

Questioner. The Lord's Prayer says, 'Lead us not into temptation but deliver us from evil'. Gururaj, what is this temptation Jesus was talking about and what is its association with evil and their role in the play of opposites? If, as you have said, God is omnipresent, how can evil exist? And what explanation would you give for instances of demonic possession and the like?

Gururaj. Is that all? (General laughter) I thought you were still going on a bit. Thank you very much. Good. Now, there's one thing I always avoid doing, is interpreting religion and religious beliefs, because what happens is this, that everyone has his own particular interpretation and because various interpretations of religious ideals or religious injunctions, that is why so many churches exist and they will call themselves Christian churches. So an interpretation of anything should rather be very individual.

I am of the firm belief that if there are four thousand million people in the world, there should be four thousand million religions or rather ways of life. And this way of life of a person can be based upon any religion he likes. And the closest one to him would be the one he was born in. And he would be in a better position to understand that more than any other religion. Yet this would not stop him from studying other religions. So, whatever interpretation I would give on this would be my personal interpretation.

'Lead us not into temptation but deliver us from evil'. To whom are we addressing this prayer? Some would say that there is someone sitting up there in the clouds like a father, 'Our Father', and he is listening to our prayer and answering the prayer. I would say that there is, what you would call 'Our Father'. I would say that that father is the Divine force or the Divine power, not only somewhere else, external, but more so internal, and we feel his living presence by the very life force that is within us.

Now what do we mean by temptation? And if there is any form of temptation why should we be delivered from it? The whole principle there would imply discipline rather than begging. First you are requesting, you are begging, that lead me not into temptation. In the first place why must I be led into temptation - what is there that leads me into temptation, that is the question I have to ask myself first, for if I can answer that question then I don't need to pray that way, 'Lead me not into temptation'.

Now the whole falsity lies in the person asking not to be led into temptation - yet he is using the word and emphasising the word me - everything is centred around me, 'Lead me not into temptation'. This little ego-self of mine

must not be led into temptation. Now this is valid - but it could only become valid if you have the firm belief that, 'Thy will be done'. So a contradiction forms here, a conflict forms that you want to preserve your will, the me and mine associated in this injunction, in this prayer and at the same time you are not really practising 'Thy will be done'. For when one really realises that Father above or below, on the left or on the right wherever, when one realises the power of this force, then the question of temptation ceases because you have already given yourself to His will and then no question of being led into any form of temptation would arise. So that is one level where temptation already ceases and there is no temptation. Good.

But let us talk from the ego level, that 'Lead me not into temptation' is an admittance of one's weakness, that I am capable of being tempted. Now if that admittance is sincere then one would have to acknowledge 'Thy will be done' and not mine. But today all prayers, including the Lord's Prayer, the prayers from the Bhagavad Gita or Vedas or the Koran, have become such a mechanical thing, totally mechanical where you say the prayer for the sake of the prayer. A prayer only has value when every word is deeply felt within, where every word burns within your very soul. And with that burning a yearning develops where the word becomes a living reality and you are not projecting wishful thinking, but you are becoming one with that living reality, acknowledging your weakness. Then is a prayer a prayer, otherwise it is wishful thinking.

Now temptation, temptation would be that which would not be conducive to lead one to the Divinity within. Now if that is not conducive then naturally we have to find ways and means whereby we would not be tempted. Now here the tragedy of man, not of the prayer, but the tragedy of man lies in the fact that he is relying not upon himself but upon an external power. Now this is good, this is very good, this is devotion, this is Bhakti, where you offer yourself entirely, that, 'Look I am powerless and me being powerless let thy power work'. But if this is not the case, if this is not the truth within man, then all these prayers become fruitless. Temptation is a thing which is ego-supporting. Or temptation is something which is pleasure seeking. Temptation is something which would defy all the known laws of morality. That is temptation. Temptation is that which we want without really deserving it. We demand, and yet we demand without deserving. That is temptation. A purse is lying on the ground and you pick it up. You find the name and address of the owner and you don't return it. Why don't you return it? Is because you are getting something for nothing. So in every form of life, temptation is that which you are trying to get something for nothing, without paying for it and there is no such reality in life. There is nothing for nothing and as I always say, very little for sixpence!

Fine, so that is the basis of temptation, where the desire is for something for nothing. You might not deserve various other things in life. Now temptation does not only apply to physical needs or biological needs, but the basis would be the motivation behind the need. Is the need really a need? Or is it a need artificially created? Man looks at a woman, a very pretty woman, and feelings of lust well up within him. So he is led into temptation. And as the Bible would say, that the act is already committed, you have killed the mosquito already in your mind even before translating it into action. So here, temptation is not the physical act alone but temptation is also the mental act, for every thought is an action by itself. The physical action only affirms the mental action, it only strengthens the mental action, whereby deep impressions are made within the subtle body or mind of man. So to be tempted, to pick up the purse that does not belong to you and not to return it, to have as they would say 'evil eyes', to want to steal, these are temptations. Now ask this question 'Why was that wallet lying there in the first place for me to see? Why did this pretty woman make eyes at me? Why was someone's valuable lying in my path, so that I am taking it'.

Now there the answer could be very simple, that here is a test for you, a moral test to test your moral metal. And that wallet lying there, or whichever act one performs in temptation, is not by accident because there are no accidents in this world at all. Everything is a happening but is it really a test for you, that is the question, for why was it there in the first place? Why aren't you tested in different ways for example, why on those very blatant, open, mundane levels, for does the true test not really lie within oneself?

Now the idea here, as I would see it, is not only the test, is not only the test in itself but something more to it, and that 'more' is putting into activation the laws of karma. Putting into activation the laws of karma, by that we mean that you are being given something which should not rightfully be yours. Now if you keep that wallet, what would be the result of it? How would you have to repay for something that you do not deserve? For everything man deserves, he will get, not in the way of temptation but in some other way. Suddenly he might have a windfall. All of a sudden without expectation a painting of his will fetch a high price. All of a sudden the song he has composed will sell. Something happens. All of a sudden an unknown aunt leaves something for him in the will. Now, you are not getting this for nothing. You have earned it. Every good thing that happens to you, you have earned it, and every bad thing that happens to you, you have earned it also. So can you ask the question that, that wallet lying there in my path is earned by me because it is lying there and finders keepers, does it belong to me now? Yes, but then you think deeper. What great hardship will be caused to another person by me keeping this wallet? It could be his entire month's earnings, it could be the money for food for his little children. So what great karma am I not reaping upon myself - what seeds am I sowing for depriving the little children to whom that wallet should rightfully go would suffer and I will have to pay for that suffering of those children because I

have wilfully deprived them of it. So here the law of karma, or of action is set into motion. Good. It is not only the desire to grab, but the consequences thereof, that is important.

Now to ask 'Lead me not into temptation' which is very good if you can firmly say to yourself that 'Let thy will be done'. But if you have not reached that stage of Bhakti where you could have total surrender to that Divinity, then 'Lead me not into temptation but deliver from evil' would be a total falsity. Why must I have that request to be delivered from evil? Why should I have that request not to be led into temptation? So what do I do? How do I make this very prayer into a living reality, is by altering my karma. Lord, lead me anywhere you like, temptation or no temptation but of what moral fibre am I? What have I built within myself to react in such a way, which is conducive to the laws of nature, to flow with the laws of nature, to flow spontaneously with these very requests, with these very prayers, with these very injunctions. And if that is done then you need no deliverance. You only need to be delivered from evil, if you have committed evil. So this is a different viewpoint of looking at it.

I know a man, a very highly accomplished Yogi, who says he never prays, he never utters a prayer ever. He says my life is a prayer. My life is a prayer because I live in such a way where I do not need to make any requests, for if my actions are such there is no question of request and whatever is needed, comes automatically for who am I, really, to know my needs. That Divine force knows my needs, and when I the little self, the undeveloped self, the dirty ego that is still in the process of being cleaned thinks it needs, it is deluding itself. Its demands are totally wrong, for it is demanding to bolster itself, to inflate itself. The very idea of that demand, the very idea, my need, how do we really know what we need? A man thinks to himself, if I had a million pounds that is my need. How do you know it is really his need? His need might be more to remain a pauper and don't we know of millionaires that have thrown up their millions to serve humanity. What is the need is never known by man because man functions totally on mind level. And because he functions on mind level and the mind being more immersed in material things, the basis of his need is artificially created.

I remember some years ago when someone wrote a letter to me, he says, 'Gururaj, please, I would like to have a farm, and I would like to have three cottages on the farm. And of course I want a sixteen hundred cc motorbike'. I read the letter. I say to myself, 'How wonderful this world is, that even these kinds of wishful needs exist. Have that farm with six cottages never mind three, but work for it! Deserve it and you'll get it, it'll automatically come. What you need now is a bicycle not a motorbike'. Yes. Yes. He was not too well, he needed some exercise and the bicycle would have been more suited to his present need for the required exercise than the motorbike. You see.

So we really don't know what we need. Our needs are always exaggerated in our minds and then we say, 'Deliver us from evil' which is tantamount to blasphemy because we are not praying truthfully. We are not praying truthfully. And yet if you go further in the prayer how simple it becomes where it says, 'Give us this day our daily bread'. It doesn't ask for all the cheese and jam and all that. (General laughter) No it doesn't, or everything else that goes into the bread. Very simply we ask that let this body be sustained, that is one interpretation, the sustenance of this body so that I could be of service to Thee. You see. You see. You see how little we understand our prayers, how little we really find value in the prayers, how it just becomes a mechanical repetition because the purpose of prayer - we are not talking of meditation - the purpose of prayer is to be able to contemplate and every word uttered in prayer must go with the deepest contemplation so that prayer becomes ever new. Now, if you ask me the same question tomorrow, 'Lead us not into temptation but deliver us from evil', my interpretation tomorrow would be totally different from what it is today. Why? Because there are so many meanings to it. I am only discovering one facet of it now, let the other facet arise tomorrow within me spontaneously, and the next day a different interpretation and the following day another interpretation until I am beyond the needs. Then you don't pray because you are the prayer. You become the prayer. The separation of Divinity and you ceases. So if there's no separation, who is there to pray to? You are one with the prayer. You are the prayer and your life becomes the prayer, that is very rare.

So 'Lead us not into temptation but deliver us from evil', so here, if we acknowledge the fact that we are evil, then we have to do something about the things which we call evil. And if we don't do something about it with conscious effort then the prayer is valueless. Why should He deliver you from evil? Why? What have you done to deserve that? But if your actions are such where you do not follow the path of temptation, where you avoid by deep understanding, by developing deep discrimination between good and bad and lead your life in a conscious manner that is away from evil, then the prayer becomes a living prayer. Good.

What is this temptation Jesus was talking about and what is its association with evil and their role in the play of opposites? Now this question I have answered many, many times, this part of the question, where I have talked of the mechanics of the law of opposites and how evil is conceived. The very conception of evil is entirely of the mind, for in the realms of Divinity, there exists no goodness and no evil either. For Divinity itself is a neutral power and as I always say, it's like electricity, you could take it to the fridge or you could take it to a stove, it is how we use it, that is important. Evil is a conception of the mind and the mind is ruled by the three Gunas, Rajas, Tamas and Sattva. Tamas, darkness, Sattva, light, and Rajas, the activating force. So when there is an imbalance, and this world functions, the entire universe functions because of imbalance, now when the scale weighs heavier on the side of darkness we perceive evil. And yet it

is a necessary must, for good cannot exist without evil. Light cannot exist without darkness. The sun cannot be there without rain. There could be no cold without heat. So the law of opposites will forever function throughout eternity. And all this has come from a neutral force.

Now, in the process of manifestation from the Manifestor, the various elements sent forth in the Big Bang explosion at the start of the present cycle of the universe, these atoms and subatomic substances mixed itself with like substances that shot forth from the big blast, from this explosion. And having the inherent ability to duplicate itself and replicate itself, various elements were created like fire, water, air, ether, earth, all these elements were created. Now if you look deeply within, what evil really is, you would find that it is an admixture of these various elements and because they are not conducive to the stability of society, they are regarded to be evil. Because they are not conducive to the stability and goodness in man, it is regarded to be evil. And yet it is a necessary must. A little lamp burning will definitely have its shadow under it, for if you try to get rid of the shadow, you have to blow out the lamp. So you destroy both light and darkness. But in normal everyday life when we regard something to be evil, it would be this, that you perform actions, think thoughts that are conducive to your own welfare and evolution and the atmosphere around you. It is only when man could rise above the law of opposites, it is only when man can rise beyond light and darkness, coldness and heat, that he becomes a law unto himself. When he becomes a law unto himself, after having mastered the laws of opposites, then that personage, that person, can do what he likes and not be affected whatsoever.

When we talk of evil, we are talking of moral standards as they affect the world around us. Many times an imbalance is necessary. Many times wars are necessary, in certain circumstances. Many times these great floods are necessary - nothing is by accident - where thousands of people get drowned. Of course we, with the kindness and compassion in our hearts feel it, the loss of so many lives, because we are viewing it from our perspective, which is very small, narrow within the whole concept of things. And yet, and yet we have that compassion for that life. And you'd find a row of ants around the room and nobody would think twice to get that spray and spray the wall right round, killing thousands and thousands of those ants. It's the same life, perhaps in a less evolved form.

I am a Vegetarian, I eat vegetables and I am killing life, for J.C Bose, J.C Bose, yes, he discovered the heartbeat in a cabbage. There's life there. I am eating it, I have killed it. So what the point is this, that lesser evils are performed by us all the time, all the time. When we walk in the street, you are busy talking to a friend, you are not watching the ground all the time, you might be tramping on little innocent insects, you're killing them. What does one do to offset this? That is

---

why all religions talk of charity. The purpose of charity is to offset that which you have done even if it was beyond your knowledge. That is the purpose of charity. And it has its benefits by expansion of the heart.

So evil and good will forever remain in the universe, forever there. It is like the analogy I always use, it is the very sun that makes the water evaporate. And that water that has evaporated, the vapour, condenses itself into clouds and everything seems dark down here, caused by the sun! And when it is condensed sufficiently, the cloud disperses itself in rain and yet the light was forever there, only the light was obscured. So can the cloud that brought darkness be regarded as evil? It cannot be regarded as evil, if you know that the sun is unaffected and forever shining. Then the concept of evil is gone. But now this is for the person that has the recognition of the power of the sun, otherwise it would just be an idle justification for any action, saying, 'Oh nothing is evil, everything is good'. For example, in the Bhagavad Gita, you'd find a sloka which says, that you are not the doer. So the person takes that stanza and then performs every vile act that he can do and then he excuses himself by saying 'Oh, I'm not the doer'. Idle justification. Of course he's the doer because that act has been mixed up with his own thought, his own conception. Then he can say that, that I'm not the doer for he has realised the force and the power of the doer, he has reached a stage of integration where he is one with the doer, or he knows how to draw from that infinite source. Then he can rightfully say I am not the doer. But then when man reaches that stage all his actions would become spontaneous and all his actions would flow in a proper direction, not against nature but with the flow, with the flow of nature and all his actions are good. Apparently they might seem bad to others with their perception.

Like, some of you know the story of this guru who was sitting around a fire with some of his chelas, it's a little Zen story, and just suddenly the guru takes out a burning piece of wood and jabs it onto the arm of the chela. Everyone was shocked and astounded, says, 'Guruji what are you doing, you have burned this very beloved chela of yours'. So their perception was for the moment in the burning of the arm, the perception of the guru was vaster. Later, when he was asked the explanation, he said, that 'This man was supposed to die a terrible death by being burnt alive, and I have removed that from him by just burning his arm slightly. It will heal in a few days'. The vastness of the perception, the awareness. And when man has that vision, that developed awareness then he becomes a master of the law of opposites. And all actions he performs is neither good and neither evil, for he has gone beyond the law of opposites. There's a very famous story about Milarepa, when he says, 'When I was young, I did black deeds. When I developed some understanding and grew older, I did white deeds. But now I'm beyond them both, I do no deeds'. You see, you see.

So the goal of mankind consciously or unconsciously is to go beyond the law of opposites and it cannot be achieved by the mind or by rationalisation. Rationalisation can only take you to a certain level, only to a certain level. Meditation takes you further where you use the mind as an instrument and, go beyond the mind. For there lies the source, the Kingdom of Heaven. There lies the source which is beyond the law of opposites. And then you see no evil, you hear no evil. What's the story of the three monkeys? And you speak no evil. Right. Yah, right. You see no evil, hear no evil, speak no evil. That is only when you have gone beyond the law of opposites? But what is the solution for man if he has not gone beyond the law of opposites, then he uses his mind in a discriminatory way, he develops discrimination. And by the study of Scriptures, listening to the words of Sages, by doing spiritual practices, he develops this discrimination which will show him that 'Look this is good, and this is not good'. I purposely am trying not to use the word evil. This is good and this is not good.

So, then, with conscious effort and discipline, he performs the actions which are good. And by good we mean actions that are conducive to bring about greater joy within himself and those around him. But he discriminates. Then the wallet that he found he automatically returns, and even if a reward is offered to him, he would refuse the reward, saying, 'I have just done my duty. I have done unto others what I expect to be done unto me', you see. Why should I be rewarded? I don't need the reward because I'm expecting if I had lost my wallet, I would expect it to be returned to me. So I'm just doing what I'm expecting should be done to me, do you see? Good. The action becomes spontaneous, without any attachment to it. The man with his discrimination and spiritual practices develops the attitude of non-attachment. He would think and he would know that there is a hundred in this wallet, good. How long is this hundred pounds going to last me? And how will it be used? And you know the saying which is very true 'easy come, easy go', always, yes, easy come, easy go. For that which is gotten unnecessarily, disappears in such a way, it disappears in such a way that you will not only notice it but it will draw away ten times more from yourself too. So here is a means where you take the hundred pounds but you will end up losing a thousand, ten times more. Circumstances will just come up, will just come up when you have to pay and every payment is tenfold. Good or not good, every penny given in charity for a good purpose is returned to you ten times and every action which is not good is returned to you ten times also.

You only need one seed to grow a large tree, one acorn to produce all those thousands of acorns. And that is how, that is how the laws of nature work. That good and evil here on the relative plane will always exist because in the manifestation of relativity, light and darkness will always be there. It is only when you go beyond the realm of light and darkness, that you realise that, that was but just a dream. It was all but light. It was that one lamp burning all the time but under the lamp the shadow was there. How real was the shadow? How real was the light? When you are in the super-



light, that light beyond all light, then you know that, that was just a dream that I have been through. Then the laws of opposites to exist for you and you become the things that you pray for. Deliverance is not required, you are already delivered. You are delivered because you have risen beyond the law of opposites and this one does not need to reach that level. To go beyond the law of opposites, one can start practising it to some measure here and now. By drawing, by meditating regularly, one draws from that infinite source within oneself, that goes beyond the laws of opposites. Just a few glimpses every day, a few moments every day within the twenty minutes or half an hour spent in meditation, just those few little divings is enough to regenerate you. You do not need to touch live electric wires for two hours to get a shock. No. Just touch and the whole force of electricity goes through your body. But we have to do it and there too, discipline is required. Many times, I know, many of you skip meditation. Yeah, why? Time - being late for work, or, 'Oh, it's an effort' - lot of justifications, lot of reasons. And then we say 'Oh, I'm so emotionally troubled and I've got this problem and I've got that problem'. Yeah, fine, fine, good, have more problems.

Why just not spend those few minutes in the morning, twenty minutes. Try and get up twenty minutes earlier. It's easily done. Or during the day. I know one meditator who has a very, very awkward job. So at his work he meditates. I says - he works in a large office with a lot of people around him - so I says, 'Where do you find a chance, do you have a rest room?' He says, 'No. We have the toilet there and I go to sit in the toilet and I meditate'. If a person wants to do it, he can do it. And then all these wrinkles in the mind gets ironed out with a powerful steam iron. That steam, that force that rises from within yourself that is used. So here effort, meditation leads one to the truth of this prayer and we definitely are delivered from evil, or rather in this case, in the context that we are speaking, we are delivered from the law of opposites. And as we proceed on the path - let Mr. Wood wait - and as we proceed on the path, the problems become less and less and less. As we proceed on the path of a deeper understanding of spiritual values, developing this discrimination, as we do our meditations and spiritual practices, as we very consciously in our daily life avoid temptation, which does not mean escaping from temptation but, being involved in temptation and taking the wallet back to the man, to whom it belongs, yes, then automatically we draw upon that power of grace.

So, as much as we open inside, so much more, ten times more is received from outside. All that is happening internally. You are repaid ten times more from external forces. They are really not external but that is a different philosophical concept and it can only be realised when you become one with the entire universe. But for the present purposes, we can use the word, external. So open one inch and ten inches of energy enters. You only need to make one small hole in that wall, one small hole and you can see that whole room there through that one small hole. You do not

need to break down the entire wall to see that room over there, you see. Just a little, just a little and the hole will widen itself until this room and that room becomes one room.

Perhaps we must tell Mr Wood that? (General laughter) Yes, because the way we're going this room is going to be too small, we'd better make the two rooms into one. I think we've had enough.

END