

TEMPTATION

GR: Would all the teachers take their respective seats? [He sings and translates singing]

Someone says Ram, and someone calls Him Shaym, which is the name of our Lord.

The hunter stands with his bow and arrow, but yet the prey dies with the name on his lips of Sitaram. [Singing]

[????] the father of Rama, was at the bank of the river, and he shot an arrow to [Shan?], and while [Shan?] was dying, he said, "Sitaram, Sitaram, Sitaram." [Singing]

Through Sita's anger, [Morar?] which is Divinity, came to her aid, and yet [????????] who was a cruel, cruel king, died saying, "Sitaram, Sitaram, Sitaram."

Sitaram is the male and female aspect of Divinity. [Sings more]

The assassin was there with his gun to kill Gandhi, to assassinate him. And yet, while he was being assassinated, he said, [Bolloa, bolloa?], Sitaram." [Sings more]

The meaning of this poem is one that even at a time of death there should be no other name on your lips but the name of the Lord. So if life is filled entirely with the name of the Lord or the feeling of Him, then definitely, even at the moment of your leaving this body, His name will always be there. [Sings] Good.

Sattyam means truth. Shivam means God. Sundaram means beauty. Truth, God, and beauty is but the same, for without God, there could be no truth; and without truth, there could be no beauty in our lives. Sattyam, Shivam, Sundaram. [repeats 7 more times total of 8 times]

So in the morning when you do all your "S's," remember these three S's: Sattyam, Shivam, Sundaram. Start the day off that way while you're doing all your other S's. It doesn't matter where you do it. Because everything is Sattyam, Shivam, Sundaram [repeats 4 more times total of 5] Remember.

What's next on the program, dearest? [voice in background] Ah ha. Good. Fine. What shall we talk about tonight?

[woman's voice] If you wish to. [Voice: Not clear. Something about moving his chair] If you want to move a bit back, it's all right. Doesn't matter. If you can't see me from here, you'll see me from down there; and if you can't see me from down there, you'll see me from up there. Come here, and sit down here next to me. That's my daughter. Good. Questions? Bhakti yoga coming up.

Chetan: Beloved Guruji, what is the nature of temptation as experienced by the avatara, such as Christ or Buddha or Krishna? What is the nature of temptation as experienced by the ordinary person on the spiritual path? Do the temptations become more difficult as we progress, and how do we distinguish temptation along the path?

GR: You have finished with chapter one. [laughter] Of course, the whole gist is, what is the nature of temptation? And that's quite a tempting question. Temptation is created by an internal desire that has been formulated in your mind through many, many millenniums. The whole purpose of temptation is good. When you say, "Lead me not to temptation" in your prayer, what do you mean? "Lead me not to temptation." You're led there already because you have created the circumstances within yourself to have been led there. So I am tempted to go to the movie. To go and see some X rated film. Why? Because you have read reviews and write ups on it, and your mind was prepared already to be led to go and see that movie. So why say, "Lead me not to temptation," because you will be led there, and there's no power on earth that will stop you unless you want to create inhibitions and repressions within yourself. But if we can condition our minds in such a way that not to be led into temptation becomes an automatic process. So what we are looking for is the naturalness within ourselves, and not asking some nebulous entity, "Lead me not unto temptation." Because that nebulous entity is not going to help you at all. It can't. (Try to get this thing off. I don't know how to do it. Umm. other one.. other one... There, that's it.)

BOB: Takes an engineer to do this.

GR: Of course. Or a computer expert. [movement possibly beads clicking against microphone then garbled] I want to take this one off. Yes, that's it. That's it. Wear them awhile. So why rely upon an outside entity to lead you not into temptation, but rely upon your inner self; and that inner self can be conditioned to a stage where you are not tempted by anything at all. And when you are not tempted, you do not make any attempt to be led astray, for you have become so stabilized now that the "A" disappears, and you do not stray from your own personal stability. So what we try and find in life is to become stable through our spiritual practices, where we become so stable that we do not go astray, and we are not tempted, and we do not become "a" tempted into temptation.

The avatara is beyond all attempts and temptation. He only comes because you call him. He only comes when the world's vibrations assume a far greater imbalance. And it is that imbalance created by the world itself that draws him down. For he is of totally free will, but because of his love... (Are your arms getting tired, dear?) but because of his love and compassion he comes and suffers the miseries of the world to rid you of your miseries. And that is the avatara, the incarnation which embodies within himself the entire universe, and from that vastness as I've spoken of before somewhere, from that vastness, he assumes a little body, frail, full of suffering. But yet, in that frailty, he has that total vastness, total force, total power to touch just your forehead and make you realize the total peace that is within you. That

is the avatara. That is called the touch of the divine. And sometimes it does not even need to touch, just a glance where eyes could meet eyes in its proper depth, and, knowing that, all else is known.

So what then could there remain to be done? Hm? Do you want to know what there could remain to be known? (Ah, here it is. Thank you.) What remains to be known is the unknown. Find the unknown within yourself, and everything else is known, for the unknowing part is the real knowing part. Hm? Who is this guy sitting here? Gururaj Ananda Yogi, huh? Look at that great title bestowed upon me by guru, Swami Pavitrananji, huh? Am I really Gururaj? No. That's a label attached to me like a rubber stamp on the forehead. But I, in reality, am the unknown; and having known the unknown, I know myself as the known as well as the unknown. So here I marry the relative with the Absolute. Will you marry me? Sure. When?

[Female voice]: Now.

GR: Sure. Do you see. So the greatest achievement that any person could have is the unknowingness of the known. And when you have the unknowingness of the known, you become innocent; you become a child like my little grandson sitting at the back there. See, there, ah, sleeping. Ah, still there. Good. Right. Does that child know that this is Gururaj, this is beads, or this is a microphone, or this divine light? No. He does not know. But there is a certain inborn quality within that baby that without conscious cognition, it unconsciously cognizes reality.

So there is the field, the unified field of Einstein, who knew very little in any case. The unified field of that which is unknown and unknowing which everything else is known. So here we are dealing not in physicality. We aren't dealing with this rotten flesh and blood. We are not dealing with the mechanics of that mind thing. But we are dealing now with an unknown quantity that would remain totally unquantified and unqualified. And when you reach the stage of that non qualification or non quantification, you have reached the source of your being. Because your true being is shapeless, formless, qualitless. And it has no character at all, because characterization causes form, causes quantity, causes quality, brings about shape, form, and name. So how can that be eternal. Hm?

I see this beautiful lady of mine, so faithful she is, as form and shape, but do I look at her beautiful face or her form or her shape? No. No. No, no, no. My eyes do not see that, but what my eye sees is her formlessness, her shapelessness, her non quantityness that could never be ever qualified. That is what I see so it means I'm seeing Divinity. Hmm? Divinity. That which is divine in all of thee. And when I develop not an oversight, because out sight can only see that which is outside; but when I develop insight, I see the in within my sight and the in in her, the in in each and everyone of you.

And what do I see in that insight, hm? Nothing. Nothing at all, because insight requires thought. You have an insight into something so your mind is mixed up with your conceptions or preconceptions or mental conditionings. That's insight. You have an insight into things. So the difference is this, that to have oversight is more grosser than insight, because insight takes you to a more finer level. But when you lose a sense of oversight and a sense of insight, what is there to be seen? The body's not functioning. The mind is not functioning. And then you feel the reality of the person. You experience the spiritual self of the Divinity that you have never seen before. Hm?

And what is reality? What is reality? Ask Chetan, he's a realtor [laughter]. Hm? Is that the way you pronounce it? [Voices in background] Realtor. Do you see. He deals in properties and lands and all kinds of things. Right. So what a misuse of the word real tor. All these things seem to be real. Huh? Are they really real? You look at this wall, and you find this wall to be real. You can touch it and feel it and smell it and you can do so many things like a dog does against a wall. [Laughter] But what I see, and I want you to see, is the essence that makes it into a wall. Not the surface. Hm? But the inner core of that which seems to be the surface. And I do not say neglect the surface, but I say just step further to see deeper than the surface. And by seeing deeper than the surface, you see reality. Then you cease to become a real tor and you get merged in reali ty. You see the difference. And the difference is so simple, real tor. How do you spell it, darling? R E A L T O R Take away the O and put in the I ah. Real I ty. That is the important part of all that is real, and not that little I, hm? Because if you attach importance to the little I, you will reach a stage when the emphasis will be on the O. You say, "Oh?" [Laughter] Oh?

But when the emphasis is on the big I then the real tor becomes a reali ty. And look how beautiful the word T is, huh? Vertical that extends, extends through infinity. Look at all the amount of I's there. It extends to infinity and comes from infinity. And this little "u" is just the little horizontal bar balancing itself upon infinity. Hm? Right. So if the emphasis is put on that which is infinite, then you cease to be a real tor, but you become reality. Because to be a real tor is nothing else but a business. Right. So you sell a property for 5 million and you get your 10 or 15 percent commission on it. Business. Reality is no business. Reality is truth; reality is God; reality is beauty: Sattyam, Shivam, Sundaram. Huh? Now if you put your attention and your emphasis on reality, then all that which the realtor does comes automatically because you have deserved it. Never demand things of life. Deserve it first, and the demands will take care of itself. Do you see. So the real tor becomes reality, and when he becomes reality and and real unto himself, then the real tor achieves whatever he wants to. All the greatest property deals will come to him. They must.

Actually this is not only a talk but it's a message to my beloved Chetan because I know as I told you this morning, what's in store.

Be real or, huh? But do not forget that T in between to become the real tor. Hm? Do you see. These are the beauties of life.

[END SIDE ONE]

...is the nature of the avatara. These are the things an avatara teaches of. And those teachings forever would remain eternal, for they are not based on any religion, caste, creed, or cult. They are based on truth. And do you think Truth has a foundation? No, it has not. Truth has no foundation because a foundation requires laying a foundation and building on it, while Truth is so deep that Truth is a foundation itself. So we talk of being merged and immersed in the foundation, the foundation of life, the foundation of love, the foundation of compassion, of giving, loving, and ahhh. Any one of you sitting here can say to me, "I want your life." Bring me a poison cup and I will drink it. For I know for sure that your life is my life, so what is lost? Nothing at all. I'm just mixing my life with yours. That's all. Big deal. Hah! What's the time, darling? [VOICE: INAUDIBLE.] Nine forty three, quarter to ten. Um hum. Let's see what's in this bag of tricks here. Hm. This arm has gone a bit lame today with this slight heart attack I had, but that doesn't matter. You know, cost of living is always going up, and the only thing that comes down is rain, and it soaks you. [Laughter] And remember one thing, you can buy very expensive clothes or beautiful rings or whatever, but still the greatest extravagance in life is a fancy funeral [Laughter]. Because you're dead, you're not enjoying it. [Laughter] So it's the greatest extravagance. You see, I've got to explain them my jokes. [Laughter] Oh, by the way, you have Thanksgiving Day and all these American holidays which I am not too familiar with, but I do know one thing, that April 15th is tax giving day. [Laughter] You know the airports when I... when I travel around and perhaps not having American money on me, you know, you give a half a dollar tip, and it's not called a tip, it's called an insult. [Laughter] There were these two bums sitting on a park bench, and they were chatting along merrily, and so the one says that "If I should win a million dollars tomorrow on (what do you call it sweepstakes, lotteries, lotteries, yeah,) if I should win a million dollars tomorrow, what would you say about it?" So the other bum says, "Well, I'd ask you for a loan of \$10,000." So the other one says, "Well, you'll have to supply collateral." That means security, heh? [Laughter] You know, I haven't got a brother, but this one guy had a brother, and this brother saves money because he uses the other brother's money. [Laughter] You know, when you talk of money, you know they normally say, "Money talks," but more stutters. [Laughter]

You know, this woman was getting old, you know, so what she did was she used to bury her money to send it on ahead.
[Laughter]

You know, these two nuns came from Italy [Laughter] [Male voice in background: "You're turning red already." GR laughs] These two nuns came from Italy to America, and they heard that in America they eat dogs. And they were quite surprised about it eating dogs, you know [Laughter] Right. So they pass some shop, and it said, "Hot dogs." So the one nun said, "Look, seeing that we are here in America, let's try them, you know." [Laughter] "So let's try them, okay? Let's see what these dogs are about." So they bought two hot dogs. So the one nun opens the hot dog and she says, "Hey, Sister, what part did you get?" [Much laughter and GR laughing]
Such fun. [Laughter] Yeah. So lovely to be together. So much love. So much wisdom, perhaps, I don't know because I talk a lot of what's that word? [various suggestions from audience] No, not hot dogs. Yes, that's it. And look, remember you guys, we're going to St. Louis from here, so we've got conference at the university or something there. Or something, whatever, yah. That's the afternoon, and then, of course, we're having an intensive there, so of course, everyone is welcome. And if you can't afford, I might have some money here. Oh, no, I'm broke. Nothing. [Laughter] But do come if you can. Now tomorrow is going to be our last day here. [Voices in background something about "full day"] No, full day tomorrow, and then Wednesday will be the last, hm?

ROOPA: "We have a break and then the golden thread.

GR: Yes, the golden thread ceremony. Ah, thank you, beloved.

**** END ****