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Psychometry – My Way!

By Per Hogseth

Have you ever touched someone or something and gotten some kind of message — such as ideas, pictures, or words? While shopping in an antique store, do you pick up impressions about certain pieces? You are experiencing psychometry.

Psychometry is the art of interpreting the psychic vibrations contained in objects. Sometimes referred to as "psychic touch," it is the ability to read an object's history or the history of those who may have handled it. While it deals most often with the past, it may often reflect present states as well. It is often used in cases of missing persons. The reader can touch an object the person has worn or touched, usually an article of clothing, to get intuitive impressions of the person's whereabouts.

Some common items used in psychometry are rings, bracelets, necklaces, earrings, and watches. Any of these items will hold information about the wearer, such as thoughts, their emotional state, and sufficient events affecting the person's life. Through psychometry, a story unfolds that describes not only the events of a person's life, but also how the person is feeling, thinking and reacting to these events. In order to receive clear information, the object should belong to and have been worn only by the person getting the reading.

The following exercises are very basic, but they will help you learn to develop your psychometric abilities, individually and in groups. Everyone has this ability to some degree, but most of us don't focus on it consciously. With practice, you may become proficient in a very helpful tool. And as I always say, only use your gifts for your highest good. Any attempt to intrude on someone's life without their permission is not only inappropriate, but clearly an invasion of privacy.

Which Hand To Use The hand you use to get impressions from objects of very important. Your dominant hand gives or relays information, while your non-dominant or receptive hand receives information. Your receptive hand is the correct hand to use.

The following a simple test to find out which hand is most receptive. It is very important that you do this, as you will always use this hand to receive impressions, at least until you have become so accurate that you can use either hand.

Psychometry – My Way!

For most right-handed people, the left hand is the receptive hand. For left-handed people, the right hand is likely to be the receptive hand. If you are in doubt, or were changed from a left-hander to a right-hander as a child, the following test can be used to discover which is which.

1. Hold both hands at chest level with fingertips pointing up and palms facing each other. 2. Rub hands together very lightly to stimulate the energy flow. 3. Move your hands closer together, then apart, feeling the flow of energy. 4. Whichever hand feels stronger, or that it is emitting stronger energy, that is your dominant hand. The other is your non-dominant or receptive hand. Always use your receptive hand in psychometry.

When you are beginning your work in psychometry, always pick up or touch an object with your receptive hand. If you pick up the object with your dominant hand, you may inadvertently transmit an impression as you do.

Form a habit of using your receptive hand to take things from others, and to pick up something you may intend to use. This will be a challenge, as you are probably used to picking things up and holding things with your dominant hand, but this practice will help you to remember to use your receptive hand for psychometric work.

How To Practice Psychometry As we have already learned, all objects carry an energy frequency connected to the person they are most in contact with. You can learn to interpret these energies with the exercises that follow.

The first exercise is for the individual, but it is best performed with a friend from whom you can receive feedback.

1. Sit relaxed with your eyes closed and your hands in your lap, palms up. 2. Instruct a person to place an object that they have had in their possession for a long time in your receptive hand. 3. Relate everything that you see in your mind, think of, hear in your head and any feelings that you have while holding the object.

You may pick up some thoughts, feelings, and symbols that seem meaningless to you but keep talking as much as possible about what is in your mind and you may be amazed at how much is relevant to the owner of the object. This technique develops your gift of feeling. It gives you the experience of learning to tune into another person's vibrations to discern what you are feeling.

Sometimes, while practicing psychometry, the feelings associated with the object are vague and don't seem to bear much relevance to anything recognizable to the owner of the object. On other occasions, the opposite is the case and intricate details can be discerned. Some people are more relaxed and trusting and so they get many messages immediately. Some people are afraid they will say or do it incorrectly so they get nothing. Don't worry. You can't do it wrong!

The following exercise is for a group of people. Group practice is best because you can all put an object into a bowl without knowing which object belongs to whom. In a new group setting such as this, try not to say anything that might make someone uncomfortable. Be tactful and diplomatic, but as

Psychometry – My Way!

descriptive of your thoughts, feelings, or symbols as possible for feedback from the owner of the object.

1. As discreetly as possible, everyone puts an object of theirs in a bowl.
2. Each person then reaches in and takes out an object that it is not their own.
3. Hold the objects in your receptive hands until you receive an impression. Sometimes I ask specific questions such as, "Will this person change their job or career?" "Will he or she find love?" "If so when?" "Who?" What lesson does this person have to face at this time? ... etc.
4. Each person then takes a turn describing his or her impressions. Relate everything that you see in your mind, think of, hear in your head and any feelings that you have while holding the object.
5. Everyone should give some kind of feedback. Feedback is what helps us to develop your skills.

Dermo–Optic Perception Another area of psychometry is dermo–optic perception, or "sight through touch." It refers to `seeing' by touching the skin's surface. Some people have developed this sensitivity

quite naturally, especially those who are sight impaired and must rely on touch.

Everyone emits electromagnetic energy. When we tap into this energy, we can see as well as if we were using our eyes. But regardless of continuing proof that such a thing as dermo–optic ability is present in many people, arguments still abound that relate dermo–optics to telepathy and clairvoyance. Therefore, it should be mentioned that in many cases where dermo–optic perception ability was found evident in a certain person, that person was separately tested for telepathic and clairvoyant abilities, and in most of the cases, no such ability was present!

Some people can distinguish colours and patterns through dermo–optic perception. Various colours have different feeling. Some have described black as "sticky" or "clinging" to the touch, while yellow was "slippery" and blue was found to be "still more slippery, but cool to the touch, like delicate ice." Red causes great, bold radiation, and according to some, is so hot that the subject immediately draws his hand away, as though from searing heat.

It seems that small children are sensitive to colours, and can easily distinguish them merely by feel. One young mother reports the case of her six–year–old daughter's ability to distinguish colours by touch. She shared that on day while she was wrapping Christmas presents, she asked her six–year–old daughter to give her the bolt of red ribbon. Her daughter immediately pulled the right colour ribbon out of the bag, and repeated this with green, gold, white, and blue ribbon. She never pulled the wrong colour out of the bag.

With practice, we can all master the ability to read by touch. Here is an exercise to help you develop your sense of touch.

1. Prepare a bowl of lukewarm water.

2. Close your eyes and gently dip your fingers into the water.
3. Repeat this exercise for about five minutes at a time.

At first, you may have some difficulty knowing exactly when your fingers make contact with the water, but after a short amount of practice, you will feel the tips of your fingers becoming more sensitized.

Feeling textures is also a helpful means of developing dermo–optic perception. Place various specimens such as salt, sugar, sand, or other granular substances into small separate envelopes and touch each substance through the envelopes. Don't reach in and touch the substance directly. First, try to distinguish it through the paper of the envelope. At first, it may seem impossible to detect exactly what your fingertips are touching through the paper, since all of the substances are similar in texture. Here is the point of the test where you must not doubt! Trust your instincts. With patient practice, you will be able to detect through your fingertips the substances in the envelopes.

Various objects have different feelings, not just in texture, but because everything radiates its own specific energies, and trained fingertips can sense these differences. Awareness of this speeds the process of your own development in dermo–optical attempts.

Feel the difference between wood and paper, plastic and metal, wool and silk, china and glass, or hair and fur. This method will help to enhance your sensitivity to feel the varying objects and textures.

Such practice raises your vibration so that eventually you will be able to "read" someone just by touching him or her, as you learned psychometrically, remembering the ethical application of first obtaining one's permission to do so.

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<http://www.powerful-psychic-reading.com>

A Defence of Cultural Intelligence

By Stephen Ainsah–Mensah

When humans set off to address fundamental issues about what and how life is to be, two important questions exercise the conscience though a middle–ground question could arise from these two. One question is: 'how do we make humans the measure of all things for now and for things that are to come?' The other question is: 'how do we make nature the measure of all things for now and for things that are to come?'

The first question submits the direction of nature to the boundless will and self–determination of humans. The second question submits the drift of human development to the divine instructions of nature. The first question leads to an individualized culture – a state of affairs that lifts personal will and

determination to the status of culture. The second question leads to a cooperative culture, the culture of sharing. These two different questions bring about the mystery in humans and dismiss the point that human nature is of a determinate form. Moreover, the questions are at the core of some of the confusion and conflict between two cultures, one largely individualized, and the other largely cooperative. Unresolved confusion and conflict could lead to war. A moderate position can be seen, which combines ingredients of both the first and second questions with the hope of generating a balance.

The present discussion will focus on the first question, that is, the question of an individualized culture.

Every living thing develops from one state to another in order to support the props of life. Humans, in particular, demonstrate this trait so clearly. Once we grow, both physically and mentally, development gets wedded to growth. Development is a more sophisticated human trait compared to growth. Generally, we regard growth as a change in size of a structure - from a smaller to a larger structure; but development has to do with a progress to a new level of advancement of a structure, an advancement that shows that the structure in question has - for better, not for worse – attained a glorious sophistication. Humans, therefore, develop to affirm this point.

It appears that since development is a natural necessity of every human, the collective human development is doubtless. Once we are all developing, life will be more sophisticated, advanced, better, cherished in all corners of the world. Moreover, any bestial instincts in humans will be progressively expunged and replaced by the rational instincts of peace and love. But the principle of development is not a fixed principle; it is varied within the context of an equally varied culture. In this sense, development ought to be viewed as culturally instructed. For this reason, any attack by one culture on another culture on the basis that the aggressor's culture is the best neglects the two important questions that exercise the conscience of humans, as stated above. The neglect indicates a surge in arrogance, and, perhaps, ignorance.

Development need not push aside the cultural paradigm and stress on the atomistic individual as the route to development. An individualized culture, meaning a culture that is projected in countless ways by the distinctive doings of every person, presupposes the mastery of one's self in any number of ways to face the challenges of life. By mastering the self, by advancing mental effort, the course of an

individual's action is expected to be largely mind-dependent; emotional endeavour gets sidelined, so too the idea of sharing. The creative instincts of a person, his/her ability to coordinate a definite consequence, are chiefly judged to emanate from an antecedent mental reflection. Herein lies the notion of an individualized culture.

But in order to pursue wants, in order to live according to personal tastes, individual minds have to deliberate differently. And since individual wants are very different from one another, it stands to reason that an individualized culture is undefined in content. Whatever pleases the self, the ego, much as it doesn't conflict with other individuals' mind-determined pursuits, is good for contributing towards the individualized culture. An individualized culture is full of self-determination though it is also full of confrontations with nature.

If to advance in life means a kind of mental reflection that enables one to attain a high level of personal development, then the secrets of nature, in whichever way it is humanly understood, have to submit to humans' will. The difficulty in this lifestyle is that it does not limit the cognitive ability of humans face-to-face with nature. It prompts mental ingenuity to overrule the acts of nature. The search for the secrets of nature becomes a restless ambition. Morality, social responsibility, are judged within the scope of self-determination, not the mystic workings of nature.

What may have eluded the conscience is that nature is there for all time; and cognitive ability - or to use the more popular word, intelligence - has many faces to it. An obvious failing of the theses of intelligence inheres in the application of psychometry to judge a person's level of intelligence. Psychometry insults the moral and spiritual basis of intelligence within either an individualized or a cooperative culture. Psychometry presumes that humans are encased in a mental powerhouse, a powerhouse that can be statistically measured, a powerhouse that is personal, that is a biological privilege; yet psychometry fails to reckon the gracious alliance that ought to exist between a person and the natural environment.

John is privileged in mental acumen because his biological structure has the advanced features that, by necessity, yield a high intelligence quotient (IQ), proponents of psychometric intelligence are prepared to argue. To see the immediate flaw in this contention, one has to understand that even with the genuine requirements of an individualized culture, self-determination, the will to conquer the secrets of nature, could take any number of ways in connection with any constructive direction that the mind commissions the agent in question. Should my mind direct me to engage in competitive sports and excel in this area instead of engaging in complex mathematical computations or logical analysis, then I am professing intelligence within the limits of an individualized culture. Am I, for goodness sake, expected to prove my intellectual insight by subscribing to the bogus tenets of psychometry? A similar argument can be advanced to explain the spirited intellectual pursuits of an agent in the area of science, the arts, any kind of entertainment, or any kind of morally right pursuit. One needs to respect and admit all such pursuits, and, thus, rid intelligence of any bias, any narrow definitions.

The theses of intelligence - and worse still, the theses of intelligence quotient - are inauspicious endeavours; for they provoke suspicions about the motives of their proponents. On the basis that few selected parameters – such as math, logic, subjective aptitude tests - are used to appraise a person's intelligence, one is bound to conclude that IQ fouls a morally grounded and socially responsible culture, whether the culture in question is an individualized culture or a cooperative culture. Nevertheless, a culture built on the question of IQ may not be that bad should IQ incorporate any element of human action, mental or physical, that bears marks of creativity in any way. Also, the question of an individualized culture or a cooperative culture takes account of the natural environment

though in varying measures. And this will explain that intelligence seeks to adapt to the natural environment whenever changes in the latter occur.

My meaning of cultural intelligence should, by now, be clear. Cultural intelligence seeks to avoid many of the pitfalls of IQ. The turn of intelligence for the better - which is a given - needs the unbroken service of the natural environment. Intelligence, thereby, becomes dynamic, a practical thing that conforms to cultural constructions. Intelligence quotient, or variations of it, is an unduly technical

doctrine that hoists a dominant academic culture on numerous facets of life. An intelligence that obeys the doctrine of IQ forces itself to evolve largely in abstractions without a kindred connection with the natural environment. The agent becomes progressively technical, dry in social networks, full of machine traits. Whatever culture humans have happened to situate themselves has evolved the blessings of intelligence. To respect this point is in keeping with human decency.

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