

## Instinct, Intuition, Inspiration and Intelligence

From time to time, we all experience an unexplained instinct about a situation or a choice we need to make. It might manifest as fear or a sense of unease. For example: 'I don't feel comfortable walking that route' or 'I feel that someone is watching me'. Where does this instinct come from? Can we trust it? As Rupert explains, we need to distinguish where this instinctual feeling is coming from – does it come from natural intelligence or from a fearful, separate self:

Instinct is to the body what intuition is to the mind. It's intelligence working through the body. Intuition is intelligence working through the mind. It's good to listen to your instincts. What you have to distinguish between is a compulsive, fearful response to a situation which is posing as instinct. For instance, every time you are about to get into a lift you have the instinct that the cords are going to break and you're going to come tumbling all the way down the lift shaft. That's not an instinct. It's compulsive, fearful behaviour. But it may pose as an instinct. You may feel you have this deep intuition every time you get in a lift. This is how compulsive fears express themselves in compulsive behaviour.

So you have to distinguish in yourself whether it is instinct. And one of the hallmarks of fear posing as instinct is that it's repetitive and mechanical. It comes back every time you get into a lift. Whereas if you are in a particular situation and this instinct or intuition comes to you: 'this doesn't feel right', I would tend to listen. But if it becomes repetitive, then explore it. If it was repetitive it would more likely be a habitual, fearful attitude of the ego, posing as intelligence.

[YouTube, 12<sup>th</sup> November 2013 *Instinct is to the body what intuition is to the mind*]

Intuition seems to come from a deeper level than our ordinary, reasoning mind. It can be creative – an intuition that a solution to a mathematics problem lies in a certain direction, an intuitive feel for how to play a passage in a piece of music. But it can also be practical, such as a sense that something's not right and that we need to take a different approach. In this dialogue Rupert discusses the value of intuition and the need for the reasoning mind to work in tandem with it:

*Q: What is intuition? Where does it come from?*

RS: Consciousness is receiving the content of the experience before the mind has time to formulate it. So you know something before the mind formulates it. Take the example of a relationship. I'm sure most if not almost all of us have, at some time or other found ourselves in a relationship we didn't want to be in. And we look back to how the relationship began. And very often there was a moment of intuition to begin with: 'it's not quite right'. But then the mind came in and overrode that intuition, and said 'I'm sure it will be OK, he or she is fine, I'm sure. But then we are persuaded by the mind. And in a few months or years or four children later, or however long it is, we look back and think 'the seeds of the current conflict – I had an intuition of them very early on. But the intuition hadn't yet been formulated in the mind. So that's one example. ... It's a kind of premonition and it's often very true. It seems that our premonitions are usually right.

*Q: And it seems with the dissolving of the separate self, there's access to intuition in a way that's not there before.*

RS: Yes. Because the separate self tends to filter out anything that doesn't suit its purposes. So it may not be in the separate self's interest to acknowledge 'this person is not quite right for me'. So the separate self will ignore that intuition. Or 'this job is not quite right for me'. Because the

separate self will bring its own agenda to bear on the situation, and it will very often obscure our deeper intuition. ...

*Q: It's not rational, not logical. The way you are trained to live has to go in one sense, because the intuition seems to be immediate and true but not necessarily accessible to the mind as to the why.*

RS: The ideal situation is when you are very in touch with your intuition about things, about situations, about people, but that your mind is also used in the service of that intuition. Because if you just have intuition, but you are not able to formulate that intuition, then you are going to have a hunch that something is right, but your mind can be playing a different record. So there will be some conflict between what your mind is telling you to do and what your deep intuition is telling you to do. So ideally, the mind should express our deepest intuition. And also, it can be used in tandem with our intuition. Sometimes deep prejudice can masquerade as intuition. In other words, we sometimes think we have an intuition about someone, we get to know them, and we realise 'I misread them. It wasn't intuition. I projected an old conditioning onto them because they reminded me of my ... whoever'. So the mind can help just to be sure that intuition is really intuition which is a communication of truth, rather than prejudice or conditioning masquerading as intuition. So don't feel that the input of the rational mind is somehow working against intuition – there's no reason why they shouldn't both work happily together.

[1<sup>st</sup> December 2014 *We cannot go towards enlightenment*]

Those who have been brought up in a religious tradition sometime feel intuition as a kind of guidance coming from a higher level outside of themselves. But as Rupert explains, this guidance actually comes from the depths of our being:

*Q: For about 15 years, I've felt that there's been a guiding presence in my life that I call 'my intuitive guidance'. ... I can only describe it as intuition or inspiration.*

RS: ... Many of the decisions we have to take are informed by our sense of separation, by the ego. We make decisions on behalf of a feeling of fear or shame or guilt or embarrassment. But the kind of intuitive guidance you are speaking of would be an intuition to do something or a decision to do something which comes from the depths of you. And it may not always be in line with what the rational mind says you should or shouldn't do. Rational mind is sometimes in touch with the deepest aspect of ourselves, but more often than not, the rational mind speaks on behalf of the separate self, speaks on behalf of convention, doubt, fear etc.

It's not bad to subject the decision that is informed by your deepest self to the scrutiny of your rational mind, because your rational mind can often act as a safeguard to make sure that this decision really is being informed by your deepest love and understanding, rather than the ego in disguise. So I'm not suggesting that you ignore the rational mind's input on a decision like this. But if it comes from the deepest part of you, the chances are that it will be a decision that will later on turn out to be the perfect choice of action or relationship etc.

[Buckland Hall 6<sup>th</sup> December 2017: *Happiness Lives at the Heart of Our Suffering*]

Our minds are not completely separate from one another. Most if not all of us have experienced some form of telepathy – for example, you are out for a walk with a friend and your friend says something out of the blue which corresponds exactly with a thought you are having at the same time. It seems to happen more often with people we feel relaxed with, where there little if any feeling of separation. So is there a deeper layer of mind where the boundaries between individual minds become less distinct? Chapter 15 of Rupert's book *The Nature of Consciousness* discusses this in detail. Here is a short extract:

Due to the fact that all finite minds are precipitated within the same field of infinite consciousness, and that each finite mind is without a clear boundary, communication between minds, as well as between states in any one mind, is equally possible. Telepathy, synchronicity and intuition are all examples of the normal boundaries of the waking state becoming relaxed and the boundaries between finite minds becoming correspondingly looser. ...

The waking state is only a narrow segment of the activity of mind, through and as which consciousness brings a segment of its infinite potential into apparent existence. As consciousness relaxes, its field of focus widens and, as a result, it has access to a broader segment of its own infinite field of possibilities.

[*The Nature of Consciousness* ch15 The Shared Medium of Mind]

This description has clear parallels with Jung's concept of the 'collective unconscious'. At Buckland Hall last year, a questioner asked Rupert for his views on this:

RS: The term 'collective unconscious' is misleading because it implies that the content of the collective unconscious, whatever that may be, is somehow outside consciousness. It's not – it's *inside* consciousness, everything is inside consciousness, but it's outside the narrow compass of the waking-state mind. So the contents of the so-called collective unconscious is not normally accessible to our waking state minds. Our waking state minds are a very narrow segment of consciousness. They are the most contracted form of consciousness – or at least, the most contracted form that we know. But when the waking state mind starts to relax, in other words when we fall asleep, the compass of the mind broadens, and we have access to a much broader realm of experience in the dream state than we do in the waking state.

So the first layer that we encounter in the dream state is the 'personal unconscious', that area of the so-called 'unconscious' that is peculiar to our particular minds, that is a residue of a particular experience we have had. But as the mind continues to relax and expand as we fall asleep, the compass of experience widens and the mind begins to include what is called 'the collective unconscious' which contains not just the residues of our own personal experiences but the residues of everybody's experience. This is the realm of archetypal forms that lie outside both the waking state mind and the personal unconscious. It's the realm of mind. It's still not pure consciousness, there is form there. But that realm is accessible to all minds.

So it's not quite the silent, formless depths of the ocean – it's one layer above that, from which all waves draw their energy. That is why in the deeper dreams, those dreams that are not just the residues of what happened during the day, but sometimes our dreams seem to penetrate a layer that is much deeper than just the personal content of our experience. And in this case our mind is tapping into a shared reservoir of images and experience that informs all of our minds, across cultures, across races, across belief systems. So these are not 'unconscious' in the sense they outside consciousness. They are inside consciousness, but outside the narrow compass of the waking state mind.

And the content of this field of the so-called 'unconscious' makes itself known to us in dreams and through art. One of the functions of the artist is to bring the content of this collective field, these archetypal forms into the waking state mind. Fairy tales, poetry, literature, music, painting, sculpture, dance – these would be all activities which are sourced in a realm that is outside the normal compass of the waking state, and whose purpose is to bring the contents of that realm into the waking state to be shared with humanity.

[5<sup>th</sup> December 2017: *Understanding Is Present in Every Experience*]

As an artist, Rupert has an interest in the function these deeper layers of mind play in inspiring great works of art, and the role of art in bringing harmony to humanity:

The function of an artist is to bring into the field of the waking-state mind knowledge that comes from the broader medium of mind in which it is precipitated but to which, under normal circumstances, it has no immediate access. The result is a work of art that inspires humanity to a life of love, beauty and understanding. As such, the artist is a function, not a person. It is the function within humanity that serves to restore the balance where separation, despair, conflict and hostility have eclipsed the light of love and understanding that lives in each of our hearts. Art is remembrance. [The Nature of Consciousness ch15 The Shared Medium of Mind]

But it is not just art that relies on access to this broader field of mind. Intuitive intelligence that comes from the deeper layers of mind is important in science and mathematics. And it's the same creative reasoning used in these fields that is needed to see through the beliefs that seem to veil the recognition of our true nature. As a scientist, Francis Lucille is well-placed to explain this:

*What is the scope of reason?*

Reason is a tool. Logical reasoning is a process in time. Even in the case of relative knowledge, for instance in science, logical reasoning in a temporal succession is not the essence of the creative process. Before we find the solution to a math problem, for instance, there is a kind of spatial simultaneous 'visualization' of its various components, which reduces them to a synthetic whole (to synthesize means to put together) so that they can be dissolved in understanding, in intelligence. Notice that the verbs 'dissolve' and 'solve' have the same common root and the same literal meaning. If the various elements of the problem are put in the right place, the (dis)solution is very near.

We could compare this spatial 'visualization' process with the solving of a jigsaw puzzle in which the various pieces are in a configuration that is not final, but close enough to their final positions to give us the possibility to 'fill the gap'. Suddenly, we 'see' the solution, which means we see the current content of our mind dissolve in intelligence.

What we call reasoning, or at least its creative part, even at the relative level, is mostly based upon this 'visualisation' process. This same tool can be used at the absolute level, in the search for the truth. In this case, it is put in motion by the intuition of our true nature. As a result of this glimpse, the mind with all its abilities, including its reasoning skills, becomes the servant of the ultimate.

*And reason, from that point on, would be said to be higher reason?*

Right, because reason takes its directives from the timeless ...

*And takes aim at the timeless ...*

Yes, and also takes its conviction, its certainty from the ultimate. It is a very joyful event to find oneself, at last, on solid ground.

[Francis Lucille: *Eternity Now*, ch 11 Deep Sleep Is, Death Is Not]

## Contemplation

*The role of the artist is to transmit to humanity the deepest experience of reality. Art is remembrance. It is love. It is like a sword that distinguishes between appearances and reality, or a cradle that reminds us of home.*