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## THE RIGHT TO LOVE

GURURAJ: What shall we talk about today?

DOUG: Allison has a question for us.

CHELA: [Speaking far away from a microphone.] Beloved Guruji ...

GURURAJ: Namasté.

CHELA: We hear what people think about people's rights [Unintelligible.] ... every child has the right to become. [Unintelligible.] ... but this seems to run contrary to the laws of karma whereby a child chooses his parents and his society. Are we in fact born with any God given rights, and how can we best help another with ... [Unintelligible.]

GURURAJ: Beautiful. There are, there are no God given rights. Why blame that poor old chap up there? Why is someone supposed to have rights and the others not to have rights? Everything is dependent upon one's karma. Karma, in general terms, would mean action performed. But what kind of action? And who can evaluate action? Who can evaluate action, for the action of one might be anti nature while the action of another, the same action of another, might really be in flow with nature according to his state of development, according to his unfoldment. So as the old saying goes, "Whatever you sow, you would reap."

So when we say every child has a right to be loved, what right are we talking of? Are we talking of the actions that were performed by the child in a previous life perhaps? Yes. But behind all actions, good or bad... for good or bad are only determined by man's mind. It is only determined by man's mind. There is no such thing as good or bad. These moral laws were created for a certain kind of stability, and stability in society varies from time to time and clime to clime. But behind the concept of the law of karma, there is a force and a power which is Divinity, or in other terms, love. So being born of love, being constituted of love which is the essence of man, everyone has the right to be loved and to love.

Now why should we create a distinction in loving and being loved? That distinction is also from the mind and not from the heart. And the greatest blockage the heart could find is the mind. The mind creates the distinction. Why does he not love me? Or why does she not love me? Or why is the child not loved? Love is nothing but living. I see love in everything. Even in hatred there is love. Even people that would blaspheme me I see so much love. What is better: to

be totally ignored or to be despised? Because when a child or any person is despised, remember you are in the thoughts of that person. And what is the basis of all thought? Love. So it is not a matter of right: that I have the right to this and I have the right to that. No. I am that, and I am this. I am thee, my beloved. Where is the separation? In your mind you might feel that "I do not love the child," but who says you do not? Who says? Even the most mundane form of attachment, attachment to material things, worldly things, also has as its basis a love.

So with this divine energy that is within, with this love that is within, karma plays on the surface of this love. And karma has its way. And we have to reach beyond all karma to find the essence. For karma of man has only to do with his physical and his subtle body, sthula sharira and sukshma sharira, the gross body and the subtle body. That is the only area where karma can function, and that is the only area which is subjected to the law of karma; but not the real self in man, the spirit in man, the heart in man, the love in man. So it is not a question here then now of the right to be loved. "I have the right that my wife must love me." No, that is totally wrong. But I have the right to express my real self to my wife in the form of love. Why must I worry if someone loves me or not? Whatever I do, whatever I think, that is what I have to do. That is my right, and right is to be oneself. People say and I've said this before they tell you, "Oh, be like Buddha. Be like Christ. Be like so and so." But no one says be yourself, your real self, your real, essential, fundamental, basic self. And that is you. And that is love. So all action is performed on the surface, be it of any nature.

How can we judge? Judge ye not that ye be judged. How can we judge why a murderer murders or a thief steals? Are those perhaps things or hurdles on his path in the law of karma to do those things, perform those things? And have you not been a murderer yourself? Have you not been a thief yourself? Have you not? What do you know what has happened beyond this point of time going back? What you have gone through? What you have been to make you what you are now?

So where is the question of right? It is the child's right for protection because bringing the child into the world, it is our duty to propagate the species in as much a loving way as possible. So love plays its part, and karma plays its part.

There's a little story told to me day before yesterday by a matron of over sixty, and I believe she heard it in church. Now this Nasrudin was taken on a tour of a place beyond this world. And there they found Reagan, you know, chained to some beast. And Nasrudin says, "Oh, what is this? Why this?" So the man in charge replied, the guide replied, "Well, he was not so good." They went on further, and they found Carter chained to something horrible. So Nasrudin asked again, "Why this?" So he says, "Well, he was not so good." And they went a little further, and they found Nixon chained to Bo Derek. [Laughter.] Now here Nasrudin couldn't understand this. [Laughs.] So he asked, "Why is Nixon chained to Bo Derek?" So the reply was this, that Bo Derek was not so good. [Laughter and applause.]

So each has to pay for their own karma. Ahhhh! But to take the ups and downs of life in its true beauty. For is there no beauty in that which is down? There is. Is there no beauty in that which is up? And after all, what is up and what is down? Your mind is fluctuating, forever interpreting, interpreting, pains and pleasures. There would be no pains and no pleasures if you did not have a mind to interpret it. That does not mean go off your mind. But go beyond your mind. And that is what our teachings are all about. For once these little mental quirks are transcended, there the real beauty of the spirit is found.

Jesuses are many. Many of them have come to this world. Buddhas are many. Krishnas are many. But the Christ is only one. The Christ is only one. That eternal consciousness, forever and forever manifesting itself through everything, through the child that is loved or unloved. Total manifestation of that divine force at every moment of man's time. For in that realm there is no time. So here in the ocean of timelessness, time plays.

And what a drama it plays. Are you a participant in the drama, or are you the audience? That is the question. If you are a participant and acting in the drama, then know that you are acting. You can play the part of a murderer now, and tomorrow you will play the part of a saint. But you are you. So the actor becomes an audience unto his act. He observes. He observes the action that he has to do, obeying the direction of the great director.

Now when man lives his life truly sincerely, whatever action he performs will have no binding effect. Now by truly and sincerely it means not with attachment. Not with attachment. You are entitled to your actions but not to the fruit thereof. And man's misery starts in his mind when he expects the fruit. The fruit does not belong to you. The fruit belongs to Divinity. Like the beautiful tree I've seen in Doug's garden, the plums are so beautiful and rich and so lovely. But the tree does not partake of them. I did. He did. Betty did, and the friends did. But not the tree. Whose fruit is it? Not mine or yours. Now if that understanding can be had that I have been given a body and an intellect, thinking power let me act the best I can. But whatever fruit it brings, rotten or good, it is not mine. It belongs to Divinity. And then the action becomes non binding and non hurtful, for here you are offering it to Divinity. So therefore, we say God is merciful. He accepts every action of ours if it is offered as fruit to Him at His altar. Then where is the hurt? Where is the misery? Where is the sorrow?

Then if all is offered, and then when one progresses from offering the fruit, you start offering the action also to Divinity. And when action is offered, what happens is this: that you are in constant remembrance of Divinity. In constant remembrance of Divinity. For even through the instrumentation of the mind, you are aware that the actor is divine, the action is divine, and the fruit thereof is also divine. So first you start off consciously offering until it becomes a spontaneous offering unaware of the offering. Then you are not aware of the offering either. It just is. Isness into isness brings about isness in this little me-ness. In this little me-ness and meanness. That is the process. So in every

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action if there is a remembrance of Divinity, then automatically you do not act anymore. You become a non performer. He is the performer, and that is what is meant by going beyond your ego self. And this can be applied by a murderer too. This can be applied by a thief also. This can be applied in every act, for Divinity knows no differences between one act from the other. That neutral force knows no differences. Do you see?

So when we talk of spiritual practices, the most important is gurushakti. That is the grace one always remembers. That is the most powerful practice on earth: drawing from that grace, becoming consciously aware of that grace until you become grace. Don't we love graceful people? But then our interpretation of grace is so different. A person is graceful, polite, well behaved, does a curtsy to the queen. Yes. But to be filled with grace is something so, so different. That is gurushakti. Remembering the abstract through the means of the concrete, for what else can you conceive of if not the concrete? The universal force is there all the time.

And some people have to be knocked very hard. We call it growing pains. And sometimes gurus, real gurus, they can be rascals, real tough. Teach us in various ways. "You haven't the patience? I'm going to teach you patience, my son." Many ways of doing it. Good. So what we need is grace. And who can say the unloved child is born without grace? For it is only grace that exists. And the other name for grace is love, divine force, divine energy. It all boils down to one thing: that nothing exists apart from Divinity.

Now when some people are knocked, they are reminded that they are not doing their duty as they should. One day in the church the church was crumbling down, and the priest was making an appeal to build a new church. So he spoke to the people. And there was a man there, a very wealthy man, a pillar of the church. And he got up, and he said, "I'll donate five dollars." So at this very moment, at this very moment a piece of the plaster from the ceiling fell down on his head. He got conked. So he said, "Uhh, uhh, uhh, not five. Uhh, uhh, uhh, five hundred!" So the priest on the other side prays, "Oh Lord, hit him again." [Laughter.] So constantly in life we come through so many difficulties. But how do we view these difficulties? That is the question. That has to be understood: that in this difficulty that I am faced with is there an opportunity there for me to grow more, for me to develop, for me to express the real me that is within this little me? It is only by exaggeration that man suffers, because there is no great difficulty at all. No great difficulty in anything. No great difficulty. It is our imagination that plays havoc. And yet imagination is such a wonderful thing. The greatest paintings have been created by imagination. The greatest poems have been written. The greatest plays. All great things of real cultural value has been produced by this thing called imagination.

But when used as man uses it now, he feels misery. And who is to say that that misery that he feels is not required? So here what happens is this: that when man becomes very miserable, when he reaches the point of desperation, then he turns upward. You see the great purpose of this creation, this manifestation: that in everything there is a purpose. And

that purpose has been there all the time, for this Divinity can never remain static. It is forever in motion creating universes upon universes, dissolving universes, preserving them, re creating them. This is the way things function in all this that we see around us and all that which is beyond us. Only one saving factor is recognizing this grace first consciously by directing one's attention to a focal point, drawing upon a channel which is called gurushakti and bringing to us eternal energy. Power. Not the power that moves this world, but the power that moves the heart into greater understanding and greater love. For in its final analysis, all is but one. All is but this consciousness. Call it Christ consciousness, Krishna consciousness, Buddha consciousness. Any label you want to put on it, put on it.

So man's mind starts with a belief pattern. From there, from the belief, from a formulated idea, from a formulated ideal ... Which is not always right because the question would come, "Who created God?" Did God create man, or did man create God? Did God create man, or did man create God? Yes. Both are true, for man is none apart from God. One could never exist without the other. So in primitive times perhaps ... and there's been no primitive times really. Today we use knives and forks and... do you think we are more civilized than the man that eats by hand? No. No. No. But he had to have something to hang onto not yet having the consciousness to recognize something greater than himself. So that is how he created a rain god because they needed rain for food to grow. He created the river god, the mountain god, all kinds of gods. And that is how the concept of God began. And as man's mind evolved and broadened, more subtler and subtler concepts came about in man's mind.

But the true God, if you wish to call It that, has nothing to do with man's mind or his ideals. And that is another great problem from preventing love to flow because people see only with their rose colored glasses. A child thinks, "My father must be such and such." He has a mental ideal. I have a very good friend in South Africa. A big business man. A very brilliant man. And he is very good with his hands. He has a workshop in his back yard and makes all fine things. Now he has a son who has a friend whose father is a university professor. So the university professor's son tells this boy whose father is good with his hands, he says, "You know my father is so stupid." Referring to his father, the professor. "But your father is so clever. Look at the beautiful little chairs and tables he makes." You see the concept of the child's mind? What has appealed to the child? Not the applied mathematics that the professor teaches all those abstract ideas who has swallowed all the philosophies of the world. Such great intellect and thinking power. To the child his father is stupid, but this man that makes all the lovely toys and tables and chairs, he is so beautiful and wonderful.

Now we are all like that child. We have certain concepts and certain ideals that a guru must be like this, a church minister must be like that. They must not walk on the ground. They must not go to the toilet. Ordinary people. Buddha was ordinary. Jesus was ordinary. Krishna was ordinary. They did all the things that you and I do every day. They have their

biological needs. They have this. They have that. They are human, human beings. They are human beings. Fine. But through that limitation of a worldly body and mind, something pours through them: Divinity pours through them. The mind then just becomes an instrument. Great teachers and gurus never speak from the mind. They never speak from the mind. They speak from the heart and use the mind as an instrument to portray the feelings of the heart so that it does not just appeal to the mind but strikes home at the roots of the heart, strikes the chords into a beautiful symphony of love. And what can there remain? Can separation exist? Can the child fight for the right to be loved, or the parent fight for the right to love the child? After all, whose child is it in the first place? Is it the mother's child, or is it the father's child? No. No. No. It is God's child. And the father and the mother have just been instruments in bringing you and me into this world. Just instruments. And thank the Lord for using us as instruments.

And then in the minds of the instruments so much selfishness is there. "Oh, I'm going to educate my child so he becomes a doctor or a lawyer or a mathematician or an engineer." Why? Why? Not for the child's sake in most instances there are exceptions but so that people could say Mr. Jones' son is such a brilliant man. Mr. Jones comes first, then the brilliant son comes second. You see this ego pleasing, this, this fostering of that mind with its thoughts, with its idealism, this projection. And the parents feel proud. "Oh, my son is a great footballer or a great what have you." Yes. But none of us say, my child is a good human being.

We do not teach of religion. We teach of humanity. I would never say become gods on earth, but become human. Human. That's what we want. And that is most conducive to the joy that is latent in us. It's bubbling. It's bubbling over. We just have to pull out the cork. That's all. Pull out the finger from the bottle, and see how it just bubbles like soda water. Just bubbles over.

By the way, do any of you know how the word "soda water" originated? Well, Nasradin says that when Moses struck the rock, there was an American there, and he says, "So, da vater." [Laughter.] Yes.

Now when this bubbling takes place, when we well over, let it not be like soda water bubbles they become still again but an effervescent brook, bubbling all the time in its divine divinity so that the fruit of Krishna's music could be heard forever and ever. The love of a Buddha is felt all the time. And Jesus' compassion, love, self sacrifice is felt.

The greatest sorrow of these great gurus was only this: that they had to remain ninety eight percent perfect only. They had to have the two percent imperfection. That was their sacrifice and suffering for mankind, for they had to be the sons of men, the son of man. That was the great suffering because they had the ability in them to become one hundred percent perfect and merge away in that Divinity where this mind and body is no longer necessary. But they retained it for the purpose of teaching this divine message, this divine experience of the love that they experienced.

So when, when it comes to the love relationship between children and their place in society, it is necessary. In the relative terms, in relative terms, the child has a right to be loved until it develops a consciousness. It's like a growing plant that has to be tended. Sometimes you have to put a stick next to it and tie it up so the plant might grow straight. I was told something lovely yesterday I was chatting with Doug that someone planted a plant. And they took a branch of a fig tree as a stake is that what they call it? so that the plant could grow. The plant never grew, but the fig tree branch stake developed into a fig tree. How beautiful. And that happens to a lot of people. By tending for the child, how much don't you develop? You see the purpose behind it? So who gains more? You gain because bringing up that child even if your concept is that the child has the right to be loved, or even if it is to the contrary, you are still gaining because there your love for the small child has to be unselfish. It has to be unselfish. Then it would be a true portrayal, true action. Now this action when it is unselfish becomes automatically an offering that we spoke about a little while ago an offering to Divinity because you are seeking no return. You see this wonderful opportunity Divinity has given us to bring forth a child so that we could tend this little plant into a big fruit producing tree? How thankful we are to the Lord. And then some of these gurus come around, and they talk of celibacy and all that rubbish. No. No. No. A great purpose can be served. Divinity can be found in everything, in every action, in every mode of life, even bringing forth a child. Even making a pair of shoes to its utmost perfection according to your ability is also bringing you nearer to Divinity. A carpenter making a chair, if he pours his entirety in the making of a chair, he comes closer to Divinity. So in every way, in every way, Divinity can be found, for the very piece of wood is divine itself. That wood too has consciousness, although not in an expressed form but in a latent form, for the millions of atoms and molecules that are combined therein are alive. And consciousness is nothing but aliveness.

What we have to do is become more and more aware, through spiritual practices, more and more aware of the greatness, the vastness. And how can you become more aware of this vastness? Because you are the vastness. It is nothing new you are gaining. No guru can do that for you because you are it already. This flower is fragrant. The guru points out the beauty and the fragrance to you. He does not create the fragrance, and neither does he create your sense of smell. But he brings you to the awareness of the beauty of the flower which you have missed before. Missed before. How many times when we walk down the road and we see plants, we see beautiful things, and we just pass it by. We just take it for granted. How many times we pass on the street, and we see people. We just take it for granted. People. Look into their eyes. Look full into their faces. See the beauty, for there is no such thing as ugliness. Nothing is ugly. Nothing is to be despised. Nothing is to be condemned. For everything is there in this entirety of this pattern which we call this universe or, in our terms, this world. Everything has a purpose.

What is the purpose of all of you being together? It is no accident. Do you know how we are all connected to each other? How every atom in this universe is connected to each other too? How much more so of a conscious human being. And it is this connection that develops in groups more faster, more quicker, that becomes enlivened, quickened by the human impulse. Abstract cannot be comprehended by the mind, but the concrete can, the teacher can, your friend can be comprehended, your beloved can be comprehended, conceived of by the mind. And through that conception, through that comprehension, one's awareness grows, and in its growth, the abstract is experienced.

There lies the secret of life: experiencing the divine. And then spontaneously, automatically, you live the divine in any act you perform. I do not want to know what act you perform. I do not care. It's not important. But how much of Divinity is poured in that act, that is important. Do you see? That cognition and re cognition of which already is there and have been cognized all the time ...

[END SIDE ONE]

GURURAJ: ... all the time. Thank you. Good. Fine. That's more than an hour I think. You see this ... (oh, switching on again. Good. Fine.)

There was this fellow who rushed into the railway office. And he said that, "When your train passes our church, would you please tell the driver not to blow the whistle." So this fellow says, "Look we've got to obey rules." The railway, railway official says, "We've got to obey rules. And the train has to blow the whistle. But what is your reason?" So this man says, "I go to my church in Elm Street where the train passes. And the minister stops exactly when he hears the whistle of the train. And last Sunday it was thirty five minutes late!" [Laughter] Good one.

I'm sure most of you have traveled long distances, are tired, and want to rest a bit. So tomorrow morning we will get together, and it will be so nice. Don't miss group practices. They are important. Be around. That's good. Chanting and meditating together is good. You will find that oneness, closeness of heart to heart. It is beautiful. Believe you me, it's beautiful. I know. I speak of only those things I know and have experienced. See you tomorrow. Rest well. Sleep well. Was the supper OK tonight? Fine. Good. I'm glad.

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