*, 'People are afraid of making decisions because they're trying to find the perfect answer, and there is no perfect answer'.

People make decisions in one of two ways:

- a. they analyze the pros and cons
- b. they go with their gut instincts.

When making a decision, Klein recommends a combination of several methods, in this order:

1. Get in touch with your gut first.

Remember, once you start listing pros and cons, your rational mind will drown out your intuition.

Check your body language – discomfort could be warning you off.

e.g., Ponder that new job – think about the way you were treated at the interview and it may colour your reaction.

Five Helpful Lists**a. The seven emotional centres**

The seven emotional centres from Dr. Mona Lisa Schulz's book *Awakening Intuition*. Schulz looks at the balance between power and vulnerability. Test to find the involved centre. You will need her book.

b. When you need to make a decision:

1. Feel for your body's subtle truth and anxiety signals.
 - Do you feel contracted, cold, repulsed, off center, or dense?
 - Do you feel expanded, warm, bubbly, leaning forward, or perfectly aligned?

You can even flip a coin to uncover your intuitive point of view. It is not meant to make the decision for you, but to gauge your gut reaction to the result.

How do you feel when one option drops out?

If you're disappointed, ask yourself why.

2. Open up the options and visualize each one.

Doing research is obviously valuable. However, the fear of making a mistake can keep you researching beyond the point of productivity.

On the flip side, the hunger for the relief of making a decision, any decision, can keep you from doing enough legwork. Brainstorm a lot of options.

Think creatively about combining the best pieces of each one by compromising or going the whole hog, e.g., you could buy both the red and the black sweater.

3. Banish vague fears, such as 'It may be a mistake'.

Instead try to see yourself in specific scenarios.

Ask questions about each possible outcome. Visualize how each option would turn out. Ask:

What's the worst that could happen?

What would I do then?

Could I live with that?

4. Let go of the idea of the perfect answer.

You cannot possibly get all the info, nor can you foretell the future and calculate all the risks.

Chill out. 'The harder a decision is to make, the closer the outcomes are to each other, and the less it matters.'

There is never a guarantee that you're making the right decision. Just accept that.

5. Trust yourself.

Examining your decisions after you've made them helps improve your intuition.

Ask yourself whether you would do it the same way again.

Adapted from: *Sources of Power: How People Make Decisions*. Gary Klein PhD

d. When you need personal guidance:

1. Practice "direct writing" by phrasing the question carefully, then answering from your Soul's point of view, or imagining a spiritual teacher is addressing you.
 - What does the higher part of you already know about the issue?
2. Keep a journal to explore and track the meaning of your dreams and waking reality.
 - What is the deeper meaning in the daily events in your life?

3. Look to your night dreams and daydreams for underlying themes.
 - Is your inner consciousness preoccupied with something that your waking mind overlooks?
4. Watch for synchronicity and omens as a sign of flow or blockage; learn to correlate your inner and outer realities.
 - How can you dissolve the boundaries between yourself and the world, and thus become One?
5. Stop trying, shift out of your head and willpower, and do something involving your senses.
 - How do you feel when you let yourself "indulge" in and be absorbed by a physical experience where your mind isn't in control and where you lose track of time?
 - What comes to mind right after that?
6. Ask for help - from the unseen realms, and from those around you in the physical world.
 - What comes to you soon after you ask?
7. Form a council of people and ask for their first thoughts and gut impressions.
 - How do they interpret their cluster of answers as parts of a more comprehensive response?

Adapted from: *Maintaining Open Intuition: A Checklist for the Future* by Penney Peirce

e. Seven tips for improving your intuition

- 1 a) Learn to identify your prevailing beliefs, judgments, and attitudes about the way the world works and who you think you are, or ... how it "should" be—and ...
 - b) be able to suspend those ideas temporarily. Maybe there are other ways to be!
 - c) Maybe life could teach you something new if you let yourself become innocent, like a child again—with "beginner's mind."
 - d) Make space for surprises.
- 2 a) Become friends with your feelings. Just as there is no such thing as failure—there's only feedback—there are no "bad" emotions. Emotions are simply energy and information coming from your body.
 - b) Be willing to experience every feeling that emerges in your body, without labeling it (I'm angry) or putting a value judgment on it (anger is bad).
 - c) Just notice and describe the physical sensations of expansion or contraction, hot or cold, density or lightness, and let them move through your body and evolve to their next level of expression.
 - d) Intuition percolates up from the body via sensation and feeling—nonverbally. Don't block or distort that flow in any way. Eventually it will turn into an Ah-ha!

- 3 a) Remember to consciously pause between actions. Throughout the day, remind yourself to drop into the here-and-now and feel the world from your body's simple perspective.
- b) Be with what's happening in each present moment, without needing to shape, change, or vote on it. It is the way it is. Life is proceeding in harmony. There's something "just right" about each situation.
- c) Life is comprised equally of masculine (doing) and feminine (being) energy and awareness. Make sure you have a balance of both.
- 4 a) Cultivate the habit of appreciating and acknowledging yourself and others for good deeds, successes, uniqueness, and beauty.
- b) Speak words that benefit others and the world—what you're interested in rather than what you dislike, what you're actually doing instead of what you don't want to do, how you choose to be rather than how others prevent you from being.
- c) Notice what's right with the world. Intuition flows when you see the glass half full rather than half empty.
- 5 a) Develop the "warrior's attention." Like a great samurai, be alert and present 100%, in each moment, and 360 degrees around you.
- b) Be ready to act, without any biases.
- c) Practice "engaged indifference."
- 6 a) Learn to check with your body and your "reptile brain" to see what you instinctually want to do next.
- b) Don't assume that once you've decided, the choice will last forever. The currents of insight and creativity can shift and weave into new pathways in the twinkling of an eye.
- c) Check in many times throughout the day, "Now what feels right? Am I totally comfortable, at the deepest level, with this course of action?" Intuition occurs in the NOW, in the body, and what's true always has "juice."
- 7 a) Let go of needing things to be nailed down in advance. You can still have a vision and goals, you can still make plans, but let it all be fluid. Visions and plans evolve constantly.
- b) Affirm to yourself: "I know what I need to know exactly when I need to know it." In any given moment, there's just one piece of information, one urge, one action, that's a perfect fit.
- c) Develop trust in your own higher awareness to bring you pertinent and accurate insights in a timely way.
- d) Act on the information you get and thank yourself for planting the right curiosities, motivations, insights, and

physical reactions in your mind, in a way that directs you effortlessly to your next step.

Taken from: *Penney Peirce The Intuitive Way: A Guide to Living from Inner Wisdom, Beyond Words*: 1997

Self #14b

Intuitive Awareness



Dr. Mona Lisa Schultz MD PhD claims we are all intuitive. She says that we all have a brain: a right hemisphere, a left hemisphere, a temporal lobe. We all have dreams. Therefore we are all intuitive. When intuition comes, the brain releases endorphins and neuropeptides to all nerves, blood vessels, the heart, the lungs, the GI tract and all other organs. A systematic organization of specific emotions is being transferred to specific organs in the body.

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The temporal lobe is important to what we see, hear and dream as well as to intense emotions. It assigns meaning and significance to experiences. It tells us how we feel about something and what we ought to do about it.

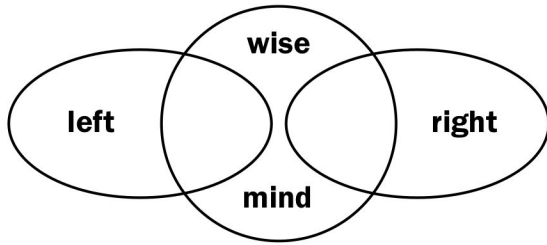
When we dream, brain activity shifts. Scans show that the frontal lobes, which are most active when we are awake, shut down and the remainder of the brain (especially the right temporal lobe) lights up.

This, claims Schultz means that the critical analysis and judgement centres on the frontal lobes of the brain are no longer over-riding other brain activity with messages such as "you can't do that" or "that's not possible" as soon as they perceive non-logical, non-rational insights or awarenesses. This why 'sleeping' on a problem often provides a solution in the morning.

We also need to remain aware of the need for integrated brain activity. We all know that the left hemisphere is logical and rational and that the right hemisphere is intuitive and emotional. To get correct answers to questions, the left hemisphere takes the long path of a series of logical steps. The right hemisphere uses hunch and trial and error. Perhaps surprisingly, the latter (which is more intuitive) is the fastest, especially in emergency situations.

Neither hemisphere is better than the other, and it certainly would not be wise to just work from the right hemisphere. We would be full of emotion and intuition but unable to talk about it or put it into an intelligent framework. Equally as bad is the dominant left hemisphere denying the value or input of the right.

Psychiatrists use the expression "wise mind" to describe the balanced state where both brain hemispheres work in tandem.



True geniuses have a more fluid partnership between the hemispheres than most people. This is important because the left hemisphere tends to pick up on positive words like love, joy, happiness and cheer while the right hemisphere picks up negative-toned ones.

We live in a left hemisphere dominated lifestyle. Developing right hemisphere activity is healthy and healing. However, over-activity of the right hemisphere leads to the state of borderline personality disorder where the person is paralysed by their emotion and intuition.

Here the client's intuition may say, 'I want to die, my life is over' and the person may say 'why can't I just go with it and follow my gut feeling and go with my intuition?' They are lacking the balance of the rational mind, the left hemisphere.

Our next consideration is that ESR, which we traditionally have said is increasing the blood flow to the 'new light' centres in the front brain, is probably decreasing front brain activity and allowing right brain intuitive creativity to flow without the usual paralysing critical, judgmental analysis. We are getting the right result but not for the reason we thought we were.

Evaluation:

1. Check for which hemisphere is over-active and which of the following is involved:
 - a) Left hemisphere over-activity (commonest)
 - i. acknowledge you have intuition
 - ii. tap into your intuition
 - iii. listen to your intuition
 - iv. honour your intuition
 - v. trust your intuition
 - vi. act on what your intuition is saying.
 - b) Right hemisphere over-activity
 - i. acknowledge need for 'common sense'
 - ii. acknowledge need for logic and reason
 - iii. acknowledge need for systems & protocol.

2. Find the emotion involved.

Balance: (for left hemisphere over-active)

1. Do an integration balancing activity from your 'flavour' of Kinsiology. e.g., ESR or F/O hold.
2. Help the person find awareness, resolution, recognise their trigger factors and plan a strategy.

Balance: (for right hemisphere over-active)

1. Do an integration balancing activity e.g., Cook's hook-ups, R-L polarity, switching etc.
2. Or, put all in circuit and DD with age recession etc.

Checking the changes:

1. Mode and emotion are clear.
(There will be homework. This is not a once-only thing.)