

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

## Spirituality Is 24-7

Mount Laurel, New Jersey — August 15, 2015

[https://www.youtube.com/watch?v=a2\\_dqiu-CJo](https://www.youtube.com/watch?v=a2_dqiu-CJo)

Welcome, friends to this final session of our three-day event in Mount Laurel here, in New Jersey, and as we conclude the session I do hope that you found it useful and that you will be able to apply some of the things you heard today and yesterday and day before to your own spiritual life and to your own spiritual progress. Make this spiritual knowledge a practical knowledge, one that applies to every aspect of your life. Spirituality is not at 3:00 am, starting at 3:00 am and ending at 5:30 am. Spirituality is 24-7. You want to be on a spiritual path, you have to be on the spiritual path 24-7. You have to make your life as if it is a mission, that you have got a human life and the purpose of human life is to take full advantage of the opportunity you have, not lose a single moment into anything that is non-spiritual! Make all your daily activities spiritual. The easiest way to make things spiritual is to repeat the mantra, the simran, the words a Master gives you at initiation to repeat, which can be done at any time and all the time.

Somebody asked Great Master: “Master, I am doing two-and-a-half-hour meditation every day. I don’t seem to be making any progress.” Great Master said: “Out of 24 hours you only give two and a half hours to spirituality, and 21 and a half hours to other things? How can you make progress? It’s totally imbalanced! There should be some balance between worldly things and spirituality, but you are totally imbalanced! Two and a half hours to meditation and spirituality, and 21 and a half hours to sleeping, eating and doing worldly things.” He said, “But Master, I am a human being. I have responsibility. I have got a family. I have to take care of my family. I have a job. I have to go and take care of my job, and I can’t find even two and a half hours. It’s with great difficulty. I have to watch my clock over and over again. When I am meditating, it looks two and a half hours is over. When I look at the time piece next to me, it’s ten minutes. Then I sit again and force myself. Then I...after a while I say,

'Now it must be two and a half hours.' I open my eyes—another ten minutes. I struggle to make two and a half hours. You are talking of more than two and a half hours?" Great Master said, "I am talking of 21 and a half hours of meditation. Not two and a half hours, not three and a half hours, not eight and a half hours. I am talking of 21 and a half hours of meditation, and then if you are able to do two and a half hours of things that are requiring your attention other places, requiring deep attention, where you cannot remember meditation, not more than two and a half hours!" He said, "Master, how is that possible?" He said, "Very easy. When you are doing your normal work, keep on doing simran. If you are a housewife, you do cooking, keep on doing simran while you are cooking. Remember the Master, remember God, remember your names, remember the words! Everything that you do while you are doing that is meditation.

Supposing you have been given an assignment, a project, something to do. Think it is the Master's project and when you are doing it, say, "Master, I am doing your project." It becomes meditation. If you are able to put everything in that context, what is the purpose of that? That every time you do anything you remember the Master. It's as good as meditation. If you do this during the daytime, and you meditate by closing your eyes about half an hour before going to sleep, your meditation will continue even in the seven or eight hours of sleep. And then, in that case, you'll be meditating 21 and a half hours. And yet you will do all the worldly work that you have to do, you'll be able to fulfill your responsibilities to your family and your children, you'll be able to fulfill your responsibilities to your job, and you'll still be doing meditation. It's plain, spiritual life is different. Spiritual life turns our attention away. We do our work for ten percent of our attention. It doesn't need more.

There is a mind that thinks thoughts that we can read and hear, and there is a mind behind it that we can't hear and read, but it's very alert. Great Master gave an example: When a lady is cooking her food in the kitchen, and a little child, a toddler, is toddling away in the other room, is far away, her attention is on the food. The forward mind is on the food. If there is a little cry from the child, she can hear it and run there. This is how you should work. You should use your forward mind in what you have to do: your job, your taking care of your family, your taking care of other things, taking care of cooking, working, whatever you do, and *nijman*, which he called the *nijman*, inner mind, the inner mind should be on the Master and on your spiritual purpose. There is an outer mind, which is the mind that is working, which you are using to work; there is a *nijman*, the inner mind. The inner mind should always be thinking of that. It's not difficult! Just start practicing. By whatever happens, say: "Thank you, Master!"

I tell you: The best way to inculcate a habit of remembering Master is to thank him for what happens. But supposing something bad happens. Can you thank him for that? Yes, I think so, by saying: "Thank God it was not worse! Thank you, Master!" Because whatever happens into our life there is something worse that could have happened. You all know that! We all

know that. Therefore, when you say, “Thank you, Master! Thank you, it was not that bad! Master, I had an accident. But for you I would have been killed. I know you saved me. Thank you!” You are not thanking him: “Why did you take me into an accident!?” You could also say that. “Master, I hate you! You couldn’t protect me from this accident?” You could say that also. By the way, if you say that that’s also meditation, because you are still talking to Master. The beauty is, if you start associating your Master and your Simran with every activity—which you can whether you are angry or you are happy—it becomes meditation. That is the secret of love and devotion. People say: “How can we develop love and devotion?” Follow this simple principle, follow these simple rules, and love and devotion comes automatically.

Then associate with the Master as much as you can, as much as you can afford. Because Master is a human being. He is a human being come just like ourselves. He is a human being who has job to do. He is a human being who earns his own living. He doesn’t depend upon the donations given by his disciples. He earns his own living. A Perfect Living Master has never lived on the donations of anybody. He leads a life just like anybody else. I learned this from him, that no matter how much work I do for Master as a seva, how many people I come and help there, with anyway, whatever they want, there is never any charge. Nobody can pay me for anything that I do which has got a spiritual touch in it.

I gave some talks in a university. In the midst of the talk, where I was being paid—it was not a talk on spirituality, it was a talk on a scientific subject—in the middle somebody asked me a question, which was spiritual. I answered and declined the fee for the whole lecture. I said, “Sorry. It turned spiritual in the middle.” I cannot charge anything for any seva I can do spiritually. Therefore, Masters work. I am doing my business. I have an office. At age 88 I am still working. I have to take care of my family. I have to take care of my children and grandchildren. They sometimes want help from me. I work.

People tell me, “Why are you working?” I said, “Because I have a very expensive wife.” She wants a big bungalow! I am used to living... I had such a small quarter in the Dera. I had a little house. This was a house like a double story. The upper one had a small little room—my father actually built it—in the Dera. It was so small when I took my friends to show me where I meditated, they were shocked. They went and saw: Only one small cot would fit in. If I slept, I slept wall to wall. And then, on top there were cobwebs, and then there were some lizards. Some of my American friends wouldn’t go in. The lizard will fall on them. I said, “I have not only slept, I have meditated very comfortably. I have never noticed these animals around me.” He said, “How could you do that!? Didn’t they frighten you?” I said, “Fright only comes when you are afraid of them. You are afraid of them: ‘What will happen?’ If you don’t think of ‘what will happen,’ you are never afraid.”

Do you know all fear comes from what will happen, not what has happened? What happened, what has happened gives you strength to meet it, makes you know what to do. These experiments have been conducted about fear, that people were taken into a forest, there is an animal here, roaming, they are afraid. "We don't know where he is. When will he attack us?" When the animal comes in front, fear goes away, is replaced by another emotion, how to escape, how to meet it, how to beat it—not fear. Fear is of the unknown. And that's why when you don't know, you are afraid. So, you could look at...I looked at those creatures. I said, "So wonderful! You are living in the Dera! You'll all be human beings next time. I am so happy to see you, future satsangis!" Looked upon them so differently and had sound sleep, woke up early...little room. I must tell you today I don't need more than that little room ever again, or ever since that time. So why am I living in a big house? Old karma. We have to pay our karma. So that is why I still work. It's okay. I enjoy it. I love it.

So that is why... But everything I do, no matter what, I give the credit and the debit to Great Master. Something somebody tells me, praises me, I say: "Master, did you hear that? That was for you!" Somebody criticizes me: "Master, that's for you, too!" Somebody told me once—a good wise man advised me, "You should give all the credit to Master and take the debit to yourself!" I said, "I will be ruined that way." We have to...we have to be fair. If Master says he takes all responsibility, then he must accept both, whatever happens. Great Master is willing to do that. All Perfect Living Masters who initiate us are willing to do that. That's part of the deal. It's called a deal. Initiation is a very big deal. In initiation you are getting security from an enlightened, realized man, whose enlightenment goes right up to the top. Therefore, because it goes to the top, he doesn't speak to us from any prior experience, he talks to us from contemporary experience, from what he is having when he is talking to us. It's a very big, different experience.

When he initiates us, he takes responsibility, for everything! Outer and inner. It's not only one side. It's not... A Perfect Living Master is not a teacher who says, "I am teaching you the method, now go and find out!" He is not a person who says, "I am a guide of yours. I'll give you guidance. That's the route. Go!" Not at all! He says, "I'll take you with me. I have... I go there all the time, I know the entire route, and I'll take you myself." That's Perfect Living Master. It's a totally different relationship.

But somehow, I didn't fully believe this relationship till one day another amazing incident happened. I heard a discourse by Great Master, and in that there was a verse taken from a spiritual book. And the verse was—I'll tell you in Indian language, then translate it for you. The verse that came up was: "*Kaya nagar nagar hai neeko vich sauda har ras keejai.*" The translation: "This body is like a city. This city has a marketplace. You want to have a real deal, go to that marketplace." That's a good verse. I was in those ambitious days when I said, "That's the thing to do!" I didn't know how to go to the marketplace. I said, "Why not go to the chief salesman of that marketplace, Great Master." I went to him. I said, "Master, I heard you say in the satsang on that verse, that the Master makes a deal with the disciple, 'If you

come to the marketplace, you get a deal.’” I said, “Master, does a deal mean a transaction where I give you something and you give me something?” “That’s true. That’s a deal.” I said, “Master, I want to give you all my sorrows, all my sufferings, all my pains, everything you take. All the goodies, all the nice things, you give me!” He said, “Done!” That’s a long time back when this happened. From that time till today he has kept his word, I have kept mine. The deal worked.

I came to United States, and in my bravado, I happened to share this deal with some friends, satsangi friends. They criticized me so badly. They said, “You are so unfair to your Master! You put all your problems to the Master and took up all the goodies? What kind of unfair business did you do with him?” I was shocked. I said, “They have no idea what a Master is. What might be the whole world for me was a drop of grace from the Master. It didn’t cost him even a drop of grace to give me that. He could give the entire humanity that grace with one drop of his nectar inside. People have no idea of a Master. A Perfect Living Master has access to that which controls all creation! And that is... We are worried about why that man I talked to... I was not talking to the man; I was talking to the Great Master. And it says that if you go to the Great Master and want to have a deal, he’ll give you the deal. Provided you follow what you promise, he follows what he promised.”

Some people tried the deal here, after that. They say, “We want to try. That’s a very good deal!” So, they said, “Master, we give you all the worries, and you give us all the goodies!” Master said: “Done!” They said... They went home, worried whether the deal will work or not. It’s so difficult! It looks so easy. The deal looks so easy. Master’s job is very easy! He can take over everything, all the problems. Our part is difficult, to give the worries to him. We worry over everything. We worry over worry. We worry why we are worried. One person told me, “My biggest problem is that I don’t worry.” I said, “That’s not a problem. That’s a solution if you don’t worry.” He said: “No, but now I am worrying why I am not worrying.” What kind of thing is this? Our mind is such, it’s not easy. It looks like a very easy deal. It’s not an easy deal. Our mind doesn’t give up. When you reach the stage that your mind can accept this, it’s a stage where you have unshakable faith in the Master. When you have unshakable faith, you know who he is, you find out who he is, and then you know who he is, he can have that deal. The deal works.

So, there is a stage in our life, in our spiritual growth, that comes where you can have a deal like that, and have a good life—here, hereafter, inside, outside. That is why one of my friends used to say: “To come to the spiritual path and have a deal is like heaven on earth. It’s heaven over here. You don’t have to go to heaven for that. It’s a heavenly experience right here on earth.” You can make it a heavenly experience if everything that happens is taken care of by Master. And you can watch it.

What is supposed to be our role as spiritual seekers and spiritual co-travelers? As said, I am a co-traveler with you. That's why I am sharing all this. As a spiritual traveler on this path, we have to watch this life—and the body going through this life—like a show.

There was a friend of mine, an American surgeon, Doctor Julian Johnson. Some of you might have read his books, *Path of the Masters*, and other books. He came to India and he was a very good follower, very great follower. When he came to India, he was a Christian missionary. He was converting people to Christianity. He was working in Calcutta, in India, and he heard from some couple, Mr. and Mrs. Brock, in the United States, that there is a Master in India. He lives in a little village on the bank of a river Beas in Punjab, and you should go and meet him. He was curious to meet him, but then when he heard more stories of how people are able to give up their life and change their life by meeting a Perfect Living Master, he had never heard of that before. So, he decided to go and meet the Master.

He wrote to the Master, from Calcutta, that "I want to come and see you, because I have heard about you from my friends, and want to know what I can get from you." Master wrote back, "Come by a train that comes from Calcutta to Amritsar. It's called the Calcutta mail. It does not stop where I live. It does not stop at a station called Beas. You can either stop 25 miles earlier, at Jalandhar, or 25 miles later, in Amritsar. We'll pick you up. Since Jalandhar comes first, it will be more convenient for you to get down at Jalandhar. Secondly, a very close friend of mine, an attorney, an English-speaking attorney, lives just next to the railroad station in Jalandhar. And you let us know which train you are coming. He'll come to the station and pick you up."

Master's letter went to him. He boarded the train, and while he is in the train, Master says to Bhagat Singh, "Let's play a trick on him!" Could you imagine, a Master trying to play a trick on a newcomer like that? I think he was very mischievous that way. He was! I saw many times. He said, "Let's play a trick on this man, this American missionary that is coming. He is expecting... He is in great anxiety to meet me. He is anxious to meet me. And when he comes and lands there, you go, Bhagat Singh, and receive him there. But meanwhile, I'll drive from Dera and sit in your house and hide there. When he comes, say, 'Come and have a cup of tea with me! You had a long, tiring journey.' And he will say, 'No! I am in a hurry to meet the Master!' You say, 'What's the hurry about it? Now that you have come, I'll take you home.' He'll get angry with you. And once he is angry, that's the time to force him and bring him home. And when you bring him home and his face will be angry and he will not...unhappy, you say, 'Doctor Johnson, I have a surprise for you.' Then you bring him into the living room, and he'll meet me. It will be sort of a contrast. I create a contrast. We live in a world of pairs of opposites." That's exactly what happened.

Julian Johnson first time arrives in Jalandhar. Bhagat Singh, the attorney, goes to the railroad station, and there only one white American was coming out of the train, so he knew that's

Johnson. He says, "Doctor Johnson, welcome! I have come, I am Bhagat Singh. I've been sent by Great Master to receive you and take you to the Dera. But before you go to the Dera, I want to take you home to give you cup of tea. It was a very long journey." And he said, "No, no, no, no! I am not interested in tea! I am not interested in going anywhere. I just want to go straight to the Master and see him." He said, "What's the hurry? You are so tired." He said, "Look, don't irritate me! I have not come here for tea. I've come from United States of America, and I am doing very important work in Calcutta, and I don't want to go into tea and all these things. I have not come for any social activity." He says, "Come on, Doctor! You might be an American, but Indian custom is to treat people with a cup of tea and some sweets I've kept for you." "No, no, no! I don't want to go!" And he took him by force to his house. And there he says, at the house, "Doctor Johnson, I have a surprise for you." And he brings him into the living room and Great Master is sitting there. He says, "Welcome, Julian Johnson!" First reaction: stunned. And first words he spoke, "Master, you came over here to see me?" Master says, "You traveled thousands of miles to come and see me; I only travelled 25 miles to come and see you. Come, welcome, sit with me!" He sat there. He didn't know what to talk. The surprise itself was overwhelming him. He sat there, looking at Master, just looking at him, and wondering what kind of a person is he. Why do they call him Master? What is radiating from him? What's happening to me?"

Later he went with Great Master to the Dera and typed out a letter to his friends and family back in the United States. I saw a copy of that letter. He wrote: "I have just arrived today, and Great Master played a trick on me, and I thought I will see him in the Dera. He himself traveled all the way to the city where the train stopped and brought me home. And when the attorney took me to his house, I was so surprised, amazed, I looked at...as if God was sitting in front of me. I only spent two hours in his presence. If I get nothing more, I am satisfied with my visit, if my spiritual seeking has been completed, even if I get nothing more than this." That's the first letter he wrote.

Afterwards, he meditated—a lot! As much as he could. Because he said, "This is my whole-time job now, to test out what this spiritual path is, what this *Surat Shabd Yoga* is, what this yoga of audible sound current is." So, he saw that there were lot of people socializing around in the Dera and just have a good time, chatting away. He didn't want to waste time. After a few months he decided to see where are the people (real seekers) who are meditating, and he found there were some sadhus. Some people come exclusively for meditational purposes, and they had dug their caves on the bluff of the river Beas. He went and dug his own cave and made his meditation cave on the bank of the river, about a mile away from the Dera. And he would go and meditate eight hours, ten hours at a time. He got so many experiences, which he wouldn't share with anybody. Great Master told him, "You can share with some people." Out of those "some people," the fortunate one was me, because I was very small and I spoke English, and we could communicate, so I would go with him to the cave also, to his cave.

He shared pretty soon, few months later, an experience where he saw his past lives. One life, second, third, back to the stone age, where he was a cave man, and he almost killed his son, who was disobedient, by throwing him, by knocking him on a stone and throwing him in a well. The last moment he didn't do it, but the intention created lot of karma for him later on, and he saw all that. To be able to see his past lives like that was a very big, first big experience for him. Then he began to have experience of higher levels of awareness. And as he went through these things, he became a good friend of mine, and we would share this information. I was also having some little stories to tell him, which he listened to intently. But when he would walk there, he would tell me...after, I think, one or two years of being in the Dera...one day he said to me, "You know, I have been complaining to Master about certain things, about karma of people. I have been requesting and praying to him, 'Please help my friend who is sick now in America.' I've been praying to him, 'Please help that person who couldn't succeed in life.' What was I doing!? I now realize, I am realizing that this human life with sickness and health, human life with poverty and riches, this human life with ups and downs, is a package, a platter of opportunities for us. Those are insignificant things! And I was always thinking these are the important things of life. This ups and downs are necessary to make human life. If there was all good times, we would not be here, we would be in heaven. All bad times, we'd be in hell, not here. To be in this physical plane, where we can get a physical body and make use of it, is only possible here. I am never going to tell Master about anything that involves only physical desires, physical problems, because they are part of life." It's... "I say," he told me, "that a platter of fortune has been given to us with the ups and downs. And that's what I've realized."

I entirely agreed with him, that we are looking upon life as the only reality, and we are talking of little problems that come here and magnify them so much, forgetting that those are the very problems when we can think of God, we can think of the spiritual things. We don't think of spiritual things and God when we are having good time. It's the bad times when we think of them. How can we call them bad? If the spiritual path consists of remembering God, remembering the Master, how can we call those times bad? And that's why, after that he discovered that this is not something we should pay attention—we should be grateful!

And then, how do you practice gratitude? As I said earlier, good happens, "thank you," bad happens, "could have been worse. Too bad it happens, sorry, but I accept it." Because when there is a balance, if the balance goes too low one place, it'll too high on the other place, which is also true in life. If you see when you dip too low, you'll also go high. It's a sine curve. So that's why everything is worth gratitude. Now if you practice gratitude, you are on the spiritual path. If you express gratitude and remember Master all the time, it'll be a meditation for 21 and a half hours. That's what spiritual life should be. If you are not willing to do that, if that's not your intention to do that, then you are on the periphery of a spiritual

experience. Then you can feel good, sometimes feel bad, some doubts sometime—that's an ordinary life. It's not a spiritual life. A spiritual life is when you are high and up with the memory of Master all the time.

So that's why I recommend... You are all my co-travelers, you are travelling with me on the same path, and we are going to have a good time. The best time you can have is on this co-travel on this path, spiritual path. Travel of every kind. Therefore, make your life a spiritual life by following these simple tips. And one more tip I want to give you, and that is about... when I say in meditation you contemplate the form of the Master and talk to him, that contemplation on the face of the Master should not be on a photograph, should not be on a picture. It should be from live memory of having seen the Master.

Earlier the question was asked: How can you love a Master if you have never seen him? My answer was a straight, "No, you can't!" and I still say that. You can't love anybody if you have never seen. You can make pictures of him and rattle in your own mind, "I've got these feelings for you." It's all your mind game. These mind games never equate with love, because mind games come from the mind, love comes from the soul. They can never equate each other. But if you are beginning to have that devotion and love for a Master and you recall when you saw the Master, how you saw him, where was it, and bring that memory and bring the Master from the memory, and the Master begins to talk further than what was heard in the memory, you are in good *dhyān*, contemplation of the Master. That's how that part of meditation should be done. The entire meditation should be done by bringing the Master into it. That's why they say if you have been initiated into this path following the course of repeating words, *simran*, and thereafter listening to the sound that you can hear, which you can or not hear sometimes—you have to wait—if you can hear, hear the sound. And third part is: contemplation of the face of the Master, which is *dhyān*. *Dhyān* overlaps both. *Dhyān* is not independent thing. It's not that you do one and two then *dhyān*. *Dhyān* comes both on *simran* and on listening to the sound. Do it in the presence of the Master! See him inside!

I am saying these because I have been hearing for years now stories of why people don't make progress on the spiritual path. I am giving you very practical tips how you make progress on the spiritual path. So, I am very happy I shared this experience with you in these last two days.

Now this is some of the routine things I do in some of these events and these programs...that because I find my Master, Hazur Maharaj Baba Sawan Singh Ji, whose picture you see here, he has blessed me so much, even if I said, "thank you, thank you!" every second, every breath of mine, it won't be enough. With all that blessings, anybody I would like to help in any way, I'll seek his blessing. I share that blessing with you. I am doing it in a very concrete way by getting the blessing into this *prashad* and getting his blessings for you

to pick up some astral gifts—if you are ready and your time is right for that. The astral gifts are given in this way, that you go back to the third eye center. You close your eyes, you go back to third eye center, locate yourself there, and from there you fly up to the sky, on top of this building, because it's an overlap. Your imaginative self can take you to that. You can go from outside, climb up. You can go fly straight through the ceiling. You can go any way. When you feel you are on top of this ceiling, look around. If you can find a package, if you see a package, take it! It's meant for you. Then you can open the package while you are still upstairs, or you can bring the package down where you are sitting and open it here, and then see what you got. I hope many of you will be able to get the astral gifts today. So, close your eyes...

How many of you were surprised by the package you got? Very good! I am very happy. I congratulate all those who got these packages, and they are remarkable gifts, and you will understand the significance from watching them and looking at them over time. Don't forget them and you will see the significance in your own life. These were packages that are gifts. I've given you these gifts because they will help you when you do meditation and want to go to inner regions. Some of these packages were from astral material. How many of you felt that the package that contained something, that was not physical? Very good! So, you got astral packages, which are made of this stuff that is not physical, that is not material, but is very common in the astral plane. The astral plane is a big world, it's a big universe, it's got all the stuff. We have a life there, but it's a little different from here. So, I am happy that many of you got it. For others who could not get, next time there is another possibility. There is always a next time for these things.

So, I am very happy. Thank you very much! I'll give you the prashad.