

SELFISHNESS

Selfishness is the opposite of generosity. It is an offspring of greed and originates in the self-preservation instinct. Selfish people are concerned solely with their own needs, wants and desires. Selfishness means that you are living for yourself, unconcerned as to the welfare of others, disinterested in any organization.

We are all in love with ourselves to a certain extent. No one wants to change places with anyone else without being assured of personal gratifications. We are all necessarily self-centered. We tend to concentrate on those things that concern us personally and those things with which we identify. Yet, if all people were selfish, society would be in chaos.

Fortunately, many people have evolved to eliminate this undesirable trait. Were this not true, governments, organizations and social gatherings would be impeded by the selfish.

You should recognize that you are on equal footing with your associates. If you gain the desirable things of life such as wealth, prestige or fame you should realize that you acquired them either by chance or by the operation of Natural Law. You should not entertain any selfish desire to take away what someone else has rightfully earned.

Many people, due to the operation of Natural Law, acquire riches. Others live in comparative poverty. Those who live in poverty and who do not understand the operation of the Law will be inclined, by comparing their own plight with others, to become selfish to the extent of criticizing or hating those more fortunate.

Some individuals have an abundance of the good things of life. Instead of sharing their excess worldly goods among those less fortunate they are guilty of ignoring the apparent need of others. This is an expression of selfishness. If these individuals understood the Natural Law involved they would comprehend Jesus' teaching: "It is more blessed to give than to receive."

Many an over-ambitious person who has used selfishness and greed to amass wealth has sought to relieve self-condemnation by engaging in a program of charity and social welfare. Although there is a certain amount of pride and self-satisfaction involved in philanthropy such activities tend to sublimate the baser emotions of greed and selfishness. Even in your home, where selfishness should not be tolerated you may shower loved ones with gifts on certain occasions to ease your conscience about your habitual selfishness.

One of the most difficult lessons you have to learn in life is that you are ONE with all people. Too many individuals are so absorbed in thinking of the self that they tend to ignore the interests of others. Occasionally you need to ponder the fact that the universe must flow out of One Source. It is evident that you being part of the whole, must share that essence with others. Therefore, you cannot be completely separated.

One of your greatest mental victories is to comprehend the idea of individuality without separation. Only through such an understanding can you bring help to your friends and neighbors who are ONE with you in spirit and in essence.

When you can recognize that all are ONE you then become altruistic. You realize the truth of the biblical concept: "Bread cast upon the waters will be returned threefold in time." Being familiar

with this great spiritual law give freely, expecting nothing in return. The Law will compensate you threefold.

There was a time in the evolution of human consciousness when selfishness was an asset in self-preservation. But that was the law of prehistoric man. In today's society selfishness no longer plays a part. It has been outgrown, outmoded and should be eliminated.

The only effective way to develop yourself and improve your environment rests on the principle of combination. You must consciously be aware of and participate in the common interests of all other individuals. You must become imbued with a determination to help others succeed that you may succeed and thus build a common ideal of growth and development. To participate successfully in the lives of others you cannot at any time selfishly and intentionally deprive others of the things they desire. Nor are you justified in interfering in any way with their growth and development.

To the degree that you assist others to success and happiness you also increase your abundance and our happiness. As the old saying goes: "The greatest joy in life is the joy you can give to others." It should be impossible for you, as a fair and reasonable individual, to believe that you can attain ultimate success by depriving others of what is rightfully theirs. You always find the most complete life when you seek self-expression in integrating all your personal aspirations and desires with those of humanity.

In overcoming selfishness you must differentiate between egoism on one hand and extreme altruism on the other. If you view all people as actors on the stage of life you see the slaves of selfishness playing a pathetic role. But no less pathetic is the picture presented by the slaves of mistaken unselfishness. When you sacrifice at too great an expense of personal welfare that person is no longer a contributing factor to society. Instead, you become a burden, contributing no more than the slave of greed. Eventually you break down and have to be helped by those whom you hoped to assist. Thus altruism improperly understood causes suffering.

Ironically, the selfish seem to gain ascendancy for those in whom evil predominates are clever in their schemes and take advantage of the good. Most individuals pervert the innate urge of self-regard by allowing it expression in the destructive force of selfishness. Others, in an attempt to escape from the evil of self-love, become the victims of self-neglect.

If, in your attempt to overcome selfishness you concentrate solely on others and lose all interest in yourself, then you defeat the purpose you set out to attain, creating a situation that is both unnatural and unethical. Individuals who cease to care for themselves violate the physical, mental and spiritual laws of being.

Only those who have developed themselves can be instrumental in assisting others. The real self of someone who attempts to assist another must have such inherent quality that what actions are taken for another will help that individual climb upward. All valuable altruism has its roots in a valuable type of person who is being altruistic.

Both a child's behavior and thinking are directed toward the self. The youngster is decidedly egoistic by nature but the maturely developed and evolved personality is not self-centered. That personality has objective interests and cares about other people. That personality discovers ideals that constitute the guiding principles of life and the lives of others and is ready to die for them.

Such a person is habitually absorbed in creative work and does not evaluate life according to personal possessions and interests. That person's greatest satisfaction comes from projecting life outward, thus finding expression in the benefits of others. As Jesus said, that person "finds life by losing it."

How can you span the gap from infantile self-centeredness to this highly developed and evolved maturity? Many adults still live according to a childish pattern. They may be censured for being selfish but if we investigate further we find they are simply specimens of arrested development.

Only through understanding and obeying the Laws of the Body, Mind and Soul can you span that gap. Just as the body becomes dwarfed through a violation of certain physical laws, so the self is stunted unless it frees itself from the bonds of self-absorption, objectifies itself, discovers itself in family, friends, interests and loyalties beyond itself.

Along with love and friendship one of the most enduring satisfactions in life is to lose yourself in creative work. Every wise person seeks activity in which to find self-expression, an outlet for the higher nature, a task to dignify your days. Deep within every subconscious mind is an innate urge to create, an impulse to construct, an intense desire to express yourself in a work that becomes an extension of the self. Some repress this innate urge. In others it lies dormant and never reaches the threshold of consciousness. The history of great personalities shows that whether they were from eminent or humble places, they found a way to express themselves. Their common quality is self-expansion, not self-absorption. They found an outlet in objectives not primarily concerned with the self.

It would be incorrect to state that all human nature is essentially and altogether selfish, but human nature is so constituted that it does not blossom until it has been released from the destructive influence of absorbing self-concern. When the innate urge to extend the self reaches its highest expression, we have the world's saviors. Although they seem to be victims of self-sacrifice, they are actually the exponents of exalted self-expansion. Thus the self-centered ego is enlarged and developed into a higher state of being.

The life of the extended self is not without its trials and tribulations. Those parents who dedicate themselves to the care and protection of their children may be crushed by what happens to them. Someone who devotes their life to a great cause may be shaken by disappointments and failures. All of civilization's progress has been due to the unselfish devotion of those advanced souls who have brought truth to the world.

All truths have been persecuted and vilified by selfish men and women. The histories of great inventions, philosophies and religions verify this. Nevertheless, any wise person with true regard for higher development would choose to face the problems of an expanded personality rather than the dwarfed and narrow life of selfishness.

Reason and wisdom should guide you in coping with life's situations. To give adequately of yourself or your abundance to a deserving person or cause would be a kind act provided that such action would not bring suffering to or impoverish the giver, however, no one is justified in refusing to contribute to a worthy cause or person when such giving does not work a hardship on the donor.

Total selfishness is an attribute of the Mind that has accompanied human consciousness in its evolution. It has no place on the plane of rational life and should be discarded.

Continued MemGram® Processing is the way to learn how and when to eliminate selfishness from your life which will allow you to BE-DO have the life that you deserve which will allow you to assist others in their necessary development.

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