

CHELA: Is there any way to discriminate between intuition and imagination?

GURURAJ: Ah. Thank you, it's lovely. Beautiful question. We'll wait for her to settle down. Good.

Is there any way...the question is, is there any way to discriminate between intuition and imagination? Here there are three factors involved. Firstly, we will have to understand what discrimination means. Secondly, we will have to understand what intuition means. And thirdly, of course, imagination. Good.

Now, the power of discrimination is one power that man has. And that is the greatest gift ever given to creatures on this earth as we know them. The only difference between an animal and a human being is his power of thinking, his power of discriminating between various factors that constitute his life, or the factors that form his environment. So in discrimination, the constituents of discrimination would be, naturally, that faculty of the mind which is called intellect. Now, the intellect can be used in so many different ways. The intellect also plays a part in imagination. And the intellect also plays a part in intuition, because when a deep feeling arises from within you from some depth, and you do not know where it comes from, it still has to be filtered through the intellect. So in imagination or in intuition the intellect plays a great part. Now, how clear is the intellect, that is the question? Is the intellect like a dirty pane of the window whereby whatever is coming through is clouded? Or is it clear whereby whatever light that comes through is coming through purely?

People normally think of imagination in very derogatory terms, but imagination is very, very important in anyone's life. And imagination is one of the most vital factors that has brought civilization to its present state. Any great thing that has been created in this world, one of the greatest buildings or the finest bridges or a work of art or a composition or a poet's poem had to go through a certain imaginary process. So imagination must not be regarded to be a unreality. Imagination and intellect are within the fields, within the field of relative values. And within the scope of relative value it has a solid reality. Now, to be able to imagine anything, one imagines with thought. You could never have imagination that is devoid of thought. And you can also imagine in the form of symbols or pictures that the mind is capable of conjuring up. So imagination requires words to be able to translate what's happening in the mind. And if words are not there because of the inadequacy of language, and language is very, very inadequate as we know, we see what we imagine in the form of pictures.

Now, the one principle which has to be understand here that imagination within the confines of relativity is not unreal. Imagination has its own particular reality. Fine. And as we said, everything created in this world came from an idea. Idea constitutes or is one of the constituents of imagination. Fine. So everything that man has done or created in this world has come about from a thought deep within himself. Call it imagination. Call it a dream, for dream, too, is imagination.

Dream too is imagination, perhaps on a more subtler level, where the psychic body or the subtle body takes its play. And the same principle, the same law, works in the dream state where you see the symbols and pictures. We will talk of dreams later. When we see the symbols and the pictures in the dream state we are activating a subtler level of ourselves, which psychologists might call the subconscious mind. But the principles at work in the subconscious mind are the very same principles that work in the conscious mind. The reason being this, that the subconscious mind is a subtler continuation of the conscious mind. Psychologists today try to differentiate the conscious mind from the subconscious mind, but there could be no differentiation. It is one continuum. One continuation from a grosser level to a subtler level. Good.

So what have we seen in this? We have seen that imagination can be subjected to the conscious mind, and imagination also can play its role in the subconscious mind. So we have found that imagination can be reality in the conscious waking state or in the dream state. Fine. Now, when this happens, then we try to argue within ourselves that "Have I been imagining this?" And if I have had a certain thought which I would call imaginary, where does it originate from? That should be the question, really. For example, a husband goes out in the evening. He might have a jealous wife. She's sitting at home imagining all kinds of things. "Where could he have gone to now? You know, this morning we went to the supermarket and he's looking around, and I didn't like the way he looked around, really." [LAUGHTER] Fine. "And then of course, before I married him, you know, he had quite a past record." [LAUGHTER] So she goes through various forms of imagination. Fine. In her mind a whole picture takes form. A whole picture is formed. A movie is made so inexpensively. [LAUGHTER] She'll go from step A to step B to step C, and the scenario is written as the camera is shooting the movie. At the same time, so simultaneously. Yeah. Good. Fine. Now, the imagination.... (Namaste. What you have missed so far you can listen on the tape. Okay.) Because...

AMRIT: They can imagine it. [LAUGHTER]

GURURAJ: They can imagine it. Beautiful. Beautiful. Beautiful. Yes. Because the point would follow a point, and without understanding the previous points it would be difficult to understand those that succeeded. So here this whole movie takes place in wide screen, Cinemascope screen, whatever, in the lady's mind. Now, when we talk of imagination, ordinarily it would mean that what the woman is thinking is unreal. The husband might have gone to see a friend. And he might be doing some really good work. He might have gone to see a sick friend to cheer him up, or doing some real service. But, of course, he didn't tell his wife about it. You know, the chauvinistic....

that idea. "Why should I be told...?" That kind of thing. One of the social evils? No. I don't know. Fine. Good. Nevertheless.

Now, it is illusory as far as the man is concerned. But it is real as far as the woman is concerned. Because whatever you are capable of thinking is real. If there was no reality in any situation the human mind would not be capable of thinking it. Good. Where does this stem from? The outward circumstances of the husband, his past history, or the way he behaves, and you find some very charming chaps as well as charming ladies, good. He might be a very charming fellow and he has a past history, so the wife having that jealous nature would start imagining. So from the imaginary picture she has painted we go further back to her emotional self, which is jealousy. Right. And she feels jealous, therefore she thinks that her husband is doing something which is not right. From the jealous state we go still further back. Right. That takes us back to insecurity. She has the sense of insecurity in her. She is insecure that he might find someone better than her and she will lose his love perhaps, or the comforts that are provided, or the meal tickets, or... [LAUGHTER] whatever. So a sense of insecurity. You see how it...we are taking it now in a sort of regressive state? We're going back, back, back, back, back, back. Fine. Now, this sense of insecurity has as its seed a sense of inadequacy. She feels inadequate, therefore her imagination is playing havoc with her. Inadequacy has brought about insecurity, insecurity has created this imaginary picture in her mind and she's going through such turmoil that she is sitting at home and suffering. She is suffering. You have many kinds of rings, by the way: engagement ring, wedding ring, suffering. [LAUGHTER] Yes. Good. So she is actually suffering by her own thoughts. Now, that suffering... [LAUGHTER] You know we have a principle in our organization, the three L's: Life, Love and Laughter. So don't be afraid to laugh. It's good. It's not only an exercise for the lungs. It does more things than that. Good. Fine.

So now the reality lies... of that movie that the woman has created in her mind, the reality of it lies in her suffering. Now, if the imagination was unreal, why would the woman suffer? So any form of imagination is real, but it has a subjective reality. So the woman sitting at home is suffering. And whatever thoughts are taking place in her mind is real to her because she suffers. And she suffers subjectively within herself she suffers. And the causes of this, to recapitulate, would be a deep sense of inadequacy, which in turn produces insecurity, and insecurity produces jealousy and etc., etc. Fine.

Now, why does she feel inadequate? Now, Western psychologists would go back and go back to childhood and say the child had an insecure life and the parents didn't treat the child too well and made the child feel insecure. But these things are areas of the environment. If the seed has not the ability to grow, then all the nurturing, all the watering, and all the fertilizing and all that, will not help the plant to grow. So the seed of this inadequacy was present, or is present in this woman in question. Good. Now, if the upbringing of the child had been in such a manner where this inadequacy was

produced, then why should all the laws of nature be so unjust that one child would be brought up with a sense of security and adequacy, while another child brought up with a sense of inadequacy and insecurity? Why? Why? Why? That is the question.

So, now, here we are going still further back. It might be, for those that believe in it, it might be due to some previous lifetime where a person has gone through certain experiences and the impressions that were left by those experiences are still so strong within the mind that the external environment that she is involved in at the present moment has stirred up those impressions. And those impressions that were there, perhaps in some other form, those impressions might have been caused because of poverty or because of so many other reasons, but the impression of inadequacy or insecurity had been there. And in the present circumstances it is expressed by, and according to, the environment that she is placed in. So many of our problems are very, very deep rooted. Deep rooted.

Now, modern psychology tried to find causes for things. If a person feels inadequate or insecure, now let us find out what the causes are: how many times she was slapped on the backside by her dad or mother, or things like that to make her feel insecure. But is that the full reason? Is that the full reason? By analyzing one cause, you are finding another cause. And like that it goes on in ad... [AMRIT: Ad infinitum.] Is that the way you say it in American? [AMRIT LAUGHS] Ah, good. I'm learning Americanese. [LAUGHTER] Good.

So, so the problem would be, or the solution to the problem should be, not so much the analysis of the cause, although analysis is not to be put aside, a certain amount of analysis is necessary, is necessary to gain a certain understanding; but what has to be removed is the cause. And how to remove the cause is not by analysis. Analysis will aggravate the cause. Will aggravate the imagination more and more and more instead of stilling it.

Now, these samskaras (that is the Sanskrit word) that is within us, we are nothing else but a bundle of samskaras. And samskaras means impressions. Impressions gained over ages and ages of time as we know it, time as we know it. Through so many, many lifetimes, perhaps, all these impressions are there and that constitutes the mind. The mind is the subtler self of the outer grosser body. You have the outer grosser body. And the same outer grosser body is deflected, or within itself it contains the subtle body which is called the mind. Now, the mind has as its scope such a range that it can go back millions of years from the time of the Big Bang, the big explosion where every atom was sent forth. And that is all part of evolution. And as we go on this course we shall go into deeper and deeper details on these various factors.

Tonight let us just stick to imagination, intuition, things like that. Fine.

So in this progressive evolution all these experiences were gained. And the experiences are never remembered. Any of us here would never be able to remember what we did last year, July 28th, at 9 p.m. Can any of us? No. We can't even

remember what we did on the same date last month. Or what we did last Friday, perhaps. Hm. Okay. Fine. So how can one remember all the experiences that were gained in other lifetimes? But one thing remains within ourselves, and that is the impression that was created by the experience. And man's mind is nothing else but a collection of all these impressions that have formed together. We can't say man's mind is in his head or in his big toe. No. You are the mind. Your mind is a subtle continuation of your physical body you are the mind. Perhaps the brain is the organ through which the thought processes can flow, like every other organ plays its own vital part. Fine. But the mind is you in your entirety. It is like this holographic process?

AMRIT: Holographs.

GURURAJ: Holographs. This kind of photography where even if the whole negative is destroyed and you just have a little bit over, and from the little bit you could project the entire picture. Such is the working of the mind. Fine. Good. Science will one day advance to the stage where it could take one piece of your hair and know you entirely. Not only your physical self, they have reached that stage already, but they will also know your mental self, your emotional self, your subtle body. Science will advance to that stage, I'm very sure of that, because there are indications that points in that direction. Fine.

So, now this sense of inadequacy that is causing this turmoil, this reality within this woman's mind causing all the suffering, has its seed and root in some previous experience. Good. Why is the person placed in a circumstance to experience that kind of suffering? That is a vital question. Why could she not have been married to a man who doesn't go out at night, comes home at five o'clock from work, and stays at home and does whatever he has to do and goes to bed at half past seven, I suppose. [LAUGHTER] I don't know how these things work. Good. Why is she placed in such a circumstance whereby she has a husband who likes to go out late at night? It might be very, very innocent. This experience for this evolving soul, this woman we are talking about, is absolutely necessary. The experience, the turmoil this woman is going through, is absolutely necessary, because she has to rid herself of that impression that is deeply planted within her mind.

Now, that is one way of doing it. But that's a way that creates more and more suffering. It is the hard road. We want an easier path. And there is an easier path, and that is meditation where you dive deep within yourself and draw from an inner source, a force, a power, an energy that sweeps away, that stills the mind, and stilling the mind only means stilling the turbulence of all these impressions that the mind contains. So through that process of meditation and spiritual practices the mind becomes more still. And in that stillness it could view things objectively. By viewing things objectively

she would develop a sense of acceptance. She would say, "Oh, oh, well. So he's gone out. He's gone out. Whatever he does, he will have to pay for it. Whatever you sow that shall ye reap. Why must I put my mind into turmoil?" And by developing that attitude to...through this very systematic method of bringing that calmness and peace to the mind, the peace that passeth all understanding, by bringing that deep calmness to the mind, the woman will start, without saying a word, will start emanating a certain energy, will start emanating a certain force which is so strong stronger than chains. And you will chain your husband at home. [LAUGHTER] Yes. Yes. That force is so powerful that the husband without knowing why and wherefore (it is beyond analysis, we talked about analysis earlier), it is beyond analysis, where just automatically he will think, "Oh, what is the use of going to the pub?" What do they call it here?

VOICE: The bar?

GURURAJ: The bar. Yah, and having those friends and getting all soaked up. Something like that. Yah. "What's the sense of that? And I have such a beautiful wife at home. She's lovely. She looks after me. Doesn't matter if she burned the toast this morning. I still love her." You see how it works? So beautiful. So you are creating your conditionings. You can aggravate your imagination. You can create movie after movie on the same theme. And I see it's quite a practice nowadays to remake films. [LAUGHTER] Yes. A film that was made in 1940 is made in 1978 again. That's true, isn't it? Yeah. You see, that is what the mind does. That is what the mind does. It keeps on recreating the old theme, the variations of the old theme. It keeps on recreating it all the time, instead of accepting the fact that, "Look this is so. What am I going to do about it?" No, she doesn't want to do that. Her energies must be wasted in shooting this movie. And in the end it can become so terrible that she gets shot herself through the head.

So when the mind is made tranquil through this beautiful spiritual force within man, he starts radiating, he starts emanating a certain energy which everyone feels. Tonight, for example, when you leave this room you will feel a totally different person than when you came in. Ask yourself that tonight and tell me about it tomorrow. Okay. Fine. So we are all capable of this. We are human dynamos. Human dynamos of this Divine force, this Divine energy. Seek ye first the Kingdom of Heaven within, and all else shall be added unto thee. Mark the words "seek ye first." It doesn't say, "find first." Just start seeking, you're okay. [LAUGHTER] What does the American say? Your okay, baby. [MUCH LAUGHTER] Oh, dear me. That's English.

VOICE: [Oh, that's very good, right?]. That's [???) English.

GURURAJ: That's English, isn't it? Dear me. That's English. I get mixed up with all kinds of English languages. Good. Fine.

So here to eradicate the suffering we develop that within us. We bring forth this energy that is ours, our birthright. And we bring forth this energy so that it works...it stills the ripples in this pond of our mind. And in the clarity we can objectify things. When we objectify things, when we can be able to stand apart and view something without being involved in it emotionally, then we can face any problem on Earth. I am only using this one example. But this same principle applies to everything on Earth. When we can objectify, when we can look at something non attachedly... to be in the world, yet not of the world. It's so simple, so very simple. I don't know why people don't do it. So, so simple. Yeah, and then slowly and gradually with the spiritual practices, you would find this force becoming stronger and stronger and stronger and you start living.

Now we are not living, we are existing. We are existing and put together by the various forces of nature. But we have to start living. And proper living starts when we can objectify any situation in our lives. And when we objectify a situation, we can use the analogy of the movie again. When you go to a cinema and you are watching this thing happening on the screen, you can do nothing to encourage what's happening, and you can do nothing to discourage what's happening. You become an observer. Right. Now, what is observing, and what is that which is observed? Getting into too deep philosophies tonight? Are you people tired after all the traveling?

VOICES: No.

GURURAJ: Are you sure?

VOICES: Yes.

GURURAJ: Unless you want to rest. I could make it very light, if you like. That's fine. Okay. [LAUGHTER] So here...how did you guess [evidently referring to a glass of water]?

VOICE: Intuition.

GURURAJ: Ahh, intuition. Ah, lovely agua. Good. So when you start objectifying, your power of discrimination gets properly used. Then discrimination really becomes discrimination. Then discrimination can set itself apart from imagination, because the real observer within you is totally unaffected. And it is observing you as the ego.

So your real self, the big I, has started now to observe the small I. And when it learns the art of observing the small I, then the small I assumes no importance at all. And you can see it so clearly that it is just an actor on the stage playing a part. A puppet on the strings. Yes. And we do develop this ability. It is not difficult at all to develop this ability to be able to observe ourselves in action. And this is one of the things which meditation teaches us, meditation and the other spiritual practices which forms the whole program. And when we can observe ourselves in action, then that little ego, whatever happens to that little ego cannot become hurtful at all. And then the reality in the imagination becomes unreality. You get that? See, that which seems real to you now will seem totally unreal then, because you have now transcended. You have gone beyond relativity, and you are viewing life from the Absolute. That is the real I within ourselves. And to reach the Absolute, to become one with the Absolute, is the goal and purpose of life. Then life lives. Then the flower blooms. Then one has completed one's dharma in life: to live a life of fulfillment. That is imagination.

Imagination, we have seen how deeply it can go. So far back, even into past lifetimes to those past impressions, and how those past impressions can be eradicated. And simultaneously with eradication of those impressions, or samskaras, we live a fuller and fuller and fuller life, because now we are infusing that real I within us into the external, small, little, conditioned, ego I. That is the I dea. [LAUGHTER] Yes. Right. Imagination. Fine.

So with the, to repeat again, with the ability to discriminate the small I from the big I, the power of discrimination sharpens itself more and more and more. And with greater and greater sharpness of discrimination, within a moment you would say this is real and this is unreal. And then a time comes when you will not need discrimination either. You will not need the power of the intellect either. In any case we are only using a very small percentage of our mind. The vast percentage, like the iceberg, is not to view. It is under the water. We only see a small percentage of it. And then we even discard the intellect which is the instrument of imagination, or which is the vehicle through which the imagination flows. Good. Now, when this is gone, when the intellect is stilled, when the power of analysis is stilled, when discrimination becomes spontaneous, then you will know what intuition is. So intuition is the factor that goes beyond the mind. Good.

Now, from what area of the mind does intuition come from? It needs a mind for it to portray itself. Fine. Now, we have seen that there is a conscious mind and there is a subconscious mind. Now, the subconscious mind, too, has various stratas of existence. The strata which is nearest the conscious mind are those...is the plane, if you wish to use that word,

where the impressions are most grossest and most vivid. And they in turn feed the conscious mind into various cognitions, for various cognitions and for various recognitions. Fine. But yet below the strata, below that strata or that plane there are still finer planes of what could be called the conscious mind. And the range...subconscious, sorry. The range of the subconscious is so vast that it encompasses the entire universe. The entire knowledge of the universe is contained within you here and now. If you can understand the mystery of a grain of sand, you will know the mystery of the entire universe. And we are far bigger than the grain of sand. Many grains put together. Some grains missing, sometimes. [LAUGHTER] Yes. Yes. Yes. Yes. Yes.

So beyond that level, conscious mind, subconscious mind with all its various stratas, and then the superconscious mind. The superconscious mind is an area which is now being grappled with by modern science. That area is an area of force and power. That area is the area I have been speaking about just now that keeps on emanating and radiating that force all the time. Now, at the finest level of the subconscious mind, at its subtlest level, it is at its most clearest level. Like the window pane we discussed earlier, that if it is dirty less light comes through, and the cleaner it is the more the light will penetrate. So it is at this area of the subtlest level of the relative mind, which can bring through it light in its total purity, there lies the range of intuition. Now, everyone has had the experience: Jean might think that, just all of a sudden she might be busy in her kitchen doing something else and she thinks, "You know, I feel my sister's coming to visit me today." And she just thinks that and ten minutes later there's a knock on the door. Jean is there. Jean's sister is there, coming to visit her.

[END SIDE ONE]

GURURAJ: Many other things happen which we call premonitions. There are so many things that we might just get a flash, a thought now, and a few weeks later the exact occurrence happens. Or we meet the person that has just flashed through our mind at that moment. Good. What has actually happened that for that split second you have become totally centered. You have become totally integrated: mind, body and spirit, a total integration. You have had a glimpse of what life really is and what life could be. A life which transcends all barriers of time and space. Because nothing has happened yesterday and nothing is going to happen tomorrow. Everything is happening here and now. So when we transcend the limitations of time and space as our little conscious mind interprets it, then that area there beyond our conception of time and space lies the area of intuition where... if you do not wish to use the word "intuition" you can use the word "knowingness;" then you reach the area of knowingness and you just know.

And it has its practical aspects in daily life. You perform an action just knowingly and the action is right. You do not need to analyze it. You come to a fork in the road and you just take the right road, just spontaneously, automatically, because there's a deeper area now. Through the practice of meditation and other spiritual practices you have come into touch with the areas of the mind at its much more subtler level than that subtlety, that level of purity, permeates your conscious level of mind, your intellect, your thinking, and even your behavior. Good. So that is the area of intuition. That is the area of knowingness. And that can be lived by everyone all the time, and you just know. And just to know is just to flow. Ah! [LAUGHTER] And you flow through life in its greatest glory and joy, and you radiate that joy and happiness and, ah, where is suffering, hm? You see.

So what have we proved now? That suffering is imaginary. Imagination is real subjectively only, and not objectively. And one can go beyond the limitations that were set, not for us but the limitations that we have set for ourselves; for man is master of his destiny. Man is master of his destiny in the relative field of life and living. If you decide to yourself now that my life is going to be joyful, believe you me, tomorrow morning you'll wake up smiling. Yes. It happens.

What has to be done is this, that all these forces of nature, this great divine force, this power, is existing here and now all the time. What we have to do is to use it. Even in this room, at this moment, there are sound waves from the transmitting stations of hundreds and thousands of radio transmitting stations. Germany is broadcasting, and many places in America, and Japan and India and South Africa, South Africa, yah. So many other countries are transmitting, but why don't we hear them? Because we haven't got our radio. And if we have our radio, we still got to tune it on the wave band.

So what does meditation and spiritual practices do? It just tunes your radio for you. Oh, yes. And the guru is there that if there's something wrong with the radio he'll come with the soldering machine and just connect up the wires.

[LAUGHTER] That's all he does, really. That's all he does. It's such a game. A lovely game, yes, for life is a play. And if life is a play, why not enjoy the play? You must be bloody fools if we don't. [LAUGHTER] That is my message of peace and joy and love. All the fun in the world is here and now. It's play, it's not work. Life is not work, it's play. You just take the irk out of work. You have w, which is wonderful. Wunderbar, ah. You see. So that is how imagination and intuition and discrimination can all be brought together. They can be analyzed, and they can be gone beyond all the powers of analysis where life is lived in intuition, in that beautiful sense of knowingness. Okay, so my husband is out, but he is fine. He can't do anything wrong. My love for him is so overpowering that he cannot do anything wrong. That happens. Because the laws of nature can be controlled by man. It is within his scope. It is within his power. But he just does not want to do it. What does this poor guru do, tell me? Huh? [HE LAUGHS] Yes. And that is what life is all about. That's what it is. And that is why Jesus said, "Be of good cheer." That's what he taught, in spite of all the suffering he might

have gone through. That's what the scriptures say. We don't know. In spite of all that he said, "Be of good cheer." Well, cheers. [LAUGHTER]

**** END ****