

Sounds of Love

Intuition and Reason

Let me talk to you today about intuition and awareness. These two terms are being used so extensively by people around the world. I think it would be a good idea to know what they mean and how people are using them. I travel around the world and whether it is the East or the West, people want to know more about intuition and about awareness. What do these two terms signify? Intuition has been used frequently to distinguish the process in consciousness that is not reason or logic. If something can be reasoned out, can be logical, it is considered to be non-intuitive. If something comes just without any cause, without reason, without logic, irrationally, we say, "That is an intuitive hunch; a gut knowledge."

Intuition is ascribed to another part of consciousness than the mind. Reason, thinking, intellect are all considered to be functions of the mind. Intuition has been considered as a function of the soul. Do we really have these two different things?

Is there a separate soul in a human being and a separate mind in a human being? Does this head of ours contain two distinct personalities? Are they both functioning together? What is the truth? Can we find it out for ourselves? It looks like if we were to introspect deeply, not introspect merely in the sense of contemplating or considering this possibility, but going deep into the head and watching out. How does consciousness operate? How do thoughts arise? What happens in the head when we are thinking; when we are feeling; when we are conscious; when we are aware? What happens if we go inside the head by concentrating our attention not on things outside, but on withdrawal of the same attention inside. If we could go behind the eyes by closing the eyes and sitting there and contemplating on what's going on there, we may get a clue to what intuition is; what reason is; and whether there are two distinct functions operating in human consciousness or there is only one, which is extended either into intuition or reason. Lot of people have done that. They have experimented. There are experimental practitioners of consciousness. We call them Mystics, Masters, Yogis, Swamis. In the East, we have an abundance of people who spend their whole lifetime in trying to understand the nature of consciousness; in trying to understand how we think; how we have knowledge; how we feel; how we have emotions. And they have gone deep into this functioning of human consciousness in the head.

When you look at the functioning of consciousness closely, you find that the thinking process is quite independent from the process of awareness. Let me be clear about awareness at this stage. What is awareness? Awareness is the immediate consciousness available to us. Consciousness is the potential to be aware; the potential to know. But what we know immediately now, could be designated as awareness. Therefore, consciousness also includes that part of awareness which is forgotten at this time – what we call the sub-conscious awareness. It also ignores what we could be conscious of tomorrow, or the future awareness. Awareness is the present reality. Consciousness is the potential of awareness – past, present, and future. If this is the definition of awareness, what kind of awareness flows through our head, flows through consciousness, the stream of consciousness, as available to us in the present moment? We find that thoughts travel in two forms in the head: the most common form being the form of words of spoken language. As we grew up from childhood to adulthood, we picked up the spoken language. We started with "Ma-ma's" and "Bah-bah's" as little kids. But as we grew up, we began to use more sophisticated phonetic symbols which we call words. And those phonetic symbols are all useful in designating the association of ideas we have with various kinds of experiences. So when we use words we are automatically associating them with the sensory experiences we have had when those sounds were heard by us for the first time, the second time, and repeated sometimes.

Now when we speak in the head using words and associate those words to have the same meanings which we had when we heard them outside, that is called the thinking process. So most of our thoughts are spoken words in the head and we speak the same way like we speak outside with the tongue, with the mouth. Those spoken words can be heard. Actually, we hear every thought of ours. Who hears the thought? We hear the thought. Who speaks the thought?

It's the thought that is being spoken of by the mind. The mind speaks and the spirit, we, consciousness hears. This is a distinction which is very subtle, but if you observe your own conscious processes very carefully, you can notice it. Whenever you hear a voice speaking in your head, which you call a thought, it is the mind speaking. And whenever you feel you are listening to those words in your head, that is you, the soul, the spirit listening. The soul is always the listener and mind is always the speaker. So you can always distinguish between the two. The speaker is always the mind. The soul is always the listener. But listening is not the only way in which the mind transmits messages to consciousness or the soul. It also uses the visual form. The visual form is whatever we think about, the images related to that connotation of that phonetic symbols comes up in front of us. And those images that come in front of the vision in the mind, in the head, they are also like the spoken language. They could be called visual thoughts. So we have two kinds of thoughts – the audio thoughts and the visual thoughts. And they go in our head all the time. This is the primary function of the mind. The primary function of the mind is to generate audio and visual thoughts in the head. But this is not all. The mind does perform some other functions ancillary to this main function. The first is to pick up sense perceptions which the five senses are inputting into the system of consciousness and interpret them into a meaningful substance which can then be used by the thought stream. This is called the sensing part of the mind or the sense interpretation part of the mind. This is considered a lower function of the mind than the thinking or reasoning process. The higher function of the mind is supposed to be the creative function of mind, where it can rearrange these elements of perception and put them in a new creative form which we say is creativity function of the mind. But all these three functions – sensing or sense interpretation, thinking or reasoning, and creating on top – all these three functions of the human mind can take place only when we have the framework of time, space, and causation, or cause and effect relationship available to us.

But there are functions taking place in the head which are not considered to be taking place in time, space, or following the laws of cause and effect. What are those functions? They are neither sensing nor reasoning nor thinking nor creating nor rearranging the elements of perception, and yet they are taking place in our consciousness. What are those functions? They are functions like intuition, sudden knowing with no thought; suddenly knowing something with no cause; suddenly knowing from nowhere. When that gut knowledge, that sudden flash, intuitive flash comes to us, it does not come from anywhere. It has no cause, no effect. It does not occur in time or space or follow any laws of cause and effect. Therefore, it cannot be a mental function. Similarly, we have the experience of love, suddenly getting so concerned with someone else that we forget ourselves. This sudden concern with someone else, the kind of attraction that pulls us away from our own ego and fixes us into the concern of somebody else, happens suddenly. There is no cause for it. There is no time required for that. You cannot say you fell in love in a certain number of seconds or number of minutes. It was not there. And suddenly it is there. It is of the same nature as intuition. Therefore, this experience of love also takes place without using the framework of time, space, or causation. Then there is a third function taking place in consciousness without time, space, and causation. And that is the esthetic function – a sudden realization of beauty and joy in the environment, in the experience, in nowhere in particular. Suddenly, one morning, we can wake up in a sense of joy with no explanation. Why? Even ordinary things which never affected us, that morning suddenly become so important for us; suddenly give us a glow of joy and beauty. Where does that come from? It does not have time, or space, or causation. It is not a mental function. Therefore, while we can clearly see that the mental functions of sensing, sense interpretation, reasoning, use of

logic, use of intellectual syllogism, use of creative power of rearrangement of elements of perception – these are all confined to the time, space, causation framework. There are these other functions taking place in consciousness – intuition, love, joy, happiness, beauty – that are not confined to this framework.

Therefore, intuition is not a mental function. Intuition cannot be created by thinking about it. Nobody has ever done it. Just like love cannot be created by thinking about it. You can say, “I want to have love. I want to have love.” Keep on thinking. The more you think, the more doubts come up. The more fear comes up. Love does not come. Similarly, intuition cannot be triggered off by a thought stream. It just comes suddenly. Is there a way of really encouraging intuition to come? If we cannot trigger it off, if we cannot induce it, cannot produce it, how can we have more of these coincidences and intuitive feelings and intuitive knowledge that people all speak about? We can do that by making more use of intuition. When the intuitive flash comes, the gut knowledge comes, we can always make use of it by relying upon it; not relying all the time upon thought, on logic and intellect; but relying upon intuition. You are familiar with how we can use a particular faculty and sharpen it. If we disuse it, it becomes unused and therefore, blunt. Intuition is similarly placed in us. If the intuition is used by us, it becomes sharp and frequent. If we ignore intuition, and reason ourselves out of intuitive knowledge, it becomes blunt and unusable. Therefore, when we talk of intuition as a function of the soul, as a function of consciousness and not a mental function, we are referring to the inmost functions of consciousness which are not bound by the little frame of time, space, and causation, in which all mental operations must take place.

That raises another question. And that is, if intuition is taking place outside of time, space, and causation, and comes from the soul, what is the basis of that knowledge? In the case of mental knowledge, logical knowledge, intellectual knowledge, we have a good basis. It is the data that we put in; the premise from where we start an argument. We have a premise. And then from there we can argue deductively, or inductively and come to a conclusion. That would be a logical, rational, mental way of finding out knowledge, getting knowledge. How does intuition operate? Where does it get all its knowledge from? These practitioners of consciousness who explored consciousness from within, not from the behavior outside, they came to the conclusion that consciousness in a summary form, in a cumulative way gives the wisdom and knowledge which we call the intuitive process. The intuitive process is not an arbitrary process. It draws deep into all the layers of consciousness, into all the layers of awareness which are hidden from our present view and pulls out the intuitive knowledge. Therefore, intuitive knowledge is not an arbitrary knowledge. It is a knowledge that sums up human experience. It has a further potential of drawing knowledge from the future, which mental knowledge cannot give us. Therefore, when people talk prophetically, when people come with sudden experiences which turn out to be prophetic and true in the future, they are using intuition. Intuition has access to the past. It has access to the present. It has access to the future. Therefore, having access to the entire drama of human life, the intuitive process is far more reliable. What happens when the intuitive hunch comes is that intuition gets transferred to awareness. Instead of being just a potential for getting knowledge, it becomes a real substance which is immediately available to us now. Can we make any use of this intuition?

Yes, we should. In fact, one of the mystics of modern civilization is an excessive reliance on the mental process; an excessive reliance on thinking, logic, rationality at the expense and cost of intuition. It is just like a good guy who found a wonderful computer and forgot about himself and his own life and thought the computer was him. That's what we have done. The mind is the best computer we can get. But in trying to use the computer, we forgot we were somebody else other than the computer. The mind is not us. Consciousness consists of more than the mind. Intuition comes from that part of consciousness which is our real self. That is the us that has to use the mind. We are supposed to be here in this world to use the mind, not to be used by the mind. If we think we are the computer, then the computer uses us. If we set up a robot and make the robot

more real than ourselves, we become slaves of the robot. Similarly, when we have a mind given to us endowed within us by the Creator and we begin to identify ourselves with that mind, what do we become? A slave of the mind. Instead of using a machine, using a slave given to us, we become a slave of that machine. Therefore, intuition should be used to restore our own identity; to make us capable of using the machine called the mind. If we use the mind, we are happy and prosperous in this world. If we are used by the mind, we are miserable and unhappy. That is what we find. Look at people who are happy. Look at people who really succeeded. Look at people in any walk of life. How strong the role intuition played in their lives can be revealed by their biographical sketches. I have seen some biographical sketches of top leaders and was surprised to see the amount of reliance they placed upon the intuitive faculty.

In fact, I recall a workshop I conducted for business leaders - presidents, vice-presidents of companies. About twenty of them were present. And I asked them in the workshop, "How do you make your major decisions?" And they began to write down on a piece of paper that I had handed out earlier for this questionnaire the way they made their decisions. And they came out with the normal rules like they use computers, they use memories, they use retriever systems, they have secretaries, they have all the kind of analyses done, they have economic analysts, they have other analysts, production engineers. They gave me long list of ten, fifteen methods/processes they use to make decisions, top decisions. In the process when they were writing this down, I suddenly stopped the exercise and said, "Gentlemen, will you please turn this sheet upside down and on the other side of the sheet write down the ten most important decisions you have ever made in your business." When they began to write them down, they forgot what they were writing on the other side. After they had written down the ten most important decisions, I again turned the page back for them and said, "Now you continue with the old exercise." At the end of the workshop, I asked them to review the decisions they had actually taken and how many times they had relied upon the very process they claimed they were using for decision-making. And I am sure you could guess that in about 70 to 80 percent of cases, they did not employ the processes of intellectual refinement, of logical and rational systems that they claimed they were using for decision-making in making their top decisions. What was found was that the bulk - 80 percent - of their most important decisions were, in fact, made intuitively, by hunch, by a flash, a sudden feeling, "This is it. It should be done. This is the real thing." And they got through with it. And they turned out to be the most successful business decisions they ever made. Whereas, the minor decisions were made by the processes they had listed on their own sheets. What shocked them was that they were using intuition to be successful without knowing it. So if somebody else asked them, "How do you make decisions?" They would say, "Through reason, through logic, through calculation." But when it came to actual decisions which succeeded, they found they were using intuition. So, intuition is a good source of good decision-making, but we are not aware of it.

The answer is: Let's increase our awareness of what intuition is. Intuition is pulled out from the soul; from the very core of consciousness of a human being. If we can rely upon that gut knowledge, that sudden flash, the sudden feeling "we know it" - "we know it but we don't know how we know it." If we can rely upon that, we can make much better decisions in life - not business decisions - any kind of decisions. Decisions that are emotional; decisions that relate to relationships; decisions about personal life; decisions about business; decisions about spirituality; decisions about religion; decisions about knowing oneself. If one relies upon intuition, one can get a lot more out of life; out of the experience of life than we are getting now. The problem is: Are we able to bring this intuitive knowledge into our awareness? Are we able to use intuition in a real sense of awareness?

Awareness is what is immediately available to us. If we know something, but we have forgotten it, what good is it? We can be having stacks of information in our sub-conscious. If we can't pull it out and use it, what good is it? We get the intuitive feelings every day. If we can't use it, what good is it? Therefore, when we can bring

intuition into our immediate awareness, that is when we can make use of it. These practitioners of consciousness, the practitioners of exploration into the real nature of consciousness, they have made it so simple for us to have awareness of how the intuitive process functions. They say, “It is very simple. Do meditation. Not meditation in a ritualistic sense. Not meditation as a sense of chant of some mantra. Not meditation as following a particular posture of the body. Meditation simply as looking at your own conscious processes. Meditation as simply contemplating on how your conscious processes function. If you close your eyes, sit every morning, and just watch your thoughts go by; if you just listen to the words of thoughts and look at the images the thoughts are making, and distinguish yourself from those thoughts and images; become a witness to your own thoughts and images, you will know who you are.

You will know you are not those thoughts and you are not those images. If you can segregate and separate yourself from those thoughts and watch them, you will be able to realize who you are. And that awareness of who you are raises the capacity of knowing more about intuition. Because intuition is coming from that real self within. It is not coming from the mental process. We are so closely tied up – the mind and soul, the mind and the core of consciousness are so knotted together, it becomes very difficult to separate them. But if we are able to follow through the contemplative, meditational techniques of sitting in this little head of ours every morning, early morning, and just contemplating, “These are my thoughts going ahead.” Watch the thoughts. Listen to the thoughts. See the images. And become aware that you are not the thoughts. You are not those images. Who are you? You are the one watching those images. You are the one listening to those thoughts.

If you become the spectator and the listener; if you become the witness and the listener, you will have all the immediate access to the intuitive knowledge that is drawn out from you. Because that is where the intuitive knowledge comes from. You would have more intuitive knowledge every day if you sat and relied upon that part of yourself, instead of going into only the mental, mental wavelengths of what is happening in the thoughts and merging yourself with it. When we consider we are the mind, we lose access with the intuitive self. Therefore, intuition is something that can only be used if we are aware of our own self. No wonder the old philosophers and the old practitioners of intuitive processes like Socrates and Plato and all the idealists and all the spiritual people, they advised us. They said, “If you want to find out the secret of knowledge, go within. If you want to find out how this knowledge really comes, go within. Find yourself. Know thyself.” What is the meaning of knowing yourself? Knowing yourself means you know who is the one that listens to thoughts; who is the one that looks at the visions, the visual images that the thoughts make and then rely upon that self rather than the thoughts.

Thank you.

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