

Free Will

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Françoise: Very dear Ramji, there is never a beginning to love. Reading Sundari's blog, it made it clear for me once again that romantic love, thinking of any relationship as special, leads only to suffering and disappointment. What a blessing somehow! Our persona role is so strong.

Some issues came up for me, and I like to have your light shine on it, please. It is around the will issue. I have difficulties to sort out my will and *Isvara's* will. Right action or reaction? I am not fluid enough, at times too much understanding leads me to staying stuck at times.

My life situation these last months without the nourishing *satsang* space and friends is a big help. It is about what sustains me from within when all else falls away, and as in Sundari's blog.

Wanting to know if I can be alone with myself and if I truly like the company I keep... in the empty moments. I'll fly to Chennai on the 12th of December. And I'll be in Tiruvannamalai around the 20th of December.

I love you.

All the best for Sundari and you.

~ Your friend, Françoise

Sundari: Hello, Françoise. Thank you for this lovely email, I am so glad that you enjoyed my blog. ☺ Ramji and I have both read your email, and we need a little more information as to what you query is so as to reply to you. You obviously know that as a *jiva* you have limited free will in that *Isvara*, or the total, is in charge of the creation. As the self, you have no problem with this, because for you there is no *karma* and nothing ever happened. *Moksa* is freedom from the doer – Françoise's, not for her. When Françoise knows her true nature to be awareness, what her *jiva* does or does not do is not important. However *moksa* is for the *jiva* to live free as the self in the apparent reality. So obviously you want to make choices that bring peace of mind. In the *Bhagavad Gita* Krishna says: "I am the desire that is not opposed to *dharma*." The right choice is the one that produces peace of mind; reactive or wrong choices are what produce agitation, projection or denial. If you have not done so, undertake a fearless moral inventory and see what values underpin Françoise's life. *Isvara's* will is simply the *gunas* playing out, so observe the *gunas*, as they are what govern the creation of your likes and dislikes. Each time a situation arises, track what triggered it and why; don't beat yourself up. Just observe, and remember that the *gunas* belong to *Isvara*, not to Françoise or the self. They are simply Françoise's conditioning; she did not make herself that way, *Isvara* did. Each time you can observe this pattern, the knowledge will be there faster and you can then make the choice for peace of mind faster.

A very important point to remember is that sometimes making the right choice, i.e. for peace of mind, may not immediately produce peace of mind. For instance, if one

chooses to give up smoking, it will cause great agitation for the mind before peace will be experienced.

You will need to continue to apply self-knowledge and the application of the *yogas* to the subtle body. Discrimination is essential.

Much love to you, and we are looking forward to seeing you in Tiru!

~ Sundari