

“Esoteric Politics”

Presentation, March 19, 2017, 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/> - 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.

<http://onepurelove.com> - Stanton’s website, talks and handouts are there with other things

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

The other Laurency books, available online, see the quotes below.

Books related to the talk topics:

Those by Noam Chomsky and Howard Zinn, for the real history of the United States.

See Ed Alden for a CD or download with the Laurency material in English, and many Theosophical texts.

Ongoing:

Rainbow Bridge meditation group - 6-8 PM Tuesdays in Port Townsend - stanton.k.stevens@gmail.com

Alice A. Bailey study group – Led by Karen Johannsen: ksjohannsen@gmail.com

Quotes – All from the writings of Henry T. Laurency unless otherwise noted

“And so tyranny naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme form of liberty.”

== Plato

The Philosopher’s Stone

Exoteric World View and Life View

1.20 Political Systems

1 All political systems have gone bankrupt, not once but many times. In that respect, history is just one long chronicle of bankruptcy. The political systems succeed one another and reappear

as in a circle. Every time a certain system reappears, they believe that only now is it constructed correctly, only now can it show what it is worth, only now do those people exist who have the insight and ability to realize the ideal and accomplish the impossible. And the hapless human race hopes and believes, toils, practises self-denial, and suffers. In due course of time it despairs, revolts, and turns to the next system in rotation. Under dictatorship the people is ruled through violence, under democracy through promises.

2 All forms of government are unsuitable as long as the nations are not ripe for self-government, and as long as the governments are incapable of wielding power competently.

3 The nations must, however, discover for themselves by experiments the system they desire and believe suits them.

4 Democracy presupposes a general interest in political issues along with strong instincts of freedom and a will to solidarity. Dictatorship seems to be justified for primitive nations with an antisocial instinct among the majority, or for nations that are incapable of self-rule on account of insuperable tendencies to division.

1.21 Freedom, Equality, and Brotherhood

3 Abuse of the freedom of the press and the exploitation of the undiscerning and gullible might be considered one of the still unsolved problems of democracy. The spreading of false statements, distortion of facts, misrepresentation of the opinions of dissidents, casting of suspicion on the motives of others, vilification of undesirable persons, refusal to comply with just demands for correction, should be prohibited, also for the press. Here is an important task for an ombudsman of the freedom of the press, one invested with extensive powers, as well as duties, to start prosecutions. The demands for correction raised by individual citizens could thereby be dispensed with.

1.22 Political Unity

1 The task of the state is also to work for political unity on the basis of free conviction, since the will to unity alone can bring about an enduring solution of the political, social, and politicoeconomical problems. Unity, solidarity with the community at large, the co-operation and mutual assistance of all, is the only rational and in the long run tenable ground. That path of hatred and division which mankind has pursued with so desperately meagre results should have a sufficiently illuminative and sufficiently deterrent effect. We should be able to learn at least something from history.

2 “Divide and rule” was the motto of short-sighted politics, rating power higher than unity. Such politics would be impossible if political parties collaborated instead of opposing each other. The party institution means division and antagonism, poisons public spirit, and counteracts political unity directly and indirectly.

3 If the will to unity cannot grow strong enough in a nation to overcome egoistic class politics, then values are easily destroyed which it would have been possible to save with good will. There are more rational ways in which to achieve unity than through dictatorship, which, constantly in fear of non-existent dangers, brutally watches over its own security and which, moreover, does what a small, temporary power clique arbitrarily sees fit. Freedom is easily lost and is very hard to regain. There exist possibilities of disregarding whatever separates, of choosing such individuals as are able to animate discussions and decisions with the spirit of unity. There exist relatively simple resources for making political fighting organizations as well as class parties superfluous by means of wise legislation and by government power as a watchful assistant.

1.23 Practical Politics

6 The question which social system is the most expensive and thus brings about the heaviest burden for everybody, is not as difficult to answer as is generally believed. A greater population of public servants is immensely burdensome. Compared with that, the cost of private capitalism is negligible.

7 Private capital is the greatest factor of increasing production. The abolition of private capital makes all steady people poorer and eventually turns all into government slaves. The only way of raising the standard of living is to increase production, not to confiscate the private capital which makes initiatives possible, not to lower the standard of those groups who best benefit society by their voluntary contributions, not by restrictions to impede enterprise which benefits productivity. All these measures are like killing the goose that lays the golden eggs.

8 Enforced equalization of property results but in a temporary rise of the standard of certain groups. Trying to raise the general standard of living in a more rapid tempo than that of production is like living beyond one's means.

9 Is it really more difficult to find ways of determining people's share in the national income according to their contribution to production, society, and “culture”, than to regulate the pay for various kinds of work according to the economic law of supply and demand?

10 Taxation is a complex of still unsolved problems. The state has not more right than any other to exploit individual capacity unduly. The ends of the state do not justify its means. Unwise taxation policy promotes wasteful practices. It is part of socialist sophistry that you benefit society by near-confiscational taxation of geniuses in business and industry who have a capacity for increasing production and creating values.

11 The free social system will in the end prove to be the incomparably superior one. State capitalism will never be able to compete with private capitalism in efficacy and productivity. The state is suited, not to run business, nor to be a distributor or manager, but just to be an efficient auditor. One of its foremost tasks is to ensure that no class interest may have an opportunity of encroaching on the other ones.

12 Government enterprise will never be able to compete with private enterprise in the matter of efficacy and profitability. That proposition may pass as an axiom, as that of Rousseau, saying that there will never exist a true democracy.

Section 3. Esoteric Life View <http://laurency.com/DVSe/ps3.pdf>

3.9 Ideal Law and Right

1 Ideal right is the right of the individual. The fact that it will be generally understood and recognized only in cultures of the future does not nullify its absolute validity.

2 The laws of life grant freedom. Because only freedom in relation to the laws of life can involve full responsibility for mistakes as to the laws of life. The laws of life can never be invoked when measures are taken to restrict freedom.

3 Divine right is individual sovereignty. Man is a potential godhead. No power has any right to take away the freedom that life grants to the individual. The individual has an inalienable, divine right to think, feel, say, and do whatever pleases him, as long as, in so doing, he does not violate the right of anybody else, and the equal right of all to that same inviolable freedom.

4 The state (society, the community, the people) has no greater right than the individual. State, collective, religion, morality, science, etc., are no authorities of superior right. The state exists in order to defend the right of the individual. The individual has no right to have a disposal of the individual. The individual can only demand legal protection from the state. The state has no ideal right to outlaw anything but violations of the equal right of all. The individual has no duty to sacrifice himself for the community when so commanded. The individual has a right to decide for himself what he will regard as useful or conducive to happiness.

5 Power is the enemy of freedom when used to any other end but to defend ideal right. Any power that is not based on ideal right lacks a legal basis and is power abused. All laws that do not conform to ideal right violate justice. Abuse of power includes all government measures that do not benefit all, that are not to the interest of all, that are not of advantage to all. Patronizing of any kind is abuse of power.

6 The principles of reciprocity (measure for measure) is the legal principle of justness. All rights and obligations, all relations between individuals, rest on the basis of reciprocity, which can never be disputed. Duty is the obligation incident to the rights. Nobody can claim rights that do not correspond to as binding obligations. Nobody has any right to demand more from the state than what corresponds to his own contribution.

The Knowledge of Reality

Chapter 5 An Esoterician's View of the History of European Philosophy

5.48 The Problem of Democracy

1 Just as dictatorship is a problem of power, democracy is a problem of freedom.

2 Nobody has as yet been able to elucidate satisfactorily what is meant by freedom, how freedom is possible, how to achieve it, how to keep it. It has not yet been clearly seen that freedom and power are the same thing. What distinguishes them is the limits of freedom and power. Freedom has been thought of as the right to be master of oneself and power as the right to be master of others.

3 Freedom requires not only the right to be oneself, but also the ability to be it. “Knowledge is power” if it gives ability. Unfortunately, there is ability without knowledge and it is this ability which abuses power.

4 Freedom is the right of the individual to think, feel, say, and do as he thinks fit, within the limits of the equal right of all. Abuse of freedom has often entailed dictatorship. Freedom implies that everybody acknowledges these limits, that everybody knows these limits, that everybody is able to keep within these limits. Do people know? Can they without power over themselves?

5 Freedom is still an unsolved problem. The question is whether it can be solved at mankind’s present stage of development.

6 There are many problems connected with the problem of democracy, all unsolved, some unsolvable. Among the unsolved problems are the right of the minority, restraint of the abuses of power, prevention of thoughtless legislation.

The Way of Man

Chapter 1 Introductions

1.62 Politics

1 Politics is part of the problems of world view whenever politicians demand to decide what people should think. Therefore this should be said.

2 Democracy proclaims that all men are “equal”, are at the same stage of development, are equally competent to comprehend and understand reality. This belief in equality is the gravest of all human errors. Those who are the most ignorant of life and the least understanding thereby believe they are able to judge everything. That folly could be called the ineradicable part of the ideology of democracy.

3 It is a serious error to confuse universal brotherhood with democracy. Universal brotherhood concerns the mutual relations of individuals. Democracy is a political system that puts power into the hands of life-ignorant leaders. It is a system that inevitably entails demagogy.

4 Socialists and communists are blinded by an ideal theory. They have never understood that ideals can be realized only when mankind or, at any event, a decisive minority has reached the stage of ideality, become ideal men. The condition of this is that the unselfish common spirit has become normative for thought and action. This spirit means that you do not demand more from life than what is necessary to fulfil your duties, that you are glad to forgo everything that is not necessary to life. At mankind’s present stage of development, where the spirit of both

individual and collective self-sacrifice is lacking, socialist and communist systems must demonstrate their untenability. For instance, communist régimes must introduce private profit for industrialists and workers in order to raise the standard of living for the people.

5 What was the outcome of ideal communism in the Soviet Union? The prohibition of all other thoughts than those decreed by the temporary rulers. An efficient spy and police tyranny. Concentration camps where millions of people perished every year. An upper class whose members did not have fixed salaries but just requisitioned whatever they wanted. A working class of slaves. What an ideal society!

Knowledge of Life Three

Chapter 13 Our Epoch

18.6 The Awakening of Mankind

6 The conflict between dictatorship and democracy (true freedom is possible only under the laws of life) makes people start thinking. For the first time in human history, the majority is able to tell the difference between right and wrong, between “spiritual” freedom and enslaving physical conditions of existence.

Knowledge of Life Five

Chapter 23 The Black Lodge

23.18 Influence from the Black Lodge

6 The weapon of the black lodge is chaos. The effect depends on the fact that this power works in all groups and all ideologies. Chaos is brought about as indifference, fear, uncertainty, and insecurity are instilled in mankind. This chaos is then exploited by individuals who are greedy for power and glory, are of domineering nature, individuals existing in all nations without exception. The nations must come to understand the necessity of replacing such persons with other leaders in whom the will to unity is the basis for their thought and action; that is to say, no party leaders who cause division.

23.19 Religion and Morality Are Their Weapons

5 The planetary hierarchy foresees that if religions are not freed from fear and aggression, if they do not seek that synthesis which eliminates the mutual antagonism and competition of the nations, if the Vatican does not stop its political intrigues and its exploitation of the masses by keeping them down in ignorance, then this will in the future lead to a new world war, this time a religious war, which in its bestiality will supersede everything and will spell the annihilation of life on our planet. That would be the triumph of satanism. If so, it would not be the first one. Astronomers have observed that in the wide interval between Mars and Jupiter, instead of one planet, there are hundreds of asteroids (so far they have discovered more than 1700). They were once part of a big planet. Will Terra share its destiny?