

Lead us not into Temptation

T250 The Inner Teachings 14th May 1957 St Mary Abbot's Place, London

Invocation:

Let us raise our hearts to our Creator, to the Source of light and life, praying that as his angels descend and come amongst us we may respond to their message and their heavenly love. May every heart in this gathering be touched and inspired by the light of the Son, the Cosmic Christ. And unto Thee be all honour and glory and our devotion.

Amen.

In our last talk we reminded you that we are all part of God, we are all of one spirit; that the divine spirit is within you and within every soul. We are all part of the divine glory, the wisdom, love and power of God. We are all part of a grand brotherhood of life, which is governed by divine law.

Brethren, we speak to you from the heart of love. As we speak we call forth your love for each other, your love for Christ, your love for God, and we ask you to be simple in your heart and to lay aside the lower arrogant earthly mind for a time. When you understand spiritual law and practise it, you will understand that spiritual law is scientific, a scientific demonstration of the wisdom, love and power of our Creator. Now, we could talk to you about many subjects which would interest and entertain you, but this would be a waste of time with you, because we want to bring to you spiritual knowledge that will give you a clearer vision of universal life.

The Master Jesus was perfected through many ages for the great mission of bringing to humanity divine wisdom, love and power. Remember that divine love is wisdom, divine wisdom is love, and divine love and wisdom together bring power. But the Master Jesus warned you that the only true power is the power of love, that only through love can man* attain true power over himself and over life. You are breathed forth from the heart of God to develop full consciousness of your sonship—all are sons of God. We emphasise again that all are sons of God. All are striving through incarnation after incarnation to reach that full cosmic consciousness and at-one-ment which brings inevitable glory, peace and happiness to the spirit.

*[*For editorial policy around gender, see the introduction.]*

You all know that there are the two great powers or influences of good and evil at work on earth. Good is the love manifesting through the human heart, and make no mistake about this, there is a tremendous amount of love in your world. This you may not believe, because the other side that is called evil is continually revealing itself to you, but remember that love works quietly behind the scenes, and the amount of love and good in the world is much greater than you think. But you must recognise that so-called evil has its place, for it provides the impetus necessary to bring forth the good. Evil is darkness and ignorance, but it has its purpose in the unfoldment and the development of the human spirit. You have been taught to pray: 'Lead us not into temptation, but deliver us from evil.' Sometimes you say: 'Why did Jesus tell us to pray thus?' We are going to re-translate those words for you: 'Lead us that we fall not into temptation,' or 'Lead us that we fall not when in temptation.' Now, every soul

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has to undergo temptation. From the moment you wake in the morning to the time you go to sleep at night you are meeting temptations great and small—temptations of weakness, to shrink from those things you ought to do, and to do those things which you ought not to do.

Do you remember the temptations of Jesus? The first was the temptation to turn the stone into bread, to use an occult or spiritual power to satisfy his own physical need, but he said: 'Get thee behind me Satan—man shall not live by bread alone.' Jesus meant that man does not live by those material things which seem to be necessary to him, that there is another Bread which comes down from Heaven to feed him. The principal lesson in this temptation is that man must not use his own spiritual or occult power for himself. This same law has been demonstrated by many saints through the ages.

Next Jesus was taken to the high place and told to throw himself down—'For it is written: God has given his angels charge over thee to bear thee up lest thou dash thy foot against a stone.' But Jesus knew that to break a natural law was a sin. If you deliberately throw yourself before a moving vehicle and say: 'God will protect me,' you are sinning. You must not look to God to do those things which you should do yourself. Obey the Divine law and the natural law of life as you know and understand it—obey, and then you will have done your best, and when you have done your best in life, in sickness or in health, God will protect you. God will help you. There is a divine mercy which tempers the law of karma.

Finally the tempter showed Jesus all the grandeur that could be his, promising him all the kingdoms of the world if he would bow down and worship the tempter, mammon, materiality. This is perhaps the great temptation of mankind. The temptation of materialism must be put on one side. Jesus said: 'Get thee hence Satan': for it is written, 'Thou shalt worship the Lord thy God and him only shalt thou serve.'

My children, you have chosen to follow the spiritual path. You have said: 'Lead me not into temptation.' Many, many times you have prayed: 'O God do not desert me, do not let me fall into temptation. Lead me not into temptation. Give me strength that I may not fall when the tempter speaks to me.' But you do fall, every hour, every day of your life you continually fall before the tempter of the world. The world tempter causes us to fall away from the path of the Christ, the path of love.

Why must the soul have these temptations? The answer is simple: without the temptations of life the spirit of Christ in you could not develop. It could not become strong. You would not have clear vision as to where you were going. You would continue to be confused, as indeed so many are confused in the world today. Every day, every hour and every minute almost of your life you are coming up against temptations which would divert you from the spiritual path, and you need constantly to gather strength to your spirit, to resist the tempter, until the spirit of Christ grows strong within you. The daily temptations are bound up with the law of karma. 'As a man soweth so must he surely reap.' It is a divine and a natural law. As you sow and tend the seeds in your earth so will they grow. As you sow seeds of thoughts, words and deeds, so will you have to reap the result of that sowing.

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Do not think that all is bad karma. Every time you think love, you think kindness, you try to help your brother man, you are sowing the seeds of good karma which you cannot escape reaping, not only in the world to come, but in your present day of life.

The practice of the presence of the Christ within you is doing more than creating pleasant spiritual experiences for you. It is also helping you to build healthy soul bodies and healthy physical bodies for your future habitation in many lives to come. All the time you are creating the vehicles, physical, etheric, emotional, mental and celestial for the future. There are many spheres, many states of life for the child of God to experience, but you cannot see a beautiful picture if you are blind and you cannot smell a lovely flower if you have no sense of smell; you cannot hear the music of the spheres if you are deaf. Therefore, you must develop those vehicles—those instruments—which will enable you, a divine soul, a divine spirit, to experience the glories of all those other spheres of life to which you are heir. O my children, you are closed in clay, and cannot conceive of the glories awaiting you when you have learnt to obey spiritual law by right living, right thinking and right action.

In the life and teachings of Jesus you have the whole textbook of occult law. The teaching of Jesus is not behind the times; it is before the times. But will people accept and take notice of it? The Old Testament says, 'Thou shalt not kill.' Man breaks the occult law when he kills. The worldly mind will give many reasons why it is right to make war, and to kill one's brother. That is the voice of the world, the voice of Mammon; but Jesus said, 'Get thou behind me Satan.' How can you reconcile the cruelty and slaughter of man in war with the divine law of brotherhood and love? How can you reconcile the law of love and brotherhood with the practice of 'blood-sports'—chasing your brother animal until he falls in desperation panting for breath, and then perhaps torn and mutilated by the cruelty of man? Is this the Christ way of life? Is it the Christ way to slay the animal kingdom to satisfy the appetites of the so-called higher kingdom, the human kingdom? We in spirit and you on the earth plane are side by side, shoulder to shoulder, a family of God. We are all children of God, and God is love.

You will again raise a question: 'Why does God permit suffering? Why does God permit earthquake and volcano and natural events which cause pain and suffering? God inflicts pain, why then should not man inflict pain on his lesser brethren?' We say again that life is governed by karma, and suffering, as we have tried to show you, is frequently self-inflicted, not God-inflicted, although man tries to put the blame on God as he says: 'God will give His angels charge over me to bear me up lest I dash my foot against a stone.'

If you could read the karma of every soul who loses his life in, for instance, natural disaster, you would see in some distant past he has been responsible for a similar horror being inflicted on his fellow. You say, 'So-and-so was a good Christian, why should he be killed by earthquake or volcano?' You cannot see deep enough, my children, nor far enough back, but we do assure you that divine law of wisdom, love and mercy governs all life. What is the sum total of all this? Just this, my children. Do not make excuses for yourselves. Do not say: 'Well, we are only human, what can we do? How can we live otherwise? How can we help falling?' No, you cannot help falling, but you can strive and pray that you may not fall when

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in temptation. And if you are pure in heart and have the simple love and faith of a little child; if you can only look always to the God of Love and to the Christ the Son, who is the human manifestation of God, and say: 'Lord be with me. I would be with Thee always,' you could not fall. You could not fall, my children.

The will in you must be strong. You must have the will to will the Will of God. You must pray for strength to enable you to be as a child of God—then you will only sow seeds of good karma. Whilst you are in a physical body you must always be sowing the seeds of karma. See to it that you sow as few seeds of bad karma as possible, and as many of good as you can. Start by seeing things through the eyes of the child of God, and not through the eyes of the world. The world will readily give you an excuse for your failure in times of temptation; it will give you many happy excuses for not behaving yourself as a child of God. But you must say, 'Get thee behind me Satan.'

Our last point tonight is the great problem of war, and particularly those terrible weapons of destruction which are being made. Man says, 'If we don't do the same as other people we shall be destroyed.' We say, it is better to be destroyed than to be the destroyer. We see the need for the earth people to come out strongly on the side of good—of divine law. War cannot be fulfilling the law of God at the present stage of human evolution. People say: 'If we don't go into war to protect ourselves we shall be destroyed.' For the last illustration we would point to the hill of Calvary where the Lord Jesus the Christ was crucified. This is an experience which must come to every soul. And what does it mean? It means that the cruelty of man will inflict the last great experience upon man. This is man's last and greatest initiation—the giving up of all, giving up his life for the love of God, the love of good. The world always crucifies its saints. When a man is crucified because of his saintliness he has something incomparably lovely awaiting him after his crucifixion. Humanity is periodically crucified. But is there a better way? We say there is. Pain and suffering are not necessary, for the soul can always respond to the highest so that there could be no evil karma for the soul to meet. 'Deliver us from this evil. May we not fall when in temptation so that we may be delivered from this evil of karmic suffering and pain. Let us find Thee—Thy life—Thy truth—Thy love—Thy wisdom of the path of service and brotherhood and love.'

Man learns the hard way of his own choice, though there is another way not easy to tread. But remember the angels, the powers of goodness which come to the earth and which help mankind. You give forth love in the face of your enemies, you are clothed in a shining aura of light which is like steel, and no darts or spears can penetrate the etheric shield which is about you. You, the real you, cannot be touched if you love God. Dear children, we love you, and would help you. We would answer your cry. Do not think we have put an impossible programme before you. Just try, beloved brethren, just try, and when you fall and hurt yourselves the power of love will pick you up and heal and help you every hour.

There is now great power pouring upon this little gathering. It comes from the East, from our Elder Brethren. It is the Light, glorious to behold, which they have garnered through their lives of training and discipline. Gather to your heart this heavenly light. They come to you in all love, shining in heavenly glory. May you absorb their peace and blessing!

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Benediction:

And now we look to the heart of the Christ-circle, to the Enthroned One, the Lord of earth's humanity, the embodiment of Divine Love and humbly we receive His blessing.

Amen.

