
THE KARMA OF THE HOLOCAUST AFFIRMATIONS

GURURAJ: Namaste. I don't know if you've heard about Doug. You know, he was still in the church at that time, and one day he was driving along merrily, and so the traffic cop stops him for speeding. He says, "I'm sorry, Reverend, your speedometer runneth over." Good, what shall we talk about tonight?

JAGRITI: Guruji, this question will touch on something that you mentioned briefly last night. You have often said that all of God's creation is perfect, while the history of mankind is rampant with human cruelty on a massive scale. I am particularly haunted by Hitler's holocaust and have always been drawn to the numerous accounts of the suffering of that era. If you say that all of God's creation is perfect, then what is the significance of Hitler's holocaust in that creation, and why did it happen? Could you also discuss Adolph Hitler's karmic role and the karmic role of the thousands who helped him carry out his grand design? Further, could you explain the karmic role of the victims? Thank you.

GURURAJ: Good.

Now firstly, we discussed this morning that creation is impossible, because creation implies an expression, and that which is perfect requires no expression. So, rather than using the word "creation," we use the word "manifestation," for all the relative existence in life is but a manifestation of the Absolute. In other words, it means that God exists because you exist, and you exist because God exists.

Now, who says Divinity is perfect? Does Divinity, itself, say it is perfect, or does man's mind say it is perfect? What is the definition of perfection? Man defines perfection in this way: that anything that is harmonious to him is perfect, and anything that produces conflict in whichever form is imperfect. Who interprets this? Is it not the interpretation of man's mind? A man is a thief or a murderer. Is that man imperfect? Is the Divinity within him imperfect, or is the superimposition which man, being given the intellect that has created this imperfection for himself and not for Divinity? But if you combine relativity with the Absolute in its oneness for they could never be apart then that which is regarded by man's mind to be imperfect assumes, and it's absorbed by, that which man interprets as perfect.

So, is there really at the essence of things we are not talking of superficial values, now; we'll go into that later but in the essence of things, is everything not perfect? If a tiger kills, it is the nature of the tiger to kill. Do we blame the tiger to be imperfect in killing? Imperfection arises when man goes against what he really is and should be. We claim to be human beings. Are we really human? Man is composed of three aspects: the animal, the man, and the god man. What

we do mostly is habitual performance. The mind of man contains the memory, it has a memory box, of the entire existence since the primal atom we spoke about this morning. So, being a creature of habit, having a conditioned mind, from the experiences gained in, during the time when he was evolving and still in the animal kingdom, he expresses that animalism and forgets his dharma of man. And that creates conflict, because he has now reached in evolution the stage of man whose nature should be totally different to the way he acts. But because of the habit, like the alcoholic, he fights. He does not want to drink, but yet there within him is that compulsiveness that drives him to drink and yet he hates himself for it. So here a conflict is created between his past nature which he has passed now and what should be his present nature, and this conflict is seen as imperfection. That is why great masters Krishna, Buddha, Christ, Mahavir all these people how did they develop the love and compassion for man? Because they saw only perfection in man, not the imperfection. For the seeming imperfections in man is but a passing phase that man goes through, and in this eternal scheme of things where man is immortal, these three score years and ten is not even a flicker of an eyelid. We are just but passing through a certain phase which is necessary for our personal development and necessary for the evolutionary stage the whole world is in at the moment. So we are passing through.

A visitor, a tourist, went to visit a guru. So he goes to this guru's home and he sees the place so sparsely furnished very few, one or two broken down chairs and no furniture. So this visitor asks, "Guruji, where is all your furniture?" So the guru asks, "Where is your furniture?" He says, "But I'm a visitor. I'm just passing through." So the guru replies, "I'm also passing through." Good.

Now, I have said this before in previous talks, that the imperfections that we perceive are but conceptions of man's mind. Now, to use this can only be expressed in analogy form, because this has been the question that has befuddled philosophers through the ages: if there is good, where does evil come from? Now, we could use the analogy of the sun. It is through the heat of the sun that water is evaporated and drawn up which forms a cloud, and it is this very cloud that obscures the sun and creates darkness down here. Yet the sun is unaffected. Is that imperfect? But we down here, seeing the darkness and the sun being obscured, we would say this darkness is imperfect. Right. And yet that very darkness has been created by light and the heat of the sun. So, through spiritual practices, the clouds of this darkness is dispersed, and it disperses as rain, and the sun shines again in its fullest glory.

Here is a question which resolves around sin. In the essence of things, is there really sin? The norms created by man is for the stabilization of society, and because his mind is so conditioned that, without that kind of stability for his environment and unto himself, he cannot exist. Every person is a wonderful driver if the traffic cop is driving behind him. That is why we have all these moral and ethical laws. But once one can rise above the good and the bad for wherever man sees good there will always be the opposite wherever there is light, there will always be darkness; wherever there

is sun, there will always be rain. For, within the balance and functions of the gunas, this fluctuation, this seesaw, will ever be functioning all the time. Now, I don't know if I told you this story of Milarepa. He said: "When I was a young man, I did black deeds. When I gained some understanding and grew up, I did white deeds. But now I do neither."

So this world will forever function as it is functioning now. The holocausts, the great floods, the great earthquakes will forever be there. Now, what causes that? Now, in theological terms, we call Divinity or God to be merciful and compassionate. Now, when we use those words, are we really talking about God? Good. We are talking about the atmosphere that is created by the happenings in this world. In a city, every person, for example, emanates a certain radiance all the time. Everything in the universe, being composed of vibration, there is an emanation. As man emanates a certain quality into the atmosphere, so does a little town as a collective whole; so does a large city with all the little towns therein; and with all the cities, a country; and will all the countries, the world. So there is a collective emanation of certain vibratory forces. Now, when certain vibratory forces are emanated, it rebounds back on this planet Earth and causes these disturbances.

Now, as far as nature is concerned, it is a natural process, for whatever is emanated must rebound back. So nature is not unjust. It just works according to its natural laws. The harder you throw the ball against the wall, the harder it will bounce back. But for man's interpretation, it would be that: "Why has this flood occurred?" "Why has this earthquake happened?" Because man thinks anything that produces a conflict in him, he will think it to be negative and imperfect, and in reality it is just the natural consequence of what has been created. And, because of the conflict created in man, because of the conflict he feels, he is suffering. He would say, "Why did this evil come from good?" There is no such thing. Divinity is a neutral force all the time. It favors no one. Why should there be a flood in India and dire poverty where thousands and hundreds of thousands die of hunger, while another country might be so prosperous where so much food is wasted? That is not the work of Divinity, for Divinity is forever perfect, and His manifestation is perfect, too, and forever will be perfect. But man has reached the stage in the evolutionary process, the transition stage, the most dangerous stage, the hardest school for that primal atom to pass through, where he in a sense unfortunately and, in a sense very fortunately, has been given the ability to think. The difference between man and animal lies in one factor only: that he can think.

Now, the power of thinking is necessary, for man has to have discrimination in order to proceed further on to the stage where thinking does not become necessary anymore. But, having this power of thought and being conditioned by the very thoughts that he has gone through, he becomes like the silkworm spinning, spinning, spinning, weaving out silk, giving out silk, and getting caught, entangled, in its own silk. And that is the barrier that has to be broken.

Now, how can one think right? You can't force yourself to think right. That could be a good start, but what impression or what good is it doing? I think today I must do this which is a good deed. What permanency is guaranteed there? Will I not think the opposite tomorrow? Today I control myself by thought in not performing a certain action. But tomorrow, I lose that control. So, is thinking a matter of control? We start with that. Good. We observe the various injunctions of the theologies, the Ten Commandments, for example and all religions teach the same. So, at first, in order to get out of the grooves that we have created, we have to force ourselves into ungrooving ourselves by consciously practicing those injunctions. But just by practicing those injunctions, you very easily can become a mechanical robot. We don't want that. Those very injunctions have to become second nature to us. Every action must be spontaneous and life supporting, nature supporting, in accordance with nature. Now that, if you wish to term good, that's good.

There might be many actions performed that might not be supportive on its surface value, and yet those are the very actions that are required, that will push you further on on the path of evolution to bring about greater harmony. There is a little quarrel at home and the husband insists on coming home 2 o'clock in the morning. So the wife puts her foot down and says, "Look, George or Jack, I'm not going to stand for this anymore. I give you an ultimatum: if you don't change your ways by the end of this year, I'm going to leave you." Now, that does not for the moment sound supportive, does it? George is thinking, "Whew! What was she she's threatening me! It's wrong to threaten!" Might not sound supportive for then, but, in the long run, with that little discipline, when George thinks, "Oh, she's going to leave me. Look at all those disadvantages. I won't get my pants pressed, won't get the food I love eating, and this, that, and then what am I gonna do? I've been a drifter all my life; now I'm gonna drift again more." So a force is applied, and that is supportive yet apparently it seems a threat. You see. See the value of action.

So, even for the moment, something that seems unsupportive could be totally supportive, for in every adversity there is an opportunity. For life is nothing else but perfection. Life is nothing else but perfection. But that does not mean you have the license to kill 007. If a person has certain tendencies, tendencies of promiscuity, for example, that does not mean he has to give vent to those tendencies, when he, himself, knows that it is wrong. For what will happen is this, that he would be creating greater and greater conflicts within himself and thereby bringing upon himself more and more and more unhappiness. And, because of that, it is not life supporting.

So, man's actions cannot be judged on face value. And that is why Jesus said, "Judge not that ye be judged." I always get that wrong. Ah, what are the exact words? The "not" comes later, I think.

DOUG: I don't know. I've never read the Bible. [Laughter and applause] They were the right words.

GURURAJ: Pardon?

DOUG: They were the right words.

GURURAJ: They were the right words. "Judge not that ye be judged." For who knows the psychological makeup of the person? You can only know the person in totality if you know your own totality, and that creates greater conflicts, because we become judgmental. Yes. And, by becoming judgmental, we become critical. When we become destructively critical, hatred wells up in our hearts instead of love. That is why, when it comes to friendships, we say, "I accept you for what you are, not for what I think you should be." You see.

So, where is the question of imperfection? Everything is perfect if taken at its true value. Do they not say, "Condemn the action but not the actor"? And why condemn the action? Because it is not flowing with nature, with the natural laws that govern this world, this universe, that govern us for we, ourselves, are a universe in ourselves. These billions and billions of cells in our bodies are functioning in a precise manner to keep us alive. You cut your finger, and immediately the corpuscles will rush to it without you even thinking about it to fight the germs and create a cure. But the germs in the mind ah! What is going to fight that? Only the spiritual force that we can draw from within ourselves. Only that. For to fight the mind with the mind is not going to work, because the mind is not perfect in the sense of conflicts. So you are using one section of a mind filled with conflict and fighting it with another section that is also in conflict. So you create a greater conflict. The easiest way is to dive deep within, through our meditational and spiritual practices, and draw from that infinite storehouse of glory, that grace. And the ripples, the conflicts in the mind, they subside, they subside, and a peace comes about. Isn't that what we want?

Now all these holocausts that are happening, these great floods and earthquakes, they are the same as what is happening within us, but on a bigger scale. The same principle applies. No difference whatsoever. All the holocausts, the earthquakes, the floods, the famines, have been created by man's mind. He has attracted all that upon himself individually or collectively. And yet they are so necessary.

If a famine occurs, an earthquake occurs, we have the compassion within us to help. But it was a necessary must. It is the world's karma. For the collective thought of the world, too, produces a karma, produces a cause to which there has to be an effect. So it is natural. We do our duty of helping selflessly in whichever way we can and by accepting the fact that all these things that happen in this world is a must created by itself. To resolve the cause, the effect has to be there. And when we can have that attitude, then we know that even that is perfect.

Who says what is the difference between a prostitute and a businessman? What is the difference? In principle, what is the difference? The businessman cuts a poor man's neck to fill his pockets. The prostitute, in her way, gives pleasure to make a living. At the essence of things, it is one and neither of them are healthy, of course. Neither of them are nature supporting. But the businessman is rich; he would be revered. Wherever he goes, he is respected: "Here comes Mr. Big." While that woman would be shunned and kicked into the gutter. Yet both of them are committing the same sin the businessman, even more. Not all businessmen, of course. I was one, too. [Laughter]

So, basically, all is good. Basically all is perfect. For do they not say that "beauty lies in the eyes of the beholder"? You would see something to be ugly. Someone else will see the same thing to be very beautiful. So, here lies the difference between observer and observation. What is the object of observation? Observer, the act of observation, and the object of observation. The act of observation is dependent upon the understanding of the observer, for what you see in the object is a creation of your mind. Do I see it as perfect, or do I see it as imperfect? A man limps down the road with one leg and a crutch. Is that man imperfect because he has lost a leg in the war trying to protect you? Is he imperfect? We don't say he's imperfect. We forget his body. His body is imperfect because there's one leg less. But we don't, we don't. We regard him as a total human being. We do. Why can't we do that in every aspect of life where everything is perfect? And this is the secret of happiness, this is the secret of happiness.

The secret of happiness is not in belongings, but in belonging. The secret of happiness is not in belongings "s" but in belonging. Right. What do we belong to? We belong to this infinite scheme of perfection; and, because our minds are so small that we cannot realize the perfection of the universe, as I said this morning, we only see the surface waves and not the depth of the ocean.

So, as we progress with our meditations, and as our awareness expands and the heart opens in all its beauty, everything becomes perfect. No husband blames the wife, no wife blames the husband. Forgiveness comes about. Love, kindness, all these qualities grow once we remove the stifling weeds of our patterned thinking. And our patterned thinking is that which makes us think that "I am right;" I only view it from my viewpoint that your blue dress is not nice. But to you, your blue dress is beautiful. Who am I to say? And why must I think that the blue dress is not nice for you? You see. So, with the expansion of the mind and the opening of the heart, we view things in its wider perspective, and the imperfections disappear to us. For man can only progress individually, and all the individual progression adds up collectively, and thereby the karma of the world can be changed. Therefore, yesterday, I think it was, Nirmala asked the question of the impending calamity. And that can be averted. So that is why we work on the heart, open the heart to that infinite love, infinite glory, and in that glory everything is perfect. Good.

Next question. [END SIDE ONE]

See, we say (pardon) we say God is omnipresent, present in everything. We say God is perfect. Then where is place for imperfection? But we have to understand how that Divine force manifests itself in this world, and then everything is good. Slap one cheek? Good, I give you the other. Good. Good. Good.

QUESTION: Guruji, how can we choose goals appropriate to our higher goals? In what way are affirmations to be used, and how can we avoid using our will to get what we want before we need it?

GURURAJ: Why do you want to avoid using your will? The will must be used. Affirmations has one value only, and it is this: that you affirm to yourself that which is contrary to your daily thinking and action. If you are used to eating four meals a day and I believe the Americans do that, hm?

AMRIT: That's England.

GURURAJ: No, four meals a day! After satsang you have a coffee break and biscuits. That's a fourth one. Such fun, life is so full of fun!

Now, a person is overweight and is used to eating large portions at every meal. So that person affirms to himself that he is going to eat smaller portions, because that excessive weight is not good for his health. So he is patterned to eat so much X ounces of food a day so he affirms to himself to eat less ounces of food a day. Now, to affirm is to change the pattern, to change the groove in which the mind is forever swimming. So the purpose of affirmation is only one.

It is also it could also become a form of autosuggestion. It could also become a form of self hypnosis against which one must guard oneself. But proper affirmation, backed with the knowledge of a spiritual force underlying it, does not become hypnosis. Because anything hypnotized can be dehypnotized; it does not have permanent value. But with the affirmation, [tape glitch] if there's a constant remembrance of a greater power that will work through this affirmation, a power such as gurushakti, then that affirmation will work faster and with greater force to change the old pattern.

Otherwise, you just hypnotize yourself.

Now, the person that eats more than he should eat, if that person affirms to himself that "I, so and so, am going to eat less," and behind that thought there is the other thought that "I have a strong power behind me to make this affirmation a reality," then the affirmation works. So it means this, that affirmations should not be mechanical. It should not be

mechanical repetitions. It should be backed with that faith. And then they work, and they change the pattern not only the pattern of your habit, but they bring you closer to yourself, your divine self. That is the power of affirmation.

Now, that kind of affirmation requires will, free will, to be able to choose to affirm and not something imposed upon you. "I choose to affirm this." And when you choose to affirm it, you are automatically surrendering that little will to a greater will, because in your mind that faith of that force is there. See how it works? So will is necessary to a certain extent. I have to will to get into the car. I know Amrit is going to drive, but I have to make the initial little effort. Then I sit back. Amrit drives the car. See? Like that, like that. The little will is used to activate the greater will, and by the very activation, the little will melts away into the bigger will. Then your little will is not necessary. It falls away. Something else is working. [Coughs] (I'm sorry, I've got a little cough.) So the little will falls away and the big will starts acting acting for you, and through you, for your own harmony and happiness. See. That is how affirmations work.

Now, our teachers here have been giving some affirmations. I've studied some of them. Very good, very good, very good. But always have that remembrance of a greater force that is there that will bring these affirmations to fruition and not only to fruition. It will to fruition by changing the old patterns, the old grooves in our lives. Now it does happen sometimes.

You know, in India, in the backwoods, we have these village roads and the bullock carts have been going through them so often that grooves are formed. And the driver of the bullock cart, he can get into the cart and he can go to sleep, because the wheels will run in those grooves and the bullock will be pulling the cart and he falls asleep. Sometimes it happens, and it is very necessary, that you put a stone in the groove so that, when the wheel knocks up against it, it jars the cart and the driver wakes up. So this you will experience, too some of you where you get awakened by your own affirmation. And when you get awakened, you will realize the value of that stone in the groove, because further ahead there's a fire burning, or otherwise, in your sleep you'd have gone nearer the fire and perhaps get burned.

So all that happens is perfect. All that happens is good. So let us draw upon that grace to accept all that is happening as good. And once we have the inner strength, then we automatically accept, automatically accept, and feel responsible that all this that has happened, I have created it. Yes. So it's easy, really.

Okay, fine.

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