

## ***GOD's WILL and YOUR WILL***

Here is a story. One of these great satsangs, someone gets up to the mic and says: I don't like this idea that everything is God's will. The great master teacher said well, if you think that you have your own free will, then act with all of that. And if you think everything is God's will, then surrender to it.

If you really feel that it's all God's will, then really live that. But don't ask the question: But what's the way it really is? Is it really all God's will? Or do I have my own individual will? Maybe it's both neither and all of that.

What's important about what was pointed out is: What's true for you-- and at different phases in our journey, different things are going to be true for us--if I could use that much misused word.

Does it ring the Bell for you. I like it this metaphor of where you're going to Lhasa in Tibet, which is a metaphor for realization or whatever you want to call it. And there are a lot of hills, sometimes you're going uphill and sometimes you're going downhill, and when you're going downhill, you think, oh, no. I'm down in the bottom, and when you going uphill You think: wow! Oh, yeah.

Wonderful glimpse. But you're always going towards Lhasa. Different phases on the journey. We're at the top of a mountain and different phases. We're in another part of the cycle.

Charlene: And you need oxygen, actually, to go to Los Angeles.

Another metaphor do need oxygen. Very nice.

Yes. That's like a third view. We need the Masters. We need inspired writings, for example, Charlene, I would call those the oxygen.

We need our friends.

. It's either God's will or it's your own activity. Maybe both. And maybe there's more. Maybe it's also all inspired things that help us along the way. The presence of that Grace and inspired friends.

## ***MARIE QUESTION ON WILL.... And Karma***

I don't know if I can go back anyway. Your presentation is also very stimulating and resonating in me. The deep thinking and deep questioning. Okay, so

I really would like to ask again, go back to that Gods will and individual will. Do you think that individual will includes that you do have individual will in the form that you deal with? Your Karma can be good or bad, but it's a personal individual Karma. Do you have the individual will there to make decisions, how to clean up the Karma or how to appreciate the Karma, how to deal with the Karma.

You need some kind of will, which is your will?

If you want, you can go to Plotinus 6.8 free will and the will of the one. That's the most profound teaching on that point I read. it's a profound discussion, taking the notion of will all the way back up to the freedom of the One itself.

There are two sides of the question. You said one: Karma. The other side is moonlight Is sunlight. There is no other real will than **God's** will. There may be individual Avery, but Avery is also a unification of God. Avery is something, as Alan Watts said, that the whole of universal God is doing in through me. So when we really align, when we're really going with the Tao, there is no difference. Every real will, every authentic response. what I'm doing is God's will through me in me.

Anything that seems separate can't be free will at all. It's conditioning. It's conditioned. It's memorized. It's not aligned.

So we are called to give up the personal identification.

It goes for the awareness, the consciousness. It goes for the will. It goes for the love. It goes for all of that. You're not asked to give up the individual. You're asked to give up the personal attachment to the conditioning habitual stuff. That's important to understand. Really understand. When you recognize that there is no other will in the show.

How do we know when we're acting from the ego's conditioning? And how do we learn to recognize the true voice, the response of the divine, of the inspiration? That's the point. That's what we're doing. We're learning that... to act in alignment with the Tao. then you're ready to read Laotsu, then you're ready to read those things on the Tao and the beautiful ones in PB. When action is called for, you act totally. And when surrender is called for, you do that too. You can do both and both are in alignment. It's not like sometimes you exercise your will again. We quote Mother Teresa, "I'm not feeding the poor. That's what you see. I'm doing the will of Christ. So that's a place I got that from you're doing the will of Christ. Use your own words. She said, you are Christ's will doing. I don't know if she was right or true or anything, but I like the way she said it. You are something God's will is uniqueifying as that's how fabulous. Alan Watts said it in his way. You're something the whole universe is doing. Just don't take it personally, right? That's the problem, right? Don't take it personally. Go back to Beethoven. "I don't create. I bear witness to the vibration, the inspiration of the universe coming through me." Yes, I'm a participant. PB sits there on the park bench for 15-20 years, every day writing these fabulous notes. Is it his own will or is it God's will.

That's no answerable question. Every day he's doing, he is living alignment with that flow that comes through now. Marie, he doesn't do it through music. He does it through lifetimes of Karmic awakening, of a fabulous ability to write.

He needs that. And if he didn't develop that ability to write, we wouldn't get the beautiful notes that he wrote. So the inspiration, the alignment of that divine will isn't separate from the whole Karmic continuity that you are. Astrology would make no sense. It comes out in and through a form. Or rather, are we back to where we started. Shunya also appears in and through and as form. The divine appears in and through and as this fabulous life to life continuum. Dalai Lama, the Buddhists call it a Karmic continuum.

In the birth of the universe, PB says Karma is the orderly unfoldment that has to go on with the inspired creative presence.

Marie: Like you're saying, Universe, Human, God needs the vehicle to work through.

A: The only thing when you read Plotinus, he will make it clear that The One doesn't need it. He wouldn't use the word *need*: it's the way it is, because need implies necessity. And he takes even that away

Without the real you, all that is wouldn't be all that is. And since all that is God, you could just as well say God wouldn't be the totality of everything it is without you. Also, it doesn't need you. It's its nature. So we go back to “seeking nothing lacking nothing. Reality just overflows.” It doesn't need to do it. It's its nature to do it. It can't not do it.

Marie: Yes, I just love that feeling. Like I'm melting into this light of nothing.