

Gururaj. Good. It's so lovely to be back with my British family, and I've got families all round the world. But it's always such a joy to be back with you all the time, and it gives me such a wonderful together-ness to be, just to be. So, all the old friends of so many, many years and new friends that are here; I'm nothing, I'm just a channel - of Him. Nothing else more than that. And being a channel, you give me the privilege of conveying His words, His message to you. How fortunate am I to be a conveyor, and I think I've said this before in England in all these trips I've done here, that I am like a flute, a piece of wood with some holes in it. I've also got holes, by the way? Yeah, nine of them. Two eyes, two ears, oh, two nostrils, mouth and the other things, never mind. And yet, He blows, He, He, He blows His Divine melody through this frail reed of a flute so you could enjoy His wonderful symphony. So enjoy, enjoy, enjoy.

I'm glad to see of course, as I said before, the old faces, the new faces, and I'm sure our organiser and convenor welcomed you all. But from me also, a great welcome to all of you. And during this Course, you will see and you will know the wonderful total mergence of what love and life is all about. And when you find that mergence, you will surely know you're coming closer and closer and closer to Divinity. That is the secret of life. And I only as an instrument or a channel, talk to you of the methods and the secrets and the doo-dahs of how to become one with the Maker. You're made by the Maker, so why can't you be one with the Maker? If you are an emanation of the heat that comes from fire, how can the heat be separate from the fire? The fire only emanates the heat, you're one, as heat, you're one with the fire.

These things come by examination of the totality of oneself. But people - now this is speaking to the new people that are here - and tonight, many are here that have been attending Courses for so many, many years? But for the new people, it would be nice to know that you're not apart from the fire, you are a part of the fire. Because fire cannot exist without giving off heat and you're the heat of the fire. So where's the difference? Now if you want to check all this, right, I've got everyone's 'phone number. Do you want the Pope's 'phone number? VAT Sixty nine. Do you want Adam and Eve's 'phone number? Do you want Adam and Eve's 'phone number? Two eight one. Have you caught that now? Two - ate-one, that one apple! Idiots! Two hundred and eighty one. This is the meaning of life - and in America, we have some American friends here, my disciples, pupils, chelas, whatever you want to call them, and from Denmark, and from Spain, and from Ireland over there and from all over. Okay.

So once again of course, a very good welcome. We have very great professional people here amongst us. Dr. Ramon's here, he's a psychiatrist by profession. We have Judges and Lawyers and whatever. But, one thing to be remembered, we're all human beings. I'm a guru, so what? I'm a human being, ha, living in flesh and blood and so much at one with you all. I'm not, for the newcomers, I'm not a guru of the pedestal, I'm a guru of the people, not the pedestal.

I'm born of you, I'm with you and at one-ment with you [baby cries] - thank you my darling. Good. Right. After a small welcoming address to you all, for the newcomers of course, let me tell you, that when I greet you this way, it means that 'With thought, word, and deed I salute the Divinity within you', because you are essentially Divine, you are. Fine.

Now what shall we talk about tonight? And, of course, especially for the newcomers, I never prepare a lecture. I always start off by saying, "What shall I talk about today?" So, question. Oh, this hanky - can you read from there? It says 'Nose'. Okay. And then there's another hanky somewhere, where are my secretaries, there's another hanky somewhere, hold on, darling, one second, which says, here we are, I don't know if you can read from there, it says 'Eyes'. That's to bath my eyes. Right. So noses on this side and eyes here. Okay. Fine. Good. Namaste.

Questioner. Namaste, Guruji. Could you explain the difference, please, between motivation and ambition?

Gururaj. Very good, motivation and ambition. Can I have a bit of water, first? Sorry. Ah, thank you, dear. No. Where is the one for the mouth? Motivation comes about from past patternings which makes one desire certain things for gains. And when one is motivated with desire for a gain, then you are subjected to mental patternings. These mental patternings come about because you're motivated to do something. Now, why must you do that thing? You want to do it for personal gain. So you are motivated in creating within yourself a ambiguous ambition. Do you get that? So, you're motivated, right, you're running a business, whatever, a factory, a shop or a profession and your motivation there would be to make profit. That you are motivated to make a profit because you are running this business. There's nothing wrong with it. But, in making that profit, how truthful are you? How truthful are you? Are you ripping someone off? Hah. There lies the result of your action in your motivation and naturally you will get the reaction of your action thrown upon you.

So, motivation has a good purpose in life. You have to be motivated to do something, at least, there must be some motivation. But is the motivation for one's own self-preservation? That has to be examined. If motivation could stimulate oneself for the benefit of others, ah, then that motivation is worthwhile. You're motivated to buy a Jaguar or a Rolls-Royce. I haven't seen those cars for a long time, you know. Right. What is the motivation for that? Is it to show off to the Jones's next door, that you've got a Rolls-Royce? Then that would be false. But in buying a car that would take you from point A to point B, then that is fine. It is nothing to do with what others think of you but you only bought a car, whichever, it could be a Volkswagen, what do you call it here - a little Mini, right, fine, to take you from point A to point B. It serves your purpose, because the stupid damn buses you have in England, oh, cor blimey! Right, so you want a little churry just to

get you from there to there, from work or back or whatever work you're doing, that doesn't matter, using it just as an example.

So the real purpose would be to be a convenience for you in this harried, hustled, bustled world. So why not make use of the conveniences. So, that's not motivation. You were at first motivated for convenience, yes, but convenience does not then come, become, does not then become a part of motivation. So there is the differentiation between motivation and convenience. And why should you not have the convenience, that you require? You must have that, otherwise life could become a drudgery, and we don't want life to be a drudgery. We want to be happy and make things as much convenient as possible for yourselves. So there's no motivation there.

So the power of motivation is lost in how things are interpreted by you, by yourself in your own mind. So, there we get to the point of one's own personal mental attitudes of how we could take life, how we could use life, not only for oneself but selflessly for others around us. Then where is motivation? It's gone. We started with that of course, but it dissipates itself in self-service to humanity. There's not another hankie called coughing - the change of climate you know. When I left South Africa it was thirty two degrees centigrade and of course on the aeroplane, the pilot announced it was nine, from thirty two to nine. How much can you people drop? Oh Cor blimey. Eh. Bullshit! That is what we do every day in our lives. We reach a height and then we drop so low. Why? Why? Please tell me why? I don't know. I don't know. So much sorrow in my heart because I love you all so much. Why drop? Rise higher and higher and higher and let motivation become motivated-less. And that's how all sounds flow, by the way, with a hissing ...'hiisssiiiiinnngggg'. So, to recap for a moment, you start with motivation, you are motivated. And if you can handle motivation in its proper way, then that motivation will become gradually, motive, motive-less. Okay. Something like that. I create new words all the time. Good.

And then, when we talk of ambition, what is ambition? What is ambition? Ambition only means aspiring to something that you want. And why not? You must have ambition. I've said many times before, you have a five-roomed house, you aspire, or have the ambition to have a ten-roomed house or a twenty-roomed house. If you have, if you have a million pounds and you want to have two million, three million, four million, why not? Have it! That's no-one's problem. That's your personal problem. But one thing to remember about ambition is this, that do not let your personal problem become problematic to you. That is what ambition is all about. Now, if you would analyse this further you will find that most ambitions are accompanied with acquisition and attainment. Pardon. I haven't got a coughing handkerchief, sorry.

Acquisition and attainment, achievement, and these three words are synonymous with each other. If you go deep down into philology they have a common root.

Now, by all means be ambitious, try and make your life a better life. Right, that should be the true goal of ambition and not of acquisition or attainment. So, I am ambitious. Okay. What is my ambition? To see hundreds and hundreds of thousands of my students, my chelas, my beloveds become more and more happier. That's my ambition. But remember, that ambition is not for myself. Why must this mike shake? It even quivers when I speak. So, my ambition is to make the lives of so, so many people happier. But it is not for myself. It is to see others become happier. So, I have ambition and yet I am ambition-less. Do you get that point? It's very important. Let us for the moment - Peter sitting over there - let us for the moment throw away the word ambition and substitute it with the word, a simple word called 'purpose'. What is the purpose of life? Is the purpose of life for greed or lust or glory or whatever bullshit? That's not the purpose of life. The purpose of life lies in dying, dying within ourselves, to be reborn as the sun rises to give light to all others around. That is the purpose of life.

Now, purpose is like a vessel, a jar and you've got to fill the jar. You could fill it with orange-juice or water or, not scotch, that's no good. And it is so surprising, yet not surprising really to know, - Bernie, are you there? - that whatever you put in that vessel takes the shape of the vessel. If it's a square jar, the water poured into it, will seem square. If it's a round, wobbly one, then the water poured into it will seem the same, too. So, whatever you put in, will assume the name and form of the vessel. So what kind of vessel are you? Are you a square? So, it is the duty of all, which should be the ambition of all to form the vessel of our lives in such a way that would enhance the liquid poured into it. Is that right, Charlie? Good. 'Bells'. I'm very fun-loving. I'll take your minds, you wait, on this Course, you wait, you wait. I'll take your minds to a certain height and drop them into a joke. So I don't stretch unstretched minds too much. That's the fun of it all. In America we have the three L's, that is the motto, 'Life, Love and Laughter'.

And now, here, we come back to ambition. The greatest ambition any person should have is to become ambition-less. That's a bit difficult, is it? I don't know. The greatest ambition is to become ambition-less, meaning, that you are gradually trying to destroy the desires of your mind. Destroying desires of the mind does not mean you become desire-less, but it means to be fulfilled in the desire of the mind. And then what happens is this, craving and hankering goes away. Craving and hankering built into desire is because the desire is not fulfilled, it's half-empty. The vessel is not filled. And therefore there's a turbulence amongst the various thoughts the mind, chasing each other in conflict because the vessel is not full. But if the is full, as the old saying goes, 'Empty drums make the most noise'. You know that one of

course. So we fill that vessel which we are. We fill that vessel with our spiritual practices, which your guru has given you. We fill the vessel and when it is filled it will not rumble. Do you know, sometimes you have a rumbly tummy. Yeah. Why? It is either because of a lot of gas, air, water, all that, so what do you do? You go to the toilet. You do that first, empty yourself. And then you put some good food into your stomach and that rumbly tummy will not rumble any more. Yes. You see? It's fulfilling yourselves.

Now, the same thing applies to ambition. It's only when you feel empty that you crave, crave, crave. Why not have the ambition to fulfil yourself? Fulfil yourself so your tummy doesn't rumble. Simple. And by finding that fulfilment, there comes along the peace of mind, because ambition could be a great enemy unto oneself because you're pushing and pushing and pushing and pushing, and get nervous break-downs and stomach ulcers and what - all that's involved there, high blood-pressure and what for? But this does not mean that you must not better yourself. You must better yourself without craving. You just set a goal. And I'll tell you one thing, if tonight, any and everyone of you - I challenge you - decide that in five years' time I will have one million pounds in the bank, have that affirmation in the mind, and you will see you will have that million pounds in the bank. You will. Thought forces create other greater thought forces which in turn formulates the plans for you, which you have to follow out, of course. But if you make a decision that in five years' time from today's date - what is it? First November, eh? First November, okay, that five years' time, first November in five years, I'll have one million pounds, you will have it. I promise you that. But there's one condition, hah hah hah hah hah, I don't want, I will have one million, one million pounds in five years' time, but I do not want it for myself. I will use it in benefiting human-kind, or even build a small Ashram for Guruji, your Preatam, ha ha.

So, what have you understood by this? That your motives, the motivation must be self-less and everything can be achieved. Everything. Anything. You are the master of the world. You are all masters of the world. Nothing can control you, so why be little sissies? Be men, be women, you've grown up now. You have the force and the ability and the Divinity within you, the Divinity within you to achieve anything. In motivation or without motivation, in ambition or without ambition, you can achieve anything you want to achieve. You see how it works? And you could gain all that strength through your spiritual practices. It neutralises the mind and by neutralising the mind, you allow that Divinity, that universal force, to flow into you. This so-called jug, couldn't you get a better one? If it is closed, how can you pour a water into it? You could put it under the tap, or as the Americans say, faucet, you could put it under the faucet, but water won't go in there because it is closed. So open up, open up and let the faucet or the tap of Divinity flow into you. This, my beloveds, is my prayer. Thank you.

Voice. Would you join us because most of you know this? Then the group start chanting 'Jai Ram' and Gururaj joins in.  
(Clapping starts.)

Gururaj. (Gururaj starts singing in Sanskrit). .....

Namaste. That meant 'Praise the Lord'.

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