

# “God’s Will” is “You Choose”

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Presentation on October 30, 2011, 4 PM at the Quest Bookshop in Seattle, by Stanton Stevens

## Online resources:

<http://www.laurency.com> – All that has been translated into English is available here.

The Basic Esoteric Dictionary, The Explanation, Knowledge of Reality, all good starting points

[http://www.lucitrust.org/en/books/books\\_on\\_line](http://www.lucitrust.org/en/books/books_on_line) - The writings of the Tibetan, Dwal Khul, via Alice A. Bailey

<http://theosophical.org/> - The Theosophical Society, the first re-introduction of esoterics to the public.

## Books:

Only two Laurency books are available in print in English (though all are in print in Swedish). Both are available at Quest bookshop, or can be ordered from the Laurency website mentioned above.

*Knowledge of Reality* - a review of Eastern and Western philosophies, contrasted with Hylozoics.

*The Philosopher’s Stone* – cosmology, evolution, the stages of humanity, higher worlds

Also:

*Introduction to Esoteric Philosophy* <http://www.laurency.com/L5e/L5e6.pdf>

This article is especially appreciative of American common sense philosophy.

*Our Epoch* <http://www.laurency.com/L3e/L3e18.pdf>

A review of where we are in relation to the changes of the zodiacal ages.

*The Act of Will* – Roberto Assagioli, M.D. – Synthesis Center Press

There is a lot of practical information about the will here, including techniques for developing it, and putting everything in terms used by modern psychology.

See Ed Alden, or ask at the bookshop desk, for a CD with all the Laurency material in English, and many Theosophical texts.

## Ongoing:

**Laurency discussion group** - led by Jim Riddell, meets from 7 – 9 PM the 2<sup>nd</sup> and 4<sup>th</sup> Thursday each month, at: Taco Time, 23904 Hwy 99, Lynnwood, WA 98026

**Rainbow Bridge meditation group** - led by Stanton Stevens, meets 7 - 9 PM the 1<sup>st</sup> and 3<sup>rd</sup> Thursday of each month. Contact Stanton about the location if you are interested. Another group meets every Tuesday in Port Townsend. [stanton.k.stevens@gmail.com](mailto:stanton.k.stevens@gmail.com),

**Alice A. Bailey study group** – Led by Karen Johannsen: [ksjohannsen@gmail.com](mailto:ksjohannsen@gmail.com)

## Quotes, all Henry T. Laurency unless otherwise noted.

### The Way of Man

#### *Introductions, 1.71 Some Fictions of Christian Theology*

9 The saying “god’s will be done” expresses two opposite views: that humility which sees that the decisions of higher powers are wise; that fatalism which regards man’s mistakes and impotence as inscrutable blows of fate.

#### *Introductions, 1.67 Ideas of God*

13 The basic error of theologians of all ages is that they have refused to see that god realizes his will through man and that he seeks to express his love through man. It is in the human kingdom that the will and love of god must be realized, and man realizes this by becoming an instrument of god among men. Without men god is not able to achieve anything for mankind.

### The 2<sup>nd</sup> Self, Part 1

#### *9.48 Free Will*

1 We do not possess sufficient knowledge of the laws of life to be able to exactly define them or the individual’s relation to them: so called free-will. The following facts, however, could perhaps afford us the understanding that is necessary for our needs.

2 The original philosophical definition of will was the relation of consciousness to a purpose. Thus will is always determined by motives (the strongest motive), and therein is its lack of freedom. Free-will implies the possibility of free choice of motives. In primitive people, who are dominated by their impulses, the tendencies of their envelopes, this possibility is absent. The greater power over the impulses of his envelopes man has, the greater is his power to freely choose his motives. He is relatively free when his reason can always decide which motive he is to follow, independently of the tendencies of his envelopes. In practice, he is not even relatively free, since he is instinctively, automatically dependent on the motives that are latent in his subconscious (“complexes”).

3 An expression of will is an expression of energy. If this causes friction, then resistance and reaction ensue, and so it does in all worlds. That is why only that man is free whose motives agree with the laws of life, the basic law of which is the law of balance and the energies of which see to it that the balance disturbed is restored. Otherwise the cosmos degenerates into chaos, and this is true in all worlds.

#### *The 2nd Self, Part 2, 9.195 Discipleship is Group Life*

5 The time the disciple of the planetary hierarchy uses for his own development does not amount to one hour of twenty-four once he has been informed by his teacher about the right method of activation. He will divide the remaining time between expedient care of his organism (diet, hygiene, exercise, rest), acquisition of knowledge for service in the most purposive manner (much due to his individual character, level of development, social and economic conditions, education, etc.). We can always help in some way, make our contribution to individuals, society, science, technology, culture, etc. Forgetfulness of your own self, will to unity, living for others and the whole, that is the right service.

## **The Explanation**

*Lars Adelskog - 8.17 The Law of Activation and Free Will*

4 Free will is for many people an insoluble problem. The solution lies in the understanding of the fact that every conscious choice is determined by motives and by the strongest motive. We have many different motives, and they are most often in conflict with each other. We have selfish motives and relatively unselfish motives. We have higher motives and lower motives. We have short-term motives based on the desire for enjoyments, and we have long-term motives directed at the purpose of our lives. Many motives lie hid in the subconscious. Those are motives of fear, shame, and guilt which have been forced on us in childhood through a faulty, often a so-called Christian, upbringing. The question whether we may have a free will or not thus is actually the question whether we can consciously control our motives or not.

5 We can. The law of activation teaches us that we can strengthen any consciousness content whatever. Everything depends on how strongly we attend to it, how often we consciously cultivate it. The method of activation teaches us how this is done. Using the right method we can strengthen any self-chosen motive whatever, so that this will become the strongest one. Just so shall we attain the freedom of the will. Just through such a self-initiated activity can we liberate ourselves from the automatic dependence on all inner compulsion that hampers our striving for self-realization.

## **The Philosopher’s Stone**

*1 Exoteric World View and Life View, 1.1 The Will to Unity*

1 The individualist will to power leads to division. The universalist will to unity shows the value and viability of our individualism.

2 When world views and life views are shattered like so many other things that have seemed certain and reliable to us, burst like the soap-bubbles they are but which it is always hard for us to admit they are, then the sense of solidarity and the need for unity become vitally important factors.

3 The will to unity is no will to uniformity, no standardization into robotism. The will to unity does not fight against other views or against dissidents. It is so rational that it need never fear criticism. It leaves everybody’s fiction in peace, for it knows how to find unity in diversity. The individual has a natural right to exist, to be different from all others, to be an individual with individuality. In its deepest sense, freedom is individuality. Without freedom there is no individual character, no self-reliance, no self-determination, no development. The will to unity is the strongest defense of freedom, for this will must be built on freedom as its basis. True unity cannot be enforced and cannot be won at the expense of freedom. The will to unity is incomparably superior to any psychosis that unifies all temporarily. It needs no compulsion, no force, for it is an indestructible sense of belonging together and solidarity proved in action. The will to unity makes any nation as strong and as great as it can be. Every part, no matter how small, of a nation is a part of the whole, a whole part of the whole. The will to unity brings about a whole and gigantic power for outer unity; a power different from any dictatorial enforcement, which always bears the seed of division in it. Oppression fosters no will to unity and no faith in the oppressor’s ability to fulfill his promises of paradise.

3 Esoteric Life View

*3.67 The Law of Activation*

1 Life is activity, motion. Absolute passivity results in disintegration of form. Every consciousness expression entails activity in some kind of matter. Active consciousness reinforces itself by consciousness expressions. Activity develops the ability of activation and strengthens the content of consciousness.

2 The law of activation says that:

- every expression of consciousness becomes a cause that has an inevitable effect;
- everything consciousness observes is affected;
- everything contained in consciousness takes shape in some way;
- without your own activity consciousness does not develop, nor are any qualities or abilities acquired;
- everything you strive for or wish to accomplish in order to obtain or realize it, must first be contained in your consciousness;
- everything you get you have desired at some time;
- everything you desire you will get some time (though seldom as you had imagined).

3 Consequential on the law of activation are the law of repetition, or reinforcement, and the law of habit.

4 The law of repetition says that:

- by each repetition the content of consciousness is reinforced and is continually easier to resuscitate;
- by each repetition the tendency to recur is strengthened;
- by repetition thought and feeling are reinforced more and more, until they are automatically expressed in action;
- by each repetition thought becomes ever more active, ever more firmly engraved in memory,
- an ever stronger factor in its complex, ever more intense in feeling and imagination;
- by each repetition the fictitiousness of thought and illusoriness of emotion become ever stronger, and seem ever more probable, legitimate, and necessary.

5 The law of habit says that a thought, feeling, phrase, action repeated is automatized, which usually results in immutability, imperviousness to new impressions, and inability of adaptation.

6 By attention we decide the content of our consciousness. By means of thought we acquire feelings and qualities. The more purposive and intensive the activity, the greater is the effect achieved.

7 In every (conscious) choice the result is determined by the strongest motive. This is determinism, still misunderstood. Thanks to this law, the individual can win freedom of choice by methodically strengthening his motive (any whatsoever), until it becomes the strongest. It is by our self-activity alone that we can liberate ourselves from the automatized dependence on those fictions and illusions of the ignorance of life which we have unsuspectingly incorporated with complexes ever since childhood.

### **The Act of Will**

Roberto Assagioli, p 28.

Realizing the Value of the Will

Settle yourself into a comfortable position with your muscles relaxed.

1. Picture to yourself as vividly as possible the loss of opportunity, the damage, the pain to yourself and others which has actually occurred, and which might again occur, as a result of the present lack of

strength of your will. Examine these occasions, one by one, formulating them clearly; then make a list of them in writing. Allow the feelings which these recollections and forecasts arouse to affect you intensely. Then let them evoke in you a strong urge to change this condition.

2. Picture to yourself as vividly as possible all the advantages that an effective will can bring to you; all the benefits, opportunities, and satisfactions which will come from it to yourself and others. Examine them carefully, one by one. Formulate them with clarity and write them down. Allow the feelings aroused by these anticipations to have full sway: the joy of the great possibilities that open up before you; the intense desire to realize them; the strong urge to begin at once.

3. Picture yourself vividly as being in possession of a strong will; see yourself walking with a firm and determined step, acting in every situation with decision, focused intention, and persistence; see yourself successfully resisting any attempt at intimidation and enticement; visualize yourself as you will be when you have attained inner and outer mastery.

### **Knowledge of Life Two**

#### *The Motion Aspect , 4.15 The Will*

1 The will is the central feature of the motion aspect: The individual’s power to make use of dynamis, which brings about events. The motive for action affects the will. The greater the knowledge of reality and of the laws of life, the more rational is the intended purpose. It is characteristic of common sense that it strives after simplification. The simplest thing is the most difficult of everything, both in understanding and realization.

2 Man is not given to know what will is. Instead, he calls everything possible “will”. So much can be said that will is that portion of the omnipotence of primordial matter which the individual has acquired the potential of using and which therefore determines his level of development.

3 The will can be defined as the power to realize. In man, this is selfishly determined, but becomes, as evolution performs its beneficent work, increasingly consonant with the laws of life and oriented to the good of all, the good of the whole. Also in higher kingdoms, there is an unceasing adaptation to the ever greater possibilities that manifest themselves with increasing knowledge of the Law as it expresses itself in ever higher worlds.

4 “Will” is practically the ability to realize, to put insight into action. Knowledge has no great value, if it does not lead to anything. Knowledge entails responsibility. The planetary hierarchy, which gives us knowledge, does not do it to make people sleep better. The hierarchy casts no pearls. Anyone who does not understand their value loses opportunities of development not only for one incarnation. There is a literal competition for a suitable nation, a suitable “caste”, a suitable cultural environment, a suitable family.

5 All motion, all consciousness expressions, are expressions of “will” of some kind, if by will is meant only energy.

6 In the concept of “will” two chief elements can be discerned: the energy expression and the motive. Since the meaning of existence is the consciousness development of all monads, this requires the unanimous co-operation and mutual service of all monads (in contrast to the self-assertion of everybody). The planetary hierarchy by “will” means the good will in agreement with the purpose of life. Any other will leads to a war of all against all. Like all esoteric truths this one is immediately obvious.

...

8 The greatest power in all life is the purpose when it is in accordance with the Law and the meaning and goal of existence. This is what the esoterician calls “will”. What men call will is the energy of purposefulness, however misdirected it be. The esoterician’s will presupposes a knowledge of reality and the ability to put this knowledge into action in all expressions of life. ...

9 There are as many kinds of will and consciousness as there are kinds of matter (main kinds and subdivisions, atomic kinds and molecular kinds), as many kinds of will as there are different kinds of active consciousness. Desire triggers emotional energy, a rational motive triggers mental energy. In both cases the will makes up the dynamics, the initial energy. In the present mankind, emotional will has the strongest expression, since emotional consciousness is the most active kind of consciousness. That is the reason why certain theosophists call it will proper. ...

10 So-called scientific determinism, which implies a denial of so-called free-will, is a mistake that is as basic as divine arbitrariness in religion. Original determinism has of course been misinterpreted, as usual. It meant something totally different from the proclamations of philosophic and scientific ignorance. It intended that so-called free-will is dependent upon motives and is determined by the strongest motive. True, it is dependence and as such a certain bondage. Bondage disappears, however, when it is realized that the individual himself can make any motive whatsoever the strongest one. The motives that unconsciously determine his actions are partly among those which he has acquired in previous lives and which now exist in his subconsciousness, partly among those which he has acquired in his new incarnation through education and conditioning by his environment, influences that generally idiotize him.