
Questioner. .. (Inaudible)..... area of spiritual unfoldment. I find that this, too is contaminated by a desire which is really for self-aggrandisement so this, too, can be an ego trip. How can one let go of spiritual greed?

Gururaj. Beautiful. As you have said that all the various areas that greed covers is necessarily from the ego. It is the ego that requires self-aggrandisement. It is the ego that needs love. It is the ego that needs wealth. It is the ego that needs all those things which could keep it alive. Now, keeping the ego alive is inherent within man. And, although it is inherent, it is the conflicting force that resides in man. One force says that 'I have to let go of the ego to find self fulfilment, to find self realisation', and the other self wants to preserve the ego, which acts as a barrier towards that self-realisation. And when we read in the Scriptures of the two forces of God and of the devil, those are very symbolically represented. They are symbols of the very factor that constitutes the question. So within man's self, the two forces are forever at war. And it is this warring that is within us that causes all the suffering, all the miseries that accompanies the greed.

Now there are, as we have seen, many kinds of greed. A person can be greedy for self-unfoldment. Now, that is a good greed. And the other greed, the opposing force, is to preserve that ego, to preserve that individuality that man is trying so hard to keep. And by trying hard to keep that ego self, one shackles one self down to all the various levels that produces the conflicts. Fine. Now, the basic motivation between the greed for good and the greed for that which is non-evolutionary, or not good, is desire. So what we have to tackle, instead of tackling greed, we tackle desire. That is how we can conquer the impulses of greed. Now, desire in itself, is not a bad thing. But the motivation behind the desire that is anti-evolutionary. It is devolutionary. Good. So how does one change the desire? How does one conceive of a plan whereby one could, in this case, sublimate the desire? The impulse is there - we are alive because of the desire to live. We are individual beings because we desire to be individual beings; and it is the very desire that backs up the individual being which is the binding force.

Now, desire has the strength within it self to create more and more desires. Because any desire which is motivated and any desire that has to do with one's little self, the ego self will always breed more and more desire. It will breed more and more desire because desire in the first place, creates bondage, and in that way, more and more bondages are created. So when we have desire for one little thing, be sure to know that that desire will never, ever be fulfilled. If you have the desire to have fifty thousand pounds in the bank, you might get the fifty thousand pounds; but has the desire been fulfilled? That is the question. For achieving that fifty thousand pounds, you will find the desire will multiply itself. The desire after the acquisition will gain greater force, in wanting to turn the fifty thousand into a hundred thousand. So, desire has within itself a force, a power that will keep on accentuating itself, propagating itself, but never propitiating itself.

It will never diminish. It will always be on the increase. It is a force created by the ego self, and as we know the ego is nothing else but a whole lot of impressions put together.

Now seeing that man is fairly powerless at this stage of evolution to conquer desire, to become desireless. There are many philosophies that tell you become desireless. But it doesn't work that way. You cannot be desireless. You are sitting here this evening, for example, because of the desire that you want to listen to Gururaj. Right. So everything we do contains a desire. So, desire being a force, it is also indestructible. You cannot destroy desire. But, you can take the same energy which makes up desire, a mundane desire, desire for greed, and convert the same energy, the same desire, into a sublimated desire. Now sublimated desire would be a desire which is not for one's self. Good. Coming back to the fifty thousand pounds, you desire to have the fifty thousand pounds for yourself. You have that greed. Fine. Take the same desire, take the same energy, take the same thought for the fifty thousand pounds, but just add on something, that 'I have the desire to make this fifty thousand pounds but not for myself'. You see how it works? Once you add that factor, not for myself, then, although the force of the desire remains the same, the object of the desire remains the same, it becomes non binding. And it becomes ego expanding. Good.

Now, like that, like that, every area of our lives can be under some form of control. And man has within himself the mechanism for the control, and the greatest mechanism, the greatest gift if you wish to call it, is the gift of discrimination. Man has, within himself, to discriminate what that desire could be. Is that - and it's a simple question - is that desire for myself or is that desire for someone else's benefit? Is that desire for my personal accumulation of whatever object, or is the desire to accumulate that for something else? Good. Now if we attain that fifty thousand pounds, with the idea that let us build a little clinic in some poor area where little children, sick people would be helped. Now, you are going to remain broke, because in spite, in spite of achieving the aim and the object of the desire, not being for yourself and using it for a humanitarian purpose, you are going to be broke in pocket but fulfilled in heart. There lies the secret of fulfilment. All desires man has and, to repeat again, behind any form of greed, there is desire. But how to direct the desire? And the paradoxical thing is this, that when we desire, we always think that if 'I am a rich man, if I was a rich man, (General laughter) I will do this and I will do that and I will do that'. It doesn't work. It just does not work. Because there, too, there's a motivation. It is doing bargaining that 'If I have that, please God, if I have that, I'm going to do this and I'm going to do that', and it never gets done, everybody says that.

I knew a young man who needed money to go through University, brilliant student, and he wanted to become a doctor. But he had no money. He came to see me one day, I had a long chat with him, I got reports from his teachers,

and people that he was associated to. I found out that here's a young man of very good character, he's very sincere. And he wants to study, he has the talent for study and I personally felt that let me finance him through his studies. -Well, those were in business days, and I put about fourteen children through University; and it was with the blessing of the Almighty, the power of Divinity that I was able to do that. I was just the instrument. Now this young man, good, he became a doctor, brilliant doctor, very clever young doctor. Good. And he had promised me faithfully that 'When I become a doctor, I promise you, Sir, that I will use all my energies, not for personal gain, but to help the poor and the needy'. Very good. Very good. I say, 'That is a noble ideal, and if, even if it's not you that requires financing, the ideal itself requires support and financing'. So, when he becomes a doctor, and the money started jingling in, in his pocket - the tinkling of money has a funny sound. (General laughter). Have you ever listened, listened to, to that jingling? It terrible, really. Good. But when it started jingling in his pocket, his whole ideology changed. And, instead of helping the poor, he wanted to accumulate and accumulate and accumulate. And, having established the reputation of being a good doctor, he got good patients. While one doctor charged a fee of five Rand, his fee would be ten Rand. From the poor. Do you see? Do you see how, even the best of desires, the sincerest of desires for the moment can be changed by outer circumstances? And what changed the entire character of this young man was the sound of money. It was like the sound of music to him. Good. And he started his practice, became very successful, money-wise.

Some years went by and he came to see me. He says, 'You know, I've made a lot of money, but I am not happy. I am not happy.' And I took him back, I said 'Do you remember what you promised me, and you were so sincere that you were going to help the poor and those in need - because, I don't know the laws of the land here, but those from where I come from, the needier you are, the less the support you get. Yes. Good. And it dawned upon him, the realisation dawned upon him - oh, apologies to you, Sybil, that I have to use this instance of a doctor, but - (Gururaj laughs) - I only realise it now - but this is a true story and his life changed. He had provided well for his family and he started working in day clinics that catered for the poor. And the, and people that work in day clinics get paid very little. And he started serving. And as he started serving, he became more and more happier. Now to make his practice successful, I not only financed him to become a doctor, but to give him a start in life I had to show him a way how to make some money at least to equip his surgery, to buy a little car to run around, a doctor needs a car for urgent calls. So he had opened a little surgery but no patients used to come because he was unknown. People only go to doctors that are known, even if they are not such good doctors, but because they are known, everyone goes to them.

So he comes to discuss this with me, and he says, and he says 'You know, I've got a surgery, I sit around twiddling my thumbs, but no patients walk in? You know, what am I going to do?' I say, 'That's very easy. I'll show you a plan.' So

I say, 'In the morning, you go to the surgery. Right? And although there are no patients, you rush up and down the corridor. (General laughter) When you leave, you slam your door, you know and you rush down to your, you know downstairs. And later when you come back, you rush upstairs and you slam your door again'. So all the other offices there in the same passage of that building start to thinking, that this must be a busy doctor! (General laughter) Yes. And, when they started thinking he is a busy doctor, then he must be a good doctor. He did this, so his next door neighbour became a patient in the office block and so the next one, and so the next one, and he started becoming busier. The principle I pointed out to him in this manner was this, that to be enthusiastic, act enthusiastic. To be enthusiastic, act enthusiastically and you create that enthusiasm, so that you attract. Now all the people in the building saw how busy this doctor was, and that is how his practice expanded because people only like to go to busy doctors. Good. And he became busier and busier and busier. Good.

And I told him another thing. 'Look, you know your patients; now, if a patient 'phones you, and you know in your heart that this is not so urgent', because sick people when they get sick, they exaggerate to themselves that they are nearly dying. Yes, and it might just be a severe cold. Fine. So I told him another thing, I said 'If the patient 'phones at ten in the morning, don't run there immediately, even if you're doing nothing. Go at four o'clock in the afternoon'. And the patient will say, 'Oh, my doctor's so busy; he must be so good; that's why he's so busy'. Fine. Then the time came, one day, when my little youngster was ill. (General laughter) And I phoned him (Gururaj laughs) 'My youngster's ill, do you mind popping home?' So you know what he tells me? He says, 'I am so busy, that I can only come this evening.' I gave him the education, at least I was instrumental, - not I, this 'I' means nothing, but, one has to use the personal pronoun sometimes to express an idea - I was instrumental in putting him through University. I was instrumental in showing him that being a businessman, showing him how to develop his practice. Right. And, when my youngster's ill, he was too busy, you see? That's by the by.

What I am trying to point out to you that the sincerest promise one makes to oneself can go astray. Therefore so much discipline is required in a person's life. If there is any teaching that tells you that twenty minutes meditation in the morning and twenty minutes at night and everything is fine and okay, do not believe it. There has to be some effort and discipline in daily living. Someone here on this Course told me a little story that in London there is some lady guru, I don't know the name that was mentioned to me and this person tells me that this guru promises, this lady promises that you attend her meeting for two hours, and you will walk out enlightened. I said, 'Well, I'd better go there.' (Gururaj laughs). You see these false teachings are perpetrating such an inhuman act upon human beings that are, or have these weaknesses. The true teaching is to be able to face oneself, and say 'Look, I have this greed for self-aggrandisement or

for accumulation of some mundane thing. Now, it is very hard for me to get rid of this desire'. Now, if I, if I will keep on repeating to myself that 'I am desireless, I am desireless, I am desireless, I am dumb, -I am desire- (Gururaj laughs) I am desireless, I am desireless', it is not going to make you desireless. You might be hypnotising yourself into believing that. You might be mood-making and making a mood; but that passes away. That does not affect the deeper samskaras or impressions, so deeply implanted within yourself. The only thing that can be done in these circumstances is to take that same energy, the same desire and make a hundred and eighty degree turn and use the same desire for useful purposes. Oh, yes. Oh, yes.

If a person has a lot of physical strength, good, instead of dissipating it in worthless pursuits, why not use it in something really worthwhile that could help humanity? Now, really speaking, you are not helping anyone. You are only helping yourself. If you work, say in an institution for lame people, or you're working in some institution, some voluntary work, say on a Saturday morning standing with collection boxes collecting for some welfare fund, it is a good deed, there is a certain measure of help for the people but the greatest help is for yourself. The greatest benefit, the greatest beneficiary, the person that receives the greatest benefit, is you yourself and not the object. The subject receives the benefit, and not the object. Now by performing these deeds, what happens is this, that you will be thinking less and less of your needs and you will be thinking more and more of the needs of others. Now as one starts thinking less and less of one's personal needs, whatever they are, half a dozen Rolls Royces, ten room mansions, self-aggrandisement, or whatever or praise for oneself, whatever need there is, they are all just needs. Basically it is need, need created by desire. Now, as one externalises oneself, with the power, force, energy gained through meditation, if one externalises that, one starts thinking less and less and less of oneself. And when one starts thinking less and less of oneself, you are doing yourself the greatest service, by taking away the importance of your particular ego. And, by taking away the importance of your particular ego, you are sand-papering off the rough edges of your ego. Good. So, it doesn't roll in such a way that it becomes hurtful to you. It becomes smooth and round and it rolls smoothly throughout life. You see.

So, -so the idea, to repeat again and again and again, is that hundred and eighty degree turn, using the same energy, the same force, the same desire because everything, the sublimest thing, is also a desire. To attain self-realisation is a desire. To have the vision of God is a desire. To have God realisation is also a desire. But it is called a desireless desire. Why it is called a desireless desire is because it is not ego-building. It is becoming non-binding and it is freeing you from the shackles that you yourself have built. Now, in this way, that greed which in other words is desire, becomes diminished. And then, it is not I, but Thou. That is created. And the best way to serve God is to serve humanity. The Biblical Scriptures say that man is made in the image of God. Okay, so God being abstract, let us start

worshipping the image by serving. Bless you. If Divinity is abstract, let us start serving the image of that Divinity, by serving.

So, you see how important that service is to humanity which can rid a person of all the negativities which greed breeds because greed is the greatest breeder of every form of negativity. Greed leads to lust. Greed leads to anger. Greed leads to violence. Greed leads to every negative thing you can think of, looting, robbing, murdering, raping. Anything you can think of. The basis is greed and behind greed is a desire that requires fulfilment. Now, by, by achieving the ends of the greed, like the fifty thousand pounds we mentioned, fulfilment does not lie there. Fulfilment will come, getting that fifty thousand, but not for oneself and then you will say, 'Ah, well lived, this life, well lived'.

Now, that is called action for the sake of action, work for the sake of work and not for the fruits thereof. Did I tell you the story of this ninety-year old man who was planting mangoes? Pardon. So this ninety year old man was planting mango trees. Now we know it takes about seven years for the mango tree to grow and bear some fruit. So, some young people were passing by, and they said to this man, 'Old man, you're ninety, you're past ninety years of age and why are you working so hard planting mango trees because by the time they bear fruit, you'd be in the grave. You will not enjoy the fruit'. So the old man replies that 'What I am planting is not for myself. Let them grow, let me do my work until this flesh and bones carry me. For someone else will enjoy it. I am planting them not for myself, but for others'. Now, if all our actions in life has that basis, we as meditators are the best equipped, we, as meditators are the best equipped to serve humanity, because we have the key in our hands to unlock, unleash that powerful force of energy within. And if that energy within is directed to good deeds in daily action, selfless action, what a great benefit there would be to others, but more so to us. Because here it is a sublimation or a total expansion of oneself, and you are only limited to the extent of the limitations of the universe, which is limitless. It means that the capacity man has, is limitless. So, we work for the sake of work. Now, too much meditation is no good on its own and don't let anyone else tell you to the contrary. We have known, and Amrit has given you examples of it, of his own personal experience, where he used to do twelve fourteen hours of running around - what do they call it?

Aide. Rounding

Gururaj. Rounding, sorry. (Gururaj laughs) Can't I think a thought to myself anymore? Thank you very much. You know, some of these people, - I mean this is apart from the question - some of these people on the Course that organise the Course and do things they work so, so hard. Do you know, it's no easy matter to organise a Course? Everyone's file has

to be in order, every form has to be pinned together, past progress reports, present progress reports, all has to be tabulated, filed; registers have to be kept, negotiations has to be done with the kitchens, this one is unhappy, that one has to be spoken to, that the other one has to be appeased. So much, so much work. And me, I'm so demanding when it comes to work, that if I have a note from someone and there is a problem, I want that file within one minute, no wasting of time. Yes. We come here to work, and work must be done systematically. There has to be discipline, not lackadaisical, you know, what have you. So they work so hard, these people and I can't thank them enough, really. All of them, all of them work so hard, so hard. You know, Yvonne, from morning till night, she, ah with the cooking, and this and that, and then not only that, the love that goes into it. She thinks the whole night through, 'Oh, will Guruji like this or Guruji like that, or this or that'. She will be thinking, have I got this all in order, this that and the other? Have I got all the letters properly in order you know, what is more urgent and what is less urgent and things like that. And here's Sushila, where is she? She worries about, 'Oh, will Guruji have clean clothes for tomorrow, so she goes on washing clothes'. Yeah. Raman, little message that I must send a note to this one or that one or that one. It's always there. They work very hard, these people. They work selflessly, so that they could be helpful to all the people on the Course and they do their utmost best to make everyone's stay here as happy as possible. Very good. The water's nice. Thank you.

So, as I was saying, that as Amrit just told us of his experience twelve, fourteen hours of rounding, sitting all the time in meditation and what have you, does not help only by itself. Meditation generates a force which must be given self-expression in outward activity so that the inner activity balances itself with outer activity. There has to be a balance. Now there are some people, perhaps, fortunate enough that don't need to expend outer energy; so they must find things for themselves whereby the inner energy gained must be expended. And, there is a law, when it comes to spirituality, that the more you spend of it, the more you gain. It's an infallible law. Always, always it works that way. So those that have more time or perhaps a few hours a day, if they can do some little work, something which is selfless, something aimed with the idea of being of some help to someone else, not with the idea of self-aggrandisement, or ego building to say, 'Oh, I will help such and such a person, and that makes me feel big, and great'. Not that idea, but a sincere desire to be of some little service. Even if it's to a little ailing dog, the foot is hurt, it has a splinter and you so lovingly pull it out and nurse it. Some little act, then you see, what will happen is this, that slowly that greed diminishes. That greed for self diminishes. And when it diminishes, the very desire becomes sublimated into a higher desire. The very energy is converted into a energy that leads to self-unfoldment. So, it is very simple. It is very, very simple.

To get rid of a negativity, do not fight it with another negativity but convert the same power of that negative force into some form of positivity. And that is what is meant in the Scriptures when it is said, 'Resist not evil.' Do you see the

meaning of it now, when it says in the Scriptures, 'Resist not evil'. (Inaudible) gets into your home, and does harm to your wife and children, you must not defend them. That's not what it means. It means that inner negativity. Do not resist it; let it come, know it, understand it. Understand the motivating factor behind that desire. Oh, so I am going to help Auntie Susie, because she is ill. Why? Ask that, why? Is it a sincere desire in me to help her, or is it because Auntie Susie will think, 'Ah, what a great niece I've got, she's so fine'. So I am the, the niece is going to help Auntie Susie, to boost up her own ego so that there is a greater estimation in the mind of Auntie Susie that Miss Janie is so nice. She wants to be called very nice. It comes to compliments, for example, I have heard this, I've heard this, I hear, my ears are so big and eyes, uh, terribly big. I see and I hear and I feel, smell, also. (General laughter) I heard a young lady tell a young man, now, now, now, now, now, a couple of days ago 'Oh, that's a lovely blue shirt you've got on. How beautiful it is.' Why did she say that to that young man? Why? If that man was feeling a bit down, it would be nice to boost up his moral, morale in saying that. A little bit of approbation, a bit of praise where it is needed, true praise, sincere praise is good. Fine. It could lift his spirits. But I saw immediately in the girl's face that that was not the case at all. What she was seeking was self-approbation. By telling that young man that what a lovely blue shirt you have on, actually meant that that young man will think very nicely of her. She wanted to be thought nice of by that person. You see, how the ego builds itself up by these small acts. That is also a form of greed, greedy to be loved, greedy to be on top of the popularity poles. You see how all these things work.

Now the same energy can really and very easily be converted, not to be destroyed. No energy can ever be destroyed. I can't help repeating this over and over and over again but it can be converted. Like our analogy of electricity, you can put it in a 'fridge and you can put it in a stove. Same way, same way, same method, same energy, just the direction. And if the direction is towards selflessness, then selfishness diminishes. There is a certain capacity, and that capacity could have always to be - bless you - that capacity always has to be filled. So, you can either fill it with selfishness or selflessness. The more there is selflessness, the less there's selfishness. The more the selfishness, the less the selflessness. And what we are trying to do on the spiritual path is to become selfless, and that can be done most easily by the service of that which is called the image of God. Serve man, serve humanity in selfless service and the world's greed diminishes for then there is a real desire, a real desire, which is desireless and non-binding, non-attaching. And that is non-attachment. You see how all these principles are interlinked? Selfless action brings about non-attachment. And yet you are in it all the time. All the time you are in it and yet you are non-attached. You are acting all the time, performing action and yet the action becomes non-binding. You are desiring all the time, and yet the desiring is non-negativity producing. You see? Same thing, same thing, same thing. Man has to change nothing within himself; only to redirect the energy in a different channel.

Ten twenty, ten thirty. Oh, dear me, I've talked so long? That was without desire and time passes beautifully. Good. Shall we have another question or two, or what do you want to do? What, did I speak about an hour or so? Okay. Fine. Then, see you in the morning.

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