

# “Love in Esoterics” – From the writings of Henry T. Laurency

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Presentation on May 1, 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.

Leonard Shaw: <http://www.loveandforgiveness.com/CONTACT.html> - a recommended Seattle teacher on Love and Forgiveness

## 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

*Introduction to Esoteric Philosophy* – especially appreciative of American common sense philosophy.

<http://www.laurency.com/L5e/L5e6.pdf>

Also:

Our Epoch – a review of where we are in relation to the changes of the zodiacal ages

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

See Ed Alden, or ask at the bookshop desk, for a CD with all 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](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

### The Philosopher's Stone

*Exoteric World View and Life View, 1.9 Rules of Conduct*

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7 Just one rule has held true over the ages, the principle of reciprocity: Do unto others as you would have them do unto you.

8 The one moral command – if some such were possible – would be the command of love. But love cannot be commanded. Love requires freedom and grants freedom.

### **Knowledge of Reality**

*Yoga in the Light of Esoterics, 7.19 Bhakti Yoga*

Those without love see in the world only evil and that men are evil.

6 Human love is always marred by some kind of egoism, by the wish to possess. The “love divine” is the experience of all life’s inseparable unity that can never be lost. Anyone who has perceived unity has experienced a kind of happiness different to the human kind: to be able to give and only to give and to forget oneself in giving and serving. After that he cannot do anything else. He wants to, has to love. He lives to love.

7 Love knows no limitation. He needs no motive for loving. It finds love revealed everywhere. The power of inexhaustible love fills the mind that is willing to let itself be filled. Love needs no proof of god’s existence, for it sees the godhead of love in everything. How could god be anything but love? Anything that were not love would be incompatible with his nature.

8 Love knows no bargaining. It does not desire, does not envy, is not angered, does not seek its own ends. It is not repelled by anything. It is attracted to everything and itself attracts everything. Love never ceases.

9 Anyone who has experienced this love does not love for his own or someone else’s sake, but because everything is included in unity, everything is unity. In everything that arouses our yearning and in which we delight, unity is revealed. In everything that we feel drawn to – whether things, animals, or men – it is unity that was the real cause of the attraction, acting in us and in everything, so that we become able to love and be loved.

### **Knowledge of Life, Book One**

*Chapter 9, The Law, 9.29 Love*

1 Languages are short of words, and so ever more words are given ever more meanings. It would be a worthy task to enlarge the general vocabulary with new words for new facts.

2 A misused word is “love”, which can mean anything from the most fleeting sympathy to absolute unity with all life. People also love food. You should learn to see that what people mean by “love” is a very cheap thing. They are too primitive to be able to love, too primitive to have had experienced what people of higher stages put into the word.

3 We cannot love all equally much. We love our friends more than strangers or enemies. There are degrees of everything. Anyone who says he loves all equally much lacks self-knowledge in that instance, unless he means: all equally little.

4 The maxims of wisdom become just beautiful saws unless they are woven into complexes that are strong enough to determine action. Christians can hear about love every Sunday for fifty years without being affected the least. It is not enough to hear and believe.

5 By experiencing unity with some individual or group we learn to transfer this faculty of attraction to more and more until it is extended to everyone we meet.

6 You cannot meditate without possessing love, and you cannot develop love to perfection without meditation.

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7 We need something to admire and to love. Seek the star everywhere, and eventually everything will be nothing but sunshine. Manifoldness is absorbed into unity. By worshipping one we learn to worship more and more. By worshipping we become one with all. By worshipping all we become masters of all.

8 We must have feelings, strong feeling of attractive power. Else we cannot develop, cannot ennoble, raise our emotional vibrations. Only those who are able to love can be loved in their turn. Only those who are able to accept love are able to love.

9 We know that the Great Ones love us. It is not difficult to love Them back.

10 Love is unity, community, the affinity of souls, solidarity, admiration, affection, sympathy.

11 “Tenderness, sympathy, and self-sacrifice are the consummation of love.”

12 Love of god is devotion to everything higher.

13 Love is the community of souls and abides forever. Nothing can separate those who love in order to serve. There is in the entire universe no separation whatsoever between those who live for unity. To the primordial atom (monad), the universe is a “point”.

14 Without love everything else is nothing! So great is love and so insignificant is everything else in comparison.

15 The eyes of love are not blind. But they see in another way. That vision must be acquired.

16 Love thinks no evil. Love is the consummation of the law. Suspicion influences people to commit crimes. Suspicion works as “satanic temptations”. Crime often is the result of other people’s evil thoughts. Suspicion is very bad sowing, which yields bad reaping.

## **The Way of Man**

### *Chapter 5, The Emotional Being of the First Self*

#### *5.45 Attraction – The Higher Emotionality*

7 We develop the qualities of attraction by meeting people with loving understanding, even those we find disagreeable. In so doing we influence their possibilities of attraction, counteract their attitude of hatred. It is part of the art of living that we learn to love people while not being attached to them, which we easily are if there is anything of egoism in our affection.

8 By loving people we come into contact with their soul, with their Augoeides, who is love. We help him in his striving to make the emotional consciousness receptive to the energies of attraction. By contacting our Augoeides we contact unity and the souls of other people. There is no other way.

10 Attraction may turn into a vice just as well as repulsion. There is attraction that attaches you and attraction that liberates you, depending on your motive, what you intend and what you want to achieve. If the inspiration comes from Augoeides, then all is well. Then you are protected from self-deception.

11 Anyone who has at the stage of culture acquired the qualities of attraction loves people however they are, with their faults, failings, and vices. Those bad qualities are part of man as much as good qualities and virtues; the two kinds of qualities cannot be separated. You love the whole man, not a part of him. That is a thing people have not learnt to see. If you have the right of love (for understanding better and for being able to help better) to analyse man, then you admire his good qualities and feel sympathy for him on account of the others. Hatred, which criticizes, violates the law of unity as well as the law of freedom.

12 In our sex-fixated times, when people live in a sexually overheated state, there is a risk in all too many people to take all expressions of attraction (admiration, affection, sympathy) as instances of sexual desire. This could mislead also psychoanalysts such as Freud.

13 All need loving understanding; there is a crying need for it in the world of repulsive emotions, in the world of hatred. They need it far more than the most perfect system of knowledge. All have their individual needs. It is these that we should try to satisfy, instead of what we desire to give. When you

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have once found the key to their hearts, they open up and you can see their need of which they perhaps are not conscious themselves.

#### *5.49 The Mastering of Emotionality*

10 Glad and happy man shall be. Otherwise there is something wrong with him, a wrong that has to be removed. We have no reason to be otherwise when we know our destination, that gladness and happiness carry us most quickly forward, that they are of enormous importance for our environment and give us the best possible reaping. It is all a matter of emotion and, for those who have acquired will, a matter of will. Emotionality shall not control us. We can be glad and happy if we want to. Else we are slaves under our emotional being. Our mental being is happy (the mental world is our heavenly kingdom), so that anyone who is not happy thereby demonstrates his dependence on emotionality.

### **Knowledge of Reality**

#### *Exoteric World View and Life View, 1.14 Sexual Morality*

##### 1.14 Sexual Morality

1 To many people, the curious sexual morality is morality proper. The true state of things can be drastically expressed thus: sexual morality is the condemnation of the erotic people by the unerotic.

2 So-called sexual morality has been dictated by the sexless, erotically indifferent or impotent, in whom both the physiological and emotional conditions were absent. They have made a virtue of necessity. Monkish asceticism and puritan fanaticism, which falsify life, have made a disability a merit and a physiological function an object of contempt. Nothing can be more divorced from reality and hostile to life than the monkish morality that calls eroticism fornication, a natural function shameful, and the very fact of conception original sin.

3 The sexual function is a natural and probably necessary one, with the exception of the impotent or of those who can sublimate their sexual urge. The rest of mankind can be classified into those of weak and strong eroticism, respectively.

4 The problem of sexuality is a medical and social one. The abolition of prostitution would be the first move towards a raising of the sexual problem from that brutal level to which the idiotizing outlook of contempt has delegated it. Even such an expression as “a fallen woman” illustrates unsurpassably the moral in morality, evidences the crudity, brutality, and inhumanity of morality. In this matter more than in any other social problem, ennoblement is an imperative social demand.

5 When studying the eroticism of the lovable primitive peoples in its perfect justice and innocence, one realizes more easily what unspeakable suffering sexual morality, poisoning everything, has drawn upon Christendom.

### **Knowledge of Life, Book One Chapter 8 - The Conception of Right, 8.12 Common Sense and Balance**

1 You shall love your neighbour as yourself but not more. In all actions the important thing is to avoid extremes. To help so that you are ruined yourself to no avail and become a burden to others is a mistake.

10The erotic licence of our times is partly a reaction against the sexual taboos of puritan fanaticism and the unpsychological secrecy about everything related to sex, partly an inevitable result of the heated erotic atmosphere that has ensued since films, theatre, pulp magazines and fiction literature have sunken down to the level of pornography. New exaggerations to both extremes should be expected before the balance has been struck.