

INTELLIGENCE

GURURAJ: Do you like this place here Lake Geneva? Hm? Oh? Tell me, why do you like it?

CHILD: Well, it's not every day that you get to go to the lake. And it's away from everything else, so you can just be calm and, you know, walk around. And it's all green.

GURURAJ: That's beautiful. Ahh, lovely. And you, Colin, do you like Lake Geneva?

COLIN: Yes. It's a nice place to walk around and be by yourself for awhile. To be in the trees and to listen to the waves.

GURURAJ: Aha, how beautiful. Do you think it makes you feel better by doing this?

COLIN: It's different. [INAUDIBLE]

GURURAJ: But you are enjoying the solitude and being alone amongst the trees, hm? And jumping into the lake? [LAUGHS] Good. I wonder why that is so? I wonder why it is nice even for children to be alone by themselves? Chrissy, would you know? Why do you think it's nice for children to be by themselves? Hm? Look, anyone can answer. You can answer, too. And Derrick, also.

CHILD: Well, it's kind of nice to just sit and think sometimes. `Cause when lots of other people are around, like at home and in cities and stuff, and you can't think straight. And then you can all just sit by the lake and just, you know, have a quiet time for yourself. [INAUDIBLE]

GURURAJ: Um hm. Aha, so what I gather from what you have said that it is nice to have some little quiet time for yourself. You must tell that to your mommy and daddy. Hm? Yes. By having a little quiet time to yourself then what happens that you feel something different than what you really are amidst the noise, hm? Right. So you are trying to be away from noise, right, Colin? Good. Now, when you try and get away from noise, what do you think happens to you inside, hm?

CHILD: It would be lots quieter.

GURURAJ: Mmmm, beautiful. And if you become much quieter inside you, what...how does it help you?

CHILD: I'm lots calmer and nicer and stuff.

GURURAJ: Mm hm. So that means you desire within your heart to be much quieter, much calmer and much nicer. Now, isn't that beautiful? Hm? I wish these grown ups will know about these things. They don't, you know. It's only children like us that understand these things. Yes. To be calm and to be quiet in the hustle and bustle of the world, hm, it brings you very close to what you really are. It brings you close to what we grown ups call God. And meanwhile, Colin, while you were admiring the trees and the greenery, do you know how close you were to God? You were very close to God then. You are very close, because all this is made by God, isn't it, huh? And, really, to feel peaceful in the atmosphere, then you feel the peace of God. And the peace of God is always within us. But we find the reflection of that peace in the lake and in the trees and....and it's also very healthy to get away. A lot of running around and a lot of exercises and things, hm? And so it is so beneficial to us in every way. Now, what actually happens when you jump into the lake? I've never jumped into one, so you must tell me about these things.

CHILD: Well, for me it feels like I'm just free. You know, because the lake is real big and open. And, you know, if you go into the deep it's real deep and you can't touch. And you just feel like you can just go anywhere and nobody can stop you, you know.

GURURAJ: Ahh, look how beautiful. Come sit next to me. Come. Come on. It is very beautifully. So you too are searching for freedom. You want to be free, don't you?

CHILD: Yes.

GURURAJ: Yes, you want to merge away in the vastness that is all around you. And that is represented to you by the lake, where you could be carefree. Hm? Not a care. And you just float away, no one to stop you, and you just go floating, floating and floating. Is it relaxing?

CHILD: Very.

GURURAJ: Aha. Now, meditation is like that, too. So, I mean, look, we can't come to lakes every day, can we?

CHILD: No.

GURURAJ: Can't come to Lake Geneva every day. But we can go to our own Lake Genevas at home. Hm? Just sit down quietly sometimes and picture this area in your mind. Picture to yourself you are jumping into the lake, and you're just floating away. See if you can picture it now. Look, you and I are going to try it together. We'll hold my hand. Fine. Are you also all picturing? Come on, close your eyes. All of you kids, come on. Close your eyes and picture this place in your mind.

Mmmm. Ouch! We are walking down the pier, my legs get so tired. But yours don't, you're strong enough. Splash! That's what it sounds like, I think. I read that in comic strips splash! And there you are just floating away. Mmmm. [BABY MAKING SOUNDS IN BACKGROUND] Mark is also floating. [GURURAJ RESPONDS TO BABY'S SOUND] Hm? Yes, of course, that's true. [LONG PAUSE] Do you feel peaceful there, floating in the lake now? Hm, in your mind?

CHILD: Yes.

GURURAJ: Good. Okay, we can open our eyes now. You do that every day at home. Just splash down into the lake and just float away. And while you are floating away if thoughts come always think of nice things. Hm? Because you are a beautiful girl, you know. Think of that. Think of how beautiful and pretty you are. I've given you a spiritual name, you know. What was it?

CHILD: Hasseen.

GURURAJ: Ahh, Hasseen. You know what it means?

CHILD: Um hm.

GURURAJ: What?

CHILD: Full of joy.

GURURAJ: Yah. Full of joy and also beautiful. There's two meanings. She that is beautiful. Look, you can only be beautiful if you full of joy, hm?

CHILD: I guess so.

GURURAJ: Now, do you know what I feel like doing today? Just sitting back and meditating. You do the satsang. Let them ask a question and you do the satsang. I'll show you, it's easy. I'll show you how. [LAUGHTER] I'll just meditate, and you'll just find words flowing from you. You might not even understand the meaning of the words, but that doesn't matter. You just talk, hm? Okay. Right.
Who has a question for us?

VIDYA: Sujay.

GURURAJ: He's floating away. [LAUGHTER]

ROOPA: He's still in the lake.

GURURAJ: He's still in the lake. [LAUGHTER]

SUJAY: This is a rather lengthy question. I'm an ordinary human being, possessing a rational quota of intelligence. Within the framework of my intelligence I have a measuring up of a certain amount of consciousness of that which I am physically and psychologically aware. But by this awareness there is something taking place within me which I cannot verbalize nor put into thought form. This something is powerful, yet I am not truly, consciously aware of it. What is it?

GURURAJ: Tell him. Tell him what is it.

CHILD: Sounds to me like God's flowing through him.

GURURAJ: Yes.

CHILD: And he doesn't understand it.

GURURAJ: And he doesn't understand it. Yes. Very good. More? Why doesn't he understand God is flowing through him?

CHILD: Probably, he never really thought that there was a God, and when God started to flow through him he just couldn't understand it because he always thought like there wasn't one.

GURURAJ: Um hm, yes.

CHILD: Just couldn't understand how God could be there, but you wouldn't be able to see him or anything.

GURURAJ: Mm hm. Very good. Who was speaking through you now? Did you think you were speaking?

CHILD: I don't know. [GIGGLES]

GURURAJ: Yes, a person's awareness can very well be equated to one's intelligence, not to one's intellect. There's a great difference between intellect and intelligence. Intellect is an analytical force within man, that weighs the pros and cons of any situation. While the intelligence in man is an all pervading force, which is everywhere and everything. You cannot measure intelligence. The IQ psychologists do are not accurate. They are not measuring intelligence, but they are measuring powers of the intellect. Because intelligence is a substance that can never be measured. Modern man today has not the technological facilities that would allow him to measure intelligence. Because when you can really grasp the totality of intelligence, then you would have grasped Divinity with the mind. And what tools have you got? Just but the intellect. Because as soon as you start grasping intelligence, your intellect comes into play and trying to compare, and trying to weigh intelligence, that which is weightless, formless, nameless, attributeless.

So you do know with the quota of the intellect a certain amount of awareness. In other words, your awareness is limited to your intellect and vice versa. You could be more aware with a greater proportion of intellect only when you are dealing with mind stuff. In Sanskrit it's called manas, mind stuff. Fine. But intelligence is so far that you feel the intelligence within you, and yet you are unable to express it. So the answer to the question, what is it, I'm dimly aware there is something, there is something there, but my intellect cannot grasp it, because it is beyond the grasp of the intellect. So intelligence, being there, could manifest itself within you on an experiential level.

Now, this intelligence we talk of is also relative. The word relative could be analyzed in so many ways. Relative: to be related. What do you relate to? When you start relating, the intellect comes into being. And as soon as the intellect comes into being, the full force of intelligence is lost. Because it's the nature of the intellect to ever compare, to ever find a point of reference. And it works on the point of reference only. Now, what would happen if firstly the point of reference is wrong? Or you have a distorted view of the point of reference, what would happen then? And all the other references that you analyze would be wrong too. If I say this wall is blue and I relate all the other blue I see around you, I relate that blue shirt and pants and what have you to the blue I see on the wall, and the wall is not blue but white, then my comparisons and what I'm relating to would be totally false. So this means that the intellect is governed in its own limitation by one's experience, or the kind of spectacles you have on, hm? Put on a pair of yellow glasses, and you'll see the wall to be yellow. Put on blue glasses, and you'll see it to be blue. Meanwhile, in reality, it is white. Now, to find out what it is that my intellect cannot understand would then become a non question, because the intellect would be synonymous with jnana yoga, the yoga of knowledge. And all which the mind can conceive must necessarily be limited. Even Einstein, he only used about eight percent, perhaps, of his brain or whatever. Look at the limitation. But yet he was honest enough to say that there is a vast field that remains to be explored. So in other words, what he wanted to do has not been conclusive. Conclusive to a certain limited degree, but not total conclusion. Because I could pick up his theory of relativity and the other theories, quantum, blah, blah, blah, and break it into pieces because of its limitation. Good. Now, the intelligence existing within man, and it does not exist within man only, but it is that field, that magnetic field, that is surrounding you all the time and interpenetrating you. So that means that you are connected with all the intelligence of the entire universe. Intelligence is a life force. Intelligence is an empowering force, and not a analytical force which people describe it to be. It is an erroneous description. We say, "Ah, he's an intelligent person." The wrong description, totally wrong, because you do not know intelligence. How can you call the person an intelligent person? Call him a brilliant person, a clever person. Use other adjectives, but not an intelligent person because you do not know intelligence. Intelligence is an unseen force that permeates all your action and all your thinking, it permeates everything you do. And intelligence is forever creative. Why is intelligence creative? Because intelligence itself is a process. And all

that which is creative never stands still. It is always in movement. There is always movement involved in the process, churning, and turning, and swirling, all the time.

How can man capture the maximum amount of intelligence? Now, there is a natural law that the bee will only go to the flower that is still. And this principle is applied to everything that movement will always approach that which is still. For within the movement itself there is a measure of stillness, and it will always want to find the same thing that is within itself already. So to attract intelligence more and more to you, you have to learn to be still like jumping in the lake. So when you are still you attract that intelligence more and more and more. And you can become so still that you can capture the entirety of intelligence. And because intelligence is a process forever moving, and that process is what we call creativeness, you, though being still, are moving within the framework of intelligence. That is what we mean, "Be still and know that I am God." Do you see. So be still and automatically the force which is intelligence descends upon you. It does not make you more clever. It does not make you more brilliant, for that is the intellect. But it does make you more powerful and more peaceful.

So peace lies in stillness, but it is a kind of stillness which is total movement. Now, this sounds paradoxical, that how can you be still and still be moving. But it's so. You will experience that. Like the Gita would say, "To find action in inaction, and inaction in action." So although you are moving at a very rapid pace, you are still very still. Like you sitting in the Concorde, traveling at X miles per hour, but you are sitting still. You do not feel the movement. Or even an ordinary jet plane. You'll feel some of the vibrations of the plane, but you do not recognize it is moving at five hundred miles an hour. [So you want to go?] This world itself, for example, is moving, rrrrrr, dashing through space. And as I say these words we are not at the same place, we are at some place else already. So this movement will always be there, and yet you can experience the stillness of this place just standing here. And yet, you are moving. I mean, any child will tell you of these laws that they study in physical science. Good.

So when we become still through spiritual practices, we attract to us that process called intelligence that adds further stillness to ourselves and we experience it. And when we experience it, then the mind, the intellect, wants to know what is it. And the intellect will never know what is it. Like Hope has said, "It is God." Fine. And Hope is right. It is God in His personalized form. Yes, but then how are you going to describe God? Hope, do you think we can do that? How are we going to describe Him?

HOPE: What I think of Him is as real big. I mean, the Earth that we live on is just like, you know, the little, tiny bouncing balls, you know? And I think of Him as, as a real big person, who's still a real little kid, you said, who's playing with the

Earth and making, you know, things on it. You know, making the trees and stuff. You know, and He's just playing around, but at the same time He's not doing no damage.

GURURAJ: Very good. Yes. So that big old man is just playing around, and that is the play of consciousness. That is the play of consciousness. And it is consciousness that makes us think that all these things are created by some supernatural force, which it is not. They are all self creating. For they too are part and parcel of the consciousness. For if you say that the consciousness creates, then it would mean that consciousness is apart from the creation. But if creation itself is consciousness, then it would mean that it is all self creating. Do you see. And this goes as far as the finest form of relativity. So intelligence, being a process, can only reach the finest point of relativity and not further than that. And yet, relativity too is eternal. But being of a changing nature, though empowered with stillness, as I said before, it is not complete. Completion comes only in the absolute, where all movement and all processes has ceased. There is no movement, no process, and no consciousness. Intelligence is endowed with consciousness. Intelligence recognizes the pains and pleasures via your thinking processes, via your measure of consciousness.

The absolute level is non consciousness. It is not unconscious but it is non conscious, for unconscious can be produced with a baseball bat. But non conscious.... Why is the absolute level non conscious, is because it would have its counterpart in manifestation which is conscious. So the non conscious permeates all that which is conscious. Do you get the point? The non conscious permeates all that which is conscious. And the only reason man cannot realize the absolute is because he tries to recognize with the consciousness he has, that which is non conscious. It's an impossibility. It's not there. It is like that seed which I have spoken to you about many times. The seed was broken and nothing was found in the seed. And the guru tells the chela, "That which you say is nothing, is the everythingness of this vast tree from which you have plucked the fruit." Do you see.

So man can reach the highest level of consciousness, which I term the superconscious level of the mind. That is the highest point man can reach. Where you are aware of sat chit ananda. Where you are of sat, truth; chit, existence; ananda, bliss. That's the highest point you can reach. And that is just as far as the Vedanta or the Vedas or the Upanishads go. They don't go further than that, they can't. Those sages had to be reborn to go further because they say absolute existence, absolute bliss, absolute knowledge. There's no such thing. If they had to put on the word, instead of absolute, they had to put the word relatively the highest bliss, relatively the highest existence, relatively the highest knowledge, then that would be truth. So from there there is that leap into the unknown. When I tell you I am always feeling joyful, blissful, when I tell you that I feel that I am, I embrace the entire universe existence when I say that I know everything that is to be known or can be known, I am referring to the superconscious state of the mind.

But there is still something further which is indescribable, and which for the lack of language we call the absolute. Now, what is it that goes through me? And I know there is something else.

[END SIDE ONE]

GURURAJ: Hm? That something else is the absolute, which defies all mental understanding. It is only in the state of nirvikalpa samadhi, where you merge away from the conscious through the subconscious, and even beyond the superconscious where you become non conscious, and then you are one with the absolute. But the absolute permeating you all the time, you feel within yourself, especially like Sujay who's a very sincere seeker, you feel within yourself that there is something: "Now what the hell is it? I can't pinpoint it." And my answer to that would be, don't try and pinpoint it. Don't. Reach the highest level of the superconscious state, and therein you'll find all the joy and happiness that you require.

In the absolute state you will not experience any happiness or any joy, because you will be non conscious of it. The best that could happen in the absolute state is that you become that energy, you become merged in that energy that empowers intelligence, which in turn manifests itself in creation. That is why theologians have paid more attention to the personal God that we have spoken about than the impersonal God. So reach the personal God, that's enough. And enjoy the joy with him. Play with him. We help his trees and flowers to grow. We help him water the garden and make it nice and beautiful, not only for the personal God, but for ourselves as well. So that is the level that man can reach consciously.

The other area, to repeat again, is non conscious that can be experienced only in the state of nirvikalpa samadhi. And if you still want to maintain your body, you can never remain too long in the nirvikalpa samadhi state. So servikalpa samadhi, that means samadhi with form, can take you to the superconscious level, which is the personal God. Nirvikalpa samadhi takes you to the impersonal God. With the first, the former, consciousness is involved. And with the latter, non consciousness is involved. For if the absolute was conscious, He would be limited. He's neither conscious and neither unconscious, but He is non conscious. Good.

Now, we can spend a few minutes on an idea...

**** END ****