

Intellect vs. Intuition

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When Jesus went into Jerusalem, palms were laid down in his honor, but it wasn't long before they crucified him. And so you see the lesson is that outward consciousness, outward praise is not the goal, but what Jesus had was the kingdom of God. The kingdom of heaven within. That is what his real power and his real treasure was. And so do not expect it in this worldly existence, as is clearly pointed out by Jesus' life. People proclaiming you is not the end. The end is oneness with God. And that has a great bearing on the subject this morning, "Intellect vs. Intuition."

Intellect gives you knowledge by way of the senses, mind, and intellect, but that is not accurate. That is not dependable. We all know that. And so we must realize that any premise, any premise, that is established through the mind, through the senses, mind, and intellect, if it is wrong, makes your whole reasoning wrong. Does it not? Makes your whole deductive reasoning come out wrongly. So understand that. Do not depend upon the testimony of the senses, mind, and intellect. It is not dependable. We see illustrations of this all the time.

One special incident I can tell you which happened as we were coming in from Twenty Nine Palms one day with the Master, quite some time ago. And in the distance we saw a great cloud of smoke way in the distance. And as we rode along, we began to wonder and talk and suggest what it would be; what was burning down up in Beaumont or one of those towns, Banning I guess it was. And so we rode along watching it. And before we got anywhere's near to the town, we realized it was not smoke, it was a cloud of dust that had coiled up from the desert. And so you see the testimony of the senses is not accurate. And the premise which we had established proved entirely wrong. And understand that. Be careful of the premises which you establish through this testimony of the senses, mind, and intellect.

And to know the truth, only intellectually, is truly not to know it at all. Because truth comes through intuition. Truth comes through intuition. If our intuition had been established there, we would have known that that was dust, no matter what the senses said. "Oh, that's smoke." This is true. Understand that truth,

truth is perceived and known only through the intuition and it comes of itself and it does not depend upon sensation or any outward form of testimony or reason. When you know through intuition, you know and no one can change that. That's the difference between intellect and intuition.

I know in the "Autobiography" there is a story about a celebrated pundit that came to Sri Yukteswarji, and he knew all about the Bharata and the Gita and the commentaries of Lord Shankara, the Vedas, Upanishads. And so he was talking away and extolling things, and suddenly Master began to laugh and he said, "Now," he said, "have you applied any of these things into your life? Have you any realization?" The man said, "No. I haven't." So there is the difference between theoretical knowledge. This man was very learned, but he knew nothing through intuition or the presence of God within and then the presence of truth and reality.

So we must understand not to be hoodwinked, so to speak, by the testimony of the senses, mind, and intellect. We have to utilize them in this life. Naturally. But this life is not reality. It passes away. Anything that is born, created, must pass away. So, but within us is a consciousness, and a presence of God, that does not pass away. Having that, you'll have all things. Understand that.

That's why meditation is so important. Meditation is for the purpose of what? Consciously contacting the presence of God as you understand it within. That's why intuition is so important. Because intuition does not come through outward testimony, but through the conscious contact of God within. Because God knows all things through intuition. We know things through sensation, mind, and intellect, plus intuition. God knows all things through intuition. He knows immediately without the agency of any outward testimony of senses, mind, or intellect, or anything else. Intuition is the all knowing power of the soul. It knows completely. Immediately. Does not depend upon anything else. How do you know and realize that you exist? You have to think about well, "How do I exist," and look around you? You know you exist, by the intuition of the soul within. Now, so much for intellect.

Now about intuition. As I have said, intuition comes from the Sanskrit word "agama," a-g-a-m-a, which means, "that which comes of itself." Does not depend upon any outside agency. And so the intuition is the power of God within you. The power of your own soul. Which knows, without the agency of sight, hearing, taste, smell, touch, intellect, deductive reasoning, or inference. It knows completely by itself.

From the "Autobiography of a Yogi" we read this - that is you have all had hunches - and you, didn't that hunch come true? You couldn't shake it. Why? Because it came through the intuition of your soul. Now not all of them are intuitional experiences. Some are simply machinations of the mind. So to speak. But once in awhile, we'll have something that will stick. And it comes true. Because it comes from intuition.

Now in the "Autobiography of a Yogi" we have a testimony about this intuition, where we read, "Intuition is soul guidance appearing naturally in man during those instances when his mind is calm." Don't you think meditation is necessary? With the mind this and that way. Restless. Running hither and yon. How can intuition get in? How can it operate? It cannot. So realize intuition comes when the mind is still. There will be flashes of it. When there are no thoughts. "When the thoughts have gone to rest," as the Master used to say, say "that's the time I see God best." So that's when intuition comes. "Intuition is soul guidance appearing naturally in man." But we don't give it a chance. We're so taken up with this restless mind, and the doings of this worldly existence, and a million other things. Poor intuition cannot operate. But, it will, if you still the waves of the mind. And so that's what we read.

And going on a little bit further, "The human mind, freed from the disturbances of static restlessness," - realize this, these are the Master's own words - "The human mind, freed from the disturbance or static of restlessness is empowered to perform, through its antennae of intuition, all functions of complicated radio mechanisms, sending as well as receiving thoughts, and tuning out undesirable ones." We have within us a radio receiving and broadcasting station, which is exact. Which operates without fault, if we tune out thoughts and those things which disturb us.

Because we are a ray of the infinite omniscience of God who knows all things, and His great power which is in us, His all-seeing power, the universal power of sight, universal power of feeling is in us, it is through that force that God's radio operates and knows all things. We have that. But we clutter it up with worldly thoughts and consciousness. Let us understand this. These are the Master's words from the "Autobiography.

And finally, "As the power of a radio broadcasting station is regulated by the amount of current through which it operates" - you hear on the radio, how many watts is it? Five thousand pure watts or something like that. Well that's the

power of the radio station. And so we read in the book here, - "As the power of a radio broadcasting station is regulated by the amount of electrical current it can utilize, so the effectiveness of a human radio depends," upon what? Yes. Power. But what kind of power? Will power. So when you still the waves of your mind, and in that silence within, if you use the power of your will, then you can operate this radio station which God has given to you.

And so just to finish, "As the power of the radio broadcasting station is regulated by the amount of electrical current it can utilize, so the effectiveness of the human radio depends on the degree of will power possessed by each individual." So will power is the thing. How do you think God created this universe? Just by sitting down and thinking about it? No. He put His will into it.

And so, if you want to change, if you want to change through meditation, put your will power into it. Sit there. Make your mind calm as best you can, but sit there and use your will in the best way you can. You'll reach the goal. You'll have conscious communion with God, and you'll know He is guiding you in every action. That's what we can do. But we can do it, not through intellect; not through sensation, nor mind; but through the power of intuition within us. The power of God within us. The soul's power.

Now, one or two illustrations about intellectual knowledge, and intuitional knowledge, or realization in everyday activity. For instance, you have the theoretical aspect of it. You want to make a cake for instance. You read all about and how to do this. But when you make the cake, isn't it different? When you get right down to make the cake, don't you find it different than reading about making that cake?

I remember in school studying about anatomy, physiology, and all those "ologies," and knowing all about what I was gonna do. But when I came to do it, it was different. It was different. The intuitional experience, the realization of anything you do is different from the theoretical knowledge. And so it is in selling a house, for instance. According to your theory, the house should be sold without a hitch. But is it? No. Because it doesn't come out that way. You need something else. If your intuition had been working, then you would have seen perhaps it wasn't good to try to sell the house at that time. Your intuition would have known.

And so in every walk of life, get away from depending on this outward agency of mind, senses, and intellect, and turn toward the intuitional power of God within you because it's different. Realization is different than theory. You can know all about a thing. You can read all about it. You can understand all about it. But it will be different when you taste that thing. When you feel that thing through intuition.

That brings me to this one rule, which I'd like to read to you. "No matter how much a thing is intensely described" - you think of this now. "No matter how much a thing is intensely described, or how many comparisons given, you cannot realize it until you become one with that thing or the situation." In studying all about my profession, I studied real hard. Got good marks. But when I came down to do it, to be one with the situation, it was entirely different. That's the difference between theory and realization. That's the difference between intellect and intuition.

Now let us go on just a little further and compare the conception of God, because that's what we are interested in. You're here for one purpose - no matter what your mind tells you. You may have a million purposes to be here. You're here for one purpose. And that's to know about God. Because that's the thing that's going to save you, and to save me.

And so let us consider the conception of a, a conception of God. First intellectually. Then intuitionally. Now, God we know. We can say, "God, Thou art the Creator of all. All things come from Thee." We know that. We know that intellectually. All we can say after reading the Bible in St. John, "In the beginning was the Word, the Word was with God, the Word was God." We can know. We can say "God is Light," which is an aspect of that Word. Light, Sound, and Feeling. Remember those three things.

So we can say, "God is Light." Yes, scientists show all things come from light. Everything can be reduced to light. God is Light. That's knowing that intellectually. Or, we can say, "God is Sound. God is the great Holy Vibration, the Sound of His cosmos running." And we can read in the Bible, many places, we can read about that Sound; the trumpet Sound; the Sound of many waters; the Voice of God. We can know God intellectually, and then our conception can be that way. We can know about it. We can read about it. We can understand it intellectually.

And then take the Feeling aspect of the word. We read Jesus' words. "Peace that passeth all understanding." We know those things. And we also perhaps realize Jesus has said, "Eye hath not seen nor ear heard the things which God has prepared for those who feel for Him, who love Him." We can know that theoretically. Swami Ram said, "Peace, like a river, flows through me. Peace, like a river, flows through me." Lord Shankara said, "I am He, I am He, blessed Spirit I am He." So we can know our conception of God can be known intellectually. But that's quite different from our conception of God intuitively. Because when we have this conception intuitively, we do not have it theoretically. We have it through feeling. We have it through tasting God. And so when we say, God the what? "The Creator of all things. Thou hast made all things." We'll not only know that theoretically. We will feel our consciousness expanded from this limited body to the great ocean of God's presence throughout all creation. Not in imagination, but in reality. That's our conception of God as the Creator intuitively.

Then we can take word with its Light. Its great Sound, and the great Touch of God's presence. And when we see the Light, we say, "God is Light." We look within in the spiritual eye, and we see the spiritual eye as reality here (Doctor points to the point between the eyebrows). Not just theoretically. All we see, perhaps an expanded state of our consciousness, wherein we see the great Cosmic Light spread all over. That's realization. That's intuitional conception of God. That's knowing God, really. Or we can hear the Cosmic Sound. Not knowing it theoretically. We can hear it. We can not only hear it, we will feel it vibrating through us. That's touching God. That's our conception of God as the Holy Vibration, intuitively.

In reality we have tasted God, but greatest of all is the feeling aspect of God, which we know through our intuition when we feel as Jesus said, "Peace that passeth all understanding." Swami Ram said, "Peace, like a river, flows through me." Lord Shankara said, "I am He, I am He." Then you not only talk about it. You not only theorize about it. You feel. You feel one with that. Now that's a conception of God. No, not in theory. Not in imagination. This is not imagination. But reality. And those who meditate, and make that conscious contact with God, and feel Him, will have that conception of God in reality. They will taste God.

As Master used to say, "you can talk all about sugar. You can describe its crystalline form and the many forms of sugar. But until you taste it, you do not know sugar. Do you?" Realize that. Until you taste God, through the intuition

of the soul, through the power of God within you, you do not really know Him. But when you taste Him, you know Him in reality. Now that will give you a comparison of the intellectual conception of God and the intuitional conception, or tasting God, which is so real.

And finally, how to develop this wonderful thing, intuition. How to develop intuition. Practice yoga. Yoga means union. Practice yoga. And then when the thoughts have ceased through the practice of yoga - don't think the thoughts will cease by you saying, "Oh, cease now. Stop." They won't. They're too, what will I say, too deeply instilled within us. We have to practice yoga, scientifically. Then when the thoughts have ceased. What happens? Then comes in the silence within. The intuition of the soul.

As Master has said, "Not in books, not in theoretical knowledge is God known, or the kingdom of God known, the kingdom of God's consciousness, but in the silence within." When the thoughts have gone to rest. When the intellect is stopped. Thrown out. So to speak. Then, in that silence comes the infinite awareness of God. And what is that infinite awareness of God? That's the intuition which God, by which God knows all things. Everything.

In that infinite awareness within you, and within me, when the thoughts have gone to rest, we will find two things which constitute the omniscience of God within us, and in all things. First is the universal power of sight: to see above, beneath, in front, behind, all around. That's the power of intuition. (Doctor had this experience and related it to John Rosser) The Kutastha, it is called in Hindu philosophy, or in Vedas. We will also have the universal power of feeling: consciousness to feel in front, behind, above, beneath, instantly. That's known as Bishnu, the universal power of feeling. Those two things constitute God's great consciousness, plus His power. That's what we will find through the practice of yoga in the inner awareness within. You cannot exhaust it. Realize that.

The kingdom of God is within. It is knowable in the silence within. It is knowable, not through mind or intellect. But through intuition. And so our Master has said, and the Bible says, be explorers in the kingdom of God. Be explorers in the kingdom of consciousness. Know God in reality.

I have one reference to give you from the Bhagavad, from the "Autobiography." Is this: "The goal of yoga science is to calm the mind." That's right. If we could but calm the mind, then the intuition of God within us will flow naturally. But what a job to calm the mind. We have to do it. But yoga helps you very much.

Yoga is scientific. By the power, "The goal of yoga science is to calm the mind, that without distortion, it may hear the infallible counsel of the Inner Voice."

And so do not be satisfied to be a theoretical devotee of God. You don't have to be. Do not be satisfied with that. But be a realized devotee of God, wherein you feel His power within you. Wherein you are not satisfied just to talk about God, or read about God, but you're not gonna give up until you feel His presence. Which you can do through right meditation and devotion to God. God must answer because He's us. He's in us. Our own thoughts and consciousness are God. Our own consciousness is His consciousness. Our own breath, He has given us. So let us realize, let us not be satisfied just to be theoretical followers of God, but to be realized followers. Realized devotees who are not satisfied until God comes to us. Who wants to talk about God? We don't want that. That's not enough. We're in trouble. We have problems. All of us have problems. We're not going to be satisfied unless God comes into us. Unless we know Him not theoretically, but intuitionally. Then when He comes into us. Then, if perchance His grace falls upon us, and we receive the vision of His face. Then we have all things. And that vision does not come through all the learning of books in the world. It comes when the heart is pure gold. It comes to the pure in heart. To the simple, but those who love God. When that comes, then we will know God really. We will be one with Him.

I'll close with Lahiri Mahasaya's great words. For all those who really want God, not intellectually, but intuitionally, he said, and this applies to every one of us. Don't think that some get off, and others don't get off. Everybody has a hard job. But, if you keep at it, whatever you do in your meditation, no matter, if you feel, "I am getting nowhere." If you keep on, and do it. You will get somewhere. I have proved it myself. Otherwise I wouldn't tell you these things. Many in this room, as I talk to them, they say the same thing. Even though we seem to get nowhere. We are progressing. Because anything done to please God pays the greatest dividend.

And so, when you meditate, keep on. Keep on. Keep on. And then in Lahiri Mahasaya's great words, "One day" - and this is true, absolutely true, all I can tell you is my own experience. All you can tell me is your own experience. That's all you can attest to. That's all you can say, "This is truth." But I say Lahiri Mahasaya's words, "Striving, striving, striving, one day the Divine Goal. The vision of God."

