

INTUITION vs. REASON

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The subject this morning is “Intuition vs. Reason.” That’s a very interesting subject, but I am going to discuss first reason in order that we can better understand the intuition. Because reason, as I am sure you know, has to do with the faculties and powers of ordinary outward consciousness, the duality of consciousness. The definition of reason, which we find in the dictionary, is: due exercise of the faculty of logical thought.

And so you can see, reason depends on sensation and thought, inference, and some discrimination. And it is of outward consciousness. Reason is sometimes known as intelligence. But how does reason work? Well, this is how reason works. Through the windows of our senses, like that window (points to window), the vibrations come in and are recorded on the mirror of the mind. And then our intelligence, or our discrimination, enters into the picture, and discriminates as to what the object is, whether it is this, or that.

The Master used to give a demonstration about a long object with four things sticking down, and a front part, and a fluffy, wavy part on the other end. So that image strikes the mirror of the mind. And then your intelligence, your discrimination, because of your past experience, tells you what that object is. And so you say, “Oh yes, that’s a horse. Long head, and funny tail, and long legs; yeah, that is a horse.” Then enters into the picture likes and dislikes; “Oh I don’t like that horse. It should be gray, he’s brown.” And so the sum total of that business is reason. But the very fact that you discriminate between an automobile and a horse, and the color, and so forth, shows that there is some power of intuition even in ordinary reasoning. Otherwise how could you tell what it was?

And there are many things that enter into it, as I will shortly point out. So ordinary reason is dependant upon the powers, remember of outward consciousness: sensation, thoughts, memory, discrimination, inference, and those things. So you can see why [when] we depend on outward consciousness and sensation, that we cannot be sure, can we, of reason. We cannot be sure of reason, because sometimes the senses do not tell us the truth, and the thoughts do not tell us the truth, and our memories are not sharp and clear, and our discrimination is weak sometimes, because it has not have enough of the wisdom of the Soul in it.

Therefore, you can see that reason sometimes is not dependable. But reason, as it says in the dictionary is: a due exercise of the faculty of logical thought; of thinking about that object, and comparing it with your own experiences, and with whatever wisdom of the Soul is in your discrimination. That is logical thought, and reason is the result of all that.

Now discrimination depends, as I have said – ordinary discrimination, ordinary reason – upon the testimony of ego consciousness, which is the subject of sensation-thoughts,

memory-thoughts, memory and perception, and such things. With whatever discrimination we have, according to the wisdom of the Soul in our discrimination. That is the point to remember. It is that one point – the wisdom in your discrimination that determines whether it is ordinary reason, or Pure reason, or intuition. It's the wisdom that makes it intuition. Do you understand? Because that is the power of the Soul within us.

Now there are many contributing factors to ordinary reason. And the first is the power of observation. You know some people can go into a room and, what do they call it? When you go...they call it something about doing something to the place...I've forgotten...that's it, "casing." I guess that's a little slang, but that's all right. They come in, and one moment they can come out and tell you the whole business. I usually go in and look for an hour and see one or two things. Well that shows the power of observation differs, does it not?

And then, then also, the power of memory. That is a very important thing. Some people...we used to have a man that used to stand at the door of the Masonic Lodge. Tyler, I think they called him. And he could remember a person even...one night, I was there, a man came who hadn't been there for twenty-five years. He said, "Oh, yes. I know you." And he named him off; he came from way up in New Hampshire someplace. The power of memory was astounding. So that determines, also, as a contributing factor, of the power of reason.

And then we also have likes and dislikes. If our likes and dislikes enter into the proposition, our reason is colored. Do you understand? If when someone comes, or some condition comes before us and we dislike it, our reason is immediately colored. It's changed. It is not true reasoning. And so, these many things interfere with reason, or contribute to the type of reasoning which we exercise.

Another thing is emotion; control of emotion. Remember, unless you can control your emotions, especially anger – the minute anger comes in, reason flies away – because the memory goes. There's no memory when you're mad. You stop and think about when you've been good and mad. You don't remember anything. Nothing but that "I am mad," that's all. So, that enters into the picture of reasoning.

And finally, the most important contributing factor is the amount of wisdom. Remember that. The amount of wisdom in your discrimination determines whether it's ordinary reason, or Pure reason. Now that wisdom comes from what? That comes from the Soul through the power of the Soul itself – intuition. And so you can see, that right off, as the power of the Soul is intuition, you can see which is more important – reason or intuition. It is the amount of intuition in your discrimination, which determines the type, the kind, and the depth of your reason – whether it is ordinary reason, or Pure reason.

Now ordinary reason from one thought to another can, can be cultivated by specific studies. There is no question about that. Some people reason because they study in a definite way, and they can discriminate better, because they have more facts, they have

more experiences, and so this ordinary reason can be cultivated. But the reason wherein you understand the realities of life, and your Soul – the purposes of life and such things – cannot be known by ordinary reason. They have to be known by the Intuition of the Soul.

The power of the Soul, which is intuition, and that puts, as I have said, the wisdom into your discrimination. And therefore, you do not have just ordinary reason. But then it becomes Pure reason, and finally it becomes intuition; and intuition is that power of God within you – that Soul within you which knows immediately, without the agency of the senses, thoughts, perception, mind, intellect, and all of those things. It knows immediately! That's the Omniscience of God in you. That's the Intuition of the Soul. And the amount of that in your reasoning, remember, determines the type of reasoning you have: good, or the best, which is Pure reason. So remember, the more of Soul, the more of Soul that we put into our reasoning, the better it'll be. And when I say, "the more of Soul, the more of Intuition of the Soul," which is the power of the Soul to know all things without the agency of other things, the more of that you put into your discrimination, the better your reason.

So that brings us to the point that a person who is not united to the God within, who is not united to Spirit, cannot have Pure reason. So Pure reason is what? Pure reason is: ordinary reason – remember this, you'll never forget what Pure reason is if you remember – ordinary reason, which we all have, infiltrated with the wisdom of the Soul. Understand? That changes it from ordinary discrimination, which most people have, we are all pretty well read, and we have the radio and the television – good and bad. And so from those things we can discriminate pretty well. But, will those things tell us the realities of life, which comes from Pure reason – the Intuition of the Soul? No! So remember: Pure reason is ordinary reasoning plus the wisdom of the Soul. That makes it Pure reasoning – Pure reason, or Buddhi, b-u-d-d-h-i, which you read in the Hindu scriptures.

So that brings us now on to the subject now of Pure reason. Pure reason comes through the All-knowing power of the Soul. And, Intuition of the Soul is wisdom. Now that, injected into your discrimination, will give you Pure reason.

Now we have a reference to that in the Bhagavad Gita, I would like to read to you. It's the 2nd Discourse, the 66th Line. "There is no pure reason for the non-harmonized." For those who do not feel God within – there can be no Pure reason, because the Intuition of the Soul is not in them. And the Intuition of the Soul gives wisdom. Wisdom gives Pure reason. So it says, "There is no Pure reason for the non-harmonized, nor for the non-harmonized is there concentration. For him without concentration there is no peace."

We just spoke about anger. When anger comes over you everything just flies away. The reason is gone. Memory is lost. So it says, "...for the non-harmonized there is no concentration. For him without concentration there is no peace." And, for the unpeaceful, how can there be happiness? That's why this subject of intuition and reason is so important, because we must, we must change that ordinary reason by adding the

Wisdom of God within us – the wisdom of our Souls – until it becomes Pure reason. We can do that by being harmonized, which simply means being one with the Spirit within. And then our ordinary reason becomes Pure reason, which is the wisdom of the Soul Itself speaking through it's own power of intuition. And that's the Omniscience of God in us, and that's why you know things through intuition, you know it! There are not doubts. There are no questions about sensation, thoughts, inference. You know it, because of God's Power in you.

So that brings us to the subject of intuition. Intuition the definition; there are several definitions. One which I like, I found is this: intuition is the immediate perception of truth – the immediate perception of truth without conscious reasoning. Isn't that wonderful? When we begin to try to understand a thing through our reason, we have to think this, that, and everything, and a lot of processes go on. Finally, conscious reasoning, we arrive at some conclusion. But by the power of the Soul within us, the power of intuition, we know immediately without conscious reasoning. Now that's how you can tell whether you are in the intuition or in the realm of reason. Now don't just drop all reason and sit there, and wait for intuition to flow. It won't come that way. You have to change what you've got. You've got to change the reason you've got, and make it Pure reason, and finally the Intuition of the Soul comes.

Now the word "intuition" comes from the Sanskrit word "agama," a-g-a-m-a. "Agama," which means: that which comes of itself, without an external agency. And you know when you know a thing, that you know it, that's all there is to it. So it comes with itself, and that's what the word agama means in Sanskrit: that which comes of itself without any outside agency.

Now there are other definitions of intuition, which you might be interested in. The one, the most inclusive one, the all-inclusive one is: intuition is the innate, inborn, cognizing, power of the Soul. Cognizing means knowing. So, that which is in us, innate, natural, inborn, knowing, Power of the Soul, because it is the Omniscience of God. That's intuition.

Now, negatively speaking, intuition is what? All that is left beyond reasoning is intuition. When you get above the sensation, thoughts, perceptions, inference, and those things above reason, concerned with reason, what's left is intuition. That's the negative aspect.

Now positively spoken of, intuition is that power whereby the ego knows that it exists. That's one thing no one can take away from us. Close your eyes and look within. You sit there – no thoughts – you are above thought, you are above reason. But you *know* you exist. No one can tell you differently. That's intuition. That's the positive aspect.

The negative is that above thoughts, and sensation, and reason when that's all quieted down. "...when thoughts are gone to rest," as the Master says, "that's the time we feel Him the best," because He's one with the Intuition of God. So positively spoken of, when we're all through with this Drama of Life with its reason, and its thoughts,

sensations, and its perceptions, what's left is intuition. And that's the positive thing within us.

There are one or two other definitions, which perhaps, might interest you about intuition, spoken of in a positive way. "Intuition expresses the inexpressible soul or spirit." Can you reason what the Soul is? Can I reason what the Soul is? No. But with intuition you *know* God in you. You *know* the Soul within you. And so, intuition expresses the inexpressible Soul, or Spirit.

Also, intuition expresses the Bliss, the Bliss of the Spirit. You can't reason it, can you? Can you reason the Bliss of God, now? You think, and you have your sensations come, and your thoughts come, but you can't reason the Bliss of God. So intuition expresses the Bliss of Spirit. Intuition also gives life to our sensations, and thoughts, and inferences, and reasoning. See you can't get away from that intuition, but there's just a little of it in ordinary reason. When you increase it, and it becomes perhaps, the predominant part of your reasoning, then that's different. Then the wisdom of the Soul enters into your reasoning, and naturally, reason is lifted from ordinary reasoning to Pure reasoning; finally, to Intuition, or the Presence of God within you, expressing through your Soul.

And so there you have a few positive expressions of what intuition is. And just remember, that reasoning depends upon ego consciousness, and outward powers of sensation, thoughts, and inference, and discrimination. But intuition doesn't depend on anything. It comes of itself when you do away with those outward agencies. It is inherent in the Soul itself.

Well, I'm sure now, that we can see as we discuss reason first, and then intuition, the value, the relative values of both. Intuition is limited, depending upon sensation, and thoughts, and inference, and discrimination. But, the Intuition of the Soul is unlimited; comes of itself, has all power, because it is the Presence of God within us. It is the knowing, cognizing, unlimited Power of Spirit within us. And so, intuition is very, very important.

Now let us pass on and compare, just for a few moments, compare, reason and intuition. The Master used to give this illustration, and perhaps sometimes you've noticed, especially when you've been out in the desert where certain animals live, which are not entirely wanted, that you'll be walking around, and you'll see, perhaps, in the corner, you'll see a coil. Immediately, sensations say, "Whoa." Thoughts say, "Boy, what is that?" First thing, "That's a snake!" And we're all excited. But, if you hadn't given way to ordinary reason, but the Intuition of the Soul would have come in, and you would have known that it was a rope, or a piece of hose. You would have known it. So we can see, in comparing reason and intuition that there is a discrepancy there. We cannot depend upon sensation. We can always depend upon intuition. It is never wrong, because it is the Omniscience of God.

Coming across the desert one time with the Master, we looked off in the distance and there was a great cloud of smoke – big cloud of smoke. And so, we were speculating as to where it was, and what was burning, and so forth. But, when we came nearer, we found that it wasn't smoke at all. It was dust. And there was no fire at all underneath. If we had used our intuition, we would have known in the beginning what it was. But we were “smart” human beings. So we used our reasoning and didn't know. That's a nice illustration about comparing reason and intuition.

A little story that I have here I think compares them very nicely. There was a visiting clergyman was occupying – just like some visiting clergyman came here – occupying this pulpit. And the organist wanted to make an impression. So it was in the time when they had those pumpers – the Sexton pumped the organs, you know. So she wrote the Sexton a little note telling him to, that was to give a little more air, see. So she gave the note to the Sexton, but he didn't use his intuition at all. He used his reason. His reason said, “That's for the minister, the visiting pastor.” So he took it up to the visiting pastor, and the visiting pastor opened it, and this is what he read, “Keep blowing away. Keep blowing away until I give the signal to stop.” So there you have it, a wonderful illustration of reasoning, and intuition. If he'd of used his intuition, he'd of known that it was for him.

Now, finally, in comparing reason and intuition, let us realize these things. You will never, you will never be at loss to know the difference between reason and intuition, if you'll realize these comparisons I will now give you. By what faculty, by what faculty do you realize the Om Vibration? By what faculty do you hear that Cosmic Sound that rolling Sound of Om we spoke of in the scriptures, which is the vibration of your Spiritual and Causal body? Do you realize it through reason? Can you reason it? Try it. You can't do it. You realize it through the Intuition of the Soul.

And by what power, by what power do you hear the Sounds of the Centers of the spine? There are different sounds: the bee sound, cricket sound, harp sound of the lumbar center, bell sound of the heart center, the flute sound of the cervical center, and the symphony of sounds. By what power? Do you hear those by reason? No. You hear those by the Knowing Power of the Soul within you. And when you hear them, and see them, and merge in them, they'll be more real than in something you saw by outward senses.

And also by what power do you see the Light of the Spiritual Eye at this point? You can't reason it. You can sit down, and use all your discrimination you ever had, and reason, and inference, and thought. It won't come. But, if you do away with those things, still those things, still the thoughts, still the reason, and sit there, and there is not a movement in your thought processes, nor the emotions are not moving, there you will see the Spiritual Light of the Spiritual Eye. And, if you're fortunate enough and the Grace of God comes, you'll see the Light of the different Centers. And you cannot see those by reason, can you? You know those through intuition.

And there are many instances like that. How is it that you can feel in your heart once in awhile perhaps, sometimes more often, a great welling up of God's Love? Can you reason that in there? The men often say to me, "How can I develop more devotion? I don't seem to have any devotion." They are used to reasoning, the power of will, you know, reasoning things. I say, "No it won't come that way." You have to really want it. You have to have the great desire in your heart. Then it comes through intuition of the Soul automatically. You cannot reason the Heart's Natural Love by all of the discrimination that you can gather together. But when you are simple and humble, like a child, and you've done away with those intellectual processes, and discriminatory processes, there it comes – naturally welling up within you.

Also, by what power, by what power, as I read in the scriptures, did Moses lift up the serpent in the wilderness? Did Moses rouse the Kundalini power at the base of the spine? By what power? By reason? Did he sit down and reason out, "Now I am a child of God, and I know God's in me, and this, and that, and the saints all have realized God." Will that rouse the Kundalini? No. But it will be aroused by the Soul's power itself, and he will recognize it through the Intuition of the Soul. That's how Moses lifted up the serpent in the wilderness, and it was by the power of intuition that he knew it.

Also by what power, by what power do you see in the Spiritual Eye? When you are calm, and when the karmic conditions have quieted down, by what power do you see the visions of the Masters, and such things? Can you reason it? No. We see it in the power, the Souls power itself – the wisdom of the soul, the intuition. We cannot reason such things. They are known through intuition.

In so in closing, remember, that reason pertains to outward faculties, sensations, thoughts, inference, and discrimination. But it is not infallible. It can be wrong. But, if through the power of Soul within you, you use the intuition to attain God contact, and oneness with God, then it will never be wrong, and the Presence of God will always be with you through the Intuition of the Soul. The same Presence of God which the Saints of old knew. The great prophets: Isaiah, David, Abraham, Jesus, our Masters, and our own beloved Master. What power did they use? Reason alone? No! They used the power of the Soul, the Intuition of the Soul.

And when you have that, and utilize that, then you attain oneness with God – oneness with His Presence within. Then there is no more doubt, because the Presence of God within you never fails. Is never wrong – is always right. And greatest of all, you will feel His Love – oneness with Him. The idea of separation will be taken away, and you'll know that you are one with Him. And you can say, "Thou and I never apart, I am He, I am He, Blessed Spirit I am He." How? Through the Intuition of God within you. The intuition of your Soul.

Closing Meditation

Let us sit quietly for just a moment.

Heavenly Father, I will reason, I will will, I will work. But, O Father, come into my reason. Guide me, to do the right thing, for I have only one desire, to do Thy Will, to be a fit instrument, through which the Intuition of Thy Spirit, can flow to help others. Om, Peace, Amen.

Closing Prayer

Pray with your deepest devotion.

Heavenly Father, Friend, Beloved, God. May Thy Love shine forever, on the sanctuary of my devotion; and may I be able, to awaken Thy Love, in all hearts. Make my soul Thy Temple, make my hear Thy Altar, make my love Thy Home. Be Thou the only King, reigning on the throne of all my desires. I bow to Thee through the great channels of Jesus, Babaji, Lahiri Mahasaya, Sri Yukteswarji, and with my love and devotion, I bow to the beloved Master. Om, Peace, Bliss, Amen.