

## Chapter 5 The Events of Life

In this chapter we will look at the trials that many of us face in life and understand why we are involved in them. Individuals and groups, in general, choose of their own free will to be involved in these episodes. There are times when souls are trapped in situations because of events beyond their control, but in most cases we choose to participate. Our degree of involvement will vary greatly depending on what we need to experience from an event. Some will choose to be bystanders, observing and learning. Others will choose to be intimately involved to the degree that they make great sacrifices for the benefit of other souls. If a major earthquake or a flood occurs, many people will be killed or injured. Certainly, most of these souls chose to be involved but not necessarily all. The life plans of some of those involved may have required that they live in those areas where the potential was very strong that a natural disaster could occur, but their portion of their original plan did not require them to be active in a particular situation. However, as their life proceeded, the choices they made moved them closer to an active involvement. As with most of the important decisions in life, there is always "give and take." These are examples where a soul's original life plan may not have included the experience of some horrific event. But, as with all free-will choices, they are not completely set until the moment of occurrence. Decisions, moment by moment, often change the plans that were originally made before we began the physical portion of a life. Sometimes after enough poor decisions, a soul can trap itself into a situation that it never would have chosen. Think of it in a manner similar to being sucked into the vortex of a whirlpool. The closer you get to the whirlpool, the more difficult it will be to avoid being pulled into the center.

A soul's involvement in a disaster may change from his original choice to one that may require more participation. If his original plan was to only observe or take a minor part in an event, he may have made choices that brought him to a lifestyle that offers more opportunities to be of service. Suppose he changes his planned occupation to one of being a doctor, nurse or fireman. Because of this change he is now in a position to be called upon to help. Our choices in life, and the free will to make them, demonstrate the flexibility that we have because of free will. We can grow spiritually or digress. It is always our choice.

The Council explains that all of what occurs in our earthly existence is determined by what we choose. They also tell us what the ultimate spiritual goal of our planning is, and more importantly, how our will relates to the will of God. They also explain that God created all of us long before we experienced our first physical existence, which is a concept not normally accepted by those in the physical. We were truly not created at physical conception. Yes, our physical containers were created but not our spiritual bodies, the true essence of us.

The Council, "In a time before the material manifestation existed, all of you existed with and in this Divine Essence, because your ultimate existence was to have the quality of this Divine Source, not the quantity but the quality. You were given absolute free will. This is the expression of total love from this Divine Source. The Divine Source does not wish that you should be subjective or subservient to His Will because it should be but that you should be subservient to that Divine Will of your own choice. The Divine Will for you is that you gain the quality that God the Father has. Since you are only a part of Him

who created all, you can never be equal in quantity. The patience of this Infinite Father is unending, but since He has given you free will, all things that transpire in the material manifestation and in those levels beyond are governed more by your choice than by what He commands. Some have truly moved closer through the eons of time; others have moved further away. Some have tried to bring light to the material manifestation, while others have tried to encrust it in even darker abysses and darker clothing."

It is important to remember what The Council said above, "... all things that transpire in the material manifestation and in those levels beyond are governed more by your choice than by what He commands." This brings us back to one of the original premises of this book: that we are in charge, that we do the planning and make the decisions concerning the activities of our lives in cooperation with other souls who participate with us. It truly is a cooperative creation, and what happens in life is truly our responsibility.

The one question that is always asked when a tragedy occurs is this, "Why did God allow this to happen?" This is, by far, the most misunderstood spiritual concept in the world today. In the past people would say, "It's God's will." We know from the quote above that neither is actually the case.

There are two points that are stated unequivocally in this book. First, we have complete free will. This means that everything that happens in our physical lives is planned and agreed upon by us at some level of our being. Second, it is never God's will that we suffer any pain or hardship during our lives. Yes, during a lifetime there will be some pain and suffering that everyone will experience as a natural part of living in our world, such as the death of our parents and minor aches and pains, a broken bone here or a sprained ankle there, a fender bender or a big disappointment. But, beyond the average inconveniences of life, the remaining unpleasantness and tragedies that we endure come from the soul's desire to discipline self, to teach self a lesson or to aid others in learning what they feel is necessary for their growth. Any one or all of these reasons may be a part of the decision to become involved in a situation. Truly tragic events such as mass killings, deaths due to natural causes and what we call accidents occur because of our choices. In other words, we are responsible as an individual or as a group. It is not God's will. Normally, it is the will of a number of souls who believe that the disaster will bring a measure of growth to the consciousness. That growth could be primarily intended for souls who would be classified as "observers" and not the actual participants, although they may also gain a measure of growth.

The following dialogue with The Council explains how planning occurs in the spiritual realms and importantly, what the major factor is that interferes with fulfillment of that plan. It is critical to have a complete understanding of how a soul may wish to accomplish only good in his next lifetime, to live life up to the highest spiritual principles and yet fail in those efforts. The following dialogue refers to that time when a soul has died, met friends and relatives, reviewed the events of the life just completed and has come to a full understanding of what was accomplished and what was left unfinished. The soul accepts the fact that there is more that must be done and that another physical life is the best way to continue growth back to a completely spiritual existence. The following quote from The Council will enlighten us on this process.

Questioner: "Between the lives, when you are not in the physical and you are laying out the life plan for the next life, are you thinking clearly in a godly self-loving fashion at that point?"

The Council: "Well, when the final point of actually planning out the lifetime, you have worked through all this hodge-podge of misthinking and misunderstanding and you have centered back on the proper understanding and that is, that evolvment comes through the act of self-love and respect and that same love and respect for others. So, your life is planned out that way. That does not eliminate the ego problem you have. You still have that choice that must be made. Will you take the avenue that is right, or will you take the avenue that pleases you the most?"

Questioner: "That is the one place I am getting lost. Where is that ego when you clear everything away and you are making your life plan, you don't have a problem with your ego at that point?"

The Council: "No, because the ego is turned into self-esteem. It is a positive aspect. You need ego to carry you through life. There are two types of ego. There is a destructive ego which is a self-serving ego, and there is the proper ego that fortifies the self-esteem."

Questioner: "That gets out of balance when you get back into the physical world?"

The Council: "Yes."

Questioner: "So then you are saying that no matter how many lifetimes that you have had and how much karmic debt that you have had, each time that you come in, you plan a quiet life, and so in a sense that is like a clean slate. If you follow godly decisions, then you will wipe out all your karma with that peaceful, quiet life. So the ripples [difficulties] are problems from bad choices in this life, not necessarily from past lives?"

The Council: "Well, your choices are going to be based on what you have done in the past unless you make a concerted effort not to make the same choices. You will bring the karmic debt with you and that will be a factor that will help in you determining what choice you are going to make. In other words, that will be the tempting factor to not make the proper choice, and it is the conscience, that little voice inside, that tells you that is not the proper choice to make."

What The Council is initially explaining to the questioner is our state of mind at the time that we are preparing for our next physical lifetime. After death, if we determine that it is necessary to reincarnate, we must first put forth a great deal of effort into clearing the misconceptions that we accepted in our previous lifetime. Mankind has a lot of ideas about the makeup of his world, his purpose for being in it, what God is and what He is not. What we believe and what we accept as the truth in a lifetime can weigh heavily upon us once we move into the spirit realms. This point cannot be emphasized too much. The prejudices that we have and the concepts that we accept as the truth can be very difficult to change once we face the true reality of the spiritual world. We believe what we believe, now! We will be shown the errors in our thinking, but that does not mean that we readily accept the premise that we are wrong. It is naturally against our nature to accept that we are wrong. Our original fall came because we were determined to prove that we could do just as well as our Infinite Father in the art of creation. As The Council put it, "And you have been trying to prove it ever since." All of those preconceived notions are the "hodge-podge of misthinking" that The Council is referring to above.