

Sounds of Love

Beyond Logic and Reason

When Christ was crucified, Pilate gestured and joked and said, “Now tell me what is truth.” He was speaking like any ordinary man who relies on his logic and reason. It was not logical that the Son of God, Who preached truth, Who personified truth, Who said He was One with the Father ... He was the Holy Ghost made flesh; that such a bold statement coming from the Son of Father could be translated into a physical experience like crucifixion by mortal men. It was not understandable to ordinary logic and ordinary reason. Today, we worship Christ. Today, we believe in Him. And we believe that He was the Word made flesh. We believe He was the Son of God. We believe He and His Father are One. But what happened to Pilate when he looked at Christ on the cross and said, “Now tell me what is truth?” This is a situation that we face even today, every day. When we want to look at truth, we want to see the truth that sounds logical; that appeals to our reason. It does not look logical and reasonable that the Son of God could be crucified by ordinary human beings who were the creation of the same God. That is why it is said if you want to look at real truth in a deep way, you have to go beyond logic and reason. Today I am going to address myself to this subject of how truth can be beyond logic and reason.

And why should we call it beyond logic and reason and not that it is illogical or unreasonable. Truth is very logical. And it's very reasonable. And there is no approach we have towards truth except when we look at it through reason and through our mental process. But when we are looking at truth through our mind, through our mental process, we have to surpass these initial steps and go on to an area of exploration and investigation that goes beyond logic and beyond reason.

Truth can be stated in many ways. There is a simple way of defining truth. If what you see is what you say, you are saying the truth. But if what you see is, itself, not the truth, and you say that is the truth, then it is a lie. Therefore, truth can be made oversimplified by just defining it as a consistency with one's perceptions. If whatever one perceives is stated to be the truth, then one can be deluded by the perceptions, themselves, not being always reliable. Most of the time when we tell people, “Tell the truth, be truthful, know what the truth is,” we are merely asking them to be consistent with their perceptions. We are not at all questioning the validity of those perceptions, or whether truth can be hiding behind those perceptions, or whether those perceptions may be entirely illusions, and, therefore, not truthful.

Truth is hard to find. People have been trying to find the truth for centuries. All the philosophers, scientists, people of knowledge and people of exploration, people who have gone in meditation, and people who have gone and looked into the skies, into the stars, have tried to find the truth. Why are they all throwing up their hands after a while? Because the distinction between what could be unreal and what could be real is lost when we go deep into the exploration of truth. For example, look at this world around ourselves. We walk about in this world. We work in this world. We eat and drink and enjoy ourselves. We get married, have children, have families. We build up ties and attachments. And we get into lot of mess with these relationships. And we get happiness and we get unhappiness with this relationship. And because of this deep experience with all these things and persons and appearances around us, we begin to accept them as truth. What would happen if one day one suddenly woke up to find it was a big dream? It existed only in one's mind? It was not true. It was true only in terms of consistency of experience, but was not true in terms of objectivity of those experiences or that those persons and things that we saw were objectively there. They could just have been created subjectively by the mind.

Indeed, that is what happens every night when we go to sleep. At night when we dream, we see things while we are dreaming and take them to be real. If somebody were to say, “Is it true that you are seeing real people, real situations?” And we will say, “Certainly, they are real.” But when we wake up, they become unreal. Therefore, the distinction between reality and unreality is hard to make while we are in the process of experiencing a level of reality or unreality which becomes different at another level of experiencing.

Thus, wakefulness makes the dream state unreal. If we do not wake up, the dream, itself, is real. If we wake up, the dream becomes unreal. If we wake up from the wakeful state, then the wakeful state would become unreal. How often can we keep on doing this? Is there a limit to wakefulness? What we are now experiencing, even in this talk show ... what we are now experiencing, is this also an unreal experience? If that is so, how will we find out? Is there any way to find out the truth often experienced while it is still taking place? These are the questions which people have addressed; philosophers have addressed; Mystics and Saints have addressed. And they have tried to give different answers to tell us that if we want to approach the real truth, if we want to find out reality, the absolute reality, the reality which is not based upon an evaluation against another unreality, then we have to go on to a level of experience which is not based on perceptions, but is beyond logic and reason.

Is there something in the human being that can focus in or go beyond logic and reason? When we look at the various faculties we have in our consciousness, we find that we use the five senses for our perceptions. And we are using some other senses which do not connect readily with these five senses, such as the power of deep thought and contemplation, the power of abstract thinking. These powers, which are mental powers, can take us into abstract visualizations, into concepts and concept-making that may not always be related to the immediate perceptions that we are having with the five external senses. But even these mental processes inside us can block us by tying themselves to certain concepts and pre-judged notions that we have installed inside our mental process. We can fix things in our brain which may not enable us, which may inhibit us from seeing the truth if it comes in front of us. So the five senses, which themselves can take illusion to be real, and the mental processes which can be set into concepts that do not let us see the truth are really of no avail in finding the hidden higher reality and truth.

But there are faculties in the human being, in human consciousness which can go way beyond the senses, as well as the mental faculties of a human being. We sometimes refer to those as the faculties of intuition, the faculty of a direct knowledge or realization, of a direct becoming of knowledge. Not gathering knowledge, not learning something, but becoming. We use these different words – intuition, becoming, direct knowing – in order to show that in human consciousness we have certain capacities and certain abilities which transcend logic and reason. And maybe it is these capacities and these abilities of human beings that should be tapped to find out if there is something more real and more truthful than the world of perception and appearance we are accustomed to seeing.

How do we tap into these special resources of human consciousness? How do we get into an applied and practical use of intuition? That's an important question. It is easy to know how to use the senses. We open our eyes and we can see. We open our ears and we can hear. We taste something and we can taste what it's like by putting it in the mouth. Similarly, these sense perceptions can all be applied at will – at a motor will; will of one's volition which enables us to test out what the perception can give us. Similarly, the mental faculties can also be applied at will. We want to think about something, we start thinking about it. We put it into sentences in our mind. And, therefore, we can use our mind. We can use our senses. We can use these means of perception and reason at will. What about intuition? Is there any way to do it? Intuition just comes like a flash.

By itself. When we try to get intuition, it becomes a mental game and there is no intuition. Therefore, when we want to go on to faculties of human consciousness that go beyond senses and mental processes, we are blocked by this new obstacle that we have no volition, no control over those faculties.

Can one really use intuition at will? Is there any way by which a person can say, “I have started to live by my intuition and not by my reason and logic?” If one wants to mentally say this, then, of course, the answer is “no.” If one wants to plan how to use intuition, then one cannot use intuition. If one wants to think about intuition and say an intuitive answer or intuitive knowledge will come, it will not come. What can one do? Indeed, one can do nothing. Because when we pose this question, “What can one do?”, we are assuming that the answer lies within the domain of mental logic and reason. And when we are finding something like the functioning of intuition, which is beyond logic and reason, then obviously we cannot pose that question, “What shall I do?” “How can I do it?” If we try to do it or if we find a way of doing it, then intuition does not come. It remains a play of the mind and a play of logic and reason. But experts in this field - Adepts, Mystics, those who have experienced intuition and have made it a way of knowledge, a way of knowing reality – they explain to us that, “Do not use effort and struggle and mental game-playing in order to work your intuition. Find out where intuition works from and reach there. If you can find out what makes your intuition click and work, be there. See how it works and stay with it and let the intuition flow and work.” They do not suggest that we do some exercises in order to make the intuition function. They say, “Find out where it functions from and be there. Be within knowledge of where intuition functions from.”

Once they draw our attention to a question like this - “Where intuition flows from?” “Where does it function?” “What is the center, the headquarters of the intuitive process, of the intuitive way of knowing truth?” Once they formulate the question in that simple way, the answer comes very simply. When we look at our own selves, and when we contemplate, even mentally, on our own consciousness, we find that all the processes in consciousness, whether they are mental processes, or they are processes of perception through the senses, or intuition, or sudden realization of things, they are all coming from within ourselves. There is no external source from which they come. Therefore, once we have a clue that the way to find the source of the intuitive power is where it is coming from, then we can turn our attention to the center from where it comes, which is within ourselves. When we say “within ourselves,” what are we referring to? Are we referring to the physical body, or the mind, or the thoughts, or this world, or a chamber, or a room, or a book, or a concept? Probably not. When we say, “within ourselves,” we are referring to within the self as we take our self to be. From where we are expressing ourselves out when we look out into this world.

While we are in the physical body, it appears that our whole self, which operates as a conscious being, is located within the body. So it becomes simple to start from the body in order to find out the center of intuition, and the center of higher consciousness that transcends logic and reason. When we look inside the body, and we want to find what part of the body could have that, we find that this process of consciousness, this process of knowing, is taking place, not below the head, but somewhere inside the head. The eyes, the head, the face ... this area seems to be the one from where most of this input of experience outside is taking place. When we explore this part of the body – the head and the face – and we go deeply into it, just by contemplation, just by personal experience, one can discover that the flow of consciousness through any process – sensory, mental, or intuitive – is taking place from some area which is directly behind the eyes. When we close the eyes and look behind, or just be behind the eyes, we can experience the area where we have been putting all our questions; where we have been asking all these questions, including the question of intuition; and where we are waiting to receive an answer. If we look at the area behind our eyes, by closing the eyes and withdrawing our attention between and behind the eyes ... If we can find that area just behind the eyes, which seems to be the center of conscious activity, we will find that all these sources of knowledge and information, including sensory

perceptions, including thoughts and mental operations, including logic and reason ... All these were taking place in the same area behind the eyes. And, therefore, that would be a good area to look for the real focal point of the self in which intuition must be active and must be available.

This is the truth; what the saints and mystics and men of spirituality have taught us. They have said over and over again, "If you want to find the truth, go within. Within yourself." Go behind these eyes. Don't think that these two eyes, which are looking outside, are the source of real knowledge. Go behind these eyes and accustom yourself to being in the area where your intuitive faculties, your faculties of becoming your own real self; becoming a self which is not confined to the definition of a physical body or of senses or of mental thoughts and concepts, but the self from where consciousness itself is originating. Go behind the eyes and discover that. Become that. Be that. And use that. And then you will have access to truth and knowledge which is not confined to reason and logic. And you will have gone beyond reason and logic. This simple process of finding the eye behind the eyes, of finding the third eye, of finding the center of the eyes, of finding the center of consciousness has been called real meditation.

Meditation is not singing aloud; or merely getting some kind of a relief from the stresses of this world by repetition of certain words; or merely looking at some point outside; or concentrating on things outside, selecting one in preference to the other; or following somebody; or following some path; or following some books; or following some teachings or philosophies; or following anything that is outside of you. Real meditation does not consist of that. Real meditation, even according to those philosophies, and the books and the Masters, and the teachers who, we follow outside ... The real meditation is go within your own self. Not in the self of anybody else. Go within your own self. And that is where you will find the truth. And going within oneself is where you find the process of intuition and knowledge that goes beyond reason and logic. If we want to find the truth, that is the way to go within and find where we can use our intuition, where we can use the faculties of becoming and being and discover who we really are and what real knowledge is.

What would happen if we really did it? Or if it really happened? Or if we ran into it? Supposing we were to find some teacher, some good friend, a Master, a Saint, a Mystic, a Yogi – somebody who taught us how we can conveniently, comfortably, easily, in a simple way withdraw our attention, not focus our attention, but withdraw our attention; not go outward into the physical world of perceptions and senses, but withdraw to the source from where we are seeing the physical world inside; from where we are contemplating this world. If we could find that simple way, and be within, what would we expect? We would expect to find answers to the deepest questions that we have asked. For example, we should be able to find out:

"What is consciousness per se?"

"Why are we conscious?"

"Why do we have awareness?"

"Why do we see this physical world?"

"Why do we have a certain pattern of physical world?"

"Why do we have pain and pleasure?"

"Why do we have happiness and unhappiness?"

"What is creating it?"

"What makes this pattern?"

"What makes life's pattern as we see it?"

"Why are we related to people?"

"Why do people come into our lives and affect us in a strange way?"

"What is karma?"

All these questions which we have been asking for a long time could be answered by finding out the very nature of consciousness and awareness. That which makes us knowledgeable about consciousness should be able to give the answers to most of these questions of the experience of consciousness outside. That is why, instead of trying to first find the answers outside, and then going inside, it is best to go inside and get all the answers, which cannot be expressed in logical terms or in terms of the accepted norms of reason. When we know the answers, then we will find they were entirely logical. And they were based upon reason. But not the kind of reason of consistency of external experience. But the reason that explains that which other reason of consistency could not explain. Logic that explains the whole show, not only that little segment of the show that looked illogical and could not be explained outside.

Therefore, becoming one's own self, or being there, or finding out how the intuitive process of knowledge or knowing can give us this information about consciousness is an answer to the question of "What is truth?" Pilate did not wait for the answer. Had he waited for the answer, he would have known that the truth was within and could be found out like that. We have not waited. We don't have the patience. We want to find our answers in the books, in the discussions, in the concepts that we make. And we are being ruined by our own concepts because they destroy our capacity to be our own selves. Every concept that we accept and try to examine truth against it, is like wearing a mask and then seeing our own face in the mirror. When we look at our face in the looking glass, and wear mask after mask, we are hiding our face even more. When we make mental concepts and try to find who we are, we get lost more and more in those concepts. Looking at ourselves from outside does not give us a clue to real knowledge.

And trying to get all the answers before we actually go within is like that man who fell into a well. That's an interesting story from India. A man fell into a well. After a while he got accustomed to the water there and the little stones there and he was trying to find out some way of getting out when his groans and cries and shouts were heard by some passer-by. And the passer-by stopped near the well and he looked inside and he said,

"Oh, I am sorry you have fallen in this well. Let me lower a rope and you climb up or I'll pull you out."

So the passer-by brings a rope and lowers it into the well and says,

"Now, you take hold of the rope and come outside."

And the man in the well says,

"Before I take the rope and come out, first explain to me why I fell into this well. And then, what is the guarantee that if I catch the rope you won't let go and make me fall again? And if I come outside, I won't fall into this well again? Give me all the answers before I catch the rope and come out."

The man outside says,

"Look, I saw your plight and I lowered this rope for you. Catch hold of the rope and come out. All these questions we can answer once you are outside while walking along."

And the man, the intellectual, mental man wants to rely on his argument and says,

"No, you must give me all the answers first before I catch hold of the rope and come out."

So many of us are caught in this trap and we are trying to get the answers while we are still outside, whereas we should be going within to find the truth that lies beyond reason and logic.

<https://www.youtube.com/watch?v=0gZJL6XUqms>

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