

INTUITION AND CREATIVITY

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.....some new friends and some who are going to become new friends today.

We are going to speak on a subject that everybody knows, but very few understand. Those who know the difference between knowing and understanding, you also know the subject I am going to speak about.

We spend most of our life trying to understand things. Trying to figure it out. I hear this, people telling me, "I am trying very hard to figure it out." They spend a whole life trying to figure out things and they don't figure it out while *they know* what it is they are trying to figure out. The result is that in trying to understand something that they already know, they convince themselves they don't know it, because they haven't understood it yet.

I am going to talk to you about the intuitive capabilities in human beings and how little those capabilities are being used by us. Intuition is a function of human consciousness. It is a function of the inner spirit of human beings. It is not a function of the human mind or the thinking potential of human beings. Thinking is as far removed from intuition as day is from night. People who think a lot and think very hard, always fail to catch up on their intuitive capabilities. When the intuitive flash comes to us, when that gut knowledge or that hunch comes to us, at that time we are not thinking about it. Indeed, we start thinking about what we have just known intuitively only after we have known intuitively. And therefore, the thoughts generally follow, not precede, intuitive function.

If any of you have difficulty in understanding my pronunciation or accent, or my English, I don't speak too much American English. If there is problem, please raise your hand. I can repeat the sentence so we go along together.

In human beings we have many areas of knowing, comprehending and putting together. These areas all operate in our heads in the brain, but they perform separate functions. Let us have a look at some of these areas and then come back to intuition and creativity.

First of all, what is it that all human beings are sure about, certain? Is there anything you can say, "I am positively certain about"? (Taxes) That's what the Americans would say. I am talking of human beings, not Americans. (laughter) Does not mean Americans are not human beings, but there are many countries that have no taxes. I have visited countries with no taxes at all. I have visited countries with no charge for a telephone call. Countries like Kuwait. Oil rich countries, they don't need taxes, but they still are not sure of everything.

If I put this question to every human being, "Is there something of which you are absolutely sure?" The only thing they can be sure of is that they are conscious. There is nothing else you can be sure of. That you are conscious and awake, you are sure of. Nothing else you are sure of. Why are you sure of the fact you are awake and conscious? Because that is a direct experience. It does

not rely on any other faculty of the mind. Whether it is a mental process or an intuitive process or a knowing process or an understanding process. You don't need any of this stuff to know that you are awake and conscious. That is why you need no proof to convince yourself that you are awake.

Incidentally, we all go to sleep at night and we wake up in the morning. When we wake up in the morning we never call for any testimony of any kind. "Please come and convince us we are awake." Nobody has ever asked for proof. For everything else, we want proof. Somebody comes and says, "There is a higher awakening possible. There is a greater awakening possible through faith." We say, "Give us proof." Somebody says, "I had a strange trip somewhere. I saw heaven. Or hell." And they say, "Give us the proof." Somebody says, "These things exist." Others say they don't exist and we say, "Give us the proof of what you are saying." Nobody has ever asked for proof that we wake up every morning.

What makes a human being so certain every morning that he has got up from sleep and is awake? What is that element of certainty which only relates to this experience of being awake and does not touch any other experience? The secret of certainty about the wakeful state is that when we wake up in the morning we remember that we had gone to sleep. That is the secret. If we did not remember that we went to sleep we would never be certain even if we are awake or not. That's the secret. The memory that we went to sleep is the secret which gives certainty of knowledge that we are awake. And there is no logic required for that. There is no understanding required for that. There is no mind required for that. The memory that we were asleep and now we are awake, the memory that we *went* to sleep, not that we were asleep. The memory that we were awake earlier and went to sleep and now have woken up makes the experience of wakefulness a certainty beyond all doubt. Therefore, let us start from the point about which we are certain. The wakeful state of human beings. It's no use talking of foreign states and higher astral stages and spiritual experiences and great dreams that we have if we don't know what it is to be awake. Let's start from what it means to be awake. We will understand a lot about ourselves if we understand what it is to be awake.

To be awake means, I'll give you a simple definition, to be awake means not to be sleeping. Simple enough? And can we be aware of what happens to us when we are sleeping? Yes. Because, when we sleep we get dreams. When we dream the whole life comes up again. We meet people, we do things, we go places. And a dream becomes another world. And while that world is lasting, the dream world, it looks real. And while we are dreaming we believe that we are awake. But, we are not certain. While we are dreaming we believe that we are awake. Everything we do in a dream we only do on the belief that it is real and we are awake. But, when we actually wake up in the morning and find that *that* was a dream, then the certainty of wakefulness comes to us. If we had no dreams, again, we will never know if we are awake now or not. Try and understand the point that, unless we have moved to a lower level of consciousness, we get no certainty about the experience of the higher level of consciousness.

People ask me, "Is there truth in the fact that we can have experiences out of this body? Leave this body aside and get into our real form which seems to be a luminous lighted up body, and see a new world which is all lighted up called the astral world? Is it possible? And is there an element of certainty?" I said yes. I say to all of you, yes. That is true. Each one of us can awake to a higher level of wakefulness and that will carry its own certainty because we will remember this state of wakefulness which is like a dream compared to that. If we did not have this experience, that would not become a higher state of consciousness. Therefore, higher spiritual experiences are no more than a series of wakefulness. A series of awakenings. When we awake to a higher level of consciousness we say we have gone into a higher spiritual experience. And we carry its own certainty. Nobody can destroy that certainty of personal experience of wakefulness because we have something to compare it with. To compare with the dream state from which we woke up and we remember that we were in the wakeful state before we started dreaming, a link gets connected. And that link is independent of what form we take while we are dreaming. Supposing, our real form is not the form which we have now. It's a spirit. Formless spirit or a different formed spirit. It does not look like human form at all. And that is our real self. And we wake into that state. We will not only know that is our real form, we will also know that this form was also ours, with certainty. Why? Because, the self of a human being persists beyond experience. The self is more permanent, more real, than the experience which the self is having. Let me go back to the dream state again.

Supposing we go to sleep and dream at night. And in that dream we become a bird with wings and feathers, and fly out of a window. Then we wake up and tell our friends about the unusual dream. We will say, "I had a strange dream that I was a bird and I flew out of a window." The friends will say, "Why do you say 'I was a bird'? Say you saw a bird flying." But, you didn't see any bird flying. *You* flew out of a window. The dreamer flew out. Say, "No, I flew out. I never saw any bird. I, myself flew out of the window." They say, "What is the connection between you and the bird with feathers. You don't have feathers, you don't have wings. How could you fly? What is the connection?" You say, "But, I flew in a dream." What makes you so certain that it was the same 'you', the same 'I', that went to sleep and flew out of a window in a dream? And, while the dream lasted, you were a bird! There was no difference between the bird you see and the bird that flew out. You could not say that you are a human being pretending to be a bird. You cannot say it was a short lived experience that you were a bird. You were really human. You didn't know you were human till you wake up. And when you wake up you find out you were not only human, but you were always human! You never became a bird. Not even for a moment. Yet, while dreaming, you thought you were a bird. And you thought you were always a bird. What does this signify? When we wake up from this level of consciousness to a higher level of consciousness, a super wakefulness, and find our spirit form, we find we were always the spirit form, we were never human. We were always in the real form. Permanent. Human form means a human body which has a very temporary life.

We find that our real form, which went to sleep and had the dream of becoming human, was the spirit and was always the spirit. You slept as the spirit in order to dream in the human form. Therefore, you woke up and carried the certainty of that knowledge because you remember you were always spirit form...for timelessness. Not for a short time. You were the spirit for all times. Therefore, what is that capability in consciousness that gives you this certainty about knowledge? That capability which makes you so sure of your experience is called the intuitive capability. The intuition. The mind does not take part in that at all.

Our human consciousness functions in two parts. Now, the medical students have tried to pinpoint which is the right side is the intuitive side and the left side is the mental side. Now they say no, it's not exactly a division of the head. A bulk of the intuition is from the right side, and a bulk of the mental, logical process from the left side, but within each bulk there is, again, a right side and a left side, and in each cell there is a right side and a left side. Now they are coming with a theory that in every smallest piece out of our body there is a right side and a left side. There is the intuitive side and a mental side. Let us understand the difference. If we are constructed of such substance, if our body is constructed of such substance, if our thoughts are constructed of the same substance, if our emotions are constructed of the same substance, if the experience of a human being is made from that substance which has a right and a left side, what is this right and left side? Let us examine it. Let us say the right side we call the intuitive side and the left side, the rational, the logical side, the mental side. Both functioning in one being. They are not separate, there are not two persons in one. All one.

Let us examine the mind first. The left side first because we are more used to using that side. We use that side about 99% of our wakeful time. And 1% we rely on the right side. So, let us first see what do we do 99% of our time while awake in this world. The mind performs three functions. Firstly; it picks up sense perceptions. The senses throw up perceptions. When you open the eyes, what is in front of the eyes is thrown up to the mind. You may see a certain piece which looks like a cube or a rectangle with white color on it and this shape, and this sense perception comes to us and is picked up by the mind and it becomes a table with a tablecloth on it. If the mind did not pick up and only the senses retained this perception it would be a white colored this shaped perception with no meaning. What gives meaning to perception of sight is the mind. We sometimes refer to it as the interpretative function of the mind. The mind interprets this particular sensory perception into a meaningful thing. That's a table, that's a friend, that is so-and-so. We give names, relationships, to everything in the world through this interpretative function of the mind. Sometimes we refer to it as the lower part of the mind. The sensing mind, the mind that senses through perceptive apparatus. What are we looking at? What are we listening to? What are we touching? What are we smelling? All the sense perceptions go through this process of the mind and they have become meaningful and create a meaningful world for us.

The second function of the mind is called reasoning and thinking. This part of the mind we call the middle mind. The middle mind is thinking all the time, whether you are perceiving or not, whether you are interpreting or not, whether you are seeing or not, whether you are awake or asleep. This thinking mind never stops. It thinks all the time and is the main cause of all unhappiness, ignorance, worry, problems, difficulties in this world. If somebody wants to find the real pinpoint, the real problem which creates all problems, it's this second part of the mind. The thinking mind. This mind, while thinking, uses words. What are words? Language, it thinks in a language. Language is nothing but symbols. Phonetic or visual, generally phonetic. The more you grow up, the more the symbols become phonetic symbols, sound symbols. What is language? Language consists of words, which are sounds, and those sounds have been repeated again and again and given a meaning by association of ideas of those sounds with certain experiences and we say that's the meaning of language. All languages of the world are based on the same thing. All languages of the world are use of phonetic symbols to represent certain meanings of experiences through association of ideas. As we learn languages the thinking becomes an audio, phonetic symbol language. Till then it's a visual symbol language. But it makes no difference. In either case, whether it's a child's language or a grown-ups language, these are symbols which we have given meanings because of our experience. The mind picks up and stores all this in the middle part and uses it for thinking, so, we begin to think in the same language in which we speak.

Then we use a strange device in this thinking mind which seems to give us great pride that we think clearly. And that device is called logic. Logic is nothing more than the rearrangement of a statement made in language, a second statement made in language, or any number of second statements made in language, and an inference being drawn from the connections between those statements. That is language and logic combined.

Logic is of two kinds. The deductive logic and the inductive logic. Deductive logic deduces from the statement originally made, called the premise, that because the original statement contained some information, a smaller statement picked up from that must also contain the same information. In the syllogism they teach for teaching logic, they will say, "This whole wall is black, this small picture is on a part of the wall, therefore, this small picture is also on a wall that is black." It's a good inference. This is logical deduction. All deductions are on the same principle. What does it mean? Logic can give you no new knowledge because what it is trying to infer is already there in the first statement. Deductive knowledge never gives you knowledge, therefore, never gives you certainty. There is no element of certainty because you haven't learned anything new.

Then there is the inductive logic. The inductive logic goes from the part to the whole and says, "This wall goes round in a curvature. This part is white, I therefore believe, that part must also be white." You induce. But, since what you induce may not be correct, therefore, inductive logic, trying to add new knowledge to us, leaves us in a state of uncertainty and doubt. Imagine, consider this. All logic, whatever kind, leaves you ultimately with either no new

knowledge or a state of uncertainty and doubt. People who rely heavily on logic and thinking are always in a state of confusion. Confusion is another name, a sum total of all the doubts and uncertainties we have. Today, you know very little, you say, "I am sure." Then you know a little more, "I am no longer sure." You know still more. "I am confused." It's what you do. Confusion is another name of not being certain and sure about what you do. And, the more logic you use, the more thinking you do, the more confused you get.

I have tried to convince people that logic is not removing your confusion. They said no, but what else do we have? So strongly whetted are they to the use of logic and thinking, they don't even know that something else exists in their heads to use to remove confusion. This middle part of the mind, which does the thinking and use of logic, is the troublesome part and I'll come back to it later again, but let us go to the top part of the mind.

The creative mind that is supposed to create. Creativity is associated with the mind, but those who have used the mind for creation have never been artists. They have been craftsmen. You know the difference between a craftsman and an artist? A craftsman merely rearranges what is already there. An artist creates original stuff. Therefore, no art ever comes from the creative mind. Only craftsmanship comes from the creative mind. When you talk of creativity in the mind, you are talking of no new creation. You are talking of rearrangement, reprogramming, just new patterns being used for the old elements of perception and the old elements of knowledge. Therefore, the mind as a whole gives you no new knowledge and no new creativity. Creativity is not possible when you use any three parts of this mind. And the human mind performs no other fourth function. These are all the functions the human mind performs. Then what else is left? What else does human being live on if this is all that the mind can do? We have behind the mind, giving consciousness to the mind, giving life to the mind, to the body, the senses, our own spirit and soul. Our self. Our real self, which is not mental. It is spiritual, which never gets destroyed. It's not limited. That spirit is responsible for the real functions in us. Let me tell you the three functions of the spirit or the soul of man so that you can compare them with the three functions of the mind I've just described.

The first function of the spirit is intuitive knowledge. The knowledge that comes by hunch with no reason whatsoever. The knowledge that has no logic to back it. It comes from nowhere. The intuitive hunch. Let me get back and remind you of one thing. I told you about three functions of the mind. The sensing mind, the reasoning and thinking mind, and the creative mind. None of these three can function except in time and space. And, none of these three can function if they do not follow the laws of cause and effect. You can neither have a sense perception that has meaning for you, nor a thought, nor a reason in logic, nor any creativity or new programming or patterning, which does not need time, space, and follow the laws of cause and effect. Therefore, the mind performs all its functions within a framework of time, space, and causation. Now we get back to the spirit, the soul. The very first function I mentioned, the intuitive function, defies time, space, and causation. Neither does it take any time to have the

intuitive hunch, nor does it need any space, nor does it follow any laws of cause and effect. It just comes. It was not there and it is there. You know it is going to be like that, Why? I don't know. Why? It's a hunch. It's gut knowledge. I don't know how. This intuitive knowledge comes to us from the spirit and does not require time space or causation. When we get that intuitive knowledge it comes like a flash. It hits us. This is it! Without words. Once it hits us, that intuitive knowledge, then we start thinking about it. Then, of course, the mind steps in. The moment the intuitive knowledge has come, immediately thought process is set in motion and we start thinking about it. How can it be? Now, why did I get that feeling? Now, how did I come to know this? Where did it come from? The usual questions of the mind come up. And what happens when the mind examines it under its own laws? The laws of cause and effect, the laws of logic. And the mind says, no, no, no, this is not logical. So it won't be there and it throws it out. We all get intuitive knowledge, we all get the hunches and the mind constantly, by arguing about it, throws it out. We destroy, all the time, our own intuitive knowledge by overusing our mind. Therefore, the intuitive knowledge comes like a flash. We think about it and destroy it. The second function of the human spirit is called love. The experience of love. The experience of love has never been obtained by the mind in any human body. Nobody has ever experienced love by living with thoughts and living with logic and living with perceptions. Either you live with perception, thought, and logic, or you experience love. When love, the experience of love takes place....You know what love is. Love is the potential, the capability in human beings to identify with another. When one human being can, so much, identify himself or herself with another to forget himself or herself, that's called love. This experience is not possible in the mind. This ability to identify with another, which we call love, comes just like this, without time, needs no space, follows no laws of cause and effect. It is of the same nature as intuition. And yet, when we get that experience of love, what happens? We start thinking about it. No, how can that be? How can you be sure about it? Did there....And there we go and love is finished. By the time we have thought this far the experience has gone. We have destroyed our experience of love again by relying so heavily on our mind.

At this stage I would like to pause and divert to the concept of love, because it's a misunderstood word in this country. That is why I am stopping. Otherwise I would go on to the third function of the spirit. Here, when I speak about love, people think I am speaking about the same love which people on the street corners, in the cab doors, by leaving their homes, outside say, "I love you, Dear." and "I love you, Dear." That kind. I am not talking of that. I am not talking of the love that requires you to say I love you. When you have to keep on saying I love you, I love you, there is something insecure. Something that is not there. You want reassurance again and again. And when a person says, "I love you." mark his words or mark her words. That person loves "I" more than "You". That's why he says *I love you*. *I*, emphasis on *I*. And when you say, "*I* love you." and the other does not respond the same way and says, "I hate you." then you also say, "I hate you, too." I am not talking of that love. I have another word for that kind of

love. I call it attachment. We, in the East, call that kind of relationship between people, where they have to constantly say, "I love you. I love my house. I love this. I love my child. I love so-and-so.", we call it attachment. These are attachments. Attachments are mental. They follow the laws of time, space, and causation. They come from the mind, not from the heart, not from the soul of a human being. What is the basic difference between attachment and love? The basic difference is, in attachment there is always the awareness of two. If two people are attached to each other and they say, "I love you." both of them know "I" and "you" both. And as the attachment grows, the awareness of both grows. If "X" loves "Y" and love increases, both will know more about "X" and more about "Y". That's the nature of attachment. This does not happen in love. If "X" really loved "Y", what would happen? The more the love in "X" grows for "Y", "X" will forget "X" and remember only "Y". Ultimately, "X" will be eliminated and only "Y" will remain. That's the nature of love. In love there is complete identification with the other, forgetting the "I". People say, "Is there any way of getting rid of this ego, this 'I'? This ego is bothering us too much. Is there a way? "Yes! This is the way! And the only way I know. Love alone has tackled ego. Nothing else has been able to do it. Love has made people forget the "I". Love has made people cut off the "I". Love has made people cut off their heads. This "I" is a big head. Otherwise, nobody is willing to cut off the "I" or the head. But, love is one quality, but not attachment. Attachment is a big ego trip itself. When you talk of "I love you." so much, don't you realize that it's an ego trip, by itself? It's more "I" than "you". So, remember, attachment means growth of awareness of two. There are always two in attachments. In love there is only one. Therefore, attachment can be properly called togetherness. Love is called oneness. Togetherness is attachment. Oneness is love. Therefore, there is space, there's a chink between the two even when they are absolutely close together. But, in love there is no chink. It's only one. Therefore, I speak of that love when I say that is a spiritual function of our soul. It does not depend upon time, space, or causation. Whereas, the mental attachments, they depend upon time, space, and causation.

The third function of the spirit is the esthetic function. The ability to perceive and appreciate beauty. Nothing makes things beautiful, except spiritually. And, what is the secret behind it? Again, oneness. The integrity. The integrity. When you see a thing in integrity, in it's oneness, it becomes beautiful. You break it apart, it becomes ugly. The same thing. Like a beautiful painting -- when you....I tried to make an example, but I couldn't see where the beautiful painting was. (laughter) Well, assume that you have a beautiful painting with you and the moment you look at it you are filled with joy of the beauty of that painting. And then you proceed with the mental analysis, which means, pick up a pair of scissors and begin to cut that painting into small one inch squares. And cut the whole painting into squares, all small ones, and pile them up on this table. Then the whole painting is lying on the table. Then you ask the viewers, "Come and see this painting." Now, to see the painting they must go through all the pieces. Let them go through all the pieces a hundred times over. They will not see the

beauty of the painting. Where has it gone? The whole painting is there. They have gone through the whole painting over and over again. Where has the beauty gone? The beauty was not in those little pieces. The beauty was in the integrity of the whole painting. The wholeness, the total view, made it beautiful. The partial view makes it ugly and un-understandable, incomprehensible. That's what we do to life. Life is a big painting. When you look at life in its entirety, as a whole, it's beautiful. But when you use the scissors of time and space and cut it into todays, yesterdays, tomorrows, day after tomorrows, or here, there, and hereafters, you make it ugly. These scissors of time and space are making it ugly. You rise above time and space and you find the beauty in life again. Anybody who has seen the beauty of life is the one who looks at life in its entirety. Not those who analyze life. What is analyzing? Using mental logic. Making statements, one after the other, about life. Cutting life into pieces. Analysis is a mental tool we use to try to understand anything. We believe our knowledge can come through understanding by analysis. That's the mental belief. In fact, you can do nothing else if you use the mind. You want to get knowledge through the mind, the only way is analyze. Break it into pieces, look at each piece, put them together and understand. If you understand something, you get the knowledge. If you don't, it's gone. But, you will never see beauty that way. Analysis will never show you beauty. Synthesis will show you beauty. Put them together again. Put all the pieces together again and have a total look and you see the beauty again. That's the spirit. So, the mind and the human spirit function separately. I told you three functions of the mind. They all require time, space, and causation. And here I mention three functions of the spirit; intuition, love, and beauty. And they all rely on no time. Timelessness, spacelessness, causelessness. There is no cause. We are having this separate us in our heads all the time. We can be intuitive, we can be mental. We can be logical, we can be integrated. But, nobody teaches us how to be ourselves. They all teach us how to be the mind. They all teach us how to be more rational, more logical, more thinking. They say that is civilization. We have to be civilized. More thinking. More thinking -- more hatred, more war, more explosions, more breaking, more violence. Why? Because that is the only way the mind will function. And the opposite of that -- more love, more unity, more oneness, is being destroyed by the very process of educating and civilizing ourselves. What is education? Education is refinement of the mind. Who is educating us in the refinement of the spirit? We talk of mental refinement and call it education. Are we getting educated? What a price we are paying.

I come from a tribal area out in the Indian Ocean. There is a group of islands. The tribal population lives unexposed to civilization for 7000 years. The oldest living human inhabitants unexposed to civilization on the whole globe. I've been there. Those people do not know what is jealousy, what is hatred, what is possessiveness, what is the rat race all about. They only know happiness. They don't have clothes. They don't have automobiles. They don't have television sets, but they are happy. We have sacrificed happiness for the sake of these little things. One day, in retrospect, philosophers are going to write on the very

heavy price the human being paid to become civilized. He paid the price of happiness to become civilized. If we were our simple selves, our own selves, not our minds, we would be happy all the time. We destroy our happiness by overuse of our minds. What is the way out? How do we get back to using our intuitive self, the more reliable self? That's the question I am posing today before you and before the workshop tomorrow. We hope to find answers to this question tomorrow at the workshop. How can we, even now, ... it's not too late, because we know who we are. It's all inside us. It's not outside. We haven't left our bodies and gone somewhere. The whole of us is inside ourselves. How can we find out our real self and still make use of it so that we get back the happiness that belongs to us naturally?

Supposing the mind was not allowed to interfere with us. Thinking, sensing, this mental creativity, is kept out. What would be our life? It would be a life of almost always love, beauty, joy, happiness. You can't take it away. None of these things are learned. Everything the mind does has to be learned. Even logic has to be learned. Language has to be learned. Sense perceptions become nothing unless language is learned. Logic cannot be applied unless it is learned. Mental creativity is not possible unless you become a craftsman by training, by learning. You have to learn everything that the mind can do, and yet, you don't learn love, intuition, beauty. That's natural to us. If you keep the mind aside, you have already learned everything about love, beauty, and joy, and happiness. That is our natural state. Therefore, if we only knew how to tackle this little mind of ours, sitting and speaking up all the time like little man sitting in the head, if we knew what to do with that we would restore our own natural happiness, our own natural love, beauty and joy.

Let us see whether this intuitive faculty that we have, if is real or it's as temporary as the mind. Sometimes there is the question, "What is real?" People say, "Only that is real which lasts. What disappears could not be real." If we apply this ancient, Eastern definition, old Eastern definition of what is real, they say, only that is real that does not change. What changes is gone. It couldn't be real. Then we look around. The whole world is unreal. It all changes. Life is unreal, our body is unreal, everything is unreal. What is real then? And you find that the spirit is consciousness. The flow of consciousness in which are imbedded these faculties of love and beauty, are real, never change. If we are conscious, and I started this talk by saying, "What are we certain about?" (End of side 1)

I had an experience, strange experience, in the Midwest here, years ago. I conducted a workshop for business executives. Not ordinary traveling salesmen or somebody, but those who made decisions for their companies. Vice presidents, presidents of companies. And they all assembled and I asked them a question. We were talking about decision making. That was the subject. I asked them how did they make their decisions for the benefit of their companies. And they said, "Well, we use computers, we use logic, we use these stockades, we use many methods." So, I gave them all a piece of blank paper for the 20 people that were there and I said, "Now, on this piece of paper, write out all the methods

that you use to make your decisions." And they began to write out the calculating machines, and the computing machines, and the brains they used, and the assistants that they use, the secretaries, and the information processing systems, and information retrieval system, and memory banks, and everything that they had they began to write down. While they were in this process I interrupted them and I said, "Gentlemen, hold. There is another important thing to be done before you proceed in listing out how you make your decisions. Turn this page over and on the other side write down the 10 most important decisions you ever made in your life for your company." So, they began to write on the other side of the page the 10 most important decisions they ever made for their company. When they had finished doing that I said now turn the paper back and again keep on writing how you make your decisions. They kept on writing. When that session was ending I drew their attention to that piece of paper and I said, "Gentlemen, you told me that these are the logical ways in which you make decisions. Now check on the other side of the page, out of the 10 most important decisions that you made, in how many of these you used this method. And check those where you did not use any of this process, just your gut knowledge, just your intuitive knowledge. Check." They were surprised themselves when they checked out more than 70% of the decisions were intuitive and not based on the very systems they relied upon. And they realized that those decisions which they made with all the apparatus of decision making sometimes went right, sometimes went wrong. But when they acted on their first gut knowledge, on their intuition, they always succeeded, even though their mind could not see how they succeeded. Intuitive knowledge has a certainty of it's own. If we did not destroy our own intuition by our own mind we would be far happier and far more successful in our businesses that we do in this world. We would be far more successful in the decisions that we make for relationships with other people. We would be far more effective even in our love affairs. We would not have to dilly-dally so much,-- to be or not to be, to do or not to do--, provided we go by our intuitive hunch without the interference of the mind. Therefore, what I am saying is even those who are using the intuitive faculty successfully do not know they use it. They still believe that they made their decisions otherwise. The intuition is a strange thing. It comes so suddenly in a sly way from the side, that the mental apparatus which is always before us, the mental logic, does not give it any place, and quickly asks it to leave, so that it never remains with us.

If one has to be intuitive, one has to be watching out for intuition. If you look out for intuition you will never miss it. Every day you are using it, every one of you. Every day every one of you gets the intuitive hunch. And every day you allow it to slip away and go out. When you become watchful of your intuition you begin to see it's effectiveness. But, what is not letting you see your intuition? Your thoughts and your mind. So preoccupied are you with your thoughts and where the thoughts lead us, you have no time and no attention for intuition. Do you know that 99.9999% of our time we live outside of ourselves because of our thoughts? The thoughts take us out. Whenever we think, whatever we think about, attention flows in that direction so that we are never with ourselves. We

don't remain with ourselves because we think too much. The thoughts take us away. Now, you can't stop thinking. I think last time I told the story of that Boston Yogi who thought he could stop thinking. I'll repeat it for some who didn't hear it. Let no one come and fool you that there is a method by which you can stop thinking. There is no such method. Thinking is continuous because if you could stop thinking it would be suicide by the mind. Suicide by the mind will automatically mean suicide by your sensory or astral projection as well as the physical systems. It will all go. They are all sustained through the mind. All lower formations die along with the upper formation. If the spirit of consciousness dies, the mind, senses, and body, all will die automatically. If the spirit is alive but the mind dies, the mind, senses and body will die. If the spirit, mind, and senses are alive, physical body alone can die. Therefore, let nobody tell you that the physical body will be alive and will come and tell you what's happening and still keep our mind held up without thinking. It doesn't happen. The mind always thinks.

When I came to study at Harvard, in the East Coast, way back, 20 years ago, I came across a Yogi from the Boston Yoga Center and he claimed that he had mastered the art of how to stop thinking. I was fascinated because I had always believed nobody can stop thinking. So, I asked him if he could come to my apartment and we would arrange a small demonstration of his new found capabilities. He agreed. I asked him, "How long can you stop thinking at a time?" He said, "About half an hour, one hour." I said, "Fine. Our experiment will last only one minute, because I truly believe if somebody can stop thinking for one minute, he can do it infinitely, indefinitely." So, the experiment was set that after we finished our day's jobs, we will meet at nine o'clock, in my apartment, at night. And the experiment will start at nine and finish at one minute past nine. Between nine P.M. and one minute past nine P.M. he will stop thinking. That's all. And then we will review what happens to human consciousness in the wakeful state when you don't think. That was the experiment. So, he came to my apartment and it was set up that at exact nine o'clock I will watch, keep an eye on my watch, and at exact nine o'clock I'll give a clap. That's the sign 'stop thinking'. After 60 seconds I'll give the second clap -- resume thinking. And then we will review what happens in the 60 second period. So, promptly at nine o'clock I gave this signal while he had, of course, the Yogi had got into his yogic asanas, his postures,... he put one foot up and one toe up and various things he did, and controlled his breathing whatever way he had learned. He controlled the breath control method and the asanan, the posture position, and was ready to stop thinking. And at the click he stopped thinking. One minute later I gave the second click, he resumed thinking. And I said, "Was the experiment successful?" He said, "Yes." I said, "Now, lets review. What happens to a human being when he's still aware, he's conscious, and is not thinking? Let's see what happens." So, I asked him a few simple questions. I said, "My friend, when I gave you the clap, it was only after that you stopped thinking, not before. How did you know that was the time to stop thinking? You just heard the sound, like this, (clap). When you heard that sound, how did you know, now you should stop thinking?" I

said, "Don't tell me philosophy. I've heard philosophy all my life. Now we are in the practical stage. Tell me by memory, by recall, what exactly happened to you, in your head, after you heard the sound?" And he remembered and he said, "Gee, now I remember. After you did this (clap), I said to myself, 'This is the time to stop thinking.'" I said, "But, that is a thought!" He said, "It was a short thought. Very small. Didn't take a couple of seconds. That's too small a thought. Two second old." I said, "All right. Let's take these two seconds out. I will presume the experiment started after this thought, and therefore, you did not think for 58 seconds. Makes no difference to me. Now, let's see. This thought has gone. Now, tell me, once you close your thinking machine after this thought, you could've closed forever. How did you know when the second sound is heard, you can start thinking again? Recall! Remember, from your own memory." And he thought and he recalled and he said, "Yes. Now I remember. After I said, 'Now is the time to stop thinking.' I went on to say, 'And I will not start thinking again till he claps second time.'" I said, "That's another thought. A longer thought." I said, "Take these three, four seconds also out. Now let's start the experiment. After you said this, How were you sure you would follow this instruction of the second thought?" He said, "Oh, yes, I remember. I said, 'Yes, yes. I have to keep in mind when does this clap come again.'" And so on. To cut a long story short, I talked only 15 minutes to that gentleman. After 15 minutes that Yogi is holding his head like this, "Oh, my God. I thought more in that 60 seconds than I ever thought in my life!!!" That is the honest statement of a man who believed he knew how to stop thinking. And, yet, he sincerely believed that he had mastered the art of how to stop thinking. Why did he believe that? He didn't know. Even that answer I had to provide for him. Why he sincerely believed that he was not thinking, but actually was thinking all the time. The reason was, he was not aware that the mind does not think in one channel. The mind has several thinking channels. When one channel is blocked it jumps to another channel.

Some of you who do spiritual practices and repeat mantras, repeat holy names, silently in your mind,... You know when you repeat those names in the mind, then the mind should be only thinking of those names. You close your eyes, you are repeating those names as a mantra, and you go on repeating, have you ever heard another voice commenting upon that? Saying you are doing it too slow, maybe it's time to stop doing it..... Who's that? That's your mind also! The mind is so sly and clever. When you block one channel it jumps to another channel. In the case of the Yogi, he blocked just one channel, he thought he got out of the mind. But these other thoughts he had a difficult time to recall were taking place in a different channel. There are so many channels you could keep on blocking and the mind jumps to the commentator in a more feeble, thin voice in the higher channel. Except those who do very deep meditation. People don't even know about these different levels of mental thinking.

I met an expert in meditation once, and that was His Holiness, the Dalai Lama of Tibet. When he was exiled from Tibet and came to India, I had the privilege as a civil servant in India to look after him and spend a couple of years with him.

And we used to go out traveling together, comparing notes and talking about meditation. And he told me that, although he did 8 hours of meditation a day, he had been able to see one, two, three, four... up to eight levels of the mind thinking one upon the other. The more advanced Yogis whom I have consulted have not seen more than five or six levels. He saw up to eight levels. So, the mind can be very tricky. This middle part of the mind thinks all the time! Thinking has become our life. And, because thinking has become our life, we have destroyed the beauty, love, joy, out of our lives. Therefore, what do we do? If we want to be intuitive and our natural self, what do we do with these thoughts and with the mind? You can't stop thinking, but you can do one thing. You can become a witness of your own thoughts instead of becoming the thinker. When we begin to presume we are thinking, we become the mind. When we say our mind is thinking, we get separated. Clever people who have studied and practiced Eastern philosophies, Eastern methods, they already know this method. Don't become the mind, watch your mind. Don't become your thoughts, watch your thoughts. One of the good exercises is, close your eyes, sit in meditation, and watch your thoughts go by. Don't say, "I am thinking like this." No. The mind is thinking those thoughts, stupid thoughts to the side. The moment you become a watcher, a witness of your own thoughts, they look stupid. But when you say, "I am thinking like this." they become very sensible. Same thoughts. Therefore, the secret of getting the intuitive capability, without doing anything very harsh, like standing on one leg for 70 years or something, if you want to find a simple method of regaining your intuitive capability, the starting point would be, let's sit within ourselves, be ourselves, and watch our thoughts, because our thoughts are the only thing coming in the way of our being intuitive. People who merely become objective about their thoughts develop their intuitive powers considerably, because being objective about our thoughts means being able to see your thoughts as separate from yourself. But those who practice this meditation of watching their thoughts and their mind, they gain back their intuitive faculties very fast.

The intuitive knowledge carries certainty because it has with it the wisdom of the ages. Some people say, "Well, when we are logical, at least we know the steps in which we come to a conclusion. What is the certainty of this intuitive flash? Where does it come from?" I say, the logic only carries with it a few steps of knowledge, a few steps of information. And if you add one more step of information the logic becomes illogical. The answer goes wrong, but intuition relies upon the entire information of the entire race. Even the genetic information is passed on to us through the intuitive process. The entire wisdom of the entire human community from creation, from the very origin of creation, is built into the intuitive force. Intuition is not coming from one mental process. It is coming from the very core, from the very source of consciousness itself. And the source of consciousness, the life principle, the very principle through which the genes can transfer information from one race to another. Therefore, it never goes wrong. Pure intuition, unalloyed by the mental interference, is never wrong. Find out from those who rely upon intuition. People who make their decisions in life

through intuition and then use the mind to carry out the intuition, like a computer, never go wrong. They're always on top of the world. But those who use the mind to make faltering decisions, uncertain, and then hope intuitively, something will happen to set things right, they go wrong all the time. They are putting the cart before the horse. The mind is a wonderful computer. The best you can make, so far. All computers that you see today are a replica of the mind.

Way back, 20 years ago, when I visited this country, to visit some space stations here, as a government functionary, a director of a large computer company told me, "This is the largest computer." And it filled up a whole room. Unlike these miniature gadgets that we have now, a big room, all full of that gadget, and he said, "This computer has 10 million bytes of information which it can manipulate, it can rearrange, it can compute in any form and give you an answer." I said, "Great! I am surprised. I am struck by wonder at what you scientists have done!" And he said, "Sir, we might have done all this big show that you see here, but we have come nowhere near the computer you are carrying with you." I said, "I am carrying no computer." He said, "No. This head, this brain, is the best computer which we try to copy, because, according to our computer's calculations, this one has the same kind of signal and the same kind of lead endings that gives us the feeling it has no less than 20 billion bytes of information it can process in the same way. We haven't come to 20 million bytes yet." Therefore, in this compact size, this is the best computer one can carry. We are all carrying the very best computer that exists in the world. Have we ever used it? When we buy a computer we don't know what to do. A small computer, we try to make the best use of it. We program it according to our needs. We want to do something, we bring the computer and use it. And what are we doing with this thing? We don't use this computer, the computer is using us! We are following what this computer is saying. We are not living ourselves, we are living by the advice of a computer sitting in the head that's called the mind. What have we come to? A beautiful instrument given to us to use, which we can use masterfully and be the real masters of everything around us. Such a beautiful computer we all carry in our body in a compact form, and we don't use it? And we say, "Computer, tell us what to do and we'll do that." We are following our own mind.

That story of Aladdin I'll repeat again. That really illustrates our situation.

Aladdin was a little boy. He found a little lamp and when he rubbed that lamp a genie appeared. *Huge*, monstrous genie! Frightful looking. And the genie said, "I am your slave. Command what I shall do." So, this poor little Aladdin was so scared seeing that genie he said, "Oh. You are my slave? Go and make a big house outside from here. When it's complete, then only, come to me." So, the genie went away and this little guy heaved a sigh of relief.

Within a few minutes the genie was back. "The house is ready. Command what I shall do next." Aladdin said this is a very efficient slave I have found. I'll give him a bigger task. "Go and make a big bridge over the large river and don't come back until that is completed." Within a few minutes the bridge was ready.

Then he says, "Go and do this large thing on the ocean. Raise the whole ocean up to the next continent." And the genie, in a few minutes, did that and came.

Very soon Aladdin was out of all commands, so he told the genie, "Genie, do what you like." And the genie said, "Come on then, we'll do this." and he took Aladdin along. Aladdin, the master, was doing everything that genie, the slave, was telling him. Why? Because the slave was so efficient! He did things so fast that the master did not know how to give commands. Ultimately, Aladdin's life became miserable because he could do nothing. Whatever the genie said, this fellow was doing. And that happy fellow without the genie became an unhappy fellow with all that big, masterful slave that he got.

Then, one day, a friend of Aladdin's came. He said, "You used to be a cheerful little guy. What's happened to you that you look so sad these days?" He said, "I have found this strange genie. He says he is my slave and he does things so efficiently and so quickly. I don't know what to do, so, he is giving me commands and I am carrying them out." That man said, "That's no problem. I'll tell you a way out. Now, when this genie says, 'Command what I shall do.' tell this genie, bring a large wooden pole. And when he brings the pole, ask him, 'Dig this pole in the center of this room.' When he has dug the pole in the center of the room and he says, 'Command what next.' tell him, 'Now, go up and down this pole till I give you the next command.' Keep the genie on the pole! Up and down, up and down. When you want to use him, tell the genie, 'Genie, do this work. Get off the pole.' As soon as he's finished with the work and says 'What next?' , say, 'Get onto the pole. Up and down, up and down.' You'll be happy again.

These Eastern Masters and Philosophers teach us. They say our mind is the big genie! So efficient, so quick!, it has become our master. It is leading us wherever it likes. We have no time to give commands to our own minds. The result is, we have become slaves of our mind. Therefore, when they teach mantra, repetition of words, ...What is the meaning of the repetition of words in the mind? All meditation says to keep on repeating these words. Why? The repetition of the words is the digging of the pole. When the mind is not being used make it repeat the words 'up and down, up and down the pole'. When you want to use the mind, use it. Take it off the words. Use it. The moment it's finished its work say, 'Mind, get back. Up and down, up and down on the pole.' That's how one can control it. Otherwise, we have become the slave of our own mind and we have lost the intuitive capability. But, if we became separate from the mind and our thoughts, we would see the folly of what we have been doing. Let me tell you a very simple truth. Simple, but sometimes difficult to comprehend because we may have never thought about it. The simple truth is, that the soul of man is only a listener and the mind of man is a speaker. When you speak in the head, that's the mind. When you listen, that's you. If you became more of the listener and less of the speaker in your head, you'll get back your intuition immediately. If you listen more and speak less in your head, you become intuitive. If you speak more and listen less in your head, you become mental, not intuitive. You will find that consciousness picks up all information, all

experience, all knowledge, only by listening. The mind conveys information and knowledge by speaking.

Let us see... How does the mind speak? When we say we see something, a tape recorder working here, and you look at the tape recorder with your eyes. It does not become a tape recorder till the mind speaks these words, ' That is a tape recorder ' in the head. Have you ever noticed that? Eyes cannot see unless the mind speaks, ears cannot hear unless the mind speaks, tongue cannot taste unless the mind speaks, hands cannot touch unless the mind speaks. Unless the mind speaks and makes meaning of the sensory perception, you don't experience it. And what do you do? How do you experience it? By listening to what the mind is saying. Therefore, human consciousness, or spirit of man, or soul of man, is a listener at all times. The conveyance of this information on perception and experience is being given by the mind through speaking. The more we speak, the harder we speak in our heads, the less intuitive we become. And the more we listen, and the more attentive we are in listening, the more intuitive we become. Therefore, when you are alone by yourself, listen. Sit inside your head by yourself. Forget the people around you. You created those relationships. They can wait for a while. Make the whole relationships of this world wait for a while. Get back to your own home which you haven't visited for a long time, that is inside your head. Get back your attention to your own self, behind the eyes, within. And watch your mind. Listen to your mind. Become the listener to your own thoughts. And don't say you are thinking. Say, I am listening to my thoughts and this, what I just said, is also a thought. Start from there. I am going to listen to my thoughts and what I just said was also a thought to which I listened, and the one who listened is me. Start from this and you will find out who you are and who your mind is. See the company you keep in your own head, of yourself and your mind. And, watch out for this mind. The more attentively you listen to your own mind, the more intuitive you will become. The more love, beauty, joy, will return to you.

During the workshop tomorrow we'll go through actual exercises to help you to watch your own thoughts and watch your own mind, and experience what it is to be intuitive. Thank you very much.

Any questions on this presentation? Yes.

Q :

A : You will be speaking all the time when you are listening. Otherwise, you won't have anything to listen to. The distinction is not that you stop talking then you will listen, because then you will have nothing to listen to. The distinction is, you are aware of the speaker and the listener. You are aware of both and you identify the speaker with the mind and the listener with your self. It's only awareness of this that helps you become intuitive.

Q :

A : Do you know there are religious teachers and there are religious preachers. Know the difference? The teachers have never said go anywhere else. Every religious teacher of every religion in the world has said go within yourself. That alone is where the truth lies. Nobody has taken you outside that teaches. But the

preachers, for their survival, have taken a route side, because their survival (is) the very mind of which I am speaking. Therefore, it's the mind that takes us outside ourselves. What takes us out? There, here, there, then, now. The mind. If you stop using the mind and go by what the teachers have said, who founded religions, on whose names today we sing the praise of those teachers, the name of religion. They all said, "He's inside. The Lord Himself is inside. You are inside, heavens are inside, the temple of the living God is inside." Go within behind the eyes. Don't look at the two eyes outside. Have a single eye, a third eye, behind this. If thine eye be single, thy whole body shall be full of light. Even the physical body. They talked of everything being within. None of them ever talked - go outside. But when they leave, then teachers are replaced by preachers, and they say, the priests and the people who run the temples and churches and so on, they start coming out for their own survival which is based upon the mind. Come here. Write out a check for us for 30 dollars, we'll take you to heaven on the next train. They make a business of it. If they start telling you the truth is inside you, what will they do then? Therefore, there is a difference between the teachers... the teachers have said the same thing that the ancient philosophers said. They said that our real self, which is automatically in a state of love, joy, beauty, happiness, ... These things don't have to be learned. Our real state is within ourselves. Leave the company of this mind and the thoughts that take you out, you'll be your real selves.

Q :

A : ...It has, I agree. What I feel is, that all these things in this life take a cyclic pattern like this. When we turn full circle and get fed up of a thing, we come back to the same thing and start all over again. That is why, in your country I travel... I am an alien. I come from other part of the world. When it's night here, it's day there. It's evening here, it's morning there at this time. So, I come from that part of the globe. But, when I come here I find a reawakening taking place and people are fed up of that thing, what you are mentioning. Why are you taking us away from ourselves? Doesn't truth and happiness lie within ourselves? They are questioning. And those traditional priests cannot answer that question. Therefore, they say, "No, no. Your faith is not enough. Do this, do this, do this..." and they prepare more rule books of dos and don'ts. That's all how they can survive. Dos and don'ts. The dos and don'ts again take us outside. They don't tell us the real thing, but people are looking for teachers who will tell them back, the same story, "It's all within you." You are made, what I speak of,...That's a gift within all of us. Every one of us sitting in this hall has the capability of experiencing pure intuition, pure love, beauty, joy. Every one. Who has made it? None of us made it. The very Creator who created us made it. He placed it in us naturally, by nature. The things I talk of,... intuition. You can't think hard and get intuition. Has anybody tried? People say, "I get a telepathic message sometimes, intuitively. I know somebody's thinking like this." And I said, "Try it out now." It'll never happen. When you try, there's no telepathy. Try is opposite of telepathy. They say, "We sometimes get full of love. That strange feeling comes." I said, "Try to get it." When they try, there's no love. Intuition doesn't

come by trying. Love doesn't come by trying. That sense of beauty and wonder doesn't come by trying. Trying is mind. Struggling, effort, trying is mind. And being able to be your self is the grace placed within our selves which will take us to love, beauty, joy, and happiness. So, we have to be natural, ourselves, to get these things.

I am very happy that the same human beings are turning full circle and seeking the real truth within themselves and in nature as it was made by the Creator, and not the man-made things through which we try to find the truth and went further away.

Q :

A : Ah. Ask those two people. They tell me, the people who speak most vehemently of 'I love you. I love you.' are having the maximum trouble. I give counseling sometimes to people to straighten out their lives or to take out some aspects of unhappiness from their lives and most of them are unhappy because of what they thought was love. It didn't turn out to be that way. It turned out to be attachment. That's right.

Q :

A : It is. If you don't think about it, it always feels good. When you get love, intuition, beauty, never think about it. Enjoy it. It'll stay with you. These are permanent experiences when you don't think about them. If you think about them, they die. So, stay with them. Right. Second question, yes? There is one more question coming up... (End of tape)

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