
THE WILL OF GOD IS IT A SECRET?

GURURAJ: ...But when you send your boy to college he is always writing to you or wiring you for money. Well, I have a son at college and I know. So this one particular boy telegraphed his dad and of course to save money he tried to make it short. So he puts down, "No mon, no fun, your son." So the dad replies back by telegram. He says, "How sad, too bad, your dad." [LAUGHTER]

Good. What shall we talk about this morning?

NIRMALA: Somebody said, "I want to do the will of God. I am willing to do the will of God. In fact, I am eager to do the will of God. The only problem is God seems to have marked it "Top Secret." Have you any comments to make about this which seems to be quite a common problem.

GURURAJ: It is a common problem. It's a common problem because it is top secret. But, God is not keeping the secret. It's an open secret which you have to discover. For example, if someone tells a humorous story and if you do not, you know, catch the joke, it is not going to be the fault of the teller. Like for example, see how many of you can get this one. A cat was trying to teach rabbits how to catch mice, and he offered his service free. But only no one volunteered for the course. Come on. That means "pearls before swine," because rabbits don't catch mice. What's the sense of teaching people things that they are not ready for or which is not in their nature? That is why God called the will of God "Top Secret." Because if it is in your nature and if you have developed to the stage whereby you could see it as an open secret, then it remains no secret any more.

So, how does one do the will of God even though one is willing to do the will of God? What do we mean by willingness? What do we mean by willingness? Because as soon as you start willing, you are projecting a thought from your mind that "I am willing to do this." Now, that very will requires an effort. You make an effort to do the will of God, so there is no spontaneity there. You are going to make effort and you are going to exercise that will. But without knowing that Top Secret, how are you going to exercise the will or be willing to do so? So, the man that said that was a wishful thinker. He is trying to find an escape from some of his problems. You find many people saying, "Oh, I've got a calling a calling from God. And I must do that work." And mind you, most of the people that are unemployed they go into two kinds of jobs. Either they become politicians or preachers. [He laughs]. Yes.

A true preacher, or a true guru, a true teacher, he does the will of God without even trying to do the will of God because God has not ordered him to do His will. That is something which must come from the depths of man's heart, and he would

not even be aware that I am doing the will of God or I am working for the Old Chap. He is not even aware. He just flows in his own spontaneity, and when he flows with a truthfulness and sincerity and teaches what he himself has realized, he automatically is tuned to that will. You see? And when you are tuned to that will, you would be doing His will. Now, what do we mean by His will? His will is not a mental conception. His will is doing or exercising the best of your ability according to your capability exercising the best of your ability according to your capability, and that is the will of God. It does not necessarily mean teaching religion. It means doing anything and to do it well. For everything existent is but a thought force, a thought force empowered from the primordial thought, which is manifestation. So, when man says he is doing the will of God, I would deem that just to be a poetical expression. For if a person composes a lyric well, if a person writes well or makes a chair beautiful, does his carpentry well, or whatever, that is in conformity with that will. For everything existent is but will.

Now after recognizing, after knowing that everything else is but will, one has to ask the question, "Will I?" There lies the secret: will I? And if I will, what is the motive going to be? Is the motive for the sake of that I when you say will I do the will? Or I will do the will? What is the motive and who asks that question? There again we come back to that old stumbling block of the ego. Many people that I've come across that want to be healers, for example, say, "I want to help humanity." Or want to become teachers let me teach to help people. Now, that is a very good thing. But there again the motive has to be established. I know in organizations where people become teachers just so that they could be in command, that people would look up to them as teachers or healers, or whatever. The purpose is lost. For real will should be an offering. You're serving man and that very service to man is the service of God and which is the will of Divinity.

So, like that, in every way, if we do things without a motive never selfishly but selflessly and then you reach a stage of not even caring if you're helping someone or not. You just do. You just perform the action, and because of your sincerity, that power will flow through you so automatically that some good will be done. You will be setting someone on the path of discovering the Divine will.

So, we have to be willing. First perhaps, with thought consciousness to be conscious of being willing and then that willingness performs on its own, where no one is turned away. No one is turned away. And because of the sincerity created within us, that will or that force just floats from you and people develop a sense that here is the well that I can get some water to quench my thirst. So there is no pushing, no hard sell, but just a spontaneous happening. Naturally you have to tell people. Even if a shop that gives away diamonds for nothing would have to let people know that we are giving diamonds away for nothing. You will have to let people know, or else or how would they know? So that is the conscious effort. But when it comes to the real teaching or doing the will of God in the field of teaching, things just happen naturally.

And the more natural one is the more natural a teacher is, for example the greater the force, the greater the will would emanate from that person to the person that is taught. So, a rapport is being established not of mind, but of the spirit. So, when two spirits are joined, then the greater spirit or the greater will is automatically there. And this is what is meant in the scriptures when they say "when two people gather in My name, I am there." For that will which is another description of consciousness is forever present, forever there, just to draw upon.

The teacher is doing the will of God and is willing to do the will becomes like a well. The will becomes like a well where any passerby who is thirsty would tarry there and refresh himself and quench his thirst. So, to do the will of God can be ego orientated for one's personal self aggrandizement, or it could be just an offering a natural offering because it is your nature. It is your birthright; you are born with it to offer yourself. You just offer yourself like the moth, so entranced with the flame that he goes nearer and nearer but to be consumed in that flame, to be consumed in that where it becomes one with the will. And funny enough, moths, although they sacrifice themselves to the light, are little beings that need the least nourishment for survival because they eat holes! [LAUGHTER]

Yes, their survival is in surrender. O, let me be but like a moth, entranced by the glory of light and forever drawn to it. For what am I in reality? I am but light, and this little body, these wings, how grateful I am for them this physical vehicle that lets me approach the light and my light becomes, my will becomes one with that will. My light becomes one with that light. And yet, I feed on nothing. I feed on holes. No ego, no ego.

So, the aspirant that wants to do the will of God has first to clarify his ego: to make clean, to rub off all the dirt. All

the selfishness must go. And that labor is amply rewarded, amply rewarded. Bob makes a beautiful chair. He puts his whole heart and soul in creating that lovely chair. He is not thinking what price he is going to get for it, but he is putting in all his best according to his ability in making that chair, and when the chair becomes beautiful, automatically a good price will come for it. So all rewards in life come automatically. You have no right to rewards. You cannot demand any reward for anything you do whatever work you do. You have no right to the reward. You have only the right to serve, and by having the right to serve and if you serve, you desire. And when you desire, the reward is there. So, you don't demand from yourself that I am going to do the will of God. No. You serve and you become deserving through serving and the reward is ample.

So, what you would be getting is not what you want, but you will be getting everything that you need, and need knows no ego. True need knows no ego, but want is associated with ego. Need is a necessity. The flower needs the mineral in the ground. The flower needs the water to nourish it, to make it grow. Every tree, every plant, every flower has its needs you are too, those flowers you have your needs. But the flower does not want. It is free from the desire of want. For as soon as you implant the thought of want in your mind, those desires are never fulfilled because your wants are not coming

from the depths of yourself. Needs come from the depths. You need food, you need water, you need shelter. Yes. Need comes from the depth. Not wants. Wants come from the mind and they are based on assumptions because you would always want to have more than what you need. Every person that owns a five room house would want a ten room house. If he has five million, he would want to have ten million. So, want could be a great stumbling block, and want is the pivot upon which most miseries are based. Thou shalt not want. It has two meanings: that your need would be fulfilled that is one meaning: and the other meaning is do not consciously want things. Do you see how beautiful it is.

So, to do the will of Divinity, the first step is to examine oneself through jnana, that why do I want to do the will of the Divine? Am I trying to inflate my ego? Am I trying to bolster myself up? Am I looking for aggrandizement? Or, is it an escape? You'd find a lot of charity workers, for example, that are so bored at home that they would want to work for organizations because they think they are doing good. Some good is being done. Yes, some good is being done, but what is the motive behind it? They want to escape from their boredom. Now, the very same act would assume a far greater spiritual value of working for a charitable organization without trying to escape your circumstances. If you want to have anything done, give it to a busy man and it will be done. Because the busy man's life is so scheduled I normally say scheduled [British pronunciation] it is so scheduled, his time is so planned that he'll work the time for that particular task in his plan for the day, and it will be done because he is methodical. The bored person is a wasteful person because there is only one thing that brings about boredom and that is not working. Not working brings about boredom. Now some people say that when you work, the work is boring. No, no work is boring. You are boring. Because any work can be beautiful. Any work how you look at it that is the question. When Doug tends to his garden and grows his beautiful plums and pears and his beautiful flowers, he finds such great joy in doing it. But that very same thing would become arduous, a task, hard work to a professional gardener whose job it is by which he makes a living because he regards it as work, while Doug would regard it as his pleasure an expression of the joy of himself the recreation within himself externally seen. You see, so it becomes joyous. Now, so the person that does the same gardening job to make a living finds the work boring, so in reality it means that he is bored in earning a living. That's what it means. So what does he want then? What does he want? He wants the living to be made for him, you see? You see how it works? So, if every task on hand is regarded to be the will of Divinity, then we are in the pattern, for will is always patterned: it has a beginning, a middle, and an end. Sometimes it is like a maze. But it has an entrance and it has an exit. Sometimes you would fumble. Good! That's even more exciting. If someone gives you a puzzle to do very easily, you do it and you would just forget it. But if someone gives a difficult puzzle like this cube that's out now what's it called Rubic Rubic Cube, that's got a trillion moves but only one solution. Ah, that you would find interesting. That is the maze. So when you

are entrapped in the will of God and have to go through the maze to find the exit, why not find that interesting, too, and non boring? You see?

So, the point which I am driving at over and over again, that everything is the will of God. Everything is the manifestation, and every creature, every creature has some little gift to do some thing. And his duty is to do it well. Then he is performing the will of God. Otherwise there is no will, there is no such thing set apart which is called the will of God. The entirety of existence is the will of God. Never mind what you do. I teach God's word because that is what I have been brought up to do, which I have been trained to do, perhaps over so many many many lifetimes, who knows? So, I am doing the will of God. He does computers; he is doing the will of God. For is life itself not a computer? That outward machine is just a reflection of the beautiful computer here in your noggin. So, everything, everything understanding of these fundamental things are so important. To understand properly.

There was this one chap who took his monkey for a walk and he walked down your main street of Baltimore busy street so naturally everyone's eyes would be there and it could be distracting to traffic cause an accident perhaps. So the traffic officer stops him and says, "Look man, you take your monkey to the zoo." Next day he walks down the main street again with the monkey, so the traffic officer calls him aside and gives him a piece of his mind. He says, "Did I not tell you yesterday to take the monkey to the zoo?" So this fellow replies, "I did exactly what you said. I took the monkey to the zoo yesterday and today I'm talking the monkey to the movies." [LAUGHTER]

You see? Misunderstanding. The understanding that is missed. And that is the factor that is missed in life, and once you grasp that factor then everything in life is nothing but success. You can be successful at everything you do. And being successful in everything you do is the will of God. God did not create man to be a failure. God created man to be a success because the very will is success in itself. God was successful in this creation and if He was successful in creating his creatures, then the nature of the creatures is successful, too. For after all, what is the difference between the creator and the creature? None. No difference. For the creator is the creature and the creature is the creator. The lyricist is the lyric. The composer is the composition. The painter is the painting. The novelist is the novel. Because if you cannot pour yourself totally in that which you do, then that which you do is not you. So, to act according to the will of God is to be you. To pour yourself totally in the action that you perform and the action becomes you and you are the action. Then there is no difference left between the action and the actor and the act. They are but one, and that is how the creature and the creator is but one.

So, everyone is doing the will of God. The only thing that we have to do, having been given the tools, is to do it well. That's all. That's the only thing you have to do. Nothing more. Do it well. And automatically the will of God is done. "Thy will be done." I could change that a bit. "Thy will is done." But when we say, "Thy will be done," we are talking from the

bhakti point of view, the devotional point of view. That's how devotion starts. But when we go beyond that, we will start saying, "Thy will is done," not my will.

So, where is the truth in the man saying, I am willing to do Your will? It is, as I said, wishful thinking, for the man that does the will of God does not even think of the will. He just does he just does all the time every moment. Even your breathing, every breath you inhale, you are doing the will of God because you are keeping creation alive. If He's eternal, His creation must be eternal, and by your breathing you think of course you are breathing, we are using these words for the sake of explanation you are doing His will because His will is that you should breathe. He was the first breath, huh? And you are perpetualizing, perpetuating that breath, you see? And then later as you go along you would find that you are not breathing. He is breathing, you see. He is breathing. Ya.

So, let us never have the haughtiness which is totally naughtiness really, to say that "I am doing the Lord's will." Just be natural and the Lord's will is automatically done. Every act assumes then that divine force. Every act is tinged with that power. Every breath is His breath. Every heartbeat is His heartbeat. It has to be, for He is omnipresent: in your breath, in your heartbeat, in your everything! And man has the ability to experience that everythingness. From everything less to everythingness, you see. So, do the will by all means consciously. Use that as a starting point. Start anywhere. There has to be somewhere to start. And you will find that you are not only willing to do His will, but His will is willing you. Do you see the difference? You are not willing to do His will, but His will is willing you. You are then under total control not of your ego, you are under total control of your real self, and that is will.

Will is always so misunderstood. To most people will implies so much effort, while real will is effortless. And if you put too much effort in will the W disappears and it is ill. Because you are putting in so much effort all your energies into that will. You are forcing yourself unnaturally. You are trying to make the water flow up the hill instead of down the hill. So rather why not float with the water down the hill in compliance with the will. Then you won't be ill. You see?

So, to discover what His will is is to discover it by oneself. Guides are there. Guides are there to do the will of guiding. That's their part. That's their part in the game. In football you have your goal keeper. In soccer you have your forwards and your backwards, or whatever they call it. You see? So, in order to know His will, in order to infuse His will, we must M U S T in big, big capitals we must dive deeper than the surface level that we exist on, and this is spiritual practice. And then one day I will tell you all remember this be long enough with me and I will tell you this: stop your spiritual practice. Don't do spiritual practices any more because every minute of your life has become a spiritual practice. You see? And that is real living. Then you are alive. These practices are just made to wake you up from the sleep.

Sometimes you are shocked and shaken up. I remember that in an ashram at 4:00 in the morning I was a bit late, ten minutes or so and here my guru comes along with a cane and raps me on the backside, "Come on, come on, what is this? Up! Up! Up! It's ten past four." And he shocked me awake. And I said, "Couldn't he gently awaken me?" I thought to my mind a young boy why did he rap my backside with a cane? But afterwards I realized that that was the best way. Because I remembered the cane and then, therefore, I got up on time. But if he had to be gentle, "Come on, wakey lovey, wakey, wakey...." [END SIDE ONE] Tomorrow I might sleep late again.

So you see, there are ways of doing things, there are ways of doing the will of God, for everything is none else but the will of God. Everything is none else but the will of God. So, as we dive below the surface life values and find the deeper value of ourselves, deeper values within ourselves, through spiritual practices for the moment, yes, then we become more attuned in perfecting whatever we do. And by perfecting whatever we do, we are doing the will of God in its best possible way. You see? We are doing this way in the best possible way. Divine will does not ask you to be perfect. That cherry will come. That is the last thing that's put on the cake. But knead the dough, prepare the icing, get the oven heated up, let it bake, go through that heat, become the cake. The cherry's easy just quick out of the bottle and you plunk it on.

****END****