

DES PLAINS #1  
RECONCILING KARMA AND SIN

GURURAJ: You know, while she's busy, let me tell you a little story. There were these two nuns and who got stuck on the road without any gas in the car. So the garage was about half a mile away, and they were looking for a container. And the only container they could find was a chamber pot in the car. So they went to the garage with the chamber pot and... Is that what you call it in America?

VOICE: Gas can.

VOICES: No.

GURURAJ: No. No.

VOICES: [MUCH LAUGHTER]

VOICE: That's what they call it.

GURURAJ: Yeah. A chamber pot. So they went to the garage and filled the chamber pot with gas, and they were pouring it into the car. So at that time a few Marines were just passing by. And the one stood there watching these two ladies pouring in the petrol. So the one says, "Madam, I don't think that will work, but I do admire your faith."  
[LAUGHTER]

VOICE: [INAUDIBLE] with the gas can. [LAUGHTER]

VOICE: Guruji, this reflects not only some of the interest that I have in this area, and have had in my trip, my tour, of India, but as I work with people, a continuing issue that comes up. The reconciliation of East and West, in fact, of sorts.

GURURAJ: Oh, by the way, I'm neither Eastern nor Western. I'm a Universalist. Because this east, west, north, south, Germany, America, Japan, is all man made barriers. It is one world, one human race. Sorry. Carry on.

VOICE: So perhaps this question will help clarify some of that because it concerns sin, a very Western concept, and karma, an Eastern concept. And what we'd like you to do is compare and contrast the two and what they mean as you see them. And discuss your view of how they relate to human behavior, human misery, human pleasure. It seems we are told from many points of view that we are our brother's keeper, and also on the other hand that we are responsible for our own actions. And when we examine those, in light of the question, we begin to wonder if by being our brother's keeper, for example, we're not creating more, quote, "karma" for ourselves or being responsible to ourselves only. We may not be from the Western concept creating more sin. So if you would discuss these two and explain them from your own universal perspective it would be helpful.

GURURAJ: Now, this will shock many people of all traditions, Eastern and Western, when I make a statement that there is no sin. Sin is a misconception of the mind. Sin is something which you have done for which you feel guilty. And this very guilt is the greatest disease in the world today. It is not heart disease that is the greatest killer, and neither cancer. But the greatest killer in the world today is the sense of guilt. This very sense of guilt gnaws at your entrails and puts your mind into greater and greater confusion.

What do we mean by sin? What do we mean by sin? Any act that we have performed which would be none conducive to the society standards, is that a sin? Something might seem sinful in one country, while in another country it might not be sinful at all. For example, polygamy is not sinful in Tibet, while here it would be regarded to be sinful. So the concept of sin is a creation of man's mind.

Why did man create this conception? This conception was perpetrated on man's mind by various organized religions, like Hinduism, Islam, Buddhism, Christianity, in order to formulate a society that could stay together. So when they could not succeed in telling people, "love thy neighbor as thyself," that, "you are your brother's keeper," then they introduced the concept of wrongdoing wrongdoing and eternal damnation. So what have they succeeded in doing is implanting greater fear into the minds of people. While today all these psychologists, psychiatrists and gurus are trying to rid man of fear from their minds. So guilt is so much associated with fear.

Now, when a person thinks he has sinned...and then he does not really think, but he thinks that he thinks. Because thought is a creative process and how many of us are really creative? Now, in this process where man is involved he started believing that he has sinned. How can you be a sinner? Repeat to yourself over and over again, "I'm weak, I'm weak, I'm weak, I'm weak," and you will become weaker. There was one psychologist, Emile Coue, he started a clinic in France, where the only formula he gave to people was this, that "I'm feeling better and better. I'm feeling better and

better." Repeat that morning, noon and night as an affirmation. And great results were produced, where the sick person became better. So if you call yourself sinners, you are weakening yourself. By saying I'm a sinner, I'm a sinner. There's no hope for me. Eternal damnation. I will burn in Hell, and all these kinds of things. These are just creations of the mind. And in reality there is no truth to it.

So what is the truth? The truth is that you are divine. And Divinity knows of no sin. If we believe that Divinity or God is omnipresent, then He is present in every action of yours. He's present in every cell of your body. He's present everywhere. So where could there be anything that would be contrary to that which is omnipresent? And then, of course, they had to introduce the concept of Satan. If God is omnipresent, then where could Satan be? There's no place for Satan. There's no place for sin.

So people were taught since childhood to delude themselves into believing that, "This is sinful." And it is foolish to believe that one is sinful. And it starts with the mothers when they reprimand their children you do this, it's wrong; you do that, it's wrong. They should be disciplined, yes, of course. But that discipline can be exercised without making the child feel guilty that he is doing wrong. It reminds me of this burglar who spanked his child for stealing some cookies. So the child asked later, "Dad, I know what kind of work you do, and I took a few cookies and you spanked me." So the father replies, "I did not spank you for stealing the cookies, but I spanked you for leaving your fingerprints on the jar." [LAUGHTER] You see, so these fingerprints are in your mind.

So the entire training from childhood, through the church, through the schools, their teachings have weakened man and brought man into unnecessary suffering. They've brought about suffering where there should be no suffering at all. Now, whatever we sow we will reap. That is one of the injunctions. And which is a true injunction, for if you plant tomatoes you don't expect pineapples to grow. Right. If you plant tomatoes we call it tomahtoos, by the way. If you plant tomatoes, you will grow tomatoes, there's no doubt about that. But how does that affect you as far as your inward self is concerned, that inward self that is beyond the thinking, analytical mind?

So, what really suffers, and what really thinks that you have committed wrong is the analytical left hemisphere of your brain that tries to evaluate. In my opinion, wrongdoing is that which makes you work against the laws of nature; not the laws of man, but against the laws of nature, which brings you more misery. That is

wrongdoing. That is planting the seed in the wrong way, and not nurturing it so that the plant could grow. So what do we do with this mind that is forever thinking in this mold? What shall we do with this mind? What is the way out? Can anything be done with this analytical mind, the left hemisphere of the brain? So much can be done. We have twelve billion cells in this three pound brain box, and we are only using one millionth of twelve billion cells. And that one millionth part that we are utilizing is creating all the trouble. The rest is lying dormant.

So through meditation and spiritual practices, we awaken within ourselves, within the brain, the other cells that are lying dormant. And as more and more of the cells are awakened, we allow the mind to come through. For the brain is only an organ, the brain is not the mind.

There is only one mind, and that is the universal mind. That is the primal manifestation of the Manifestor. And this one universal mind, for the sake of categorizing, we take that one universal mind into sections. We call it the conscious mind, then we call it the other section the subconscious mind, and then what I call the superconscious level of the mind. Now, this superconscious level is universal. So in the universality of the superconscious mind each and every thing is connected. It is so connected that every action you perform will have a reaction somewhere else. If you stand on this side of the seashore and move the waves those currents will keep on moving, moving, moving to the other shore, because everything in this universe is connected. So when these psychologists have group therapies for some of their patients, they can do a lot of good for them because every mind is connected. The separation only rests on the conscious level and the subconscious level.

Now, we'll have to define some of the statements. The subconscious level of the mind is nothing else but thought patterns superimposed one upon the other. Thought patterns. Patterns upon patterns upon patterns, which in turn influences the analytical sector of the mind, and which in turn expresses itself through the physical body via its five senses: seeing, touching, smelling, hearing, etc. So where does the trouble lie? The trouble lies in the subconscious area of the mind which has been patterned by you to a certain extent, and also by the environment that you are put in, or the environment you come into contact with. Now, these patternings might go back many, many ages. Or even patternings of this lifetime. When we say, "many ages" that's good for people that believe in reincarnation. But you don't even need to believe in that. Fine. So you are nothing else but a bundle of all those patternings that are in the mind. Now, how to find peace. How to find tranquility. How to find that calmness. How to find that Kingdom of Heaven which is within. That is the quest, consciously or unconsciously, of everyone. Everyone is seeking that happiness. And yet these blockages that have been created by these patternings are those that prevents you from experiencing your Self, which by nature is nothing but joy. Now, what is the way out?

You know, I had a press conference in London about two years ago, most of the bigger newspapers were represented, and I said, "What our churches lack today is that they give people no experience whatsoever." They're just words, words, words. And half of the people just go to church to have a nice snooze. And half to show off their Sunday best. And others to meet their friends. What do they learn? Nothing. We want to fill the churches, not empty them. We want to fill the synagogues and all the temples. If only the priests could give people an experience of what Divinity is, and not just empty words. And this experience comes when you can go beyond the patternings of the subconscious mind.

So although the mind is a hindrance between you and your reality, it can also be used as a tool. And the tool is to have the proper perspective of life, and to stop this belief that "I am a sinner, and I am so guilty about this and that and that." Whatever has happened has happened and it's finished. People have to learn to live here and now. But how many people live here and now? Ninety nine point nine, nine, nine, nine, nine, percent do not!

Examine your mind sometimes when there are thoughts going on. And what are you thinking about? You are thinking about the past. You are reliving the past all the time in the mind: Auntie Mary said that, or Uncle John said this, or that happened at work, or this happened. Yes. So you live in the past on the one hand, and you project the past into the future and the present is totally forgotten. For the present is the only thing that should be important. Blake said, "Eternity in an hour." I say eternity in a second, for that very second is eternity. Do you see.

So, now, how does one learn to live in the present? That can be achieved through spiritual practices where you use the mind as a tool and bore through the patternings of the subconscious mind to reach that level of the superconscious mind where joy resides. And reaching there you draw from there its energies and allow it to permeate the conscious mind and the subconscious mind until it is shown in our daily actions.

All these belief systems were good two thousand years ago during the time of Christ, or five thousand years ago during the time of Krishna. They said "believe." In today's technological society belief is no good. Today's society does not want to believe. Today's society wants to experience. And that is why not having the experience, there is so much dissatisfaction. That is why there is so much diseases. And what is disease? To be at dis ease. To be at dis ease. So you are not at ease with yourself, and that is disease. But through a systematic, scientific process of spiritual practices you tap that reservoir of peace and tranquility and bring it back through the patternings of the mind; for the patternings cannot be destroyed, but they can be discarded. They can be discarded and then that very force of the superconscious level penetrates and infuses and permeates the conscious level of the mind, the thinking mind, and all its thought would become productive and creative and therefore peaceful. And this peace, in turn, starts permeating all the bodily functions and the disease disappears. Do you see.

So one of the ways to reach the superconscious level is through spiritual practices. There are other methods such as devotion, analysis, things like that. But it will all end up eventually into spiritual practices. For by doing spiritual practices you are automatically becoming devotional, you automatically develop a new perspective, you automatically develop a greater awareness where you can look at life as it is.

And when you can look at life as it is, you would be able to accept life as it is. And that is the quality which is missing: acceptance. And when acceptance is missing, then all the fears start ruling. Turbulent, turbulent as the waves of the

ocean. And you cannot get rid of the waves, the waves would be there all the time, but become a surfer and enjoy the waves. Do you see.

So this world cannot be changed. There have been many, many reformers that have come and gone. And yet this world remains the same as it was two thousand years ago. Technological progress does not mean that man has evolved more. Yes, the mind has been more developed, but the quality that is needed is the unfoldment of the heart where the heart and the mind could combine with each other. And that will be the only salvation in our times of nuclear inventions. So collectively this world will be as it has always been, but individually great progress can be made through spiritual practices which brings you to an integrated state.

All our problems are because we live fragmentedly. This I say over and over again. So from fragmentation we proceed to integration, where the mind, the body, and the spirit acts in harmony; for there is no division between the three. Therefore today there is such great need for holistic health, where the mind, body and spirit is regarded to be a continuum and not three separate sections. Up to now all physicians have divided up, separated, the body from the mind and the mind from the spirit. But a greater awareness is taking place where people are being treated holistically, where realizations are given how to infuse the force and the power of the superconscious level of yourself into the other levels of your existence. And your existence is immortal, it's eternal, indestructible. And science has proved over and over again now that you cannot even destroy a single atom, for the atom too is eternal. No one ever dies. I speak of life, never of death. There is no death, it is just transforming. It is just discarding an old suit and putting on another suit, for that which is within you is forever immortal.

Now, in this immortality where is the place for sin? For immortality itself denotes omnipresence, eternity. Omnipresence, immortality is but the same thing, used as words to portray a different aspect, a different meaning of the same thing itself. Do you see. So nothing is destructible.

Now, when we penetrate the various patternings in the mind, or misunderstandings or misconceptions that we have brought upon us...and this is truly so, that anything that happens to us has been brought upon us by ourselves. The conditions we live in or our environment is always blamed, but if you are strong enough not to take in the environment, then nothing can effect you. Do you see. My mother did this and that to me, my father did this and that to me, my boss does this and that to me, and therefore I am like this. It's a false concept. I am like this because of my own karma. I have attracted to myself the circumstances in which I am. So that is acceptance. And when you accept this, automatically, its blood brother, surrender, walks in. What do you surrender to? You surrender to the force that is within you. You don't surrender to any guru or any spiritual master, you surrender to the force within you. And the guru or the spiritual master helps you to accept and to surrender to the Divinity that is within you. Yes, love and devotion does exist between pupil

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and guru, fine; as it would exist between friend and friend, or husband and wife or mother and father. But the true surrender comes from within you.

Now, this too must not be a mental concept, for you are piling patternings upon patternings. By accepting concepts, you are only changing energies, you are shifting around energies. What we need is realization. And what is realization? A total assimilation of an idea. It's like food. You eat food, it has to be digested. But even that is not sufficient. It has to be assimilated into the entire system to produce the energies that are needed by the body. That is assimilation. So it is not ideas that are sufficient. And the very assimilation I speak about is experiential, where you experience within yourself spontaneously the acceptance and the surrender to yourself. And when I accept myself, then I will start knowing myself. I always say people tell you be like Krishna, be like Christ, be like Buddha. I say, "No, do not be like them." We don't want second rate Buddhas and second rate Christs. But I say, "Be yourself." Be first grade John and first grade Mary and first grade Jean and Jane. That's the only way you are going to know yourself. And this is not contrary to any religious belief. For I always say, "If you are a Christian, become a better Christian; if a Buddhist, a better Buddhist; a Hindu, a better Hindu; but above that all become a better human being." How are we going to do that, to become a better human being? It is not by the actions that you do that you are a better human being.

We have many do gooders in this world and that would go peddling around for charities and old age homes and blind societies. They are doing something, fine. Good. But what is the motivation? Is the motivation ego inflation? Hm? Or is it a surrender to themselves of a greater, higher self within themselves by expressing this in action in serving others? So, motivation. What controls motivation? The patternings of your mind. We come back to square one.

All problems in this world, all individual problems, are because of misconceptions guided by the wrong patternings in the mind. Now, if you have to remove all these layers one upon the other, another one, another one, it will take you a million lifetimes. Do you want to wait a million lifetimes to be happy? We want it here and now! That is the teaching we need today: that it can be achieved in this lifetime, that we can become integrated beings in this lifetime.

So, man has that ability within himself. Using the conscious level of the mind, and utilizing those energies through a systematic way to tap that reservoir of bliss, the superconscious level, to tap that reservoir and bring it into our daily lives. Belief patterns are not necessary. We do not want to believe in God. Forget it! We do not want to have faith in God. Forget it! But become living gods, that's important. You want a living God, not a conceptual God. A living God that knows of joy and bliss, for that is the nature of Divinity. And you are that! Thou art that. Tat twam asi, they would say in Sanskrit. Thou art that. But the door has to be opened. You must extend your arm to knock, and it shall be opened.

So what do we do? Do we keep on saying that we are miserable beings? Do we keep on saying that we are rotters and there's no cure for us? There is! For you are not sick, you are not ill! The illness lies in the imagining, in the image making that is produced in your mind through these various patternings.

If something is adverse in your life, why look at the adversity only? But know this, as you would, that there is an opportunity in every adversity. But our minds will dwell all the time on the adversities, and not looking around the corner to see the opportunities of life. So the only way one can do this is not with the conscious, analytical, left hemisphere of the brain. One has to dive deeper within oneself to get that energy, to find that wholeness. And it is so simply done. It is so simply done. I always say it is so simple to be happy, but so difficult to be simple. Yeah. You see.

We add on these complexities to our lives. No one needs to suffer. No one needs to suffer, for you are children of God, you are divine yourselves. And when one approaches the world with that attitude that I am divine, then everything changes for you. Your entire perspective changes. But you need the experience of it. And the tools are there. The tools are built in within you.

I have a very favorite story of mine. There was this one man who used to go to a cafe, a restaurant, very regularly and he used to buy a tin, a can, of Coca Cola. And then he used to order the can, sit down, and take out a can opener and open the can and drink his Coca Cola. Now, the shopkeeper was watching this for a few weeks, and it perked his curiosity that the can has that little thing there, whatever you call it, to open it, but why does this man use a can opener? So the shopkeeper could contain his curiosity no longer, and he asked this man, he says, "Sir, you know, on that tin there is this little thing by which you can open the can. Why do you use a can opener?" He says, "That little thing that is there to open the can is for people who haven't got can openers." [LAUGHTER]

So why do you want to use can openers when you have the built in devices within yourselves? And this does not require any great intellectuality. It could be anyone. It could be a university professor or a street sweeper. [END SIDE ONE]  
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