

Love, the Only Solution

Until and unless there is love, and true love at that, there is no solution for the human condition.

With that, I really released the entire twenty years of psychology. I saw it. There is no actual solution other than love. You see, there *is* no way out of that whole mess except to love truly, sincerely, unstintingly, courageously and with profound commitment. Apart from that, there is no solution whatsoever. There are only palliatives, consolations, symptomatic remedies of all kinds, but no solution.

There are a million questions, but there is really only one answer. If you have the answer, then you have no more questions. Love is the final answer. Now answer the answer with itself. Because that is the only solution. Now, you can apply that one answer to everything there is. That you can do, in relative terms. And it can be very meaningful, very productive, to do exactly that. “What’s love got to do with what I’m doing right now,” you can ask. That is a good question, and you can keep asking that question right now and right now and right now, very productively. And it will reveal many things.

But within all of that, you find that love is a very simple thing. It’s like I always said it was. I live unselfishly, I live for the Beloved. My thoughts are focused. I consider the benefit of the Beloved in all things, all the time. I consider: what are the implications to the Beloved of what I’m doing now and now and now. Will this help the Beloved? Will this be of benefit? I look at exactly how and in great detail what I am doing now and now and now will do for the Beloved. Or heaven forbid, in what way will what I’m doing now and now injure or otherwise harm the Beloved?

These are the things that one should look at. Exclusively. Only. That is what it means to be a loving person. And that is why. To entertain these thoughts with all due care and consideration, with heartfelt simplicity and sincerity. This is love. This is the activity of love. And it has no other activity. It does not trouble itself with anything else. It has no other goal, purpose, enterprise, activity, method. In that way, it cuts through all the crap.

So now I can say I understand the human condition, and the problems thereof, pretty well—probably as well as anybody. And I think I can say conclusively that these problems are not in fact solvable on their own level, as problems are never

solved on their own level, only by moving to another level. So, this vast complexity of dharma that we've been involved in, say for the last twenty or thirty years, reflects the simple fact that people were not willing to love; and that in that unwillingness and as a result of it, generated an infinitude of complexes and problems of many shapes and sizes.

But what were they actually doing, then? They were in fact biding their time. They were in fact hanging onto their old egoic dreams, their old ways of acting, thinking, and being. They were buying time to continue hanging on to that, and then within that, creating and having all manner of difficulties and problems as a result of buying that time and doing those things that they wanted to do, that were of ego. They were proliferating endless problems, which I was then addressing, gamely. Running into the bushes after this and that ball. Bringing it all back, getting it all organized. Telling the truth about it as best I could. Understanding all the complexes involved.

And they were also waiting for someone or something to come along that could save them from this mess. Some kind of an answer. Some kind of a savior. The answer and the savior is love. And that is the only answer and the only savior that will do, or which will save anybody. This is what I have come to understand.

The saving grace of love will save any person from any trouble. Which is to say, of *having* love, of *being* love. This is the saving grace of love: to *be* that. It is definitely not good enough simply to be loved, although it is encouraging. Certainly uplifting. But it is not a solution. It is a sign. It is an indication. It is solved in itself, and as soon as you are it, you are solved. Tag, you're it. You want to be it.

If you are willing to throw yourself in and to be love altogether with your heart and soul, then indeed you have nothing to worry about, because you really are saved for all practical purposes. The rest is only outworkings. It is the outworking of your salvation. Your saving grace. The grace of your decision for love. It is nothing but an outworking. You really have in your presence everything that you already could want. There is nothing really beyond that, if you have love. And at that moment, you really have nothing but what you have to look forward to. In a billion different iterations, perhaps, true. Admittedly. But it will never be more than what you are or what you have, having made a decision to be love. You have only this one essential reality which is already in your possession to look forward to from that moment. And you will, from that moment, you will certainly see that everywhere reflected to you by virtue of the grace of your own disposition, your actual decision about oneself.

There is nothing like love. No facsimile of love is like love. No gesture, no sacrifice, no experience, no nothing is like love. Love does not stand for itself. It stands for you. It is empty.

We can say love has an infinitude of outworkings and possibilities and potentialities, and that these can be genuine expressions to the extent that they are for the beloved. But that is their merit. They have not other intrinsic merit. The value is in what they stand for, not in themselves. There is no inherent value in the universe other than your Self, which is to say: other than love, there is nothing.

So, regarding these acts of service, regarding these acts of self sacrifice and so forth, I would ask, has it come to you that this what you're doing is for love, is for the beloved? Is this a valid service? Is this a valid expression? If it is for the beloved, it certainly is. If not, then it certainly is not.

When you look at your acts of service, therefore, you may contemplate reasonably, "Well, have I cut any corners? If so, what corners have I to put back on this that I am doing? What is it that I could put back on, this that I am doing that would make this whole and complete?"

You put your Buddha mind on this. You think deeply about what are the things that would be helpful to the Beloved, why those things work, and how they work best. And you come to the conclusion in your own heart and in your own sincere inquiry that they work best when they are done wholeheartedly and with all the corners back on. This is how they work best.

You see this in yourself and you begin to understand what it means to be wholehearted in your loving. It means to be complete. It means to cut no corner. And then you are bringing yourself, you are given in your entirety, and therefore you love. You are loving. This is what love is, that you give yourself entirely.

You see a reasonable model or facsimile of this idea in an Olympic candidate, because people who have a very strong motivation at excellence end up considering many, many factors that one might not otherwise think of. They find themselves involved in sports psychology, deep studies of kinetics, nutrition. There is no stone left unturned in a person who strives for absolute excellence. And in that same spirit then, how much more would a person who strives to be a lover consider all the factors that go into it, or which could make it the perfection that it wants to be? Certainly, if an Olympic candidate would do such a thing, why would we not?

And so therefore think of everything with your Buddha mind. Consider all the factors in great detail and in perfect depth. What would make this gift perfect? However many corners can be put back on, the more the gift takes shape as a true love expression in its wholeness, in its completeness, in the sincerity of it.

When the whole of what you are is consecrated to love, then you are always casting about for love's solutions creatively. You are not just trying to be safe by repeating the same old shoulder rub, whatever it is that's safe. You are always contemplating the needs of the Beloved, and this causes you to be infinitely creative in your response to that. "What's going to work now for the Beloved?" This is what you would be wondering.

And the more you wonder it, the more things you would think of; and the more things that you would think of, the more things that you would do. And therefore, you would find your wholeness and all of your functioning and your total creative possibilities in that question, What would work now, and what would work best now?"

You find this in yourself as a result of asking yourself questions about the Beloved, sincere questions. You really want to know what exactly would make the Beloved happy. You want to know what, you want to know why, you want to know *how* would the presentation of this gift be to make the Beloved most happy? *How* would I do it? Not just *what* would I do. You are much more astute than that, if you think with your Buddha mind. You want to know *how*, in what tone, would I present this flower? With what *spirit* would I present it? With my Buddha mind I certainly know this is going to make a difference to the Beloved. This is all I care about. This is what I'm interested in.

So therefore, there are very little things about all my potentiality that would not be embraced and implicated in the consideration *how*. *What*, that's a million things; *how*, that's a billion, or maybe that's one. One in a billion—love. With love to present this flower.

But you can find the billion in the one, you can find the nuances that apply to the moment very subtly with your Buddha mind and your Quan Yin heart.

One thing you realize is that nothing can stand in the way of a person who loves. And everything that you hold, then, has to be flexible. It has to be subject to accommodation for love's sake. You would not cling onto some pattern or behavior or something that appreciably damaged love's interests or the interests of the beloved. So if your long hair became a problem, it would be cut. And so

would your wrong thinking. And so would your problematic attitudes, and so would your toxic beliefs. There is nothing in you that love itself cannot and will not perfect.

So I say, take it all off for love's sake, and then give it all. Take *off* whatever is an impediment, and then *give* yourself freely without them. Love would have you do that. Love would have you do that exactly. And love would certainly recognize an impediment for what it is. In a trice.

Love is the highest priority for a lover. That's all this means. It's all loving truly means. There is nothing complicated about that. When you see that simple idea, when love is in the first place, love wins. When it is in any other place, it cannot win. Something, whatever is in the first place, will topple it. And therefore love, to be true, must in fact be in the first place. And everything else must be subordinated for that. If that is so, then it is all disposable, other than love. Love itself stands, stands for you. And you for it.

So you ask yourself, "Do I have an issue, concern, or attachment that is superior in its value to me to love? If so, what could that be? What is it? Or what are those things?" If love is not on top, I do not have a problem. I have an infinitude of problems. If love is on top, I have nothing to worry about. I have a solution. I have a solution to an infinitude of problems. I have a scissors capable of cutting every hair that gets in the way. And I have a star that certainly outshines everything that can happen either within me or without me in the entire world or any world. So having a solution, I have nothing to worry about.

Love rules. Let it rule.