

“The Path From Exoteric to Esoteric”

Presentation, November 11, 2018, 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

http://laurency.com/L1e/kl1_6.pdf Laurency’s chapter “Identification and Liberation”, key to the “path”

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.

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

“Truth is so obscure in these times, and falsehood so established, that, unless we love the truth, we cannot know it.”

== Blaise Pascal

The Rays and the Initiations, Alice A. Bailey, p. 337

“The mysteries are revealed, not primarily by the reception of information anent them and their processes, but by the action of certain processes, carried out within the etheric body of the disciple; these enable him to know that which is hidden; they put him in possession of a mechanism of revelation and make him aware of certain radiatory and magnetic powers or energies within himself which constitute channels of activity and modes whereby he may acquire that which it is the privilege of the initiate to own and to use.”

Light on the Path, Mabel Collins

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“...to step definitely and knowingly even but one step on either path produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes: for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.”

The Way of Man, Henry T. Laurency

Chapter 5 The Emotional Being of the First Self

5.11 Mankind at the Emotional Stage

15 “Relatively few people think. The rest are busy with emotions, mainly emotional observations, and the many kinds of emotionalism, such as irritation, sorrows, grief, anxiety, depression, and sometimes aspiration. Few live in the world of thought and fewer still in that of reality.” (D.K.) Few people are content and glad. Most people take everything tragically and live a repulsive life. Then they accuse life of their own perverseness.

16 At the present stage of mankind’s development, we cannot (according to the planetary hierarchy) help others by the intellect but only by “loving understanding”. By mentality (“cold facts”) you do not achieve understanding in other individuals than those at the higher mental stage.

5.45 Attraction – The Higher Emotionality

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 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.

Chapter 9 The 2nd Self, Part 1

9.74 Development through Identification and Liberation

1 It cannot be too strongly emphasized that the process of development is one of liberation, and that liberation is a condition of development. These facts have been overlooked, in some respects misrepresented and distorted. Consciousness development is a liberation from all unnecessary physical needs, from selfishness and all manner of illusions, from belief in fictions and authorities that hinder self-initiated consciousness activity.

2 Consciousness development consists in an ongoing identification and liberation. The self identifies with its envelopes and their content of consciousness. The physical self believes he is his sense perceptions; the emotional self, his feelings; the mental self, his thoughts, etc. To be able to identify with higher kinds of consciousness you must renounce lower kinds, liberate yourself from your dependence on lower kinds. You are attached to the lower as long as the sense of sacrifice and self-denial remains. Renunciation is a natural consequence as the lower has lost its power to entice. The child loses interest in his toys when he has got other interests, has grown away from such childishness. Development consists in a series of revaluations. To the emotional self physical things have lost all attraction. To the mental self both physical and emotional things have lost their power to fascinate, to delude, to make the self value the lower more than the higher.

Knowledge of Life One, Henry T. Laurency

Chapter 6, Identification and Liberation

6.1 Identification and Liberation

25 In the human kingdom the self at the stage of barbarism identifies itself with the physical consciousness of the organism; at the stage of civilization and culture, with the consciousness of the emotional envelope; at the stage of humanity, with the consciousness of the mental envelope; and at the stage of ideality, with the consciousness of the causal envelope. Only causal consciousness enables the self to experience the past as existing in the present. There is no past to the causal consciousness of the causal self, since this consciousness can identify itself with the total consciousness of the causal world, which in itself retains the memory of everything that has occurred in the three worlds of the planet (47–49) ever since the planet came into being.

6.5 Liberation and Discipleship

7 In order to become a causal self the individual must constantly try to imagine how a causal self would judge things and events and how he would act. By constantly directing his attention to higher consciousness and living “as if” he already possessed it, he activates it in a process that goes on until the self is actually able to live in it (has acquired self-consciousness in it). A good aid in this is that the individual constantly tells himself, “I am not my envelopes, I am not these kinds of consciousness, I am not my sense perceptions, I am not my feelings, I am not my thoughts”, etc. But of course he must then know his own stage of development and not imagine himself to be something that is unattainable at this stage. That is the fault with most occultists. They imagine they are much further advanced than they really are. To have acquired esoteric knowledge is not enough and does not mean that you have reached a higher level all of a sudden. Esoterics liberates you from the superstitions, but that does not mean that you are one of those higher beings of whose existence you have been informed. The esoterician can safely assume that he is at the emotional stage as long as he can be swayed by his emotions in any way.

Chapter 9, The Law

9.42 Service

6 You strive to become strong, able, wise, glad, happy, to develop, etc. in order that the world be such. You are carried or you carry, you press down or you lift up.

7 You may serve life in many ways, mainly by fulfilling your duty.

8 It is a mistake to neglect exoteric duties for esoteric ones, lower duties for self-assumed higher ones. On the other hand, the individual is wise in not assuming new duties that encroach on his work for self-realization.

9 Just as you cannot be an expert in all spheres, cannot perform all kinds of work, so you cannot be “perfect” in all respects. The main thing is that the work you do contribute, be it professional work or “spare time work” for “the welfare of all” is done as best you can. Perfectionism of any kind is a waste of time.

10 Adaptation to people or to circumstances increases our fitness for life and our capacity for service. This need not in the least imply that you compromise, just that you give up self-assertion.

11 In the matter of service, being the esoterician’s path to the insights and abilities of higher worlds, the rule applies saying that you serve with your best abilities and not by doing such things as others could do equally well if not better. Too great emphasis has been laid on material help, which as a rule is no help at all. The only true help is the aid to self-help. Other kinds of help mostly equal bolstering up vice, rather promote the welfare receiver attitude, laziness, dissatisfaction, diffidence, and lack of enterprise. You do not help others by being a hindrance to yourself.

12 We help others with their problems by analysing the matter with them until the problems solve themselves in the uncertain people.

13 You may hear that, since service is a condition of consciousness development, it is in the egoistic interest of the individual to be able to serve. Those who so presume have no idea of what service

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means. Very often it is of such a nature that, if there is anything of egoism left in the individual, “he cannot stand it” but gives up.

Knowledge of Life Two, Henry T. Laurency

Chapter 10 Esoteric Psychology

10.14 Control of Consciousness

16 Attention is man’s most precious possession. Without it we could learn nothing, we could not develop. The second most precious possession is the content of our consciousness. Anyone who directs his attention only to those things as afford a knowledge of reality makes a rapid career in the human kingdom and reaches the most quickly that world of ideas which is the gateway to the next higher natural kingdom. It is a good habit to ask oneself before everything one is confronted with: “Is this worth taking up my attention?” What answer the individual gives to that question depends on his level of development.

10.15 Understanding

1 Each higher kind of consciousness brings with it a greater prospect of understanding reality and life. Understanding thus is a series of degrees. The esoterician learns through experience how these different degrees of understanding express themselves. Through cooperation he learns to distinguish between people who are on his own level, on a lower, and on a higher level. Unfortunately, cooperation is made difficult by most people’s ignorance of esoterics and of the levels of development, by the self-assertion, unwarranted faith in their power of judgment, and misapprehensions of the uninitiated. Very intelligent people who begin studying esoterics find it very easy quickly to be important and superior, and in so doing demonstrate that they are in fact unripe for esoterics, because esoterics presupposes a realization of one’s own limitation and makes criticism of other individuals impossible. The esoterician’s criticism always concerns collective, never individual misapprehensions. He criticizes the erroneous opinion, not the individual contingently holding it. Persons and things are always separate in his mind. The opinion belongs on a certain level. The person can belong on quite another level, even though he holds that opinion. In any event the person is always eliminated. Only life-ignorant people feel hurt, personally offended, in such cases. Actually, vulnerability demonstrates the individual’s ignorance of life, the fact that he has not rid himself of his self-importance. The esoterician is out of reach of other people’s depreciatory valuations, which nobody has any right to express. Contempt belongs at the stage of hatred. It is by their judgements of others that people demonstrate their levels, their lack of understanding.

Knowledge of Life Three, Henry T. Laurency

Chapter 7 Yoga in the light of esoterics

7.20 Karma Yoga

3 According to the planetary hierarchy, the serving attitude to life is the easiest, safest, quickest path to the fifth natural kingdom. All kingdoms capable of it have as their foremost task of life serving those at lower stages of development, so that they will be able to reach higher ones. Without such help there would be no evolution, or evolution would take tremendously longer time. “He who gives shall receive.” Those who serve mankind unselfishly are given more and more opportunities of doing so. Service itself develops all requisite qualities and abilities, liberates from emotional illusions and mental fictions.

The Philosopher’s Stone, Henry T. Laurency

Chapter 3 Esoteric Life View

THE LAW OF FREEDOM

THE INALIENABLE DIVINE FREEDOM

3.7 Freedom and Development

5 The life of ignorance is a life of fictions and illusions. Fictions are the attempts of ignorance to explain reality. Through his illusions the individual is enticed to get the necessary experiences. The path to knowledge is a continual replacement of fictions and illusions of lesser reality content by others of greater reality content. The illusions that cause suffering finally prove to be so manifestly unserviceable as to be discarded without regret.

6 In the negative, freedom is freedom from fictions and illusions. In the positive, freedom is knowledge of the laws and the ability to apply them unfailingly. Until this goal has been reached, freedom is “the right to have experiences” within the limit of the equal right of all.

THE LAW OF SELF, OR OF SELF-REALIZATION

3.31 SELF-REALIZATION

1 The law of self, or of self-realization, applies to all life from the lowest to the highest, to the individual and the collective. Self-realization is to actualize what you potentially are. Every atom is god potentially and will some time be god actually. In the great process of manifestation the atomic being gradually acquires everything – its individual character, its freedom, and its divinity – by developing its individual character.

2 This law says that the individual’s development is his own business, that only the individual can develop himself. Everybody develops by experience, his own working up of individual experiences. It depends on the individual himself whether, when, how, to what extent he will develop. Infallible insight and understanding are acquired only through his own experience. What is freely given to the individual is lost again, unless the understanding he already has can by its own work incorporate this with his general fund of experiences of life.

3 The path of self-realization is the path of arduous work from ignorance to omniscience, from inability and impotence to omnipotence, from bondage to freedom. The path to truth is the path of your own experience of life through reality seen and lived. You must walk every step of that path yourself. Nobody else can walk it for you.

4 Everybody believes in his hypotheses, constructs his theories. By experiencing their fictitiousness himself, the individual feels his way forward. Erring is a necessary part of seeking and finding. Each level of development implies new problems of life to be solved by the individual on his own. Problems wrongly solved, unsolved, or solved by the help of others (even of avatars, if that would be the case), come up again, until the solution by individual character is conclusive. What in the problem is purposeful for the individual is only found by individual character. Of course, this should never prevent intellectual enrichment by exchanging different experiences of life and ways of looking at things. But to force one’s opinion on others is meaningless or harmful. The individual’s truths of life are self-evident to him with his individual character or on his level. To teach people to comprehend all too lofty ideals or drill in a certain pattern of behaviour is easy. But character is not changed in that way. What is taught to you, whatever you comprehend but lack the experience of life to understand, remains alien to your being and is often turned into something hostile to life in your subconscious. It is easily turned into the self-deception there is in the cult of appearances or into conscious hypocrisy, usually both. The refined egoism is extremely subtle, capable of true sacrifice and grandiose gesture, and it is impossible for self-analysis to distinguish it from altruism. Outer compulsion can have other harmful effects. Anyone who, for the sake of comfortable adaptation, waives his individual character and yields to unjustified infringement, makes his self-realization more difficult.