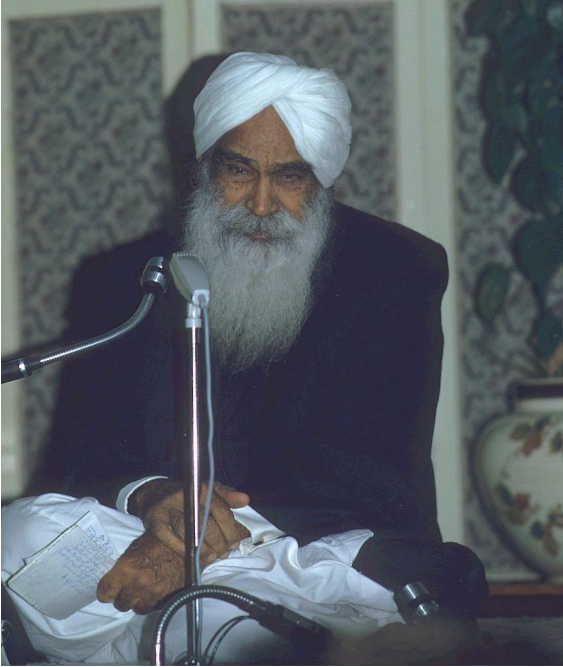


Conversation in 1955

This is one part of a long conversation between the Master and some of His disciples in Washington, D.C. on June 7, 1955



The Master: A further question came in about cause and effect. There is no (intellectual) solution to that, you will find. Was there an egg before . . . or a hen? We can't give a reply. Was there a seed before or a tree? There is no reply.

Question: *God's Will.*

The Master: Because it is within the pale of this *maya*, what you call delusion, there is no reply to that. The only reply that Saints have given, that it was the Will of God . . . He created the world. Why He created, I think He is the best Man to tell, you see . . . we should approach Him first. And if, at all, we do approach Him, this intellect won't be there: this must cease to work . . . only then

can we transcend and reach. So, within the pale where we are now working, there is the Law of Cause and Effect: "As you sow, so shall you reap." You have to escape, you see . . . you have to escape the reactions of the *karma* by becoming selfless. Just like seeds, if they are roasted, you see . . . after that, if you just sow them in the field, they won't grow up. Similarly, if you become selfless then all your karmas are done away with.

Question: *Oh, at the time you become selfless, all your karma is done away with?*

The Master: Yes, when you become selfless, past karmas which are in store. I explained to you, I think yesterday; there are three kinds of karmas . . .

Question: *I wasn't there, I guess.*

The Master: First, it is the karmas now we are doing, you see . . . those are called *kriyaman* . . . the new karmas we are just doing. We are free within certain limits to observe those karmas . . . to do those karmas . . . you see, we can set right. Destiny, after all, as a result of our own free karmas which we did in the past . . . those are bringing forth fruit now. And the others, the karmas which are in fruit . . . bearing fruit, they are called *pralabdh*, according to which the length of life is fixed, high and low positions are fixed, like that. And the third one is that part which is not yet in fruit . . . in store yet, lying latent . . . those are called *sanchit* karmas. For them, it takes a long, long time to clear up.

I quoted an instance of Lord Krishna. In India there is the epic of *Mahabharata*; probably you have heard about it . . . or not. There is a great fight going on between

two parties, you see. Koro and Pandav, they were called. So Koro, their king, Dhritarashtra, was blind from birth . . . you see? Lord Krishna put to him the question, "All right, you are now blind from the very birth; do you know the karma which you did in some past life as a result of which you are now blind?" He (Dhritarashtra) said he knew by yogic power . . . at least he could go back and see about one hundred back births, you see . . . and in those hundred births, he has not done anything as a result of which he should be a blind man. Then Lord Krishna gave his own strength, you see, further: and he (Dhritarashtra) could see that in his past one hundred and seventh birth, he had done something as a result of which he was blind now.

So, wind up! The question comes up for winding up the karma system . . . the whole thing. When a man comes to a Master, you see, a really competent Master, then all these karmas are wound up, you see, like a bank failing . . . or as when a man becomes bankrupt, all his financial resources are just wound up. Similarly, when you come to a Master, He winds up whole past karmas for the future.

Question: *You mean in a lifetime?*

The Master: In the lifetime. He (the Master) just lays down a certain line of conduct to go by for his future. For instance, you are to be quite chaste . . . a clean life, you have to lead . . . with no ill will to anybody else . . . even in word, deed, and thought. To be truthful in word, deed, and thought. To be all-chaste even in word, deed and thought, you see? And hatred for no one, love for all . . . and selfless service. These are the lines of conduct the Master lays down for the man who comes to Him, for his future. Further, pralabdha karmas, according to which our life is fixed and other stages in life are regulated, that we have to pass through. For that purpose also, when you contact within, transcend even the earth . . . contact with the divine Link within, in that case your soul gets strength, becomes stronger, and does not feel the pinching effect of the karmas, the passing karmas. And those karmas, which are yet in store to bear forth fruit, those — by becoming selfless . . . by regular practices within — they are burnt away practically: roasted.

Question: *A long journey, isn't it?*

The Master: No, no. If you put in more to the Master, it means even one life's work, not more. There is no hard and fast rule for it. At least that much has to be done. If you just renounce, I mean just give up everything to the Master's good Will and act up to what He says, then that can be wound up even in one life.

Question: *Tell me, Master . . . That is quite true, I agree with what you say . . . but, for instance, say we're sitting: we are trying, naturally, but we don't sit as long as you say. Is that disobedience to your order? I mean when we can't sit as long as that?*

The Master: The time prescribed: it is after due consideration. You see? When I came up to my Master, went to Him, I asked Him what time I should put to the spiritual practices. He told me, "You put in at least five to six hours a day . . . and the maximum you can." Look here, the more sweet you will add to a thing, the more sweet that will become. It is a question of unravelment: just unravelling your old habits and habits which have formed nature . . . that will require more time to be put in for that purpose. So, out of twenty-four hours, *start* from the maximum you can, but go up. In India, I

find even now there are souls like that who will sit today and not rise for five or six days
...

Question: *Oh, my God!*

The Master: . . . day and night, because they transcend into the Beyond; and there is no question of time left. I went to Amritsar from Delhi, and from there I had to run up to Hardwar because one soul was there who had sat down for the last fifteen days, and did not turn out. I had to go from Amritsar over there just to bring her out.

Question: *Bring her out?*

The Master: Yes, so my point is: this can be developed. When you transcend, there is no question of time left. This is only when you are in the body. You are trying, yes; you are exerting, this and that thing: then, only, this difficulty arises. If you just repose all your hopes in the Master, you are dragged inside with no pinching effects, you see . . . with no thought of the time left you are putting in. "Half an hour" or "one hour," "I cannot sit": all these questions are wiped out. This is regular devotion of time, you see? Time is required: you don't know how far it is.

Question: *How do I keep my mind from wandering off in other directions? My mind goes off, and then I drag myself back again. It keeps on . . .*

The Master: I know, I know . . . I know, very high show, you see. The point is like that: any child, one child, who is in a room . . . you shut him up there. What will he do? He will simply break the doors and cry. Is it not? And if the child finds something very interesting inside to engage his attention, he will keep quiet. Is it not? Similarly, if we get something inside to stay on, more interesting than the outer things, your mind will not wander away.

Question: *I think of the word "love" to keep it from wandering. Is that all right?*

The Master: Love helps concentration; that's all right. My point is only if you get something to stay on inside. How? The mind must wander away: it is in the habit of going out — it has formed its nature, as it were, you see?

Question: *What happens if "the spirit is willing and the flesh is weak?"*

The Master: If the flesh is weak, even then if you concentrate inside you will have no thought of the weak flesh. No thought left.

Question: *Master, how to find that "something" that keeps us inside?*

The Master: At the time of initiation, you are given some experience, however little it may be; that has to be developed by putting in regular time, you see? — In an accurate way.

Question: *I had a little bit in the initiation, but I cannot get now the same thing back in my meditation. What is wrong?*

The Master: You see, if you had observed the restrictions given at the time of initiation, I think you would not have lost it. Again, that can be had . . . *again*. I would say, by devoting time regularly. First of all: any experience you have inside, you are not to tell others. And you might have told somebody, and that has stopped. This is one restriction laid down very *strictly*. If you do that, you will lose it; because the mind of other people does affect. You lost that way: now, again, that can be had. Start afresh. Tomorrow, sit down, and you will, I hope, improve in a day or two.

Question: *Master, may I ask you something? Isn't the first requirement love toward everything?*

The Master: Surely . . . sure that is . . .

Question: *Complete love, without any restrictions . . .*

The Master: You are right. If there is *complete* love, you see . . .

Question: . . . *towards animals, and to neighbors, and to friends, and to human beings . . .*

The Master: I . . . I tell you . . .

Question: . . . *without that, I don't think you ever could reach the Goal.*

The Master: You are right . . . you are right . . .

Question: *No restrictions of, "Oh, you helped me, and I helped him back or "I am hurt, etc.," that all shall fall away. It has to be complete love . . . nothing else but love.*

The Master: God . . . Yes, I quite follow . . . I endorse it. God is love, you see. Our soul is of the same Essence . . . It is also love . . . and the Way back to God *is* love, you see.

Question: *Only love. . . .*

The Master: Yes, *only* love. But *alone* love . . . love will give you concentration . . . you see? By concentration, you can be helped . . . just like in a car, I would say, petrol works, you see? If there is no petrol, a car would not go on: without love, you cannot go ahead. That's all right. But what I am pointing out: that is a matter of self-analysis. For that, love is necessary for concentration, no doubt; but the question of self-analysis still remains to be solved: who you are . . . what you are. That is what I am explaining, you see. For that, love *is* required. Sure, surely, without love you cannot go on. If you have no love for anything, you won't sit even for it, you won't sacrifice anything: time and anything.

Question: *Two important things . . . we do forget . . . there are really two . . . that is, they are so simple to be easy to be forgotten: not to be egotistical or vain — two most important things that we should overcome. Isn't that true?*

The Master: Love knows no vain things, you see?

Question: *That's true. Really, it covers all . . .*

The Master: Yes, love gives you absorption, you see . . . really cut off from the whole world . . . and even from the body, you see. Love . . . "Love," you see, "and all things shall be added unto you." This is the way you should pass your days in the life. Also, it helps wonderfully on the Way back to God. For concentration, for being cut off from all outside world, this is the very effective way. But still remains the question of self-analysis, to analyze one's self from the body.

Question: *Yes, but if we analyze ourselves though and don't do anything about our shortcomings, then what? When we know our shortcomings and don't overcome them . . .*

The Master: I tell you, *for that*, ethical life *is* a stepping-stone to spirituality.

Question: *We suffer according to the shortcomings if we don't try to overcome them . . . isn't that true?*

The Master: Yes. Self-introspection is the first step. We have to weed out all imperfections, one by one. Just as when you cut down a tree, you just shear off all branches first, and that helps to cut off the stem also, easily. You have to start from self-introspection, weeding out all imperfections, one-by-one; and the *inner* thing is to be attained only by transcending the body and by self-analysis: have a divine Link within, contact with That.

Question: *Self-realization.*

The Master: Yes. Self-realization is done by two ways: one, in theory . . . the other in practice. I mean to say, *not* in theory: theory precedes practice, no doubt; but practically, you have to just be cut off from all outside things, and see for your own self who you are. That is true self-realization. Yes?

Question: *I become much more conscious of my mistakes. As soon as I do it, I think, "Ugh!"*

The Master: That's all right. That's good. That's also self-introspection. That's just cutting off the branches from the tree, so that the tree may be cut off at the stem.

Question: *I've always done it before; and then afterwards, I say, "Ugh!" I'm not pleased with it.*

The Master: I know . . . We have to weed out one-by-one, you see, all imperfections. *Only that* will lead us quicker on the Way.

Question: *Master, just between us all here, for instance — all of us Satsangis here — we give all love and we love one another . . . now. But when the time comes when someone, one or the other, is irritable and upsets us, what can we do about it? We should keep love, shouldn't we . . . when we upset each other?*

The Master: There are two ways, I just told you. One is self-introspection. Just in the evening, or during the day, find out some time . . . take some time to just review your daily life: one by one. When I started this self-introspection, even as a student when I was reading in the seventh class, I used to sit down and just think what failures I have done during the day. But in the beginning I could not remember what I have done today. By and by, I used to remember. Do you remember — *Pelman's System of Memory* only starts from there? Just reviewing what you have done today: remember every minute of your life.

So, in this way, two things came up: one, my memory got strong . . . and then I had to see each minute's working of the mind in me. So, whatever imperfections were there, I always weeded out one by one. And when all of these things were weeded out, I felt a sort of blessedness in me. You see? Mind-vision became clear: I could foresee, read others, this and that thing. Self-introspection in itself is a great boon, I would say . . . but that is also *not* the end-all.

Question: *Not what?*

The Master: *Not* the end-all or be-all . . . that's just preparation . . . preparing the ground for it. Real peace of mind arises not by self-introspection — that is only the elementary step — but by self-analysis. When you really transcend the body, you see something higher, more attractive, more fascinating, more peace-giving. In that case, you are naturally cut off from the body and its enjoyments. We look over there (within), but we get no attraction over there; that is why, with all our efforts, we again come down, again and again.

There is an incident, in India, in the past. Perhaps you might have heard the name of Laila and Majnun. Laila was the beloved of Majnun. Majnun said he started from home on a camel, just to meet his sweetheart. And when on the way he was just absorbed. And that female camel had a child left at home. And that camel would come round again to the home. Majnun said it took him six months to go and then return in the way: when he was absorbed, again he was again at his home . . . and never reached his sweetheart, you see [*chuckle*].

Just the same is our case. Our mind is attached to the outward things: we start *for home*, then forget again . . . then again come back. You see? So we have to take up these two things at a time: self-introspection and self-analysis. And, for that, the potent helping factor is love. You follow me?

Question: *Yes, perfectly, Master.*

The Master: Love is a great blessing. By "love," I do not mean the physical love, you see? "Love" means higher love: love of the soul with the Over-Self . . . quite independent of these outgoing faculties and outer enjoyments. That ("love") starts in the body but dissolves into the soul: starts from the body, no doubt, but dissolves into the soul. And it has been so much distributed, I would say, in the outer things that we feel we have no "love" at all. It is only the concentration of the whole Power, which is already within us, by concentrating at one place. And you cannot beget "love" unless there is something attractive before you.

Question: *But can't you get love if you give love constantly? Can't you finally convert anything? I think love conquers all!*

Comment: *It's a boomerang, good or bad: if you give out love, you get back love.*

The Master: You are right. I mean you cannot beget love unless there is something else to attract you . . . more fascinating. Love only comes from the beauty of something before you. You are attracted thereby. Only then you beget love.

Question: *Well. I don't know quite. For instance, a little dog, a little cat can be sometimes real ugly, and still I could love it.*

The Master: But that love does not start from the very first day.

Question: *No.*

The Master: You see, daily you are attracted by it, and only then the love begets. Is it not so?

Question: *And if it's a human being, it's just . . .*

The Master: Similarly with all . . . with everything . . .

Question: *Yes, it's not just the outside shell of us or . . .*

The Master: Look here, I will tell you one thing. Here all the birds are like the nightingale. If there are flowers in the garden, that nightingale will come and just sing the sweet notes, you see. But have you ever seen any nightingale come and sing when any flowers are just painted on a wall? Has any nightingale come and sung his sweet notes on that — on painted flowers?

Question: *No.*

The Master: So, original beauty which gives us some attraction . . . that begets love. The source of love comes from there. One thing, I think I mentioned yesterday: there are two ways of begetting love. One is that by sweet remembrance: you remember that thing, again and again, to which you are attracted, and that turns into love in due course. First attraction, then that begets into love. And the second, *more* effective way . . . *most* effective way, would be — just a Man who has got love, who is loving — just sit by Him, look into His eyes . . . that is the play of the soul in the body. The loving soul will give you love impulses. That is just like taking a little fire from a blazing fire, — and do your job.

And the other way is just like rubbing a piece of stone on another stone, or rubbing a piece of wood on another piece of wood; that will give you heat and fire. That is a longer way, no doubt, by regular remembrance . . . that also comes when you are attracted by something. These are the only Way up of begetting love [*chuckle*].

Question: *Master, referring back again to "not to reveal your experiences to others of what you have received (within)," doesn't it seem quite cruel, when your wife or*

husband hears you received something . . . a blessing . . . and your wife or husband didn't get anything? And wouldn't it sort of be encouragement to say, "Well, there's beauty there. I have seen it myself." Isn't that all right to say?

The Master: I am not exactly following what you say.

Question: *I mean, you said we shouldn't reveal our inner experiences to anyone. That, of course, applies to your husband or wife, too, doesn't it?*

The Master: Even then, not. You see, other minds affect.

Question: *I mean, wouldn't it be encouraging though . . . ?*

The Master: Look here, she's also on the Way; you're also on the Way . . .

Question: *I mean, wouldn't it be encouraging for her?*

The Master: Look here, look here, a little sapling, a little plant on the way (thoroughfare) can be eaten away by any goat passing by. But when that plant grows into a big tree, even an elephant you may bind . . . may be bound with that tree, and the tree would not be uprooted. Similarly, when you are developed strongly, then that's another thing. But in the beginning, everybody loses.

Question: *Oh, you mean that when you develop highly and firmly in it, and strongly, then you can reveal it, if you want to?*

The Master: Yes, yes. Then, that's all right, but *not* before: you'll be affected by others . . . you see, that is why. All of these restrictions are given with some purpose in view. You may give an explanation in your report (to the Master) after two months, three months. Be regular. When you are failing somewhere, *write* at once. But if you are getting on, doing all right, you may send your reports after two months, three months . . . monthly, whatever you like.

Question: *But we could only say it to you, couldn't we, openly? — For instance, now?*

The Master: Yes, yes, in my presence there is no harm, no harm.

Question: *No harm now?*

The Master: No.

Question: *Oh, isn't that beautiful?*

The Master: Some guiding Thing protecting you from outside.

Comment: *Oh yes, that's the Master.*

Question: *How would we . . . not necessarily persuade, but encourage somebody else to come to the Path?*

The Master: You can explain to the man concerned the theory of the teachings. You can say that much. It is a very practical subject, and whoever comes he is put on the Way. With the very first day, he is given some experience. And that is all you can say. If you say anything else, that is to your detriment. You follow me?

Question: *Yes.*

The Master: But now you say, for instance, you say, "I have seen this thing and that thing," — who is there to believe you? Some may believe, others say you are not telling all the truth. By even telling that much, people are not convinced . . . not everybody. The other way, if you quote them some instances from the holy scriptures of one Saint or the other, when they find parallel thoughts running in all teachings like that, as an experimental measure that man can decide to take it up. *Until*, and *unless*, he sees the things for his own self, he won't be fully convinced.

Question: *I had this experience with my husband . . .*

The Master: Yes . . .

Question: *And, well . . . it took quite a while, but I have convinced him. And he came here yesterday.*

The Master: By explaining, by and by . . . surely.

Question: *Yes . . . yes, I had to give it only slowly, because he was orthodox in his thinking. Well, he lives the Golden Rule . . .*

The Master: Oh, that way you can only say, you see, there is experience; men do have It. No harm in that. If you go, you will also have It. All saints say so.

Question: *I want him to have That, too: because I know how wonderful It is. I don't want him to be without It.*

The Master: Yes, no doubt . . . first-hand experience is wonderful.

Question: *Master, may I ask you . . . Before I came to this activity, I used to be on a different path, naturally; but I used to see so many things, and on various occasions . . . just at the time that I got married to my wife, I was different: I was not of this world . . . I was just completely detached from it. I walked and was unconcerned as to anyone coming or going, and I withdrew . . . I felt it in my spine, way in the end of my spine: it shot through there like electric current, going all the way up there, anti it came up to my spine; and when it came up to here, then it became a ball of fire!*

The Master: Yes . . .

Question: *And I saw the whole world down. I looked down and it was all a-whirl. Now what is all that? Is that the Negative Power?*

The Master: That was the reaction of your past karmas coming to you, you see . . . as a result of which, you did have some experience and some thing which you followed

unknowingly. Withdrawal did take place, but you had the heat within your body, you see? Your whole body was on fire. So this Way now you are turning . . . that's the quite natural Way . . . in this you won't find any experience like that. This Way is quite like you are on an electric lift (elevator): you go up with no exertion or anything like that.

Question: *And then, there is another thing which I would like to ask you. My life was merely as it was . . . well, even now, when I walk and I'm alone particularly, then I see people completely far off, somewhere else . . . But before I start from that, I used to give treatments to people: health treatments and healing treatments, see? That was my work mostly . . .*

The Master: Hmmm . . .

Question: *And I had many people come to me, maybe hundreds of them; that I treated free.*

The Master: Yes . . .

Question: *Didn't charge nothing. But now they want to pay me because they didn't have the money then, and at the time I had a different idea: I never wanted to take anything. But now I need the money, and sometimes I take it. So, anyway, the question I want to say now is this: that I can concentrate for myself, particularly when I am alone . . . I see a party maybe miles away, and they are waiting for me . . . they are talking to me. I see that. Now, what is that?*

The Master: I tell you one thing, you see . . . you have been using that Power, directing your Power-inside to less valuable things, I would say . . .

Question: *Oh . . .*

The Master: You see? That you could have applied in attaining most valuable things. Instead of having the higher things, you have been just after the lower things . . . and you have been using your Power and losing It, probably, in that way . . .

Question: *In the wrong direction . . .*

The Master: You have to make the best use of It for higher things.

Question: *Well, how do we know what is best?*

The Master: That is in knowing your Self: what helps in knowing your Self, analyzing your Self, and knowing the Over-God; that is all.

Question: *We have to go without . . . what is it? Become ego-less to see our Selves as we are though, don't we? As long as we have a little ego, we make excuses, don't we?*

The Master: You are right. That is why we have to just act up to what the Master says. Don't let your mind intervene. *Do* what you are told to do. That way you will become ego-less: even then you have got ego, but you will not be led by the ego . . . if you put the Master's words before you, always . . . in the forefront.