

Questioner. To reap what one sows, implies a reward for effort. This is a human concept, surely. Can perfection be attained by satisfying all one's desires? Gururaj. Beautiful. You're going to stay here till twelve tonight, I promise you. To reap what one sows is not necessarily a reward. It could also be a punishment, for what you have sown might be seeds and this is not to be taken literally where you sow seeds in the ground, but you might have sown seeds of dissension, seeds of hatred, seeds of discord, seeds of disharmony and this must rebound on you, for there is nothing in this universe that does not react. So every action must have its reaction. Every cause must have its effect and the effect in turn could produce another cause which will have its effect again, ad infinitum until we decide to stop causes and their effects. Good. Now, can perfection be gained through satisfying all one's desires? The answer here is a definite 'No'. There are certain schools of thought that would maintain that by out-living certain tendencies that a person has, you get rid of those tendencies. This has been a dispute amongst Psychiatrists for a very long time. Because of the increasing number of violent films that one sees on say American TV, a greater amount of violence has occurred there. And when Psychiatrists studied the subject very deeply, they found that every child is subject to thirteen thousand murders a year. Has it improved society? Now if we would agree in saying that by living out these experiences on the television or cinema screen, we would get rid of those murderous tendencies, it is not true, because it could work the other way round that being subjected to certain impulses which the brain picks up and which in turn are transferred as impressions in the human mind, would have to erupt again like sowing a seed from which a plant grows. So, you can't plant onions and expect potatoes. You can't plant radish and expect to grow carrots. So whatever input there is in the mind, will have its output in the same direction and never otherwise.

So here, when we talk of satisfying all our desires to attain perfection, it is a total misnomer. If you have certain evil desires and by putting them in action, do you think you will rid yourself of those desires or those impressions that form the karmic load that you have to carry? It is just not possible. The more negative thoughts you think, do you think that will bring about positivity? No. If you have murderous tendencies or tendencies to steal, do you think by stealing or murdering, you will get rid of those tendencies? No. It is impossible. Like breeds like. So, what is the solution? To give vent to all our desires to attain perfection or is it the other way round, for as I said a moment ago, the more vent we give to our desires, we strengthen those desires and as all would agree that the repetition of anything for that matter, will strengthen the situation. If you repeat a positive affirmation, for example, you strengthen your mind into that form of positivity. If you affirm to yourself repeatedly a negative desire, then that negative desire will flourish more and more.

Now, the concept of 'You will reap what you sow' is not a man-made concept that I would regard to be erroneous because that concept is not based on the kind of intellectuality we use. That concept that man has conceived of, is by observing what happens in nature. So it is not man's mind that has created this concept, but it is man's perception that has perceived of what is around him. He has perceived by studying nature. And Sages and Yogis with far deeper level of perception has perceived this natural law or law of nature functioning in deeper levels than the ordinary physical level. And when the Sage perceives this, he goes to deeper levels, he goes to the level where the mechanism really starts, where the motor-works begin. He perceives that through certain forms of actions, based on satisfying one's desires, impressions are left in the mind, in the subtle levels of the mind. Impressions are left and all impressions will find an expression. Now, if we allow those impressions to turn into desires and then we want to fulfil those desires, it can only cause great harm. If we desire to have a million pounds, for example, which is not a bad desire perhaps, because if it is to be used for a good purpose then it is not a bad desire, but if it is to be used for personal aggrandisement, selfishness or greed, then the desire is not at fault but the motivation is at fault.

What is the motive behind the desire? So, what governs man's life is motivation. Two people can perform the same act and yet one would be free of bondage and one will be bounded. So desire can act as a vehicle for freedom as well as a vehicle for bondage, depending what the motivation is. And pure motivations, desires born of pure motivations will always bear good fruit. So it is erroneous to think that if I have a certain desire and by fulfilling that desire I will attain perfection, this is not true. What do we mean by perfection in life, in this life? There is a great difference between self-realisation and perfection and perfection in turn has many levels. For what might seem perfect to you would seem imperfect to another. I write a poem, to you it would seem so perfect, so beautiful, but within myself I would find it to be imperfect because I feel that I have not really expressed the totality of my experience or feeling and therefore to me that poem is not perfect. So, perfection has to be studied and what would be perfection to us has to be examined in such a way where we go beyond the level of selfish desire and into selfless desire, and when selfless desire is there then the motivations would spontaneously be good.

So, this theory that many follow or many have read of, that by giving vent to all the desires we have, we overcome them is totally wrong. For that desire being a selfish desire, being a desire motivated by impurity will create far greater impurity. So, when one feels that you are very angry, for example, and you drive madly down the road and you know, you know in your mind that driving this way I might create an accident, I might hurt someone. So, there is this anger that had created this desire in you to drive recklessly. The best desire is a desireless desire and that means a desire without motivation or without any expectation of reward. So then there, you keep on sowing, for the laws of nature takes care of

things and if you've sown apples, you know apples will grow. You don't desire that the apple seeds will grow into oranges. You leave it alone. Right. The only motiveless desire that there could be, because desire is the mother of all misery. Desire breeds expectation and expectation is the forerunner of disappointment. It is disappointment because you have not kept the appointment of your expectations.

So, when one desires to be on the spiritual path, not even taking into consideration the facets of self-realisation or the attainment of self-realisation, just going on, just going on performing the works that you have to do, without motivation and if motivation should be there, that motivation must have a solid foundation of all the moral precepts that we have learnt from our Scriptures. I have told this story once, I don't know where, where an old man was planting a mango tree. He was very old. He had one foot in the grave, you could say and he was planting this mango tree. And some youngsters came by and said to the old man - now for a mango tree to bear fruit takes about seven years - so they asked this old man, they said, 'Old man, you might leave life at any time, you're very old, so why are you going to all this trouble to plant the mango tree? You will never see the mangoes, you will not live that long'. So the old man replies, 'I do not plant for myself but I plant for others so that they might enjoy'. Now a desire of this nature is a good desire, a desire for the benefit or the pleasure of others.

So, here in this everyday world that we live in, we cannot be devoid of desires. We would have all kinds of desires but let these desires be motivated by goodness. That is the secret that one pushes on, that pushes one on, on the path of unfoldment. So, one should never give vent to one's desires. If a person has a desire to commit incest or any vile desire, what should he do? Firstly, the person whose desires are imbalanced or wrong desires, be sure to know that the imbalanced desire is a reflection of an imbalanced mind. So when a person is in that position, what can he do? I was just, I am late tonight because I had to do some healings and consultations and one young lady came and was brought rather, from a mental institution to see me and her whole trouble was total wrong thinking, that 'Life-force is gone out of me'. I told her that, 'If the life force is gone, you'd not be alive'. 'That I'm going to die very soon'. I told her that, 'You're going to live till sixty-eight. Write it down in your diary today'. She says, 'All evil spirits are forever round me'. I says, 'Meditate and create that protective sheath around you so that those evil forces which you believe that is around you, will not affect you. In any case there are no evil forces'. But this person being so convinced of it that you had to tackle the problem in a different way. Now that's an imbalanced person and therefore she is in a mental hospital. Now, when imbalanced people, really imbalanced people commit certain acts they do suffer the consequences of their acts but the consequences would not be so severe because they are not intentionally committing those acts. Something has gone

wrong in the mental chemistry and they commit these acts. Fine. And they are convinced that what they are doing, that is right and not wrong. But when a sane person with intent commits a act, he will definitely bear the consequences.

But now if a desire which is not conducive to nature rises in the mind, what do we do? In the beginning, we try and find the opposite of that desire. We find reasons through analysis and discrimination why that desire is not right. The man feels like going out in the evening - poor family - and he wants to go to the pub and wants to get drunk. Meanwhile he knows that there is not enough food in the house. So that is a wrong desire, not conducive to his family life. We should analyse the situation that 'What should I do? What is more important, to feed my wife and children or go to the pub and get drunk?' And if he really analyses the situation he could turn that very desire into a good desire by creating greater consideration and greater love in his heart for his wife and his children. So this means that the energies of the desire, though remaining the same, he has sublimated or elevated the desire because something that was not conducive to his family life, he has now made it conducive. Now, this is not easy because he has to analyse more. 'Why do I want to go to the pub and get drunk?' We are not talking of alcoholics because that is a disease, that is compulsive drinking. I do treat a lot of alcoholics and I know the problems lying - alcoholism is only a symptom of deep seated problems - but an ordinary man that is not an alcoholic, he naturally having the consideration and the love for his family to a greater or a lesser extent, will understand, will analyse himself and say, 'What has created this desire in me tonight? Is it because I had a row with my work mates at the factory or the office? Has something really gone wrong? Has the wife been unkind to me, for example?' He will start analysing that and in the analysis he will find that this desire to go and get drunk is really not worthwhile. 'It will not only harm my family, but I will have a hang-over tomorrow'. You see, you see.

So, the point is this, the point is this that every desire can be sublimated just by a simple process of analysis. But people firmly established in meditation and spiritual practices you will find that their desires will assume a more refined form, more conducive form, conducive to the laws of nature because there is greater harmony in him. So-called evil desires or wrong desires are created because of an imbalance of mind, body and spirit. That creates these desires which are wrong. So on the path to perfection, desires could be a stumbling block unless those desires are aimed at finding the perfection or not even finding the perfection but the desire to be on the right road, right path. And when one is on the right path then desires automatically are right. Wrong desires creep up because we are on the wrong path. Right desires come about because we are on the right path. Now, desires could assume many forms. There could be biological desires appertaining to the sex act, for example. There too, one has to discriminate between how moral is it or how immoral is it? And if one really, really discriminates and uses the energy in discrimination, then those very desires, those urges, could be sublimated, could be sublimated. This of course I'm aiming at young people, young people.

I do like the system in the East where children get married at a young age, twenty-two, twenty-three. There is some structure there where the society is so structured that things have a lesser chance of going wrong. But then different cultures are structured differently and we have to make the best of it. And I am not an advocate of celibacy. I'm not. There are natural instincts but it has to be within moral confines. Young boy meets young girl and if they truly promise each other and have the best of intentions to marry and perhaps because of circumstances, they might have to postpone the wedding for a while, perhaps to get a few things together which they might need, or perhaps a better job to support each other. But if they have the good motivation of marriage, really finding that union of the spirit within, a union of minds, then there could be some justification in the act that they would perform. But here again it reverts round motivation and intention.

So desires are governed by motivation and intention. What is the motivation and what is the intention? So, the so-called animal lust can be transmuted into an act of love as long as the intention is good. Now we find this in many societies that boy and girl live together - three years, four years, five years - I do maintain and many will disagree with this, that if a woman is good enough to live with for three, four, five years, then she is good enough to marry and no one can deny that. A human being is such an important entity within the framework of evolution that he or she does not and must not use each other for the sake of convenience, for the very desire for convenience is totally selfish. It is never a giving, it is always a grabbing. So, this is a very delicate subject, very delicate subject. Yes. And we have seen the results of it in this generation, younger generation, that we call Generation Gap or whatever. We have seen the results of it. Never in the time of history have drugs been so prevalent, that they not being able to bear the consequences of their desires revert to extreme forms of drugs, extreme forms of violence and intolerance. And that is what all the problems in the world are about. Yah. But children of meditating parents would definitely be born with a certain sense of morality. There would be a certain make-up within them, a certain genetic structure perhaps where they would automatically, they would automatically act in a better way than normal and the ordinary things we find around us, such as extreme permissiveness. So this is the dilemma in the world.

What you sow you will reap. That is a definite fact and not made by man. It is observed by man, by the workings of the laws of nature. Yes, perfection cannot be attained by satisfying your desires, for every wrong desire will breed another wrong desire which would be stronger and this has now been proven. Good. What we can do to get rid of wrong desires is to sublimate those desires because within every desire how, even how bad it is, it must contain the seed of the opposite, which is good. For good and bad will forever exist. And that is why our teachings are all about. Good and bad

will always exist. 'There is no person so bad that there is no good in him and no person so good that there is no bad in him', you know that little poem.

So even in the examination of the desire, there would be some goodness there, definitely so. And when a person discriminates - and discrimination depends upon the awareness we develop through spiritual practices - and when a person learns to really discriminate, when he objectifies the desire and looks at the desire from a neutral point he will see that there is, in spite of the wrongness, there is also some rightness. And acting on the rightness contained within the desire - for everything is governed by the law of opposites - so by objectifying that desire and seeing what is good in it and acting upon what is good in the desire, he will rid or sublimate the wrongness contained in the desire. That is the only way and not giving vent to anything we feel for the moment, because many times desires are given vent to very impulsively, on the spur of the moment. Now, that is wrong. That is not true. Nothing is done on the spur of the moment. You think that you have done something or acted in a certain manner on the spur of the moment. That is not true. There had been those seeds in the mind through previous actions and that were manifested just at that moment and we call it 'at the spur of the moment'.

So all that is contained within man. All the opposites are contained within man, contained in the universe, that which we regard as moral and its counterpart, that which we regard as immoral. There is only one way, is to rise above both of them, to rise above even good and to rise above bad and we start that could be stopped in order to reach that stage. We start with Scriptural Injunctions that talk of good and goodness. We start there until we have sufficient strength to live life as an observer, where the real 'I' becomes known and that knower observes what the small 'i' is doing, and being empowered with that 'knowingness' only good can come about. Then you are flowing with the laws of nature, and not only flowing with it but you become one with the laws of nature. For all the laws of nature are conducive to and made for growth. It is made for man to grow and growth or to grow is sometimes not a proper word. Language is limited.

Man does not need go grow, he is fully-grown already. He unfolds. Divinity is there in its fullness and he has to unfold. And the more he unfolds, the purer his desires become. So here is a question of not satisfying desires because one form of satisfaction will lead one to another desire for another form of satisfaction. You go to a posh, posh restaurant and you are satisfied with the meal. You had the desire to go to that hotel and you felt satisfied. How long does that satisfaction last? How long does it last? And how far does that satisfaction penetrate to you? Only the tongue, as far as the throat. Once it reaches beyond the throat, everything is the same. Right or wrong, yah, yah. Just the palate, just the palate. And even it could be so satisfying that you might have to go away and take Enos fruit salts. (General laughter)

Right. Fine. So now you were satisfied going to this lovely hotel, having a nice meal, but that is intensifying your desire for greater satisfaction. So what do you do the following week? You go to a hotel still more posher. Ah, yes, because you want more satisfaction now. And then perhaps you might need a double dose of Enos. Who knows? And that is how it goes on and on and on and on. There is no such thing as satisfaction. Man, as he is presently constituted will never be satisfied. He will never be satisfied as long as he is in the mesh and the mess of the law of opposites. He will never be satisfied. Show me one man who is satisfied and I will show you God. It can be a pauper or a multi-millionaire. There will always be an area in his life where he feels some dissatisfaction. For the totally satisfied man is a whole man. How many of us are holy? Real whole, whole means to be holy. I was speaking to a Yogi. He invited me to lunch and he is quite a humorous chap, Yogi Bajan. He was in London and I happened to be here and we heard that we were both here. So he invites me for lunch and he says openly, he says, 'I tell everyone', he says, 'Oh, they call me holy. I've got nine holes, got nine apertures, two ears, two eyes, two. Call me holy!' He says, 'I'm truly holy, nine times over'. You see?

So the whole concept of fulfilling one's desires to find satisfaction is wrong. And the second concept that the satisfaction of desires leads one to perfection is equally wrong. But the way out is this, is to go beyond desires and go beyond the ideas of satisfaction. And what do you get in return when you go beyond the idea of satisfaction? You get contentment. You feel contented. When you feel contented, you become more accepting and this does not mean loss of ambition. Loss of ambition would be self-complacency. That is something different. Have ambition, why not to improve your lot, why not? Nothing wrong with that. But what is the motivation? That has to be carefully examined. And to improve one's lot, one's self does not apply so much to mundane things, although mundane things are necessary but it applies more to one's inner self where contentment really stems from. That is where contentment comes from. So when the mind loses the idea of satisfaction, when the mind loses the idea of satisfaction, his desires will become less and less and less or if they do not become less, they will at least be sublimated. And when that calmness comes, then the force within comes to the fore as a balm, bringing with it contentment, not satisfaction, contentment, because a contented man is a happy man. He accepts his lot and yet does something about it. He says, "Well today, circumstances are such. Fine, I accept it. I'm not going to suffer the pangs of dissatisfaction. Fine, tomorrow let me see what better I can do and if nothing better happens, I'm still contented. I'm not going to be dissatisfied!" Even Christ was not worried about rewards. He said, "I go on planting. Some of my seeds will fall on fertile ground. Some of the seeds will fall on barren ground and some on rocks, but it will at least feed the birds of the air." So he worked for the sake of working and yet he had the desire in him to do good. He could have equally had the same desire in a reverse form. But no, the enlightened man will always think of the goodness, never of himself, but always of others and that brings about contentment. The man who is contented knows the value of the heart in the human breast. Yah.

It's about forty, forty five minutes. Okay. Fine. I believe they've organised a concert and it has become quite a tradition that on the last night they have a concert and we've got some fantastic artists here. We were supposed to be out by half past nine. We're past that but I'm sure Mr. Woods won't mind. But it hasn't left us any much time for a little talk or something. Nevertheless, the three weeks I spent here in England has been very, very joyful for me. And according to what I've been told by our meditators, that a great love has flown between all, between each other and the atmosphere as I felt everywhere was of deep love and I must thank you all very much for being so kind and hospitable. The only message I could give you at this stage, after listening to the various talks and things is, meditate, meditate, meditate. For therein lies the path for inner harmony and that inner harmony as you would know is the thing that evolves a person to greater and greater heights of peace within oneself and out of oneself. So with these few words, we could end off with a Prayer:

From the point of light within the mind of God  
Let light stream forth into the minds of men  
Let light descend on earth.

From the point of love within the heart of God  
Let love stream forth into the hearts of men  
May Divinity return to Earth.

From the centre where the will of God is known  
Let purpose guide the little wills of men  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the plan of love and light work out  
And may it seal the door where evil dwells.

Let light and love and power restore the plan on earth.

Amen.



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