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INTELLECT AND INTUITION

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Intellect, or the power of the mind is by definition "a faculty of awareness - steadily expanded through our five senses; the power of knowing or understanding, by the use of our mental powers, or by the reasoning processes of the mind."

The Edgar Cayce readings define mind as "the *active* force in inanimate objects - the spark or image of the Maker." It always manifests through one of the senses; just as the psychic force is a manifestation of the soul and spirit. This *mind* of the senses is therefore *physical*.

Now we cannot speak of the mind without recognizing its threefold nature: conscious, subconscious and superconscious yet all are aspects of the one force.

In our educational system today, great emphasis is placed upon the intellectual faculties. The mind is trained through its reasoning powers - analysis and deduction - and this produced knowledge and understanding.

The subconscious is also recognized by educators, physicians, psychologists, and psychiatrists; but very little about the superconscious is studied in our educational system. This is the reason why so many outstanding schools of metaphysical thought have sprung up throughout the world. Our

organized Christian religion has also failed to explain more fully the nature of the soul and its evolution.

We are souls - seeking, ever seeking - yearning for the truth.

What has caused our materialistic age? Is it not the lack of the spiritual element in our formal education? Some of us certainly feel that the real goal of education should lead into the spiritual realm where mankind may be lifted or raised out of the material or objective world, into the realm of the spirit where higher and truer values are to be found.

Our modern educational system is the product of mass training of the human mind. But what about the soul, which the Readings say is latent in all of us? It, too, should have its mental training, for training of the soul does come through the mental activity, or mind. Such training, as all know, comes through meditation.

Alice Bailey tells us, "Meditation is primarily a self-initiated process of education - and calling forth the will." This new educational process wells up from within; meditation is not imposed from without. As an educational technique, it becomes a system of mind-control leading us into an inner awareness.

The Readings have stated that mind is the factor which is in direct opposition to the will. Mind is the spark

of the Maker and is in control of the will. Mind is the factor governing the contention between the physical and soul, and between the soul and spirit within the individual. Mind, therefore, must direct the will of man, and will must first be exercised by seeking a higher level of consciousness, or awareness.

From Alice Bailey we find another statement well worth our deep reflection:

"The mind is a mechanism of which the brain and nervous system are integral parts. It is an aspect of man, which in many is responsive in one direction to the world of thought and affairs; but which *could be equally responsive* in another world of subtle energies and of spiritual beings."

In 'The Mind of Man' compiled by Hugh Lynn Cayce, he suggests that the beauty and complexity of the conscious mind cannot be appreciated without some knowledge of anatomy. He recommends 'The Machinery of The Body', by Anton Carlson, M.D., and Victor Johnson, M.D.; and 'Man the Unknown', by Alexis Carrel. You may wish to make note of these for further study of man's complex mechanism- the mysteries of his energies and faculties,

Mind is the Builder

We have this information from the Readings:

"In the beginning, God created the heavens and the earth. How? The mind of God moved; and matter and form came into being. Then mind, in God the Father, is the builder. How much more should mind be the builder in the experience of those who have put on Christ or God! For as he has given: 'Let that mind be in you which was in Christ' ... What you think - what you put your mind to work upon, to live with to

associate with - this is what your soul body becomes. *This is the law.*"

For if the mind dwells upon spiritual things, it follows that the mind becomes what it has dwelt upon ... But if the mind dwells upon self-indulgence, self-exaltation, selfishness in any form - then it has set itself at variance with the First Cause, the mind of God.

How many of us realize how often our minds dwell upon negative thoughts and negative attitudes?

In his book 'The Psychology of Man's Possible Evolution', P. D. Ouspensky places the danger of negative emotions squarely before us. He says:

"One finds many dangerous effects in the expression of negative emotions. The term 'negative emotions' means all emotions of violence or depression: self pity, anger, suspicion, fear, annoyance, boredom, mistrust, jealousy, and so on. "These emotions are a terrible phenomenon. They occupy an enormous place in our lives. Of many people it is possible to say that all their lives are regulated and controlled - and in the end ruined - by negative emotions. At the same time, negative emotions do not play any useful part at all in our lives. They do not help our orientation; they do not give us any knowledge; they do not guide us in any sensible manner. On the contrary, they spoil all our pleasures; they make life a burden to us; and they very effectively prevent our possible development, because there is nothing more mechanical in our life than negative emotions.

"Negative emotions can never come under our control. People who think they can control their negative emotions and manifest them whenever they please, simply deceive themselves. Negative emotions depend upon identification; if identification is destroyed, sometimes they disappear.

"The strangest and most fantastic facts about negative emotions is that people actually worship them. I think that for an ordinary mechanical man, the most difficult thing to realize is that his own and other people's negative emotions have no value whatever, and do not contain anything noble, anything beautiful or anything strong. In reality, negative emotions contain nothing but weakness, and very often are the beginning of hysteria, insanity and crime. The only good thing about them is, that being quite useless and artificially created by imagination and identification, they can be destroyed without any loss. *And this is the only chance of escape that man has.*"

What is Ouspensky saying here? Simply this: Until we identify our negative emotions - study them - realize how they react upon the mind, body and soul - we will never destroy them, Ouspensky states also:

"Let us continue with the study of man, not only as an anatomical and physiological mechanism, but as a human being possessed of loves and hates, urges and passions capable of disturbing his soul and his body."

What is emotion? Woodworth's book on Psychology defines emotion as a "moved or stirred-up state of mind." Then negative emotions would seem to be a moving or stirring up in directions contrary to man's best development and growth.

The Edgar Cayce readings agree with Ouspensky. Over and over again attention was called to the effect of negative emotions and attitudes upon the body, mind and soul. This was explained in Reading #1889:

"Resentments, animosities, petty jealousies and the like must be eliminated as much as possible. If there is to be a better physical force, then

there must be a better mental and physical reaction. Do not consider so much what others should do for you, or to you; but more what you will do for, and toward others. And then realize that all of these must be constructive in their nature."

Reading 294-183 explains the notion of constructive attitudes:

"Think no evil - speak no evil - hear no evil! And as the truth flows like a stream of life through the mind in all its phases, so the truth will purify and rejuvenate the body."

We learn more about the action of emotions upon the physical body, from Reading #3246-P-1:

"Physical manifestations in the body are the result of the activity of mind and soul upon those relationships which exist between individuals and conditions, or circumstances. Hate, malice and jealousy bring physical conditions in the physical body, as results; just as they do in a state or nation. Change the thoughts and you will change the effects upon the body! Remember the Law - and the Law of the Lord is perfect. By keeping the mental, spiritual and physical laws more in unison of purpose, a more perfect balance is kept in the whole body."

Then, to know ourself we must study self - we must dare to "watch self pass by." For as another Reading puts it, "As you contemplate - as you meditate as you look within the mind: know that the mind has many windows." There are three aspects of the mind, or it might be said there are many windows through which we may view the mind.

Three Windows of the Mind

Three windows of the mind, or three aspects of it, are the conscious, the subconscious and the superconscious. We have referred to the conscious mind

which is so well trained in our modern educational system. What is the subconscious mind? The Readings state that:

“The subconscious mind is that which lies between soul and spirit forces within the entity. It reached more thoroughly when the conscious mind or physical body in subjugation to the soul forces. The subconscious mind an attribute of the soul. It is the *mind of the soul*. The subconscious mind is better known as the one which takes care of the body-physical, mental, moral ... which it is not able to take care of itself.

The subconscious is unconscious force. This may be seen in every nerve end, in every muscular force. The subconscious action may be brought into manifestation by the continued doing of certain acts in the physical plane, so that the body becomes unconscious of doing what it does. For example, learning to drive a car. With our conscious mind we learn the skill, and eventually driving becomes a subconscious act.

To summarize the activity of the subconscious: the Readings state that the subconscious mind is an attribute of the soul; it is the unconscious mind of the physical body which controls the natural functions of the body. It is also related to the superconscious mind, the mind the soul; and it acts as a channel through which impulses come to the physical body - from the soul mind

The Superconscious Mind

Now let us examine another window of the mind, the superconscious. This, the Readings tell us, pertains to the spiritual entity *in its entirety*. It reawakes of the Universal, in that it holds a higher concept of God's laws and their application. It is the mind which travels with the soul, in its journeys through many states of

awareness in realms beyond the physical.

What are these impulses from the soul mind? Are they not that which we call intuition? Intuition functions through the soul mind, not through the reasoning mind or the intellect. Why is intuition so mysterious? Is it not because it has nothing to do with our conscious or reasoning mind?

The Readings gave this answer to a seeking soul, who questioned. You may find this, by the way, in the lecture, 'Edgar Cayce as I Knew Him,' in the new edition of 'Children of the New Age'. Here is the question:

'How can one know the Infinite?'

Answer: "It is not by reason. The Infinite is out of the realm of ordinary reasoning. We can comprehend the Infinite only by faculty in the psychic force, or soul force."

Note that whenever the word 'psychic' came through Mr. Cayce~ it was always followed by the phrase, "or soul force," for psychic means soul. To continue the Reading:

"If we abuse our psychic faculties or if we allow them to be ridiculed, then we build a barrier to prevent those faculties (latent within each individual) from developing toward the Infinite."

If we have a proper conception of the meaning of psychic, then we know it is a faculty which exists, has always existed and is ours by birthright, because we are sons and daughters of God. We have the ability to make association with the Spirit, for God is spirit, and seem such to worship Him.

This ability to make association with the spirit is another function of the mind - another window looking towards God! The association, of course, may be made through daily meditation. Intuition is, then, another window. It is true that many of us are more intuitive

than others; and no doubt this spiritual gift has been carried over from past lives. For remember, all that man has built down through the ages is stored in the superconscious or soul mind, and in the glandular cells of his body.

Here is a Reading which refers to an Atlantean sojourn. The answer given shows that this man may have earned some special degree of intuition which he now manifests:

Q—"Did the entity at that time develop any psychic abilities?"

A—"He developed intuitive influences, which were the greater thought or activity."

The Readings gave that the Atlanteans were a 'thought-people'—those with intuitive ability. Hence our interpretation is that the entity developed then what is termed intuition, today. "At the mere mention of an incident or fact, the entity at the present time often sees the end, without knowing just how he knows, or without being able to give definite details. Most often it is correct."

The faculty of intuition is so often misunderstood. Psychic, or soul forces are so often misunderstood! Psychic refers to the soul mind, or the soul body, rather than to mental activities. Note the explanation in this Reading:

Q - "Suggest how the entity may train self at the present time, in the study and use of this intuitive sense."

A - "*Train intuition?* How, then, would you train electricity . . . except as to how it may be governed! Let self adhere to those thoughts and activities of the mental mind as well as . . . of the body which allow spiritual truths to come through! No, not train, but govern! Govern by being sure that mind and body and all influences - do not develop away from the ideals and purposes set before self. Then, do develop in such a

way. For God, the giver of all good and perfect gifts, who metes to every soul its companionship in its material activities - He guides and keeps those who, in sincerity, seek to know His way, irrespective of other influence that may be about the body.

"Hence, in thy governing, thy guiding and thy guarding such forces or powers which may arise and manifest through the body's activities: keep the body and mind and soul in attunement with the spheres, of celestial forces, rather than of earthly forces. Listen to that which is as the music of the spheres - that voice which promises, 'Let others scoff, let others laugh. Know in self that He has promised to be thy God, thy protector and help, in every time of trouble.'" 255-L-2

When you *know*, and do not know how you know, accept what you know as your soul mind's guarding and guiding you. For if we question our intuition, if we try to reason with our mental faculties - as the Readings have so often stated - we are causing a barrier which prevents our latent faculties from developing.

There are many degrees of intuition. Our hunches are perhaps a degree of it. You change your mind suddenly for no reason at all. I remember experiencing such a sudden change of mind. I had planned to take a certain train from Boston to New York. Suddenly, I changed my plans. My soul mind was guarding me. I did not realize this at the time. The train I had planned to take was wrecked!

So listen, and train yourself to listen to the voice within. Do not question. That faculty of knowing and feeling will grow; for it also must be recognized, then exercised. Through intuition, the soul is guiding and directing the mind. For the mind

receives illumination from the soul, in the form of ideas, or of intuitions which convey exact and direct knowledge - and often protection.

A Fourth Window

We could logically call intuition the fourth window of the mind, if the other three are the conscious, subconscious and superconscious minds. Let me quote from 'Four Dimensional Vistas' by Claude Bragdon, in which he contrasts common sense with intuition:

"Common sense, immersed in the mere business of living, knows no more about life than a fish knows about water. The play of reason upon phenomena dissects life. The pure logic of mathematics ignores life, leading away into cold, free regions of its own. Now our desire for freedom is not to vibrate in a vacuum, but to live more abundantly. Intuition deals with life directly, and introduces us into life's own domain: it is related to reason as flame is related to heat. All of the great discoveries in science, all of the great solutions in mathematics have been the result of a flash of intuition, after long brooding in the mind. Intuition illumines!

"Intuition is therefore the light which must guide us into that undiscovered country conceded by mathematics, questioned by science, denied by common sense - the fourth dimension."

Remember, we referred to this as the fourth window of the mind, and the Reading said the mind has many windows!

And LeComte duNouy in 'Human Destiny' has this to say about intuition:

"Action follows conviction, not knowledge. Man does not yet know all the resources of his intuitions, and still

mistrusts them."

Dr. C. J. Jung concedes that intuition is an extra-conscious mental process of which we are, from time to time, dimly aware.

Then how may we open, become more aware of this fourth window of the soul mind? The Readings said, you remember, that we cannot train intuition but we can govern or control it. And we can do this by living up to our ideals and purposes, day by day. To do this, we need daily meditation and prayer, which link the conscious, the soul minds and God.

In the chapter on Meditation, in 'the Search For God,' a way is given. It is not the only way, but a safe way.

Meditation, then, is simply a way to enable man to become outwardly what he is really in his inmost self. Meditation helps him identify himself with his soul self, and not with his lower or material self. Meditation unfolds his reasoning consciousness towards the opening of many other windows of the mind.

The poets have long known this: Longfellow, Keats, Shelley, Whittier, Emerson, Browning, Whitman - to mention a few. No better way could be found to sum up our thinking about Intellect and Intuition than by quoting Browning's beautiful words about truth. This is from his poem, Paracelsus:

Truth is within ourselves; it takes
no rise

From *outward* things, whate'er
you may believe

There is an *inmost* centre in us all
Where truth abides in fulness; and
around,

Wall upon wall, the gross flesh
hems it in . . . and to know

Rather consists in opening out a
way

Whence the imprisoned splendor

may escape,
Than in effecting entry for a light

Supposed to be *without*.

From The Readings

VOCATIONAL ADVICE TO INTEGRATE PERSONALITY

"As to astrological aspects: these are chosen with the desire and purpose which come from honest seeking. Then we find Venus, Jupiter and Saturn all being a helpful experience for the entity . . . but know that these are merely indications, tendencies and trends which would be well to follow at this particular period of the experience.

"In Venus, we find musical talents and abilities yet a demure, quiet and fearful individual. These traits arising, .. more from conditions experienced in the material plane, yet . . . these will require that the entity plan to make itself affable in its acquaintances and in its desires to be of actual service to others, as maybe indicated from the Jupiterian influences. Again, this may at times seem to require a forwardness which is so latent as to appear almost nil, at times. For the entity becomes self-conscious. All the more reason, then, why the entity should lose itself in its work and in making for others what the entity would consider happy, joyful experiences . . . For knowing and learning the spiritual law - applying it - letting the mental dwell upon it - these will bring experiences of greater harmony. They will make the life more

worth while.

"In this respect, also, there is a lack of spiritual outlook, because of the fright, or the fear of what other will say ... in relationships to those around self and its spiritual life ...

"The entity, before this, was in the French land ... and then was a musician, but was cut short in its effort because of associations. Thus in the present it is required that the entity first determine what she would like friendships and associations ... to mean and to be in the experience, from a spiritual approach to material activities. Then the entity should set about to plan and to make *just that* for the experience of its friends and associates - be they kinsmen, mere friends, or acquaintances. For those who show themselves friendly have friends. Those who make themselves loved are lovely to others and thus companionship is sought."

Q-6 "What is my I.Q.?"

A-6 "This would depend upon the basis from which judged. It is sufficient for all requirements, if you will only apply yourself - first from the spiritual and mental, then from the material angle." 2323-L-1

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<p>NOTE: This is a REPRINT of a former monthly publication of the Association for Research and Enlightenment, Inc.</p>
