

## *Sounds of Love Series*

### **Human Intellect and Intuition**

Human intellect and intuition - that is what I am going to talk to you about now. There are many faculties that human beings have. In trying to comprehend things, in trying to communicate, in trying to understand, in trying to gather experience, the most frequently used are intellect and intuition. Intellect is the mental part of a human being and intuition is the spiritual part. I will presently differentiate between the mental and the spiritual activities of a human being. But since we train our minds more than we train our spirits and souls, therefore, most of us have a tendency to use more of our intellect than of our intuition. Although the intellectual apparatus within us works at the same pace and is available to us as often as the intuitive process, we miss the intuitive process and rely heavily on the intellectual apparatus. This is not because of any particular selection we are making. This is because of a habit we have inculcated in the course of birth, growth in this human body and living in this human life.

The intellect is the power of the mind that gives us the faculty of reasoning, thinking, using logic, creating, creating new patterns, doing permutation and combination of elements of perception and which gives us the ability to draw conclusions based upon all these processes. Intellect is the total description of the three mental faculties which human beings have. Namely, interpreting the sense perceptions as function number one; reasoning thinking and logic, which is function number two; and creating or rearranging elements of perception into an artistic way which is function number three. All these three functions of human consciousness are clubbed together and are called the intellectual functions. The intellectual function, therefore, means the function of the human mind.

You might like to notice at this time that all these different functions of human intellect or human mind require time, space and observe the laws of cause and effect for their proper functioning. They do not exist outside of this framework of time, space and causation. There is no sense perception that can be interpreted by the brain or the mind to become comprehended to us except in terms of a beginning, a middle and an end. There is no reason or no thinking or no logic that enters our mind or enters our consciousness or awareness that does not have these dimensional limitations. There is no creativity of the human mind that does not follow these dimensional limitations. Therefore, all the functions of the intellect are always confined to the time, space causation framework or limits.

Intuition, on the other hand, is that function of human consciousness which arises from the soul of a human being which is a distinct entity and a distinct process within human consciousness and is not to be mistaken with the mind. The functions of the soul or intuition are not the same as are of the mind. For example, intuition is not a thinking process. Intuition is not a creative process. Intuition is not a sensing process. Intuition does not rely upon sense perceptions. Intuition does not rely upon physical processes. Intuition functions independently and functions as a spiritual experience and lies outside of the dimensional framework of time, space, and causation. When somebody has an intuitive flash, that intuitive flash takes place in no time. Every thought can be measured to be a few

seconds, one second, part of a second, few nanoseconds. Every thought can be measured in terms of time. But the intuitive flash, that sudden hunch of knowledge that we get has no time dimension at all. It is not there and suddenly it is there. You cannot pin point that there was any time involved in the intuitive process.

Intuition is like the other spiritual functions like love, joy and beauty and happiness. Love, joy and happiness also are not dependent upon the process of time, space and causation. They are not dependent upon mental processes. When one feels the sense of love or the sense of joy or happiness or beauty, they are arising out of that framework and are of the same nature as intuition. Therefore, all these functions - love, beauty, joy, happiness, intuition - are clubbed together as spiritual functions. The spiritual functions differ from the other because they come from the inmost part of the self not from the mental part.

What is the inmost part of one self and how is it different from the mental part? Are they not functioning side by side? The truth is, no. The inmost part of the self is consciousness or awareness or the motive force which gives us life. What makes us alive; what makes us have the power to be aware; what makes us have the power to be conscious is the inmost self, which we call soul. Soul is the motive force for all living experience. Soul is the motive force for all experience. Soul is the motive force for all consciousness. Therefore, the inmost part is not a separate part which can co-exist with other parts. It is the creator of the other parts. If there is no soul, there can be no mind; there can be no senses; there can be no body. So the inmost part of the human being, it is soul or consciousness is the starting point, the original originating point of all experiences.

The mental part, on the other hand, is a cover; is exterior; is separate from the soul. It is like one degree removed from the soul. So if the soul is oneself, the mind is a cover upon the soul and is not really oneself. The mental process is like an added on process to the soul. It gives a certain way of functioning to consciousness. It is not consciousness per se. If there was no soul or consciousness, the mind alone would be lifeless and would not function. The mind functions like a computer. It's a very elaborate and a good computer. But, at best, it is a computer. The power source for this computer is the soul or consciousness. When consciousness is inputted as a power source into the mind, the mind starts functioning. Then the mind will perform all the functions according to the programs we put into the mind. These different programs arise out of habits; arise out of input of experience; arise out of input of experience of past lives; input of experience ever since we had a mind and soul put together. Therefore, the mind is conditioned by this previous program and functions mechanically like a computer. It has no volition. It has no desire. It has no seeking. It functions only powered by the soul or the conscious force within itself.

The intellectual process is the process of computer. Therefore, it is not a process of a living self. The living self is soul. The soul uses a computer and gives it power to do intellectual activity of interpreting sense perceptions, of thinking, of reasoning, of coming to logical conclusions, depending upon the logical program put into it and coming to some irrational conclusions if they have been called logical in the programming and also does what it is called some creative thinking or creative intellectual activity, which is nothing but the reassembly in a rearranged way of the elements of

perceptions. Therefore, the mind is performing functions based upon the power supply given by the soul and based upon the program already put into it.

The mind cannot function on its own. Therefore, intellect cannot function on its own. It has to be powered by the soul. Intuition, on the other hand, functions by itself. It does not need the mind. It does not need senses. It does not need the body. The life force, which is consciousness per se, can have intuitive functioning and does have intuitive functioning going on all the time without need of these external aids. Therefore, intuition is the legitimate, real function of the self. It is our natural function. We get our natural knowledge and natural access to knowledge through intuition. Now in terms of practical day to day living, what are this natural source of knowledge mean? When we say, “We have intuition functioning in us and we can get intuitive knowledge in a flash,” what do we mean in day to day working?

In day to day life, intuitive knowledge means getting to know something suddenly, without cause, spontaneously, without time, without space, without assigning it a role in the complex creation of time, space causation around us. When that kind of sudden knowledge comes within us, it is called intuition. This sudden knowledge of intuition is coming to us all the time. It is not that it happens sometimes. But we don't pick it up all the time because our attention is not with us. The attention is floating around with other activities programmed in the mind. Therefore, the attention is not available. To pick up the intuitive process and, therefore, all the time we feel we have to think, reason, do things by our own mental process and we forget that we have a power of knowing going on within us, which, if we allow it to function, would give us access to knowledge and information much more in depth, much more real and of greater intensity than the mental knowledge that we try to pick up through sense perceptions and interpretation of those sense perceptions.

But this intellectual knowledge has become so much a part of our life that we think that intellect is everything. We do not even consider that the intellect which we are relying upon is so much conditioned. It is so limited by the conditioning process. It is so much within certain limits of programming. It has no real free will. It cannot get outside of its own program. We fail to notice these limitations of the intellect and just because of the intellectual process conforming to a certain logic, we say, “This makes sense. This is logical, so must be right, must be true.” This is the greatest deception that man has practiced upon himself and that is to lay down the rules of intellectual validity; to lay down the rules of one's own logic and then to say this thing is logical, therefore, it must be real. This logic is our own creation. It's our own programming. This logic has so many flaws in it but we don't see the flaws because we laid down the rules for that logic and when things are logical according to our rules, we say must be real, must be correct.

Intuitive knowledge does not suffer from this flaw. Intuitive knowledge does not come from our thinking, our rules of the game, our intellectual apparatus. Intuitive knowledge comes from a total cumulative source of information built into consciousness itself. All the information we have ever had in this life or any other life is all at the disposal of the intuitive process when it flashes something inside us. This wisdom of the intuitive force or the intuitive process is based upon the total accumulated information and knowledge and conclusions of maybe millions of years, maybe billions

of years, since consciousness stepped into any kind of a form. So long as consciousness was using a form for expression, this build-up of wisdom took place and then we have an intuitive flash. It comes from the total accumulated wisdom of all this long period of time and not merely on the short term programming that is done which constitutes our own logic.

The intellect is frequently unreliable. Very often we try to use our logical process, the intellectual process, and later on we regret. "Oh, that wasn't true. We missed out on something." Why is that? Why does intellect go wrong so often? The reason is very simple. When we use intellect we use two kinds of logical process as most of the students of logic and philosophy know. That is the deductive logic and the inductive logic. The deductive logic is, by definition, limited to deducing things from the given information and if the information itself contains errors, the errors will go into the conclusion. If the information that is given to start with does not have the answer which we are looking for, the deduction will not give us that answer. Deductive logic is like saying, "This sweater I am wearing is all red colored. This sleeve is part of the sweater. Therefore, it is red colored." This is good deduction. But it does not go beyond what was known in the beginning, which was that the sweater was red. If I know the color of the garment and I deduce the color of part of that garment, I am doing good deductive logic, but I am not adding to any knowledge. Therefore, deductive logic, by its very definition and by its very functioning, does not give us any new logic.

What is inductive logic? Inductive logic, on the other hand, leads to the sense of probability that because this sweater I am wearing is red all in the front, in all likelihood, it must be red all over, even on the back. This is based upon the law of probability and I am inducing a certain conclusion. But I may be wrong because I may suddenly find that my elbow is not red. It's part of the same garment. Therefore, the law of probability did not extend to a certain part of the garment and so I went wrong. Therefore, inductive logic gives conclusions which always have to be added with the adjective 'probably'; have to be prefaced by saying, "Probably this is the conclusion." Have you noticed if we use logic of all kinds, deductive and inductive, either we don't add to our knowledge or we add to knowledge which has a sense of doubt added to it? Therefore, the intellectual process of using logic to come to knowledge is always tempered with doubt.

On the other hand, the intuitive process does not suffer from these limitations because it picks up its sudden gush of information, the sudden flash of information from the totality of experience available till that time and, therefore, does not go wrong. Intuition does not go wrong. When I make a statement like that, people come and question me. They say, "You mean to say we can run our whole life on the basis of these hunches and this gut knowledge?" I say, "Yes, you can. But don't call your mental activity as intuition. If you start calling a mental thought which you induced for yourself as intuition, that's not intuition." I know many people do that. They say, "I want an answer to my question. I want a solution to my problem. Now let me get intuitive answer to it. Ahh, there it is. I have found it." That is not intuition. When you are anticipating something, when you are generating an answer by using a time force of saying, "Ahh," and allowing the intellect time to work out, it's still an intellectual answer, even if it is a quick answer it is still an intellectual answer. Intuition does not function like this. Intuition cannot be anticipated. You cannot say, "I am this morning waiting for an intuitive answer to a problem I sent to my intuition last night." That's an intellectual

apparatus. What then is real intuition?

Real intuition is when something flashes in our consciousness with no pre-meditation, no preparation, no pre-planning, not even the thought that you are going to get it. When it is so spontaneous and so sudden, it looks like it is coming from somewhere else, not from within you. When that kind of knowledge suddenly comes and gives you a sense of certainty and you can say, "I know this." If somebody says, "How do you know?" "I don't know how." "Why do you know it?" "I don't know why, but I know it." When you can be that positive about that information, that alone can be called true intuitive knowledge and this true intuitive knowledge comes to us all the time but we don't notice it or we disregard it in the presence of the other logical intellectual functioning of the mind that is going on.

Intellect can be likened to a computer that is working very fast. Sometimes we put all the steps of the program into it and let the computer work step by step. Sometimes we put some machine programs into the computer and it jumps over sequences and our whole programs it can take up like strings and pass onto a conclusion and that's a very quick computerization and the computerized answer looks so quick, it looks almost intuitive. It's not intuitive. It is still intellectual. The mental intellectual process can be very quick, but even quick means taking time. The intuitive function, on the other hand, is beyond time. It does not take time. It is not there in your awareness and suddenly it is there with no time sequence in between. That sudden flash, that sudden gut knowledge, that sudden hunch is what is called pure intuition. How can we recognize intuition? We can recognize intuition the same way like we recognize love. When we have an experience of love for somebody it comes suddenly, the same way. Now if we have to cultivate love for somebody, that is not love. That is called attachment. Attachments can be cultivated mentally by thinking about that person, by being good and nice to that person, by being kind to that person, by giving gifts to that person, by doing various things which cultivate that attachment to a person. But that attachment rests on the principle of a beginning, a middle and an end, unlike love, which just seems to come from nowhere and has no beginning, no middle and no end. It's just a realization of something and when you realize it, it's just a realization. There is nothing more to it. But that love which comes so suddenly, like intuition, can also be shelved and put aside by the intellectual process by creating the same element of doubt that it creates for intuition. Intuition is disregarded by us by saying, "How can you believe this kind of a hunch?" And love can also be thrown away by this same kind of doubt. "How can you be sure?" So this mental questioning, the mental doubt that comes in because of the very nature of mental logic to create doubt or to give no new information, this very nature throws a spanner in intuitive acceptance or in the acceptance of love. That is why in this world, with so much good relationship available between human beings, with so much possibility of the experience of love, people are not experiencing love. They are experiencing attachments and breaking up of attachments. They are experiencing some sensations of love and then they break it up because of their mind and their intellect.

They are not making good use of their spirits and their souls which are capable of love because they reject that experience of love with their intellectual process; the same thing people do to intuition. Intuition comes all the time but they reject it by creating doubt about it, by using the intellectual

spanner to be thrown into it and therefore we are neither making use of intuition nor of love which are born out of our own self, out of our own soul.

This is unfortunate because human beings are the most endowed creatures on this earth, perhaps in the whole creation. Human beings have such immense capabilities of high experiences, that the very fact that they allow the mind to rise above themselves, is a great tragedy. If, in retrospect, when the end of the universe takes place and we look at the human history and human story, some tragedy can be detected in it. The greatest tragedy that will be recorded will be that human beings were given the great opportunity for continuously experiencing the knowledge of intuition, the love of the spirit, which is spiritual love and the ability to go within and find their own creator and they missed the opportunity just because they allowed the mind to go ahead of them. They allowed the mind to become their own masters.

The mind is a very good slave, even a good friend, but a very bad master. If we let the mind take care of us and the mind overwhelm us, we get into trouble all the time. Therefore, we have to be careful that the spirit which is our own self takes number one position. The mind takes number two position. Then the mind is excellent. It's a good companion. But when the mind tells us what to do all the time, we are in great trouble. We have to be careful that the mind does not become our master. The intellectual process must be subjugated to the intuitive process if we want to have the right kind of our own existence, the right kind of life based upon the faculties given to us by the creator.

What is the best way to use this combination of human intellect and human intuition? What way can we practically use these facilities in day to day life? The best would be, we take our major decisions of life on the basis of our intuition and our hunch. Whenever a hunch comes to us, regard that as a good voice of our own real self. Even we can call it, "The Voice of God," which tells us what to do and then we use the intellect to do that thing which intuition has told us to do. If we take our major decisions through intuition and interpret them, implement them, work them out through intellect, it's the best combination of the two faculties that we have. If we allow the intellect to be the master and to take decisions for us, then we are in a mess. There is one added advantage we have of the intuitive process that it is not merely a subjective process. It has a correlative outside in this world, which is called coincidence. Coincidental circumstances that come outside are not created by us. But those coincidences seem to corroborate what the intuition tells us within. Therefore, even if the mind tries to create doubt, one can check on the intuitive knowledge within with reference to the coincidental happenings and the circumstances outside. Therefore, if one were to work out one's life with intuition inside, coincidence outside, take decisions on that basis and then use the intellect and the mind to implement those decisions and work out our life, we could get the maximum happiness out of this life. Thank you.

<https://www.youtube.com/watch?v=8LMQXYK3SQo>

**Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. License details: [creativecommons.org/licenses/by-nc-sa/4.0/](https://creativecommons.org/licenses/by-nc-sa/4.0/) Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).**