

# Soul is Consciousness - Sound Current is the Soul

Chicago, Illinois — June 20, 2014 — Part 2

I will now spend a few minutes answering any questions.

Q:

A: What is a soul? When we ask a question about the soul, what is soul? Soul is consciousness. Soul is the original form of our self. Soul is that form in which we individuated ourselves from the total. But the soul is not a body, not a name, not anything that we know here. Soul is not the mind even. The soul makes all these things work. So when we say, “The soul has found the sound current,” we are saying, “The soul has found itself.” For the sound current is the soul. The sound current emanates from the soul. The sound current comes from the soul. When we hear the sound in meditation, we are hearing our self.

Otherwise, any other thoughts we are hearing are our mind. So, there are two things in our head at all times – our own self and the machinery we are using, which is the mind, and the senses and the body. And the soul is our own self. And that is why when the soul, through the mind, through the senses, has experiences, then the soul is always the center point.

When we talk of the sound current, the sound current comes from the soul and cannot be differentiated from it. But if you have, along with your mind, along with your astral self, seen the radiant form of the Master, then the next step is to stabilize that form. Because when we actually see the radiant form of the Master, it comes and goes. It does not seem to stay and it takes a little practice to stabilize that experience of the radiant form. The Master seems to be coming from a distance and then comes close, then seems to recede. That's not because Master is moving anywhere. It's because we are unable to retain our attention at that point. With practice, you can then retain that image with you and then the image can communicate with you in words or without words and you are able to talk to the Master.

Then you can hold the Master's hand. You can fly with the master. You can go to anyplace. You can start enjoying astral and physical world with the Master. Not only astral world. Even when you come back into the physical body, after that experience of having stabilized your experience of the radiant form of the Master, Master is with you all the time, even outside in this physical world and you have that experience, Master is with you. Imagine how much better it is to see this world with the Master with you than trying to see it alone. Your loneliness disappears completely when you have the radiant form of the Master with you. You never feel alone. And one of the problems we have is loneliness and that disappears with that experience.

Also, if you see as a child, a child is going with his parent to a carnival, to an amusement park and all those beautiful, big, giant wheels are moving and those round and round things are going with horses going up and down and those different rides are there. A child feels so happy holding the hand of the parent. Supposing the child were to lose the hand of the parent and get lost in that carnival. The very same things would look like monsters. There'll be no more joy left. So when you are alone, the very world we are living in looks like monstrous and looks like very strange. And we don't like many parts of it. But if you're holding the hand of the Master, even this world becomes very different and you start

enjoying it like an amusement park. The next step is to stabilize the form and hold the hand of your Master.

Q:

A: Anything that is living has a soul. Anything that has growth. Anything that has a metabolic function has a soul. And, therefore, you see that the metabolism is coming even in the very smallest beings. Smallest organisms, single cell organisms also have that living form. Therefore, there is soul in that. The same soul. The soul is never different –it's the same soul in the smallest particle; the same soul in the largest of beings, even totality. Even when you have an experience, like somebody had an experience the other day. We were having a meditation session and the experience in meditation that person was having was that he became bigger and bigger and he found that what he thought was outside became inside and he became still bigger and bigger and, ultimately, he became so big that the whole universe was part of him. And he had that experience in a short session of meditation. And then I normally after a meditation session count five for them to open the eyes, so when I counted one, two, three, four, five, at every count, he became smaller and smaller. At five he was his old self again and opened his eyes. So, you are able to discover that your form can take any shape, any size. It doesn't matter. Consciousness exists in every particle.

Now there are some particles which are non-living. They also have a consciousness, though not a soul. Now where the distinction between consciousness and not a soul is that they are depending on passive consciousness. There is two types of consciousness: active consciousness, which depends on your having a soul, which means you have a feeling you are a being and you operate from there. You have an experience of a being. And the passive consciousness is, where, like this table, this table has no soul, but if I don't see it with my own consciousness, it does not become available as a table. So, my consciousness creates the table. Your consciousness creates what you see and therefore, that thing also participates in consciousness, but passively and not actively. Therefore, everything has consciousness, but the soul is where you feel the self exists.

Q:

A: Can the mind be seen? Of course! It's very easy. Close your eyes, sit behind, and look at your thoughts. As the thoughts float in front of you, the words float in front of you, you're looking at your mind. Mind is nothing but your thoughts. Mind is nothing but the reasoning going on in your thoughts. That's your mind. If you are able to separate yourself from the mind in meditation, you sit behind the eyes and watch your thoughts, you're looking at your mind. That's the way to see it. It does not have a body like us, but it is visible because it is using two kinds of forms. One kind of form is language. It is speaking in tongues; it is speaking in a language and you can hear those language words being spoken in front of you. That's your mind. It can create images. It can create pictures and those pictures run in front of you; that is your mind. So you can see the mind.

Q:

A: A belief system is generally picked up by us from where we are born. And our parents and those where we grow up, our environment, brings us up with belief systems. They are grounded very much into us because we picked them up from childhood and they become taken for granted that that is the truth because we are born with it, we have been brought up like that. So, therefore, when you are

brought up with a belief that there is a heaven and hell, you believe there is a heaven and hell, but you don't like to believe that. And, therefore, you free yourself from the belief. You can free yourself from any belief. You can free yourself from a belief in God and become an atheist. You can free yourself from any kind of belief system with your willpower. The amount of free will, the experience of free will that's available to a human being is so much, so strong, you can create a belief, you can free yourself from a belief. But your creating a belief, or your freeing yourself from a belief does not change the reality of what is there.

What is there is an experience you have to go. Supposing I believe that outside this room, nothing exists. I said, "This is my belief. Nothing exists outside." I go outside and find out something outside; my belief system has no value. A belief system is only in our own mind. We are believing something because our mind likes to believe it. There is no reality; there's no truth behind belief systems. No belief system carries truth. Truth can only be found by experience. What you experience yourself, it defies belief systems. The ultimate truth defies all belief systems because all belief systems are mental systems. All belief systems, all religious belief systems, all spiritual belief systems are mental because our whole belief is based upon our mind thinking a certain way. But the truth lies beyond that. When we see the truth, the belief system goes away automatically.

Now, about hell and heaven? Yes, there's a hell and a heaven. We make it right here. So many people live in hell in this world. So many people live in heaven. We are making our heaven and hell right here all the time. When we are in a good place, happy, in good company, it's heavenly. And when we are in hellish company, we are amongst devils. And we don't have to look for them somewhere else. But if you want to see if there are such experiences which approximate what religious belief tells us, those experiences are also available. They are in the sub-astral and astral levels of consciousness – a very low level compared to our own reality. They are even lower than the mental level. At that level there are experiences where you feel suffering and torture and those things at a very high degree being performed by other souls that have been accustomed or ordained to do that. That's an experience. You can have the experience if you like. You need not have it.

But a belief system does not depend in the experience of those things; if you want to experience heaven or hell, go into the astral plane. You'll find they do exist there. And that experience of actually seeing them is very different from belief system. So that is why true spirituality does not rely on any belief system. True spirituality relies on your own experience of the spirit. What you can personally experience: that is your reality, not what you are just listening to or believing in. A belief can be total blind faith. A belief can be totally blind. Somebody says, you believe it. There's no proof to it. But whatever you see, yourself ... There is a saying that you should not even believe the word of your guru if you can't see it. Therefore, even a guru's word is only good to the extent you can see it. So, therefore, your own experience should be your guide, not belief systems.

Heaven and hell exist in a certain form as an experience. Almost all kinds of things exist as experience at different levels of consciousness. So they are not excluded. You can't exclude anything. If you have tried to free yourself from heaven and hell, you can free yourself again. You can free yourself in truth by going above heaven and hell. You can free yourself in truth by going above the three worlds of the mind. All these systems of hell, heaven, punishment, karma only exist in the mind. There is no such thing as karma in the spirit. No spiritual being as a spirit has any karma. Karma is all loaded on the mind and we are carrying it because the mind has a long life. We carry it from lifetime to lifetime. The

karma does not belong to the soul. It's not on us. It's on our mind. But since we identify with the mind, we go through it. If you rise above the mind, you'll finish hell, heaven, karma, everything.

Q:

A: A seeker can skip any steps he wants. A seeker can go straight up into Sachkhand, true home, with that kind of seeking. What does it imply? It implies the seeker has no desire to see things; no desire to have wonderful experiences; no desire for anything but to be in the true home, be one's self. If one has that desire, one is taken by a Perfect Living Master, blindfolded right up to Sachkhand, straight away. On the way back, getting back into the body, you can see what you skipped. But you don't have to go through everything in order to be in Sachkhand. But, then, it depends on what practice you are doing.

Supposing you are doing your practice of merely using simran, mantra, repetition of words—you can't go to Sachkhand with that! These words don't take you that far. These words are very temporary. These words only take you to the astral stage, where they become unnecessary also. So there is a limit to what kind of meditation can take you. Above the astral plane, you can only travel through the sound, through the inner resonance of your own soul. You cannot travel with words. Mantra cannot take you to Sachkhand. No mantra exists that can take you to that, because there are no words anywhere above the mental fields. So that is why you have to follow the law of the inner resonance pulling you in order to go beyond the astral stage.

And even above causal stage of your mind, you can't use words or sound as you know it. You have to go with something else – something called love and devotion. If you have no love and devotion, nothing takes you beyond the mind. Love and devotion comes from beyond the mind. It's a spiritual function of the spirit. And that alone can take you above the mind. If your love and devotion for a Master, who you have identified is a Perfect Living Master with your experience, is so strong, you will skip all stages and go to Sachkhand. Ultimate spiritual path is a path only covered by love and devotion.

Q:

A: This question about economic breakdown should be addressed to the economists. And different economists will give you different answers. So, ultimately, it will depend on you—which one you want to believe. Some say, “The economic breakdown is right close by.” Some say, “No, we are on the way of recovery.” So, it's up to you to believe which one you like. And, ultimately, what has to happen, will happen at the right time. And so far as I can see, there is no special need to go into a hiding place and store lot of food and water to survive because wherever you are, there will be enough food and water for you. For the next generation, we'll talk to the next generation when they come.

Q:

A: We are here for an experience. True, we are having the experience. We don't have to go anywhere else. For experience of a physical world, material world, we are here. We are experiencing it. If we want to go to another kind of experience, yes. Then you have to go inside and have another kind of experience. If you have no desire to have any other kind of experience except this, enjoy! But if you are fed up of this experience, and say, “I've had enough. I want to go back home,” then you should go inside and find your home.

It's not necessary for everybody to say, "I want to go inside." If you're happy here, you can stay here. A man once came to me and he said, "I am very happy. I have lot of money," (that's where the happiness starts from), "I have lot of money. I have a nice house. I have a good family. I am very happy. I get all the nice food I want to eat. Why would I follow a spiritual path?" I said, "You don't need to! You're not at all required to follow a spiritual path. Enjoy what you have. You're very lucky to enjoy this." After one week, he comes back to me again. "My life is so miserable." I said, "What happened? You have everything." "No, but my wife ditched me and left away with another man. How can I be happy? How can all this money help me? And then he realized that our happiness and unhappiness is a combination of life here. When we feel that we have outlived this happiness/unhappiness cycle here, that we are fed up with this, we want to go back somewhere really where we really belong, and we begin to feel we don't belong here, we just came for experience, then it's the right time to go inside and find the truth.

Q:

A: I think when you love somebody, you want to see that person again and again. It's as simple as that. And this whole path, the spiritual path is based upon love and devotion. The rest is all made up for our mind. Meditation is not the spiritual path. Trying to go within is not the spiritual path. These are for the mind. Mind wants a category of experiences, category of steps to take in order to go somewhere. Mind wants to put an effort to do things. So it's all for feeding for the mind that we give all these things. The ultimate thing is love and devotion.

What the Masters do is, they love us unconditionally. Their love has no condition and no judgement at all. And when that love affects us, we respond, we also fall in love and we are in a state of devotion. And it is that power that is ultimately going to take us in; nothing else. But til that power comes, til we realize it's only a path of love and devotion, the mind keeps on asking, "What next? What should I do next?" The mind must ask, "What should I do?" If I tell somebody, "You do nothing," they'll say, "What kind of spiritual path is it, that he's saying, 'do nothing'?" The truth is you should do nothing but enjoy the love and devotion and that will take you straight up. But the mind doesn't accept that. So because we are going through steps through the body, through the sense perceptions, through the mind, and then to the spirit, therefore, all these instructions that are given for the body, for the senses, for our mind, and not for our soul.

Our souls need nothing more than the power of unconditional love to take us back home. And that unconditional love comes from a Perfect Living Master. You will find when you start going inside and you are able to see the mind separate from yourself, the pull of that love is so strong, it takes you back into your own true home. Ultimately, we don't go to our home through any method, we go to our home by the pull of unconditional love that originates from our true home, is the real form of our own self and that's what pulls us back. Therefore, all these other methods that we talk about are to satisfy the mind; to get it out of the way, as it were so we could proceed with our journey. That is why the disciples want to see the Master again and again.

There are some other benefits also. And those are that when we look at a Master, He is looking at us not from these physical eyes. We are looking at Him from the physical eyes, but we are feeling more than the physical eyes feel. We are feeling there is something more going on here than merely looking at a face or looking at a person. What else is going on? What is happening is that the Master is not looking at us only with the physical eyes; He's looking at the soul that's inside us. The Master is not so

concerned with what our body looks like. He's not so concerned what our mind thinks. He's not even concerned what our karma is! His concern is: this soul at this stage of his experience here is yearning to go back home. This soul is ready to go back home. And, therefore, He pulls that soul with His love. It's a strange experience!

People go see the Master first time and they start crying and they don't know why they are crying! They feel a strange emotion and they don't know an explanation. Why are we feeling like that just looking at a person? That's because the connection that is being established is not with a person. It's being established soul to soul; for co-travel of the souls together. It's a value of the darshan. They say darshan means looking at the face of a Master.

When you look at the face of a Master, your soul connects at that time. In fact, the connection is so deep with a Perfect Living Master, if one can have a glance at a Perfect Living Master once, it begins your spiritual journey back to your true home. Everything else will follow, including initiation, including meditation, including going back. It will automatically follow with one glance at a Perfect Living Master, even though you may be an atheist and disbeliever altogether. So, therefore, there is a very big effect on us which only opens up and when further things keep on happening, and our heart opens up to new realities, and we find there was something else going on inside. So that is why the darshan of a Master has so much value. And if the Master looks at us while we are looking at Him, that's even better. That's called drishti. Drishti means Master has given attention to you. And that attention pulls you up to a very rapid journey inside. And always makes a difference. And you can experience it! If you are a seeker and you are on the spiritual path, you'll find the value of darshan and drishti yourself.

An old story I heard in India about darshan – what is the value of darshan? I'll share that story with you. There used to be a monk, a muni ... we have rishis and munis in India, monks who practice various kinds of abstinence and so on. One was called Narad. Narad Muni used to wander around from place to place. He was a little gossipy guy also. He used to tell gossip from one household to another, sometimes creating problems also. But Narada Muni was well known because he was a muni, had reached a certain state.

He was walking around one day and he found that a Perfect Living Master, a satguru, had come into that village to give a discourse. Everybody was running to see that Master. He asked them, "Why are you running?" They said, "We are running to have His darshan." He said, "Darshan? What does darshan mean? What are you running to see a man?" They said, "We are not running just to see a man. We are running to have darshan." So, puzzled by this term, Narad Muni, in his own meditation he could manifest Brahma, the creator of the causal world, and he manifested in his meditation, Brahma, and said to him in his meditation, "Brahma Ji, I find so many people running to see the face of a person and they call it darshan. What is the value of this darshan?" And Brahma Ji answered. He said, "Oh Narad, you go to a certain village and there is a pool there, a pond there. In the pond there is a snake with his head up. You ask the snake this question. He will give you the answer."

So Narad Muni came out of his meditation and walked to that village and found there was a pond of water and there was a snake in it. So he spoke to the snake. He said, "Mr. Snake, (I'm just translating into English). He said, "Mr. Snake, what is the value of this darshan, looking at the face of a Master?" And the snake looked at him, dropped his head, and died. He said, "That's amazing. I asked a question and the snake is dead?" Then he went back to Brahma Ji. He went into meditation, manifested Brahma,

and he asked Brahma Ji, "What is this happening? You told me, 'Ask this question from a snake.' I asked this question. The snake dropped his head and died." "Oh, I'm sorry to hear that." Brahma Ji said, "I'm sorry to hear that. Now you go to a far off village. There you will find there is a man who has a parrot in his cage. Ask that parrot this question."

So he travelled to that other village and he went to that village and asked, "Is there a man here with a parrot?" They said, "Yes, there is a storekeeper. He keeps a parrot. He's got a new parrot in his cage." So he said, "Can I speak to the parrot?" "This is a very lucky parrot, Narad Muni should come and speak to a parrot." So they brought the parrot forward and he looked at the parrot and said, "Mr. Parrot, what is the value of looking at a person in which they call darshan?" And the parrot looked at him and dropped his head and died. He said, "This is very funny."

He went into meditation again and asked, "Brahma, what is this going on? Brahma Ji, you told me 'ask this question from the snake.' The snake died. You told me 'go and ask the parrot.' The parrot has died. I'm not getting the answer what is the value of darshan." He said, "Oh, I'm sorry to hear the parrot died also. I'm sorry." Now you go to the neighboring kingdom. That's far off. But you go there and the queen is giving birth to a baby boy there. Ask that little newborn baby this question." Now Narad Muni shook inside. "That parrot and snake were alright. I hope nothing happens with the baby."

Anyway, he travelled for a long time. He travelled to that kingdom. Eventually, he reached there and he asked the king if the queen had given birth to a baby boy. And the king was very happy. "Narad Muni, we welcome you, a muni coming to our palace. It's very lucky." And Narad Muni very somberly said, "Is that new baby there, which has just been given birth?" And they said, "Of course." He said, "Can I see the baby?" They said, "Very lucky baby to have your darshan." And he said, "This is strange. I hope nothing happens." He said, "Can I meet the baby all alone?" They said, "Of course."

So, everybody was turned out and he talked to the little infant baby and said, "Mr. baby, why do people go and run after these saints and Perfect Living Masters and call it darshan just by looking at their face?" Little baby spoke up. He said, "Narad, I am the same snake that you saw and I am the same parrot that you saw in the cage. You are not a saint. You are not a Perfect Living Master. You are just a muni. By having your darshan, in one instant, I was able to change my form from a snake to a parrot. By seeing you second time, having your darshan second time, I got a human body straight away. You cut out all the intervening karma of mine. And this is just by darshan of a muni. The darshan of a Perfect Living Master is thousand times more.

That is how Narad got the answer to the value of darshan. In India, we tell stories like that to make a point. So the point that is being made is that when you look at a Perfect Living Master and you look through his eyes, you are not looking at a human being, you are looking at one who is able to see you; who is able to see your soul. You are establishing a contact with the soul. And therefore, that soul becomes your companion, your friend forever. It's such an important event that happens. That is why the darshan is so important. And drishti is also so important. And since the feeling of love originates from the soul, so that is why we like to go and see the Master again and again.

And then there is another value of going to see the Master again and again, and that is, our mind distracts us so much in our daily life, that by seeing Him again and again, we are triggered back on track, as if the mind takes us off track and makes us distracted. We go back to see the Master, it puts us back on track. People become very lazy, procrastinating, "I'll do meditation tomorrow." Then they go

and have one darshan, they want to meditate the same day. So, therefore, it's also a great reminder: "Don't leave your track. Don't leave your daily routine of meditation."

Therefore, the satsang or getting together to think of the Master, to talk of the Master has the same value. It has the value of bringing us back on track. If we have the knowledge of what we have to do, we should be able to do it on our own. But the mind is such, it distracts us. It puts us away, procrastinates. Says, "No, not today. I'll do it tomorrow ... oh, not tomorrow ..." Tomorrow again, another day comes. There's a nice verse by a Hindi mystic, a Hindi poet named Kabir. He says, "....." That means, he says, "Today I will do it; tomorrow I will do it." Tomorrow it's again, "Tomorrow I will do it." So during this period, everything passes away; you even die."

Then he says, "..." "What you have to do tomorrow, do today. What you have to do today, do it now." Because you don't know at any moment, death can come, everything can wipe out, and you may not have a chance to do it. So these are all reminders to us that we should remain on track and get the best value of our human body.

The human body is the most valuable thing in creation. It's the only form in which you can find all the truth inside us and we can transcend our own body, transcend our mind, and transcend the individuated soul, and find the truth of our own totality. All possible in a human body; it's not possible anywhere else. So we have this body for a limited time. Let's make the best use of it and not let go of this golden opportunity. This is a golden opportunity, we have a human body and we can practice. Let's try this while we are still here. Later on it will be too late. After we die, we regret. It is too late. Why didn't we do it? We are wasting our time in petty things, in trying to accumulate things which will never go with us. Trying to buy this, buy that. And develop this relationship, develop that relationship. So and so is mine, this is mine, that's mine. And at the end nothing is mine. Nothing is going with me.

Why not make better use of this time and find out the truth of what is going to happen when we die? What will happen afterwards? Why not find that out while we are alive? So let's make best use of this opportunity and the means which have been given to us. The most wonderful means that have been given to us: a human body. A body with a feeling of free will. A body that can seek. A body, that when it seeks, it finds a teacher, a Master; a Master who knows us better than we know ourselves. A Master whose guidance takes us back to our true home where we discover the Master was merely a projection of our own higher self. What a wonderful thing – an opportunity given to us. I hope all of us will take benefit from this. We are all co-travelers on the same path.

I'm very happy to meet all of you and I hope I'll get a chance to see you again. Thank you very much. God bless you.

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