

Ishwar Puri

**BEYOND
LOGIC AND REASON**

INTUITION AND ITS FUNCTION IN HUMAN AWARENESS

The Anatomy of Consciousness

SERIES I

Published by: **ISHA**

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ISBN: 978-0-937067-00-0

BEYOND LOGIC AND REASON

Intuition And Its Function In Human Awareness

A comprehensive explanation and description of the nature of intuition and reason, and their respective functions in human Awareness. Based on various lectures given by MR. ISHWAR C. PURI B.S., M.A., M.P.A. (Harvard University)

Electronic edition compiled and edited by Hassan Mehrabian

Originally compiled and edited by Leonard Ingram

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INTRODUCTION

Ishwar C. Puri has lectured throughout the entire world on a very wide variety of subjects including: art, human awareness and human relations, morality, science, philosophy and religion, health and well-being, human consciousness, plus a long list of other subjects covering the entire scope of the human experience. The delivery of each presentation is eloquent, and is done without reference to notes. All of his talks are very motivating and enlightening. By them, we are encouraged to know and understand ourselves in the truest sense of the Socratic theme “KNOW THYSELF”. The higher knowledge, which results from self-realization, permits us to better understand other people and the world in which we live.

In this first series of “THE ANATOMY OF CONSCIOUSNESS”, Ishwar Puri’s lectures on the subject of human intuition and its function in human awareness are summarized. Readers are led on a journey through the various levels and stages of human awareness, and the examination of the nature and structure of the human mind and its limitations. On this journey, we eventually discover that there is, indeed, a much higher level of knowledge, which exists beyond the reach of the human mind. The idea of “higher knowledge”, knowledge

which lies beyond and surpasses all ordinary knowledge, permeates the entire history of mankind. It is, therefore, often referred to as “ancient knowledge”. All philosophies and all religions, in all countries throughout all time, have been based on the recognition and existence—somehow and somewhere—of “personal” knowledge far superior to the knowledge that we ordinarily possess. All that is required is a guide or teacher to help us reach a higher level of awareness. Someone who has, himself, mastered the art of the use of the intuitive faculty and is willing to train others.

The benefits which result from the development of the intuitive process in human consciousness include ... our problems become easier to resolve; life takes on an expanded meaning and new significance, permitting one to live it to its fullest; we eventually arrive at the totality of everything ... within and without; we regain the source of all knowledge ... and more! It is a process that completely transcends the intellect ... experiential ... direct perception ... instantaneous, without time or space ... the suspension of all thinking ... achieving higher states of knowledge ... unexcelled certainty ... unfolding mysteries of what is and what is not ... transforming duality into oneness ... these are but a few of the kinds of

experiences which lie beyond the mind within ... and within these pages.

Therefore, the information contained in this book is totally unique. No parallel exists! It reflects the highest flight of philosophy and human understanding! It is an evolution, an acceleration, a quantum leap from the realms of ordinary knowledge to those which lie ... beyond logic and reason.

LEONARD INGRAM

1983

Chapter One

THE ANATOMY OF THE MIND; ITS SCOPE AND LIMITS

We are all trying to solve the problems in life that we have intellectually (with the mind). We are somehow convinced that the intellect is the best source—the best instrument in human awareness for the acquisition of knowledge; that it has the capacity to solve all of our problems. This belief, however, is erroneous. The problems of life cannot be solved by the thinking process alone. On the contrary, it is because of too much thinking, too much intellectualizing, that we are not able to find solutions to our problems. It has led only to the creation of more problems!

Whenever you bring the intellect in, it immediately dissects and analyzes the problem. Before, there was only one problem, and now the intellect will divide it into bits and pieces—into so many other problems! When you divide the reality of the situation, you falsify it; consequently you go on struggling your whole life trying to solve these additional problems created by the intellect. At first, there may be only one problem; then the intellect divides it into hundreds of other

problems, and then you simply become confused; totally confused. Intellect, and the excessive use of it, always leads to more confusion—not clarity and certainty. Awareness and intelligence simply become clouded; clouded by doubts created from the excessive use of intellect. With the intellect, no problem can be made clear. Your awareness will become more unclear! But if you could somehow leave the intellect aside; if you could suddenly transcend the mind and its mental processes, clarity and certainty will immediately flow into your awareness—things will automatically become clear! You will simply “know” the answers to all your problems ... intuitively! But the moment you allow your mind to enter into the problem, then uncertainty, confusion and frustration is experienced. There is no such thing as a “clear’ mind; never has been and never will be. It is not the nature of the mind to be so. Mind means division of experience! When you understand the structure of the human mind and intellect, this will then become clear to you.

What is intellect? It is the power, in human awareness to break experience apart into pieces; the power to analyze; the power to see parts of the whole. This characteristic of the intellect to analyze through reasoning, by breaking things into parts and pieces, is what is responsible for the creation of all our

feelings of doubt, uncertainty and the experience of all our fears! This may seem to be a strange and startling statement to many. We have always thought that the intellectual process contributes to the clarity and certainty of our conclusions about a thing, especially in western countries. But in fact, it leads only to the growth of anxiety, doubt and frustration. It does not contribute to the solving of any of the problems we are faced with in life. Yet, we do not give any attention to other faculties in human-consciousness, with which we could solve all the problems we are confronted with, i.e., the faculty of human intuition.

The capacity in human consciousness to pick up knowledge through the intuitive process has been dismissed as something which is simply an ephemeral hunch; something which occurs only once in a while, and then by accident. There is no educational institution, to the best of my knowledge anywhere in the world, which scientifically and systematically trains and develops the individual's ability to pick up knowledge through the use of the intuitive process. It is my opinion that, if a person is trained in the use of his intuitive faculty, just as he has been trained in the use of logic and the intellect, he could better understand and meet the problems that he will encounter throughout the course of life. In order to fully appreciate the value of intuition, and the contribution it alone is

capable of making to the scope of human knowledge, I must define what is meant, in terms of the processes in consciousness, by the words reason and intuition. They have been used so loosely and with so many different definitions that you can easily become very confused. For exact understanding of this subject, an exact grasp of terminology will be necessary. Understanding the meaning of these words, as I will be using them, will enable you at once to understand exactly what is being explained. It will facilitate the transfer of a great deal of knowledge concerning the proper roles of reason and the intuition in the quest for knowledge.

Reasoning is the capacity of the human mind, through the use of words, organized in various combinations, to draw a logical inference about the experience with which they are associated. In the process of reasoning, there must always be some premise, some kind of empirical data which is already known, which reason can then use to reach a particular conclusion. The steps that are gone through, connecting the data given to the conclusion reached, are called the steps of logic. Logic, inductive and deductive, is continuously being used by each of us, in order to draw inferences and reach certain conclusions about our individual experiences and problems. This process is what is called reasoning. This particular mode

or function performed by the human mind has been commonly considered to be the most accurate process available in human awareness, for the acquisition of knowledge. In fact, we imagine that the mind can do nothing else except reason. However, this is not the case. There are three parts and functions being performed by the human mind. I must add in passing that this classification being made is only for the purpose of understanding the mental process being performed by the mind. Please, do not take them too seriously. Mind is not something material, and therefore can have no parts. I am just using this kind of model for the sake of simplifying the analysis of the mental processes generated by the mind in human consciousness. What then are these three parts and functions of the human mind?

The lower part and function of the mind is called sensing. The sensing part of the mind picks up the elements of sense perceptions coming through the physical body and gives them meaning. It does nothing else but absorbs whatever is being picked up through the physical sensory system, i.e. through our eyes, ears, nose and so on. Please remember that the frames of experience which are coming through the physical senses, in themselves, have no meaning to us unless the mind interprets them! It is a very strange thing to notice, but if you are merely

shown these images of what the eyes see, or the few sounds that the ear hears and so on, it would make no sense to you at all! It is the lower part and function of mind, which receives these elements of perception, puts them together and adds meaning to them. The cognition of sense perceptions constitutes the function of the lower part of the human mind called sensing. Above this sensing part of the mind, is the intellect.

Intellect is that part of the human mind which does reasoning and thinking, which makes inferences through the use of logic. This area of the mind is functioning twenty four hours a day ... from birth until death! This part of the mind is functioning every minute that we are alive, whether awake or asleep. We have already made a detailed examination of the excessive use of the intellect, and almost all of our activities in life are being guided by the knowledge generated by this part of the human mind. Above this part of the mind, is the third and highest part. This upper part is called the “creative” part of the mind.

The creative part of the human mind rearranges the elements of sense perceptions, including the process of reasoning accompanying them, and creates a new pattern of experience. This experience is then considered to be new and different. However, nothing new has really been created, except

the pattern. What this part of the mind creates is simply a new pattern and design, not the contents of the pattern. The design is new, but the elements in it always remain the same. It is this higher part of the human mind which performs the function of “creative thinking” which is exhibited in man’s art, music, poetry, etc. These then, are the three broad functions of the human mind—sensing, reasoning, and creativity. However, there is one great and serious flaw in each of these functions of the human mind, which makes it inadequate as a sole means of acquiring knowledge. All three of these mental processes are confined to a framework of time and space and must obey the laws of causation ... the laws of cause and effect.

You cannot have sensing; you cannot have any experience of an event unless it is placed in time and space! You cannot reason, use logic or creativity without causality. The causal direction of the event must be known. Every event which occurs in the mental processes of the human mind is confined to the limitation of this framework of time-space-causation! This particular feature of the operation of the human mind has prompted many philosophers, both in the East and West, to suggest that there is, in fact, no such thing as the mind per se! That when consciousness operates within this time-space-causality framework, it is called mind! Mind, they claim, is

merely a term which connotes the behavior of human consciousness as it operates in the time-space-causality continuum. In order to fully appreciate the significance of what is indicated by this revelation, I will briefly present their observations concerning the structure and anatomy of human awareness.

Chapter Two

THE STRUCTURE OF HUMAN AWARENESS

As I have understood it, human awareness, the capacity to be aware, consists of five broad levels. The lowest level is what we might call the physical level of awareness. This level of awareness arises from the identification we make with the physical body. We are continually identifying ourselves with this physical body ... with that which cannot be me! What is mine, cannot be me! By virtue of the understanding of this simple statement alone, when I say this is my body—then my body cannot be me! This is my body, I wear it, I possess and use it, but it cannot be me. It is the same as when I say these are my eyes, my ears, my arms, my feet and so on. It does not mean that I am these things. This mistaken identification of the self, as being this physical body we are wearing, constitutes the lowest level of human awareness.

Our relationship with the entire world is based on the identification with the physical body at this lowest level of human awareness; i.e. father, mother, son, daughter, brother, sister, boss, friend, etc. All these relationships with the world we are experiencing are based on this identification with the

physical body. When the mystics and philosophers speak about the lowest level of human awareness, they are referring to the awareness arising when consciousness is restricted to the physical body. Therefore, this body-awareness, which we consider so important, is in fact the lowest level of human awareness. Next, above this, would be the awareness which arises when consciousness operates via the sensory system alone, unidentified with the physical body.

But even when consciousness functions purely through the use of the sensory system, this awareness has also been mistakenly attributed to the physical body and its senses. For example, we feel that we are able to see only because we have these physical eyes, when in fact, even when these physical eyes are closed, we are still able to “see”. We are able to visualize our friends, our homes, children and so on! Of course, you can say these things are not really there—that they are just being imagined—but I am not talking about whether they are really there or not. I am talking about the capacity to “see”. Vision—the capacity to see; to have sight. This capacity is not restricted to the physical eyes! It is not based on or arises from the physical eyes, yet we are always saying that we are able to see only when we use these physical eyes! The physical eyes can only see physical things and we have the capacity to see things

that are not physical. Can the physical eyes see our dreams or an abstract idea? The “Seeing” is the same. Only that which is seen is different. Similarly, is the case with hearing! We feel we can only hear through the use of the physical ears. When in fact we are hearing without the physical ears all the time—twenty-four hours a day! We are listening to our own thoughts. How else can we know what we are thinking? These physical ears do not hear these thoughts. Yet, is the experience and quality of this hearing any different? No!

Therefore, the capacity to listen or to hear is independent of the physical ears. The case is exactly the same with each of the other sense perceptions. They each exist and function, per se, on their own and independent of the physical body. The assumption that sensory perceptions are confined to the use of their respective organs in the physical body is entirely a mistaken notion—a myth! In fact, if we could somehow retain consciousness, while eliminating our awareness of the physical body, we would still have experiences consisting of all of the sensory perceptions! When we are able to develop the capacity to experience awareness through the sensory system, without the use or dependence on the organs of the senses located in the physical body, this would constitute the second level of human awareness which is sometimes referred to as the “astral” level

of awareness. Above this is the mental level or “causal” level of human awareness.

At the causal level of awareness, it is discovered that it is not necessary to divide experience into the different sensory perceptions! At the two lower levels of awareness, there was the illusion that unless experience is picked up through the physical senses or is perceived independently with the astral awareness, there could be no experience of the world. But, at this third level of awareness, we discover that the mind has the capacity to pick up experience without having to divide it into multiple sensory perceptions! For instance, consider the experience of abstract ideas. When we speak about various abstract concepts, we understand and know them without use of the sensory system of perceptions—the experience is direct. It is neither seen, heard, touched and so on. It is an experience that does not require the use of the senses. It is experienced directly through the mind. If you examine this phenomenon a little closer, you will find that all of our experiences can be directly grasped by the human mind. They need not be divided into sense perceptions.

We have become accustomed to using only the sensory system in order to experience the world. Therefore, we make the erroneous assumption that it is the sensory system which enables us to have the experience of the world around us. A

much more complete experience of the world becomes available to human consciousness when we are able to function at this third level of awareness. The fourth stage in the level of human awareness is when even the mind itself is not needed in order to have experience! It is the level of intuition and we will explore it, in detail, in the next chapter.

Finally, there is the fifth and highest level of awareness. It is discovered at this level of awareness that all of the restrictions on human consciousness have been removed except one—the limitation of individuation. Even when you are able to experience the world independent of the physical body, sensory system and the mind itself, this intuitive experience is still an individual experience. This individuation itself becomes a restriction and limitation on human consciousness. At this fifth and highest level of awareness, the discovery is made that the entire scope of human experience is being experienced by only one experiencer! That there is only one conscious being ... the self! You transcend the experience of multiplicity, of individuality, of the illusion of the many! At this level of awareness, you discover the totality of consciousness; that there is no such thing as individuality.

I have given this very brief description of each of these levels of human awareness to illustrate man's capacity to have

awareness at much higher levels containing much higher knowledge and to show you that the intellect, over which we take so much pride and so many pains, is not the only instrument and source for the acquisition of knowledge. Intellect belongs to the second part of the third level of human awareness (the level of the mind); the level at which human consciousness operates within the time-space-causality framework.

Chapter Three

INTUITION; THE FOURTH DIMENSION

With the structure and anatomy of the levels of human awareness better understood, we will now return to our examination of the mind, intuition and the details of the fourth level of consciousness—the level of awareness from where the intuitive process in human awareness is arising. From this fourth level of human awareness, intuition flows and we are able to transcend the limitations of time, space and causation. We are able to pick up knowledge in experience, without any use of the mental processes, without sensing, reasoning or creative thinking! All knowing at this level of awareness takes place through the faculty in human consciousness which is called the “human Soul”.

The entire quantity of awareness possessed by man is contained and distributed by the Soul to the lower dimensions of consciousness; it is the original source in you of all life ... of all your movements and activities. The human soul is the force which impels you to be alive; the force which sustains your being! It is the source of all human awareness, and yet there are millions of people who do not believe in the existence of the

human soul! Many people consider themselves very intellectual and rational; everything requires proof! They say that there is no scientific proof of the existence of the soul—that it is not something substantial or that if it exists at all, it is simply as a by-product of the processes going on in the physical brain. It does not exist independent of the body and the brain; it merely comes into being ... it does not PRECEED being! There is no soul. Where, they insist, is the proof of its existence? To these people, I say how can you doubt the existence of this “doubter”, (the one who is doing the doubting)? Eyes and ears do not doubt. What is doing this?

You cannot doubt the existence of your own consciousness! No proof is required. Its existence does not depend on logic and science ... it is existential. You cannot say, “I don’t know whether I exist or don’t exist?” this is absurd! How can you say, “I don’t believe that I exist?” There is no way to deny that you, the soul, pure consciousness without body, without senses and the mind ... exist! The existence of this conscious self—the soul—is the only indubitable fact that there is; everything else can be doubted.

One of the greatest western philosophers, Descartes, used doubt as a method to reach this same conclusion. He started his search for truth with doubt ... very penetrating doubt. He was

the consummate philosopher! He understood that unless there is a basic fact known, which cannot be doubted, he could not construct a philosophical system; there would be no foundation to build on. If everything could be doubted or has to be proved with tricks—with words—then the whole thing would be just logic. It would have no practical or actual significance. Something deep down must be indubitable, which does not need any proof.

Descartes, starting from this point, goes on examining one thing after another until ultimately, he comes to the soul ... to his own indubitable existence! The self, the soul, is indubitable because it is SELF-EVIDENT! No proof is needed; no argument and no logic is required ... it is self-evident. Descartes realized “ego cogito, ego sum”, I think, therefore I am ... I am conscious, therefore I exist!

I have said so much because in the West we find very few people who will acknowledge the existence of the human soul. Even when they do acknowledge its existence, there are even fewer who make a distinction between the soul and the mind. The mind is abstract; thinking is abstract. The mind, without the aid of the soul, cannot experience reality. It cannot touch, it cannot see, it cannot hear nor have any experience independent of the consciousness it derives from the human soul; it cannot

experience reality. It can only think, and through thinking contemplate upon the experiences being picked up by the human soul. It is an epiphenomenon.

The point which must be understood, in order to enjoy the distinction between the mind and the soul, is that mind does not possess its own consciousness! It is not like there are two beings within us, one mental and the other non-mental. There is only one conscious being; consciousness is being derived only from the human soul. The mind has no consciousness of its own! It is simply a device used by the soul in order to have certain species of conscious experience. The mind and the mental processes it performs are being sustained with consciousness arising from the human soul, but because consciousness is constantly flowing through the mind, we get identified with it. We feel that we, as conscious beings, are the mind! This false identification with mind is called ego. It is this ego which gives rise to our assumption that the mind is the source of human consciousness, and therefore, is the same thing as the soul. When in fact, the difference between them is so immense, in terms of the quality of experience arising from each, that there is not even an overlap between the two!

The human mind, as stated earlier, functions only in time, space and causation, whereas the soul functions only OUTSIDE

of time, space and causation! There is nothing common between the two! The soul of a human being, of every human being, has the capacity to have conscious experiences which do not suffer from the limitations of time, space and causality. This must be clearly understood. Soul is the capacity in human consciousness to use intuition. Suddenly, a flash of knowledge comes to us; we just “know” something! When did we seek it; when did this “knowing” happen? Where? How? These questions have no answers because there is no time, space or causality accompanying the function of the intuitive process in human consciousness. Very often, this sudden flash of knowledge is rejected by us because it is sometimes quite inconsistent with what the mind has been thinking. The reasoning process says that we should do this or that and suddenly an intuitive flash comes, which is very often inconsistent with logic and inconsistent with the conclusion reached through the mind. Yet, this non-mental “knowing” is always right! Intuition has never been wrong.

The human soul, the capacity in consciousness to experience knowledge which lies beyond time, space and causation, also gives man the capacity to have another type of intuitive experience. The experience of LOVE; the capacity of complete identification with another human being.

Intuition; The Fourth Dimension

Whenever you experience love for somebody it is a sudden, timeless, causeless, and spaceless experience! Whenever we have this great experience of love, which makes us lose our own identity and transfers all of our attention to the beloved, this experience does not occur in time, space nor does it follow the laws of causality! It does not result from any of the mental processes of the mind. One minute it is not there, and the next—it has totally consumed us. Afterwards, the mind can think about it, but this thinking and contemplation becomes a part of the mental process. Therefore, this “thinking” about love, will take place in time, space and causality.

It very often happens that the mind, by thinking so much about what is happening during this experience of love, destroys the experience altogether! When you fall in love the mind says, “Why have you fallen in love with this person?” You try to find some reason for it. Perhaps because she is beautiful, maybe it’s her personality which attracts you, and so on. However, this is not the case. These things are beautiful because you HAVE fallen in love! This is what you do not understand! That is why you are also perplexed about other people’s “love”. You think the person is crazy; that he has gone mad! How could he or she love this kind of person! It does not make sense! Love never makes sense because love does not come from the mind and its

mental processes; it is not a logical phenomenon! That is why we call it “falling”. You fall from the pinnacle of reasoning. You “FALL” in love! You lose your sense of reason; you have gone mad! Love is a sort of madness because it is not logical at all.

The experience of love is of such a nature that it cannot be explained. But without love, man is simply a corpse. Minus love, life is nothing but misery. Plus love, life is bliss. Minus love, you are an empty void—a black hole. Minus love, you are only pretending to be alive, but you cannot really live! How can there be life minus love? LOVE IS LIFE! With the experience of love, your life starts soaring for the first time—you have wings. Minus love, you are just crawling on a tiny speck of mud, floating aimlessly amidst the appalling immensity of the physical universe! The significance of human existence is justifiable only if love is being experienced! The human soul, the capacity in human consciousness to experience love, as well as higher knowledge, also enables man to have another type of intuitive experience—BEAUTY—the experience of aesthetics.

Whenever we experience the beauty of a thing, the experience is identical with the experience of love and intuition. It does not subject itself to any of the laws of causality, time and space. When you look at a beautiful landscape or a beautiful painting, you experience the beauty of these things intuitively!

If you analyze the whole landscape, part by part, you will not be able to find any beauty! The beauty is coming from the totality of the experience. It is a synthesis of all the parts of its composition, and this experience of the oneness is called beauty and is being experienced by the soul of man!

When you have the experience of beauty, it comes in a sudden flash of intuition. It is experienced when the mind has become completely silent. When you are not aware of the stream of thoughts flowing in it ... when verbalization ceases ... when the intellect has shut down ... when you are in a state of “no-mindness” ... this is when beauty comes! When the mind returns, when intellect again takes possession of you, when you contemplate on what you are experiencing, the experience of beauty is lost. These experiences of beauty, love and intuitive knowledge do not arise from any of the mental processes of the human mind, whatsoever! They are arising from the fourth level of higher awareness ... from the soul of man. It is an awareness which arises in a much deeper part of human consciousness beyond the scope of the intellect and the mind; and yet we do not regard intuition as a different function in human consciousness from that of the mind. We go on thinking that whenever the mind, working very fast, is able to execute the steps of logics rapidly, that this is intuition. However, this is not

the case. Intuition is something that arises in consciousness separately from the mind. The mind is incapable of the “pure” intuitive process.

There are certain “psychic phenomena” that are called intuitive, but are actually this other kind of “mental” intuition. This is not the kind of intuition of which I have been speaking. Some people can “think” very quickly, can go through the successive stages of logic very fast, but still they are functioning in time. Suddenly, a thought comes and they spend a few seconds thinking about it, then they are able to come up with an answer. Most so-called “psychic” people, who are able to do these things, are merely capable of thinking very fast, capable of “mental” intuition. They are capable of reaching certain conclusions very quickly, which would otherwise take a much longer time to be reached via the process of reasoning. Now this particular capacity of fast-paced thinking, of coming up with a quick answer, is not “pure” intuition. Their answer can be wrong or right because they are still using the mind. On the other hand, the pure intuitive flash of knowledge requires no time—not even a few seconds, and its answers are NEVER WRONG! The distinction between the two would be in terms of accuracy and time. In the pure intuitive process, no errors are ever made and no time is taken to know the answer. Therefore, there is a very

basic difference between the intuition, which is based on the use of the mind, and that which is arising from the soul of man.

The intuition of which I am speaking is that capacity of human consciousness to function without the use of the mind. Now, the only question which remains is whether we can use this capacity of consciousness willfully? Is it possible that we can use the mind up to a point, and then switch over to the use of the intuition? Is there any particular technique or training available which will enable us to learn how to use the intuitive process? If there is, then we could avoid the numerous problems which result from the exclusive use of the mind. The reply that has been made by these Eastern philosophers and mystics is ... YES! All this can be done. They have said that there can be programs, arranged as systematically as needed, to educate man in the use of the intuition. Just as there are schools which are designed to develop man's skills of reasoning and use of logic!

All of our schools and educational programs build up the individual's powers of analysis; the power and capacity to break and divide things into parts. Reasoning and logic then proceed upon these parts in order to reach a conclusion about the whole. Our entire educational system, and all of the processes and techniques of teaching, rely upon the use of the analytical faculty ... the intellect.

The result is that whenever anyone comes back from a university, he has simply become a machine—a computer! It is as if he has no soul ... only intellect! And then he creates problems wherever he goes. He will create them because the university has given him only intellect, ego and nothing else. He has not learned a single bit of humanity; not one bit of humility. He has not touched a single bit of his soul! He has been stuffed with intellect, and this intellect gives him the feeling that he is very significant and important because he has a lot of so-called “knowledge”! He becomes identified with the intellect, with the mind ... the ego is strengthened, and now he will create every kind of problem that is humanly possible. He will separate and divide life into politics, economics, and so on, which in turn, breeds jealousy, ambition, violence, cut-throat competition and constant struggle! We have intellectualized life! We have cut it up into bits and pieces, broken it into parts and are now wondering where the beauty of life has gone. The method of the intellect is to separate and divide. There is no other way in which the intellect can function except by breaking things apart, euphemistically referred to as—analysis. Whereas the soul of man functions not by breaking experience apart, but by joining things together by synthesis ... by LOVE! In synthesis we experience the beauty of the whole. When we experience life in

its totality, the beauty of life again reappears! The intuition, this much greater capacity for experience which lies hidden in every human being, is being destroyed by an excessive use of the intellect. We have not done anything to develop this higher faculty available in human consciousness.

We must use this faculty of intuition, of synthesis, which enables man to experience things as a whole, to experience things totally! We have been trained to see only bits and pieces of a thing, and yet what our inner consciousness really wants to have is the total view—the total knowledge of things. Only the intuitive faculty in human consciousness can provide this. It provides us with the experience of synthesis! The intuitive process draws upon the totality of experience, which has taken place in consciousness throughout its entire history, and throws up, into our awareness, the answer! Reasoning on the other hand, picks up only a tiny part of our experience, applies logic, and then reaches its conclusion. It is sometimes right and sometimes wrong. All logic, whether inductive or deductive, proceeds upon a given premise.

A premise is merely a part of the experience which becomes the subject of our thoughts and the reasoning process. When we apply deductive logic to a premise, we gain no new knowledge, When we apply inductive logic, we can never be

certain about the conclusion. In either case, the situation remains the same—unchanged. Very often, the data that we proceed upon is itself inadequate. Sometimes we reason out exactly what we should do in a particular situation, and then later we find that what we had decided on was wrong. Not because the logic itself was wrong, but because you didn't know, at the time of your decision, the other additional data which was relevant to the situation! The absence of adequate data leads to wrong results, and this happens whenever we use the process of reasoning to make our decisions. This is one of the biggest flaws and weaknesses of reasoning. It must rely, in most cases, on inadequate data; therefore reasoning is incapable of supplying accurate and total knowledge. The process of reason proceeds from a given premise—a part of experience which is always limited. On the other hand, this limitation of data does not occur in the use of intuition.

With the intuitive process, there is no deliberate choosing of a particular set of data or premise. Intuition draws upon the total conscious experience of the human being! (The unconscious experience of the past as well as those that lie within the immediate awareness of the individual). The intuitive process is based upon the entire scope of the individual's experience and knowledge! Not only of one's self (of one's

personal past), but that of the whole history of mankind! This seems hard to believe to many hearing it for the first time, but this total knowledge of experience is being transferred, person to person, through the genetic principle. This huge storehouse of knowledge, containing the unconscious memories of the entire experience of human evolution, is accessible through the use of the intuitive process. INTUITION is based on this knowledge of the totality of the human experience. Having access to the entire history of the human experience, it is easy for the intuition (the soul of man) to arrive at the smallest details of a given situation and determine, with absolute precision, everything connected with it! When man uses the intuitive process in human consciousness, it is not confined to only the knowledge which gets picked up from selected data. Therefore, when intuition has been developed and is properly functioning, it can never go wrong! This is the experience of all those who have trained their intuition. They have found that a properly trained intuition never goes wrong. Whereas, even the best and most highly trained intellect very often reaches the wrong conclusions—not because of any flaw in logic or in the reasoning process, but simply because of the inadequacy of the data being used. However, this is not to suggest that there can be no deficiency in the reasoning process itself.

A well-known professor of philosophy at Harvard University, Professor Charles Sanders Peirce, has written several very interesting books in which he examines the deficiency inherent in the logic used in the reasoning process. In one of his books, he has dismissed the use of certain types of logic because they are entirely useless when applied to the non-mathematical world. He points out that certain syllogisms, i.e., A equals B and B equals C, therefore A equals C, and so on—that these rules of quantifications are never practical in the real world. In this world, it is never the case that any A equals B. Therefore, to talk in terms of a theoretical model which has no practical application clearly means that this kind of logic is of no use in this world. The real world of people consists of an entirely different kind of relationship. If A “LOVES” B, and B “LOVES” C ... in the real world we find that it does not logically and necessarily follow that A “LOVES” C! “A” may or may not love “C”! When we use logic of this kind to solve problems in the world of mathematics and physics, there is no possibility of going wrong because these relationships will follow the rules of logic, but when this same logic is applied to men, to a conscious living being, there is every possibility of going wrong!

Life does not follow the rules of logic, life has its own hidden laws, and you cannot reduce them to any kind of formula

or equation. Therefore ordinary logic, when applied to people and to real situations in life, FAILS! Syllogisms have no practical value when we consider real situations and circumstances of life; a new set of rules must be introduced. The ordinary logic which insists that if A equals B and B equals C, then A equals C, is unrealistic and cannot be applied to the relationships which exist between human beings. It is completely useless in all matters pertaining to practical life, especially in our personal relationships. Interestingly enough, this Harvard philosopher goes on to formulate an alternative set of equations designed to meet our human needs. However, the point I simply want to make is that we have been over-emphasizing the use of logic and reasoning to the extent that we have shut out our capacity to use our intuition ... the other faculty of knowing which exists in human consciousness. This faculty of ours has been completely ignored, and we must look at the methods of developing the intuition and the use of the intuitive process reliably; not accidentally—and at will!

Chapter Four

THE MEANS AND METHODS OF DEVELOPING INTUITION

The methods and means of developing the intuition are as simple, if not more simple, than the methods we are using for the development of the intellect and reasoning process. How do we learn how to use the reasoning process? By the manipulation of “attention” and concentrating it upon the subject or object we wish to understand! When we want a student to understand something, to understand what is written in his book, we tell him to concentrate on what he is reading—to “pay attention” to the book! It is the attention of the student that we want to be concentrated upon the book, and when this is done sufficiently, the student then “learns” what is within the book.

The same principle applies to the learning of anything. Whatever you wish to know or learn will involve the use of the human attention. What is attention? Attention is that part of awareness which we use in order to focus our consciousness upon a part of our experience, to have a closer and deeper awareness of that particular thing. When attention is concentrated upon the object or subject we wish to know or

understand, the growth of knowledge automatically takes place! Therefore, this same particular process of concentrating the attention has been used by those who have developed their intuition.

Exactly how does the student go about concentrating his attention on the book? What is he actually doing? What he is doing is “shutting” off his experience of all the other things going on in his field of awareness, EXCEPT for the object or subject of the learning process! It is only when the student is singularly aware of the book, when he has “suspended” his awareness of the other things around him, do we say that he is concentrating! When this state of awareness has been achieved, what is written in the book becomes a part of the child’s knowledge and learning.

In the same way, we should be able to also concentrate our attention on the intuitive process going on in human consciousness, by withdrawing it from the mental processes going on in the mind! How do we proceed in doing this? Reflect for a moment on what these mental processes of the mind were that we discussed earlier. They were sensing, reasoning and creativity. So, If we take the attention off of these mental processes of the human mind, and put it on the remaining part of our consciousness, we would in fact be training ourselves in

the use of the intuition. It is through the use of human attention, the capacity to attend or not attend to a particular thing, that we are enabled to learn the art of using the intuitive process of knowing. It is one of the greatest gifts that God could have given to man! But first, our attention has to be trained because we have no attention span at all!

Our attention has become just flickering; it has become scattered, moving from this to that and from here to there. Not for a single moment are we fully attentive. Even as you are reading this, you are not paying attention! You read one or two lines, and then your attention goes somewhere else; then it comes back. You read a few more lines and then again, your attention has gone somewhere else. Only a few lines written here and there have really been read. The rest is your own mental creation! Attention represents a state of awareness with no distracting thoughts interfering, a silent alertness. Our attention must be first developed, and the only way we can develop it is by using it!

If we withdraw our attention from the distracting processes going on in the mind and are able to retain our individual awareness, free of interference, we would quickly become proficient in the art of using the intuitive process. This intuition is flowing within human consciousness all the time! We are

continuously receiving intuitive flashes! They are a much more reliable source of knowledge than any mental process in consciousness, and are available to us, if only we are willing to make use of them. The intuition is a far more reliable instrument than the intellect. The means and methods of developing the intuition are available. Any individual who wants such knowledge must himself make the initial efforts to find the sources of it and to approach it, taking advantage of the help willing to be given him. This knowledge cannot be given to people without effort on their own part. We understand this perfectly well in connection with the acquisition of ordinary intellectual knowledge, but in the case of this “higher” knowledge we find it possible to expect something different! Yet, at the same time it is essential that one understand that by his own independent efforts to attain something in this direction, there will be no results.

An individual can only attain this knowledge with the help of those who possess it! Fortunately, they have set up specially designed institutions and have created a training program where the knowledge of the use of the intuitive process can be learned—where the art of the use of intuition can be learned from those who have mastered it! One can only learn from THOSE who “know”. Make a note of this! This must be fully

understood from the very beginning. The intuitive process cannot be learned by merely thinking about it. It is not a matter of scholarship. Do not make the mistake of thinking that because I have made it all seem so simple—that an individual can teach himself this process by reading a few books.

There are many great books full of information about this subject. Very great masters of this technology have existed. They have written everything that could be expressed in words concerning this subject! You can memorize their teachings, but you will not learn how to use the intuitive process from reading these books! Through the study of books alone, you will simply get lost in thinking and in contemplating the subject. All your knowledge will be simply borrowed and impotent. Your conclusions will have no roots in experience and will simply remain the product of logic and reasoning. Many students who fall into this trap just look up the answers in the books. They get the answers, but they do not know the process by which it is found! The problems are given and the answers to them are also given. They simply memorize the answers and then think they “know”. They know the problems and they know the answers, but they never know the process. They never “know” how the answer is achieved. With just the study of books alone, you will simply go on thinking and thinking about the answers, but the

objective of learning the art of using the intuitive process is to be able to “know” the answers without using the thinking process at all. The mind is abstract—thinking is abstract, and when this abstract faculty of the human mind tries to reach the plane of intuition, it can only THINK about it! It can never experience awareness when this thinking goes on all the time! Therefore, there must be a special technique used in order to become temporarily unaware of the mental processes. It is here that there is a need for a very highly trained teacher, who is himself skilled in the art of using the intuitive process without the interference of mind.

First of all the teacher, as already said, must himself be a practitioner of the intuitive process and not merely a person of scholarship; not someone who has simply read a lot of books on the subject, but someone who has practiced and mastered the art of using the intuitive process. The teacher must be someone who has mastered the technique of shifting the attention from experiencing consciousness through the mind to experiencing consciousness free of the distractions of the mental processes. Only someone like this could transfer to us the knowledge of the intuitive process and the techniques for concentrating our attention upon conscious experiences without the use of reasoning. The teaching method employed would not simply be

that of the transfer of scholarship! This you can get from books on the subjects. This “special” kind of teacher will be capable of transferring pure understanding! The transfer of scholarship is not nearly as important as the transfer of understanding.

Whenever you meet with a really inspired teacher such as this, while you are with that teacher, you feel that what he teaches is very, very clear! You feel that you did not have to use too much reasoning at all! You do not have to bring a certain knowledge of the subject with you! Yet this kind of teacher is capable of transferring understanding and knowledge in a way that is far more effective than the studying of mountains of books on the subject. His depth will reach your depth. He will become an invocation; just his being, just his very being will do something to you. He will touch you deep down. Just as you see the full moon in the night, and you suddenly become silent—its depth, its beauty and majesty touches you. Similarly is the case with such a teacher, but he touches you deeper than any full moon can touch; deeper than anything in the world can touch you. This feeling flows from the intuitive levels of his awareness; it flows from the innermost core of his being to yours—just by being near such a person, you are changed! You are enlightened! What is the difference? Why is a teacher of this caliber able to transfer understanding and knowledge in a much

more effective way than ordinary teachers and books do? The reason is because such teachers intuitively transfer knowledge to us, and we intuitively understand it!

This high level and volume of knowledge and understanding can only be transferred to us by a teacher who himself is an expert and master in the art of using the intuitive process. The technique he will use for developing the intuition will be the same simple process by which we train the intellect. The only problem is that we are afraid to take our attention off the thinking process going on in the mind. We are afraid that it would result in our lack of efficiency in performing our duties and meeting our personal needs. We do not seem to realize that, only a very tiny amount of thinking that goes on in our minds is relevant to our situations in life. The vast majority of it is simply a mad mechanism that we have become enslaved by! Thinking is just like walking. When you want to walk, you use your legs. But if you go on moving them even while sitting down, people will call you mad! And if someone says to you, “stop this nonsense!” you will say, “If I stop, then when I want to walk, what will I do? If I rest the legs, they will become less efficient. If I stop, then I will lose the capacity to walk, so I have to use them constantly!” This is madness! But this is what we are all doing all the time. We have been trained by our teachers to go

on thinking as long and as deeply about things as possible—that this will improve our capacity to function. The more we think, the better our lives will be. The less we think, the worst-off we will be. Look at the madness of it all.

This fallacy of unnecessarily using a process when not required, is consciously avoided in the training of the intuitive process. The student is not asked to engage the intuitive faculty 24 hours a day! We do not ask him to shut off his awareness of everything going on in the thinking process for all time. We only want him to be able to, at will, focus his attention on the intuitive process in order to pick up knowledge when needed! After having acquired the knowledge, he can expand his awareness to other things. The knowledge picked up during the use of the intuitive process will simply have become a part of his consciousness and will enhance the other experiences going on around him. The intuitive process, therefore, would require only the temporary blocking out of the awareness of the physical senses and the thinking process. After the desired knowledge has been acquired, he can again use the physical senses and the reasoning process to express and apply this knowledge to his situations and circumstances. The intuitive process in human awareness will remain available to him whenever he feels the need to have complete and certain knowledge—**KNOWLEDGE**

that is never wrong! Therefore, I am not suggesting that you do not use the reasoning process at all, or that we use the intuition 24 hours a day; we need not altogether dismiss the use of logic, reasoning and the intellect.

Chapter Five

THE ULTIMATE SYNTHESIS; INTUITION AND THE USE OF INTELLECT

In creating a model or structure for the purpose of analysis, there can be no better instrument than the intellect. I have drawn this picture of the structure of the human mind and the levels of human awareness in such a way that it will appeal to your intellect! The fact that I have divided the mind into functions and awareness into different levels and so on, immediately won the approval of your intellect! If I had not done this, broken the subjects into sections and categories, you would have rejected the whole theory of intuition. All that has been said thus far could never have been done without the use of the human intellect. I would have had no capacity to communicate with you! Therefore, up to a certain point, and I stress only to a certain point, intellect is a very useful instrument. But if we feel that we can attain the highest knowledge available through the exclusive use of the intellectual process, we will be making a great mistake!

Therefore, what I am suggesting is that in addition to using the intellect and reason, we should also use our capacity to know

things intuitively! We should not let the intellect get in the way of our use of this higher faculty available in human consciousness. Therefore, the best contribution that the intellect can make to the process of acquiring knowledge, is to know and observe its limitations! That it can only go this far and no more. This would be a great contribution and will relieve the individual of a great deal of frustration and anxiety. There is no other faculty in the entire scope of human consciousness that can perform this service, except the intellect! To understand this is to have a great insight! To realize that, any event or experience taking place beyond the limits of the time-space-causality complex is inaccessible to the human intellect! Try to think about what occurs before it begins; that takes place nowhere; which has not been caused by anything, and the intellect will collapse! The moment any experience in consciousness is taken out of the time-space-causality sequence, the intellect cannot comprehend it—no matter how much effort is made!

The only problem is that the intellect itself has not been trained to automatically shut itself down. The intellect will not automatically perform this function unless it has been properly trained and sharpened! Therefore, even for the intellect to perform this service, it will need to be developed to a very great

extent! Even for it to realize its own limitations requires a much greater development and training of the intellect. So, I am not condemning the use of the intellect, because it must be developed to a point where we can discover its limitations, thereby enabling us to go beyond logic and reasoning into the realms of knowledge that have been “denied the logicians.”

This limitation of the intellect keeps us at a level of awareness where we cannot see truth. No truth can ever come out of logic because no experience is derived from thinking. With intellect you can only THINK about the truth, you cannot EXPERIENCE the truth. But logic and intellect can be a good servant. When you have attained a certain experience, intellect can help to explain it, logic can help to make it clear ... but that is all. The greatest contribution that the intellect can make to the growth of human knowledge is to discover this limitation; to discover that it can never “know” the truth and that it cannot transcend and grasp any experience which lies beyond time, space and causation! Once this is fully understood, the intellect can then be persuaded to step aside and let the higher faculty of consciousness, the intuition to function. It is not necessary to destroy the intellect. The human mind, consisting principally of this intellectual process, need not be destroyed. Unfortunately, you will find many people who are interested in developing

higher levels of human awareness, who try to destroy their minds, and some of them have SUCCEEDED! There are madhouses full of these kinds of people! But look at the fallacy these people are making. Who is saying that “the mind is terrible?” What, in consciousness, is making this statement? That the mind is our enemy; that the mind is the only obstacle standing in the way of our enlightenment and so on ... what is making these claims? “Destroy this mind and you will attain the highest levels of awareness ... What is saying all this?” It is the MIND itself which says all these things! They are trying to use the mind to destroy itself! Look at the absurdity of it all! No wonder then, that they go mad. This IS madness!

It is not necessary to destroy the mind, but it is necessary to understand the nature of the mind ... to understand that it has its own limitations. Therefore, you must take the level of the intellect to a point of development where it realizes that it can go this far and no further. Then alone, will the intellect step aside and allow us to use the higher faculty of intuition arising from the soul of man. In fact, it has been said that the human mind is the greatest enemy of man only as long as it has not been fully understood. When the intellect has been properly trained to perform its functions in human awareness, this same mind becomes man’s best friend. Therefore, in the spiritual

development of man towards the attaining of higher levels of awareness, the human mind has been the greatest obstruction when not understood and trained. When we fully understand its legitimate function, it becomes man's greatest aid in the journey to higher levels of human awareness. The only problem is in training.

If we would deliberately train the mind, along with training ourselves in the use of the intuitive process as well, we would greatly add to the scope and accuracy of human knowledge. Today, one of the greatest drawbacks in our society and in our human relationships is that we are beset with doubts. Nothing is certain; no one knows anything for sure—everyone is simply groping in the darkness and because of this uncertainty and doubt, great fear and skepticism is created in the minds of men. This fear and suspicion breeds hatred and anger. We are constantly victimized by jealousy, frustration, lack of trust and so many other emotional and psychological diseases of the mind. People have become schizophrenic, split, divided. The whole of our society is becoming mentally ill! This is due, in large, to the element of doubt which permeate our minds. We are never really sure about the other person; about our wives or our husbands, about our boss or our neighbor and so on ... we are never sure of what they will do; of what they are thinking and

so on. All our fears, our lack of trust and confidence, and all conflict in personalities are happening because of this element of doubt which is present in the human mind. This doubt and lack of knowledge is arising from one thing and one thing only ... the excessive use of the intellect. The more we reason, the more doubts we create in the mind. The more we think about a problem, the more confused we become. The mind becomes crowded with so much information and alternatives, and lack of certainty and confusion is bound to occur! It is a very strange thing to notice. The Intellectual process upon which we rely so much, upon which we bestow such acclaim—this process of reasoning and use of logic leads only to more confusion and uncertainty! It goes on generating so many possibilities that we become totally confused. We are then, not able to decide what to do and therefore, can do nothing but suffer! The excessive use of the intellect, especially with regards to our human relations, has led to a lack of faith and trust in each other, lack of love, greater conflict in society and violence in general. It is therefore, the excessive use of the intellect which is causing all of our problems in society as well as in our personal lives.

I am suggesting that in addition to the use of logic and reasoning and the intellectual processes, that we also use our faculty of intuition. The intuitive process will then, in turn,

generate total and certain knowledge which will enable us to banish these problems of jealousy, hatred, fear, violence and so on from first our personal relationships, and then from the society as a whole. It will return to us, once again, the knowledge of the goodness of man. It will enable us to function out of a much higher consciousness ... LOVE! Love is the greatest mystery; the greatest mystery that there can be. It can be lived, but it cannot be intellectually “known”. It can be tasted, experienced, but cannot be understood! It is something which goes far beyond logic and reason ... something which surpasses all understanding! Love is the highest possible experience available to human consciousness!

This experience of love is being blocked out because of the excessive use of logic and reasoning. Therefore, it is in this context that I am making this plea for the world-wide training and development of the intuitive faculty in human consciousness. Not that we should banish reason and the use of the intellect altogether, but that we learn to use them properly and only when and where they belong. Do not supplant them into areas of human existence where their efficiency is minimized or altogether inadequate. The intellect and reasoning should not be used in the areas of love, human understanding and togetherness, in the realms ... beyond logic and reason.

Chapter Six

IMPROVING YOUR HUMAN RELATIONS

All exercises in the development of awareness leads to the experience of “oneness” and love. This total awareness, which is the experience of oneness, is the highest experience which we can visualize or know, in terms of the growth of human awareness. We have had problems in the development of human awareness, because we have had problems in understanding our own self. Whenever we are able to understand our own self, we are automatically (with no further effort and without any other mechanics) able to develop higher awareness and the experience of love.

The more we use the mind, the more we see the difference between us. Different clothes, different bodies, different races, different languages, different religions ... and so on. The intellect always divides people into different categories; the educated and the uneducated, the religious and the sinner, the moral and the immoral; the pattern is always the same. The intellect goes on dividing people into “differences”. Then we claim to belong to one of these “so-called” higher categories; that way, we can pretend to be better than others! All these

differences between us are being created with the intellect, with the mind. Intuition, the soul faculty in human consciousness, notices only one thing ... the ONENESS of consciousness. It notices the same consciousness—the same light of consciousness that is shining in all of us! The awareness of this “common” consciousness comes through the deliberate use of our intuition. Therefore, when we talk about the development of awareness to the level of the soul, the spiritual level, we are not merely speaking of some abstract level of consciousness. We are talking of the development of one’s intuition in order to see the oneness existing among all human beings—in your family and friends as well. This realization is called love, and it can be experienced at will, by transcending the intellectual process going on in the mind.

What happens when we transcend the intellectual process? Instead of approaching anyone or any situation full of doubts, we approach through love, based on the understanding that he or she IS THE SAME THING THAT I AM. That, in them, is the same consciousness operating in me. My trust will beget his trust; my love will beget his love! We are all basically loving creatures because we are made of love. THIS MUST BE REMEMBERED AS MUCH AS POSSIBLE.

All that we are inwardly concerned with is ... LOVE! But

Improving Human Relationships

when we function through the processes of reasoning, logic and excessive use of the intellect, we trigger the “mind” response in other people. When you speak with (through) the intellect, with only the mind, you create doubt in the mind of the other person. Then he or she becomes unsure of your motives; doubts whether you are sincere and really mean what you say and so on. Your intellect will trigger doubt and fear in the other person’s mind! When we act out of the ignorance of the “sameness” of human consciousness, the other person picks up our uncertainty and himself responds with doubt. Then comes fear, tension and the lack of knowledge of each other, which only leads to further misunderstanding! Just replace this whole phenomenon with the language and act of love and trust. Act and speak from the realization that, the “other” person is the same as you are, the same soul, the same consciousness made by the same creator ... we are a part of the same thing!

We are able to solve all of the problems we are having in our human relationships by remembering that consciousness, that God, that love, is in EVERYONE. When this oneness can be remembered all the time, you will have no more problems. Your life will become a melody of tremendous harmony; a festival ... a celebration! All your tensions and anxieties will dissolve; no friction between you and others will remain. Your

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life becomes like music ... a great symphony of joy, love and happiness!

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Institute for the Study of Human Awareness Inc.

PO Box 991

Palatine, IL. 60078

E-Mail: Isha.info1@gmail.com

Phone: 847-312-3060

Fax: 888-201-1030



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Published by: ISHA

ISBN: 978-0-937067-00-0