

Sounds of Love

Violence and Human Awareness

Violence and human awareness: this is a very contemporary subject because everywhere we look around us in this world, we find more and more violence. It seems people are reacting against something. It seems the minds tend to rebel against something. Why is there so much violence? What makes people violent? What has violence to do with human awareness? These are very pertinent questions to attend to these days. Modern society wants answers to these questions. And I am going to address myself to this subject now.

I have always believed that human consciousness, or human awareness consists of two parts: one, the mental process, and the second, the spiritual process. The distinction is very simple and sharp. In the mental process, the mind or the intellectual body of consciousness operates in three functions. First, it does what is called sensing, or interpretation of sense perceptions. All the five organs of sense perception which we have and all the access we have to the outside world through the nine apertures on our human body, they operate through the mind in giving us information and knowledge about this world. The five senses – the sense of seeing, touching, tasting, smelling, hearing – these senses, plus the nine apertures – the two eyes, the two nostrils, the mouth, the two ears, the genitals, the rectum – these constitute our doors and windows to this outside world. And we are getting information and knowledge about the outside world through these sense perceptions and through these windows and doors on the human body. And these are interpreted to us by the mind. And this function I call the sensing part of the human mind.

The second function of the human mind is reasoning and thinking. Thinking is a continuous process. We think when we use words and images. We think when we are logical, logical about an argument in our heads; when we use syllogism; when we try to come to inferences, we are thinking. The thought process is the middle function of the human mind and goes on continuously. This function is going on whether we are awake or sleeping or dreaming or in any state of consciousness. Therefore, the second function is a permanent function of the human mind. The third function is the creative function. When the human mind picks up elements of perception, churns them or unchurns them through the process of thinking and reasoning, then we find that this leads to what is called a creative effort. Actually, there is nothing being created except a rearrangement of patterns. For the patterns that are rearranged are merely new diagrams but they constitute the same elements of perception. These are, then, the three functions of the human mind – sensing, thinking, and creating, or interpretation of sense perceptions using logic and being creative about rearrangement of perception.

But this is not all. The human mind combines these functions and performs a unified function so that sensing, thinking, and creating can be taking place at the same time. There may be a mixture of one, or two, or all three of them. And at different times we employ the human mind to emphasize one or more of its functions. On the other hand, the human spirit, the soul as we call it, has three separate functions, which are not the same functions that the human mind employs. The three functions of the human soul are: one, the ability to have intuitive knowledge. This intuitive function comes like a flash of knowledge; like a hunch; like gut knowledge. We suddenly come to know about it without knowing how; without knowing why; without knowing where from. This intuitive function is a spiritual function and belongs to the human soul. The second function of the human spirit is the function which we call love. Falling in love, an experience of love, is considered as the second function and is sometimes referred to as the ability of human consciousness to identify with another. When a person has experience of love, he or she forgets himself or herself and becomes the person one loves. This possibility of identifying so much with the other person is called the experience of love. The care and

concern for the second person overwhelms and takes over the ego-dominated concern with oneself. So this second function of love is also a spiritual function that belongs to the soul.

The third function is the function of esthetics; the function that lets human beings appreciate beauty; the function that gives joy and happiness by an appreciation of beauty. This esthetic function is also a spiritual function and does not belong to the mental process. Thus, these three functions – intuition, love, and beauty – they belong to the spirit. They belong to the human soul and not to the mental side. And we have to notice an important difference between these three functions taken together and the three mental functions taken together. The mental functions of sensing, of reasoning, and creating are distinguished from the three functions of the soul - of love, intuition, and beauty by a very unique distinction. And that distinction consists of the time and space factor. You will notice that the mind in its three functions cannot function except through time and space. The mind cannot function either in sensing, or in thinking, or in creating except in the time-space framework. There is no possibility of having even the smallest sense perception without time. There is no possibility to have even the smallest thought process without time. There is no possibility of having the smallest creative effort by the mind without time. Therefore, these functions are entrapped in time. They also need space. Not only do they need time and space, but because of the time-space framework, they also need to follow what is called the law of cause and effect. That means they must obey the law of causation. We cannot have a mental function going on unless it is placed in this framework of time, space, and causation.

On the other hand, the spiritual function, the function of the soul does not require the time, space, causation framework. It functions independently of this framework. It cannot operate in this framework. Nobody has ever had an experience of intuitive knowledge, an experience of a hunch or gut knowledge and say, “It took so long to get the experience.” One can measure one's thought. It may take one second. It may take two seconds. It may take a minute. But there is no measurement of the gut knowledge. It is instantaneous. It has no time dimension at all. Similarly, the experience of love is an instantaneous experience. It does not require that we should have any time of preparation for the experience. It comes so suddenly. It is like intuition. The same thing is true about beauty, about the esthetic function. It comes suddenly. Sometimes, we open the window of our house in the morning and we say, “What a beautiful day. How beautiful this world looks.” What is making it so beautiful? When we try to analyze with the mind and employ time, the beauty disappears. The beauty is always instantaneous. Therefore, there is a big distinction between the mental functions of sensing, reasoning, and creating from the spiritual functions of intuition, love, and beauty.

Now consider, where do we get violence from? Violence is not possible except when we overuse our mind because the mental process itself is an analytical process. Once we employ time, space, and causation and once we try to be logical in the thinking process, we are automatically employing the analytical tool. Consciousness can use both tools – the tool of analysis and the tool of synthesis. The mind employs the tool of analysis. The soul employs the tool of synthesis. The mind wants to break up things into parts; into classification; into one, two, and three; into beginning, middle, and end. It must have different parts and that, alone, makes the mind analytical. On the other hand, the spirit does not require any such break-up. The spirit would like to take a synthesis view; a view of the total; a view which does not require division.

This is a big difference when we consider that analysis always leads to breakup; whereas, synthesis leads to totality. The effect of it would be that if we overuse our mind, we cause breakup of things. If we use our spirit and soul, we join up things. That is why it is customary to refer to violence, as opposed to peace; violence, as opposed to harmony. Because one breaks up. The other joins. When we overuse our minds, we lead to violence. When we overuse our soul, it leads to harmony and peace. But what is happening today is that our entire cultural development, our development of civilization, our educational process is overemphasizing the

development of the mind. I remember some years ago I used to visit some colleges and universities and even other places and I found big signs put up, "THINK." All they wanted human beings to do was think, which means employ your mind more. Think more. Reason more. Be logical. What is the effect of this kind of training? If we constantly emphasize the thinking aspect, we are, in fact, encouraging violence. Because violence will only come when analysis and thinking is given predominance.

The spiritual side does not require that. The spiritual side does not require analysis. The spiritual aspect of human awareness rests on synthesis; rests on joining together; rests on taking the total view. So a total view is just the thing that is opposed to analysis. The human soul, the spirit, the intuitive spirit, the spirit of love, the spirit of beauty – these functions – if they're emphasized, what would happen? We would be opposed to violence. The human consciousness would be opposed to violence. The human awareness employs both the mental process and the spiritual process. It depends upon how we deal with human beings; how we deal with human beings at their earliest age – in infancy, in childhood, in school-going age. If in school-going age and earlier, during the period of growth, we encourage children to grow into intuitive knowledge; to grow into love and beauty, they would really have a balanced view of life. Then violence would not overtake their lives as quickly as it does now.

But what is our educational system? How do we bring up our kids? How do we teach them at home? We teach them to think. Do we ever teach them to use the intuitive process? You know, kids are very good at using their gut knowledge. Do you know how quickly, sometimes dogmatically, a kid comes up and says, "I know what it is. I know the answer." And we expect the kid to give a logical answer. In trying to encourage a kid to give a logical answer, we are confining him to time, space, causation frameworks. We are encouraging him to grow into pattern of using consciousness in which the analytical tool will predominate over the synthetic tool, the synthesis tool. This is not fair to the child. Nor is it fair to society. Because, by doing so, we are, in fact, laying the seeds of violence. And what we are seeing today, as the growth of violence all around, is nothing but the product of our own input in the educational system. We have encouraged the children; we have encouraged our kids to think more and feel less. We have encouraged our kids to think, think, think at the cost of the intuitive knowledge; at the cost of love; at the cost of joy and beauty. This is the real root cause of violence today in society.

I have seen many schools and colleges and universities and I noticed that those schools, colleges and universities ... they teach lot of things. They give us information. They tell us how to use memory. They tell us how to remember textbooks, the lessons in the textbooks. They teach us how to put 2 and 2 together and make it 4. They teach us the logical syllogism. They teach us how to be reasonable. They teach us how to reason. But I have not really come across too many institutions in the educational area which teach us how to use intuition. In fact, most of the institutions that grow on the philosophy of mental development, they pooh-pooh the idea of intuition being a real source of knowledge, so much so, that even when we, as human beings, get intuitive knowledge, when we get a hunch, and we are sure that is the correct information we are getting, the mental thinking takes over and tells us, "How can you be sure?" "How can you be certain?" And it defeats the very purpose of getting the intuitive knowledge. So much have we employed the mind to be destructive. It not only destroys what is around us, it is destroying what is within us. The intuitive knowledge, love, beauty, joy – these are the most precious assets that belong to our consciousness. And we are employing the trained, educated mind to destroy the very valuable assets that exist within us. We are trying to undo what nature provided in us through intuition, love, and beauty. We are trying to undo that by over-employing the mind.

That is not all. If you look at the mental process more carefully, you will find that there are two elements that the mind will always create. And those elements are – the element of doubt, and the element of fear. So long as we rely upon the mind for all conscious operations, we will notice doubt and fear always coming up. Now, why is that? Why is it that when we use the mind, we always come up with doubt and fear? The reason is simple. The mind is incapable of being certain about what it is doing. As you are familiar, the reasoning process rests upon logic. And logic is of two kinds - the deductive logic and the inductive logic. The deductive logic really only confines itself to the premises already stated. If we have a given data, we only confine ourselves to that data and come to a conclusion. For example, we say, “This whole wall is painted blue. And this is a part of the wall. Therefore, it must be blue.” That's called deductive logic. It's very good. It gives you a repeat information of part of the whole, the whole being in the original premise. But it does not give us any new knowledge. It does not add to any information. It is only a jugglery of statements. It is only putting words, one after the other, to state the same thing. What is inductive logic? Inductive logic is - “If the whole wall is blue and the wall turns around, then around the corner, perhaps it is also blue.” Inductive logic leaves a room for doubt. Inductive logic leaves room for uncertainty. Now, since we employ only inductive and deductive logic, so long as we are logical, we are only either not knowing anything more or knowing more with a sense of uncertainty and doubt. Therefore, the logical process, itself, breeds uncertainty and doubt. We cannot blame the mind for its doubts. The doubts are inborn in the mental process. Similarly, fear. Fear comes to us because we are unsure of what is going to happen. We do not know what's going to happen. Fear is always of the unknown. When we know something, we are never afraid. When we don't know what it is going to be, we are afraid. The mind makes it certain that it brings into our awareness the fact that we do not know. We are not sure. And this breeds fear. Therefore, the mental process, by its very nature must create doubt and must create fear. And these two – doubt and fear – are responsible for violence more than anything else.

The spiritual experience, which is the experience of synthesis; the experience of knowing things by knowing them directly; not by reasoning and arguing about them; not by learning about them; not memorizing them, but just knowing them. And we have the capacity to know in our consciousness. The intuitive capability is not an outside agency. It's built into our conscious system. The human awareness functions intuitively when it relies upon the total storehouse of knowledge that is built into the consciousness. We are born with it. The totality of knowledge that went through the whole race from whom we got the genes that we have today. That comes into play when we have intuitive knowledge. So the intuitive knowledge carries with it a certain sense of certainty; a certain sense of sureness, which is not possible in any other form of knowledge. That sureness lasts as long as we stay with that knowledge. If we allow the mind to overtake that knowledge, then the mind creates doubt. The mind says, “How can you be sure? This was just a hunch. That was just intuition. You can't believe it. You can't be sure.” And we destroy the very knowledge that came to us through a very valuable asset in human awareness. Similarly, when we have the experience of fear, it is because we do not know. When we come to know intuitively, fear disappears. But the mind again steps in and it says, “How can you be sure?” If you are not sure, you will again become afraid. So, even when human awareness provides us the resources for overcoming doubt and overcoming fear through the excellent instrument of intuition, the mind steps in and destroys the very wealth that the intuitive process gives us.

Therefore, doubt and fear are inevitable if we rely only on the mind. And if we rely on the mind and have doubt and fear, we are leading ourselves to violence. Violence is the product of doubt and fear. Violence is the reaction to an unknown enemy, hiding somewhere, sneaking somewhere, who might come and attack us. In defense, we are already prepared to be violent. Violence is the position that we take when we try to analyze. Violence comes when we try to break up things. A little child that breaks up a toy to see how it works is growing into a violent person who grows up and wants to break up society to see how it functions. One who is going to break up systems in order to see how he can stand in it. This breakup is inevitable in a system that is

based upon thinking, upon analysis. Violence and human awareness are related in the sense that that part of human awareness, which deals only with the mental process, leads to violence. If there is a solution for violence, it has to be found somewhere else.

The solution to violence will have to be found in the spirit, in the soul. The soul gives the power of synthesis, intuition, love, beauty; that joins things together; does not need to break up society; does not need to breakup anything to understand it. We get to know what is real through the soul without having to break it up, without violence. The answer to violence is spiritual knowledge.

Therefore, if we want to end violence, the answer lies in developing the intuitive faculty; developing the experience of love; developing the experience of joy and beauty. So long as emphasis is on thinking, reasoning, sensing, sense-perception, craftsmanship of re-creating elements by placing them together in different patterns, violence will persist. But if we are able to give time to the other faculties of human awareness – intuition, love, joy, and beauty – we are able to find a solution to violence. There is need in society to develop the spirit in order to overcome the violence in the mind.

Thank you.

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