

## RIGHTEOUSNESS

INTRODUCER: This is a Satsang with Gururaj Ananda Yogi, USA 1981, Number 25, recorded at the Brethren Center in New Windsor, Maryland.

GURURAJ: You know these two women were discussing their husbands middle aged, more or less in their 40's so the one woman says that married an ignorant man, she says, "You know, for my sake my husband became a scholar in two years." So the other woman says, "Oh that's nothing! My husband became an ass in two days." Good. What shall we talk about this morning?

QUESTIONER: Beloved Guruji, when Jesus....

GURURAJ: Ummm, Bible questions again. Carry on.

QUESTIONER: .... he went to John [to pick up ties with John?] [???] recorded these words: Suffer it to be so now for thus it becomes [???] fulfill all righteousness. What is this righteousness, and has water a significance to us today other than just a simple way of cleansing?

GURURAJ: Good. What is righteousness? Despite the fact who went to who, the important point there is what is righteousness? Now this is normally interpreted in the term of moral laws set down by man. But that is not necessarily righteousness righteousness, to be right. For example, the American people drive on the right hand side which I think is wrong because we drive in on the left hand side. Righteousness is a quality where one, without any premeditation, just acts according to the laws of nature. That is righteousness. And that recognition or cognition of righteousness should never be governed by the environment or that which is said by others that you must be righteous by doing this or doing that. The decision that one makes for oneself determines righteousness.

Many times people act in a certain way which they know in their hearts this is not the right action, yet they would do it for certain gain. Like a furniture salesman, he knows that this person with his earnings will never be able to pay the installments, and yet he'll push the furniture with slick talk; he'll push the furniture, make the man sign a contract and it will end up by the furniture or the car just being repossessed by the business firm. Now that is wrong action. That is not righteousness. Yes, by all means, sell the furniture if you are a furniture salesman, but sell it to those that could afford it

not so that you could just boost up or gain your commissions. So, in righteousness the quality that should not be there is selfishness. Good.

So when a person does a righteous act there is something else that could also happen to the person which we call self righteousness. Now that could be a negative quality. You do something and you get inflated. You say, "So self righteous am I." And that is where you are not righteous at all. So, righteousness implies non selfishness and if there is non selfishness there would be selflessness. So any act performed with the attitude or the spontaneous action of selflessness is righteous and not that which is determined by the Torah or the Bible or the Vedas. Certain things might have been good at certain times, other things not good at other times. Things change from time to time and clime to clime. It would be righteous for a person to perform a certain act in a certain period of time in a certain age, and yet in another age it would not be righteous at all. So, when a person feels within his heart that I have not been righteous, then he is selfish; because of the selfishness he would enter into self condemnation. So, that so called righteous act, you know, gathers unto itself as we discussed during this week how a negative thought would attract to itself so many negative thoughts, and then you are nothing but non righteous. Good.

So here self condemnation begins because I have done this because you feel that you should have not done that. When that occurs you start feeling guilty. And then we spoke about guilt. Like this, it becomes a vicious circle and circle keeps on expanding and expanding until you become so muddled and so confused that so many emotional imbalances occur. That is the one angle. Now, why do you want to be righteous? Who says you must be righteous? If your heart says you must perform a certain action, by all means do it it is right for you. I mean that does not mean license to kill, Double 07 it does not mean that. But very truthfully and sincerely if you feel a certain action is right.... When you spank a child you do not mean to hurt the child, but you are performing the right action to teach the child some form of discipline. For that very strapping of the child might hurt you more than where it hurts the child, where the passerby would say, "Look how cruel this woman or man is beating up this little child." You see? So, righteousness is never to be judged in others or the opinion of others. We must find that for ourselves.

Going to New York if you feel it would be right to take a walk on 42nd Street and Times Square alone if you feel that to be right at night then you exercise discrimination there, that it is all right to take the walk. But what would be the consequences, if any? Take the walk, but then if you feel that to be right but that feeling of rightness must be accompanied with fearlessness. So you can be right, but that right must be so implanted in you, that thought of righteousness must be so implanted in you that all the other things that could associate itself with that feeling of what is right must be taken into account, or otherwise you just assume that you are right. So here a fine discrimination exists. Oh, it would be right to take nothing wrong to take a walk down Fifth Avenue or Times Square in New York at night, and

if you are fearless, do it. But if you have the slightest of fear that you'll be mugged, then that very right would be wrong for you. Why go and put your foot into trouble? You see.

So, let righteousness be done means exercise one's discrimination so that that very action would be in accordance with the laws of nature: non injury to others. Taking that walk in Times Square at night you would be the one, if mugged, the least injured. The mugger would be more injured because you have been instrumental in giving him or her the privilege of venting his or her beastly feelings. So, you see how our actions and our sense of righteousness not only helps ourselves but also those around us? So, righteousness and self righteousness are two different things. Many acts are performed in the world today in the field of business, in the field of economics, in the field of politics where these politicians might feel so self righteous. The place where I come from they feel totally self righteous to allow apartheid that discrimination not on merit, but on color. And they feel very self righteous about it. The churches some churches, a particular denomination to which most of the members of Parliament belong they feel so self righteous so that they even preach it from the pulpits: that humanity is not one, but they are different. So there must be the separation on color. You see?

So, what is self righteousness really? Self righteousness which one feels within oneself would also be a projection of one's own particular desires and could also be a sense produced by that self preservation instinct. Then you feel you are self righteous in doing what you do. Now, how does one get around this? How does one get around this? Just be yourself. And if you are sincerely and truthfully yourself, as we have talked about on this course, then every action is a righteous action; for really being yourself does not imply anything to do with the mind. It implies from working from a deeper level from a deeper source where everything is in accordance with nature, for at that level, through spiritual practices, one reaches the unified field which Einstein spoke about where you realize that every atom is connected to the next atom and whatever is done by you rebounds back on you. So that is to be righteous.

Theologies have a totally different idea of righteousness. They function on all the do's and the don'ts that are prescribed by them. And there was a good reason for these injunctions. There was a time when certain things were going on and to stop them one had to put great emphasis on these don'ts. Even our Ten Commandments, they are very very beautiful, but their assertions are always from the negative angle: Thou shalt not, rather than from the positive angle of thou shalt. But that was necessary for those times very necessary and for many people they are necessary today to preserve a certain equilibrium in society.

I would rather think of rising beyond the do's and don'ts. That is on a lower rung that is good for little children not so little children in their naughty adolescent stages: you do this and you don't do that. And that discipline is necessary. So, all the do's and don'ts act as a stick. As I always say, everyone is a good driver if there is a traffic officer behind him. Yes.

Yes. You're a good driver, wonderful driver then you don't make mistakes, you don't cross a red [row?] button, you will signal when it is necessary and all that because the traffic officer is there behind you. He is seen through the rear view mirror. Now why do we have to use this rear view mirror? We drive well because of fear that we are going to be ticketed. So, you'd be performing righteous action by driving in the right way because of fear. Now we want righteous action because of love, not because of fear. Therefore all these different gods are invented by different theologies that instill fear in you: the wrathful god, the jealous god you've heard of all these things. So they want to put you in line by fear. And that very fear that theologies instill in people is the downfall of religion. Religion, as Vivekananda has said, has done more harm to the world than good. In the name of religion so much bloodshed... you'll find that in Islam; you'll find that in Hinduism; you'll find that in Christianity you remember the Crusades and all that. More harm has been done. And, then when theologies became organized... nothing wrong in organization, but it became a business. The biggest businesses in the world today are religions. The wealthiest organizations in the world today are the religious churches. There is more money in the Vatican, more wealth there, than all the whole of Italy. Yes. It is so. You'll find that. I mean, we could name everyone, hm? Yes. Instead of teaching truth, they teach a kind of truth because to me everything is truth, but there are differences in degree and not in kind. Even in your path of evolution as you progress you are developing from a lower truth to a higher truth, for if, to say again and again, that if Divinity is omnipresent and if Divinity is truth, then it is everywhere; there is nothing else but truth. But because of the impressions and samskaras, one sees it not in its totality. So, in not seeing it in its totality, it is a lower truth but it still is involved in the Divinity. So one progresses from a lower truth to a higher truth.

Now, that is where religions have really fallen down. I would like to see churches being filled rather than disco clubs and night clubs. They're always filled, but not churches. Like this one story Mary told us last night. I was on one trip to England and there in their town of Bradford they wanted to hire a hall for a lecture from me to the general public. So this person on the other side of the telephone this we'd discussed yesterday over dinner this person on the telephone said, "How many people do you expect?" "There's about 300, perhaps a bit more, we don't know." So the lady on the other side says, "Well, that's very good, but I don't think the Vicar is going to like it very much because when he gives his talk there's only about 10, 12 people." You see? I would like to see churches being filled rather than empty, but the thing is what is the church offering today. They're offering things today which are perhaps not what is needed today. Not to say that truths are not eternal, but we are talking of how truths are interpreted to the masses. They keep on with the old style: believe, believe, believe, and if you do not believe, there's eternal damnation. Firstly, they don't know what belief is all about. They cannot explain you what belief is all about. Perhaps some words, yes, fancy words to cover their ignorance, and then they say if you don't, they threaten you: eternal damnation. How can there be eternal damnation in that omnipresence of Divinity? Right. What the churches have to do in order to lead people on the path of righteousness is to

give them experience to experience righteousness, for righteousness is synonymous with truth. Truth activated is righteousness. Truth then ceases to remain an abstract quality. It becomes a living truth and that is righteousness. So if churches today of any denomination or any religion if they start giving people some experience, according to the capacity of the person, of course, but some little experience what truth is about, then the churches will become more filled. They will be filled. Yes. And I would love to see that happening. Yes.

Any path you choose is a righteous path if you understand it well and if it is interpreted to you well. If certain aids are given through experiences of the church leaders, then you will start believing the things they want you to believe in because you've experienced something. Tell a child this old story tell a child not to touch the stove. Tell him that and he will go and touch the stove and burn his finger. Yes, he will. So the child does not believe you. But after he has burned his finger then he will believe mama and papa that said, "Look, do not go and touch." And the same thing applies not only in pain, but in joy. Give the experience of joy. Let the heart expand. But then these priests if they don't have... these spiritual teachers if they don't have spirituality in them, how could they impart any spirituality? They're just empty words, words, words. Like some great poet has said: "Words, words, words and nothing said." Now this is what happens all the time, you see. So the path of righteousness must be discovered by oneself. Listen to all. Listen to everything. Do not enter any form of fanaticism or dogmatism. There was this one fellow you know, giving that speech. He says, "Down with Hinduism; down with Buddhism; down with all the isms, fanaticisms, down with dogmatism." So one old woman sitting in the corner at the back of the hall shouts, "How about throwing in rheumatism?" Yes. Good. So, I would say words. Try and understand. Read about everything. Learn about everything. You just don't need to listen to what Gururaj has to say. No. Have an open mind because I want you not to be my followers. Remember that. I want you to be followers of truth, seekers of truth. And if what I say to you rings some bell, strikes some chord in your heart, let that chord reverberate and be filled with that music. Get immersed in that melody. Fine. But have an open mind. Always have an open mind. And then only will you be successful in your search for truth which is righteousness. You see how it works?

Today it is such a tragedy and it pains me. I remember going to one ashram and one of the people that was with me asked the supervisor of this ashram here in America "Would you like Gururaj to speak in tonight's satsang? He would gladly do it if you would like him to." I like to speak, I'm a blabbermouth. So this person was refused. He says, "No, in our ashram no other guru is allowed to speak. Only our guru is allowed to speak." What was that guy afraid of? That I'd take all his chelas away? Idiot! Blooming ass! No. Truth is truth! And certain people, according to their minds, require certain kinds of teachers. Yes. Certain kinds of teachers are necessary for certain kind of people. Yes.

So, in every field certain kind of psychologist would be good for a certain kind of patient while even the world's best psychologist might not be good for that same patient. You see? You see? So, on the path of righteousness, one must travel with an open mind. And one must experience. There's a lovely little story told by Ramakrishna. A whole lot of botanists, a class, went to mango orchard and so they took out their pens and pencils and they started counting how many leaves on the tree and how many branches there are of that particular mango tree and how many veins are in each leaf all that while one fellow plucked a mango and he sat in the corner and he was enjoying the mango. Which is more important counting the leaves and the branches, or really getting into the mango and enjoying it? And that is what life is for. That is what truth is all about. Truth is to enjoy. Rightfully that right is yours, therefore truth is righteousness. So, enjoy the truth by personal experience and even if it happens that that personal experience has not been too conducive for you, remember that that adversity in that particular situation in life is also good. It leads you on onto the path of righteousness. Sometimes you learn more and most times I should say you learn more by adversities than by opportunities. So, regard the adversity as also right. So there again we come back to attitude. What is our attitude towards righteousness? Black is right and white is right. Heat is right and rain is right. All is right! And all is righteous! It depends how we look at it. So, when something adverse comes along you feel nervous in New York. Good. Feel more nervous I would say. Or how else are you going to rid of that fear that is there? Not by escaping it, not by shutting yourself up in the hotel room. No! Get out! Yes. You don't need to go into dangerous places. Get a touring bus that shows you the sights of New York a guided tour, a whole group of tourists together that picks you up at the hotel and drops you back at the hotel. But get out. And like that you'll get out of all kinds of fears. In the beginning a bit of assistance, hm? A friend is with you nice friend you'd meet on tour and he's with. Later you can walk alone. That is what gurus are for. You fear the path because it's an unknown path to righteousness and that deep joy. Here's a guru walk with him. He holds his hand. He won't let you slip. But afterwards the guru kicks your ass and says, "Right, now go! You walk alone! It's about time you grew up!" You see?

So, the search must forever be there because if you were not a seeker you would not have been born. You have been born to seek to seek for truth, to seek for that path that leads you to the truth which is righteousness. Approach life with a totally open mind and think everything is right. The murderer is right. The rapist is right for himself, perhaps, not for society. That might be that necessary experience for him to give him a job. It's all these things come in people's lives and they go. Therefore we always teach of observing, not observe this tenet or observe this do or don't, these do's or don'ts. Not those observances, but to

observe what life is all about all that which is happening around us those that are adverse and those that are not adverse just observe. And by this very practice of observation true observation one learns to go beyond that, to rise

above that, to rise above that. And when you rise above that, you know what righteousness is, and when you know what righteousness is, when you become righteousness, there is no judgment left in you, there is no condemnation left in you, for all is well. All functions within the framework of this system which some people call divine will or a scientist might give it some other name the laws of physics in the tangible world. So all is right. All is well.

Twelve o'clock. That's also well. I am so happy to have been with you and I'm not leaving you. I'm taking you with me for you are always with me. A friend is never apart from a friend. It's one heart beating in two bodies if you'd like to put it that way. And the greatest binding force is that friendship, and true friendship is love, perhaps in a limited way for some and for some in a more universal way, but that individual bond exists. From the source, from the center all these millions and millions, five thousand millions strings from the center and we are all each and every one of us dangling on the string dangling on a string connected to the Source. We the puppets, He the puppeteer; and we dance a beautiful dance in the hands of the Creator's puppeteer.

Thank you for being with me. It's so nice to be with you. I shall always be with you. Namaste and all blessings.  
Namaste.

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